



# *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)**

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***



It is our sad tale that we do not even think of the Divinity in its real state because we have not yet created the environment of the type. We go backward to darkness instead of going face to face with light and we boast of it. So we remain far away from Reality. We do not want to listen even if these things are brought to our view, because we have lost the power of discrimination, affected by the present environment, created by ungodly God-persons. I believe, things

will change if humanity is to rise whether it may be by the lash of time or by experience which will take some time.

Vairagya can be attained only when one is wholly diverted towards the divine, becoming disinterested in personal-self. Satlok is the abode of 'Satpurush' (the Truth), where it is consciousness and consciousness alone. The 'Satpurush' is the Perfect, Eternal, Immortal, Indestructable, and Imperishable. The saints are reflections of this very 'Satpurush'. After years of practice when meditation grows deeper and thought begins to start upward march, one comes to a point where one feels 'I am power myself'. It happens when 'surat' comes in contact with glimpses of the Divine. It loses its own character and gains the Divine one. There one starts to feel 'I am Brahman' In 'Surat' when thought comes in contact with soul, a third thing, a spiritual 'consciousness - spark' is produced. This is termed 'Surat'. It leads to the Highest. Thoughts lag behind and gradually are eliminated. When the divine-spark of 'Surat'- consciousness matures it brings in divine character. The ego-self gets effaced. A time comes when only Divinity remains in thought. Then one begins to feel the spiritual-greatness, and a time comes one develops the thought of "All from Him-Brahman. And, he intuitively feels as 'All is Brahman' and as 'All is from God'. Going through all these said spiritual stages the abhyasi, begins to feel himself as above all spiritual stages. This leads to the dawn of real character of Brahman in him as **'HIM-SELF'**

*"Pratyagaatma Brahmaikya -Gnaana Meva Kaivalyam"*

प्रत्यगात्मा ब्रह्मैक्य ज्ञान मेव कैवल्यं

*"Sarvopi Vyavaharastu Brahmana Kriyate Jenaihi"*

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जेनेहि

Meaning: All activities are carried out by Brahman Going beyond this spiritual state the abhyasi enters into the divine stage of Silence (Mauna). And his Silence itself is the Comment of Brahman, that Silence itself becomes 'Silent' leading to

“ *Mauna-Vyakya Prakatitha Para Brahman*’

मौनोच्चाख्य प्रकटित परब्रह्म तत्त्वं

Meaning: Reality, that is, Para-Brahman is indicated by Silence as Revealed by Scriptures and Validated empirically by Sages and Saints

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

## EDITORIAL



**Jeevan Mukti / Sadyomukti (Liberation with Body) and Vedeha Mukti (Liberation without Body)**

Liberation is of two kinds: 'with body' and 'without body'. The state of liberation in which the mind is totally unattached to any thing and in which there is no craving at all, is known as 'liberation with body'. That itself is known as, 'liberation without body' when the body drops. In the case of 'liberation with body' all the tendencies and mental conditioning are like fried seeds incapable of giving rise to future embodiment; but there still remains the conditioning of such purity, expansiveness, and self-knowledge though even this conditioning is unintentional and non-volitional as if in a sleeping person,. As long as this remains, the sage who is 'liberated with body' can be awakened to world-consciousness even after a long period of inward contemplation.

The question in Self-Knowledge (*Atma\_vidya*) is, about self-effort verses the Grace of god? The answer is the self-effort is itself the consequence of divine-grace, without which the primarily the individual as '*Jeeva*' could never inclined for spiritual effort itself. So, therefore, the difference between self-effort and Divine-grace is only verbal hair-split: both are like obverse and reverse of a coin.

*'Na Tu Mam Shakyase Dhrashtum*

*Anenaiva Sva Chekshu Sha  
Duvyam Dadami Tae Chakshuhu  
Pashyame yogamaishvaram”*

नतु माम शक्यसे द्रष्टुं अनेनैव स्व चेक्षुष  
धिव्यं ददामि ते चक्षु पश्यमे योगमैश्वरम्

Meaning: “ You cannot, see Me, with these human eyes of Yours; I bestow on You the Divine Sight, to behold My Divine Glory” . (Ref: Gita-11-8).

*“Chira- Maradhi Tho Api Aisha  
Parama Preethi Maanapi  
Naa Vichara- Vatho Gnanam  
Dathum Shaknothi Madhavaha”*

चिरमारधि तो अपि ऐश परम प्रीति मानापि  
न विचरवतो ज्ञानम् दातुं शक्नोति माधवम्

Meaning: “Even Lord Maadhava ( God ) cannot give wisdom to one who has not contemplated upon the SELF, even though he may be one who has for long worshiped the God and is one who has supreme devotion to the Lord

Thus, the foremost means for Self-Knowledge (*Atma Jnana*) is self-effort and self enquiry; grace and other factors are secondary. Hence it is essential to adore the Self by the self; worship the Self by the self; behold The Self by the self, and get established firmly in the Self.

Regarding the question of ‘Libration with Body, while alive; and Libration without body while after the death ’, that is: respectively, Jeevan Mukti or Sadhyo Mukti and Vedeha Mukti, Seers like Vidhyaranya Swami, in his famous enlightened Book titled as “Pancha Dashi” clarifies that performing ‘*Nirguno-pasana*’ ( meditation on attributes-less Reality, that is, Para Brahman, ) without any desires leads to *Moksha*, the libration with body before death in this world here itself: while meditating

with desires would lead to liberation in *Brahma-Loka* after the fall of the body.

*“ Nishkaam - opaasanan mukti Stapaneeeye Sameeritaa  
Brahmaloka-Sakaamasya Shaibya prashne Sameeritah ”*

निष्काम ओपासनन् मुक्ति स्तपनीये समीरिता

-ब्रह्मलोक सकामस्य शैब्य प्रश्ने समीरितः

(Vedanta Pancha Dashi; Dhyana-Prakarna, p.763- Sloka-143 &144)

Meditation on Reality (Para Brahman) with desires, leads to Brhma Loka after the fall of the body and would be liberated at the end of the Kalpa (eon) and would not come back to the repeated-birth-cycles (Punar Jenma) of the terrestrial world ( Vedanta Pancha Dashi—Sl.146- P. 765)

On Realization of Jeevan - mukta, Spiritual Condition Jeeva The embodied Self, expresses its gratitude to the body, that acted as the vehicle to carry to the end of the Spiritual journey in the following verses:

"Mitrakaaya Mayaa Yattvam Tyajysae Cirabaandhavah  
Tvayaivaa Tmanyupaanita Saatmajnanavasaat Ksatih"

मित्रकाय मया यत्त्वं त्यज्यसे चिरबान्धवः

तवयिवा तमन्युपानित सात्म ज्ञान वसात कसतिः

Meaning: "O body, my friend, you have been my relation for a long time. I abandon you now. You yourself have brought on this separation by nobly leading me to the realization of the self".

( Yoga Vasista )

Swamiji

## LETTERS and Questions-Answers

From: (Undisclosed) Dated:27-2-2017

Dearest Swamiji

Q I am slowly beginning to understand the essence of Nirgun/ Formless Brahman. For all my life we always focused on the worship of form. Why is that we, as humans, and as Hindus focus primarily on worshipping form?

A In initial stages of Spiritual orientation worshipping on the 'form' of Brahman The Reality helps greatly in integrating the mind-psych with deity's conceptual -/ philosophical existence of Omni-presence and Omni-potency, just like taking the 'name' one enters automatically into the 'form' of a person in ordinary day-to-day life. The worship should proceed from 'form' to 'form-less' in due course; otherwise, spiritual progress gets-blocked irreparably.

Q Sometimes when my mind gets very agitated or when I am getting ready or when I am driving or when I am trying to fall asleep I try to chant Hare Krishna, Hare Krishna". Now I am trying to say "So Ham—So Ham"

Swamiji can you please tell me which is better?—"Hare Krishna" or " So Ham".

A Every system of spiritual approach to the Reality varies and each one of the system justifies the uniqueness of the advantage of its own approach when compared to others. It is but natural. When that particular system and method of spiritual approach has failed to take to the goal, it has to be left back, instead of blindly following the same method. Scriptures and common-sense indicates and support the stated assumption. "gyana-heeno, Guru thyajya". You have already been inducted to 'Pranahuti-meditation technique' and it is assumed you have left back previous methods that you have now mentioned. If not do it now immediately to renounce previous techniques you have been following and follow scrupulously, the Pranahuti meditation that was given to you.

Swamiji

From: NMahendra, Mar 15, 2017

Namaste swamiji ,

Thank you for your blessings and your valuable suggestions. I am doing meditation morning 5 am and evening 6pm. But I didn't start evening cleansing process. Tomorrow I will call you and take your suggestions on cleaning process.

I feel very happy from the start of this Sahajmaarg rajayoga meditation. I feel My body becomes very light. While meditating some thoughts coming but I neglected and kept my thought on prayer.

I am requesting you swami please help me in this meditation.

Thank you swami,  
Regards Mahendra

From: Swamiji

Dear Sri Mahendra Ashirwad

Do meditation regularly morning & evening as per the scheduled timings.

Inform every fortnight about your progress. you are advised to maintain spiritual diary, noting every day how you felt after the meditation; what thoughts & feelings you have felt during & after the meditation. This will give you self-indication about the progress of the practice. Once in a month you can send the extract of the spiritual diary for Swamiji's review & suggestions

With Master's Blessings  
Swamiji

1) Namaste guruji. Now my health is alright. I have read the pamphlet meditation process. I will sit in meditation every morning 5 am and evening 6pm. Today 6 pm I will do meditation. I need your help guruji.

Thank you  
Regards Mahendra

Dear Sri Mahendra  
Ashirwad

As Swamiji talked to you on phone, today, you are welcome to sit for meditation every day as per the scheduled time given by you.

Talk to swamiji every week on some date say Thursday at 11am.informing your spiritual progress. One more thing is write daily diary after the meditation; maintain meditation diary. It would help you greatly in your spiritual progress.

With Master's Blessings, Your Own Self,  
Swamiji.

2) Feb 28,  
Jai Gurudev.  
Namaste Guruji.,

I am not able to come to ashram because of my ill health. I want to meet you Guruji. After I recover I will take your appointment. I will fallow meditation as mentioned in that pamphlet.

Thank you  
Regards Mahendra

**From: Swamiji Date: 28/02/2017**

Dear Sri Mahendra Ashirwad

You have not replied to my previous em. Practical manual in English was sent to you. Now the same version in Telugu is attached; read it well & thoroughly. You do meditation daily as given in the Telugu pamphlet; do meditation in the morning say--

5 Am., and evening say 6pm or at any other convenient time to you; but inform the timings to Swamiji by phone or em. Sit at one place & recite the prayer mentally once or twice--in Telugu or in English as given in the pamphlet . Sit for 1/2 hour morning and evening. You can come to the Ashram after practicing for few months. You can, phone to my land. No. as given in this letter.  
With Master's Blessings  
Swamiji.

**From: Swamiji date: Sun, Feb 26, 2017**

Dear Daughter (Undisclosed) Ashirwad  
You can come for personal Sitting on Saturday, 4th March, at 11Am as indicated  
With Master's Blessings  
Swamiji

**From: (Undisclosed) Feb 26, 2017**

Dear Swamiji,

Namaskaram. Hope you and Ammagaru are doing well. I'm planning to visit Hyderabad next week for a cleansing session. Please let me know if I can come and sit with you on Sat 4 March at around 11 am.  
Yours truly, (Undisclosed)

**From: Swamiji Date: Feb 25, 2017**

Dear Sri Mahendra Ashirwad  
The information-pamphlet of IUSCM, Ashram Meditation is attached for your perusal. For initiation into Sahajamarga system of meditation two sittings with Swamiji in the Ashram is needed. So you can come on Monday and Tuesday at 4Pm to the Ashram Address as given in the mail. Meanwhile read the attached information pamphlet  
Swamiji

## Quotable Quotes

### (1) By Audi Guru Sri Lalaji Maharaj;

(continued from last month Issue)

“ In solitude or while under the shelter of divine grace, I feel at peace and get some rest. Otherwise something, is so done that I cannot compromise with it and it is also better not to do so. These things generally take place when I just return from my office or when I am tired or exhausted. I get angry very quickly and on trifling issues but when the intensity of my anger subsides, no traces are left in my mind and I feel like touching his feet. I am becoming short tempered and try to find some reason to be angry. A few months ago this was not the state of affairs. I have become very irritable.”

(Ref: Auto biography of a Sufi—The Night Shelter Nisha Nidhi; P.166; Pub. B.R. publication, Delhi-110052 )

### (2) Mahatma Sri Babuji Maharaj

(continued from last Month issue)

“Times are changing fast. The star of British has fallen into dust. Different functionaries of Nature are assigned duty to effect political changes in that country. Principles of life in Sahaj Marg, as dictated by Lord Krishna: “Cultivate the habit of speaking truth. Love children. Respect elders. Serve parents. Make an honest living. Attain purity. Do not covet others’ property. Do not cause harm to others. Utter not a word which hurts others. Try to remain peaceful. With all this, wielding the sword against the enemy is not forbidden, but remembers it should be in defence of someone”. Revered Lalaji added the following; “Faith in one God should be cultivated. Useless forms of worship should be discarded. Worship only Him, who is fit for it, i.e., God. Remain away from fanaticism. One should respect the Guru, and follow the rules of etiquette which are beneficial to others. Make your

living so simple that people would carry an impression of piety. Idol worship creates grassiness and spoils the heart. Name your organization as 'Sahaj Marg'. See that no mayavic effect is alloyed with it so that there should be no deterioration in future.” (Ref; Autobiography of Ram Chandra, Vol.3, p.226-227; Pub. SRCM-Chennai-India)

### **(3) Letters from Saint Kasturiji Lakhimpur 18-12-1956**

Respected Sri Babuji, Saadar Pranam.

Hope you would have received my letter. Everybody is well here and hope you will be also well. Sometimes I remember you very much. I am now writing about my spiritual condition whatever it is by the grace of Master.

My condition now is such that it seemed to me as if I am going on such an infinite plain where there is neither soul nor Brahma. I do not know what has happened to me that it seems to me that God will be God, no doubt but the soul is not the soul. No body has soul and it does not reside anywhere. God lives in all and everybody but the soul does not live anywhere and in anybody. All these things look airy and heard by. To me Prasad and food are both the same things. Even the food left by anybody in his dish is just like Prasad to me but I have no feeling or thought about the Prasad.

Often there are very strong vibrations in my whole body and my vibration has spread all over the world but the form of this vibration is purity. Although the vibration is only vibration which is in me. When I speak vibration emits out. Where ever this body goes, the vibrations spread all over the place and the other thing is this that such a light is spreading which has no light of its own. If I may work whole-heartedly in harmony with the vibration it looks that it is done but my heart feels distracted from that work automatically. God knows the reason why every person has become like a Guru to me. But I do not find even the trace of my Master any-where. If I may remain searching 'Him' in the whole

world, I find none except myself every where. There has never a diversity and 'He' is also not there.

It seems to me that nobody is omnipotent, and Omni-present. God knows what my condition is that I feel that I have been deserted by everybody. Four or five days ago I heard such a song that made me sad and melancholy and all the particles of the body became restless, but I do not know why it is so, despite such a condition it seems to me that such restlessness has come from my 'Master' and will go away soon. My heart was held tightly by somebody otherwise all the particles would have been torn to pieces and the condition was such that if anybody would have said that, 'Babuji has gone far-away", it seemed to me that my own soul had also gone away far and thereafter an atmosphere of gloom prevailed; now there is no place in my heart for Ram, Raheem. Nature and God and other such thing. When I hear about these things, it seems to me that it is all a whim. I do not understand anything these days. It seems everything and I remain lying otherwise. I may getup even at 2p.m. at night. Neither have I felt ever drowsiness nor any sort of idleness and feeling of inactivity in the body.

Now my condition is such as if there is no restlessness in me. Somebody remains attached to me. Sometimes I remember my 'Master'. But my Master dies not let me become restless otherwise due to my restlessness; the molecules of restlessness begin to flow in the whole atmosphere. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,  
Kasturi

#### **(4) Dr. K.C. Vardachari**

(Continued from last month issue)

"In Sankara's doctrine these differences are unreal, caused indeed as they are by ignorance and because they are perishing existences, or because they could be sublimated: in Bhaskara's on the other hand these difference are real but not permanent. Already we find the recognition of the defect in the equation of

the idealistic view namely that permanence is reality. Whether permanence is to be considered in the logical manner of non-self-contradiction or in the temporal sense of changelessness, it is clear the former is correct and acceptable to all, whereas the latter is not. We may accept the former but not the latter criterion. (Ref): Sri Ramanuia's Theory of Knowledge: problem of Unity; P.130, Pub. T.T.D. Tirupati-1956, India)

## (5) Ashtavakara Gita

*“ Shuddham Buddham Priyam Poornam  
Nish-Prapancham Niraamayam  
Aathmaanam Tam Na Jaananti  
Thatra- Abhyaasa- ParaaJanaah”*

शुद्धं बुद्धं प्रियं पूर्णं निश्प्रपञ्चम् निरामयम्  
आत्मानम् तं नजानन्ति तत्र अभ्यास पराजनाः

Meaning: “In this world those who devote themselves to diverse practices do not know the Self which is pure, Enlightened, Perfect, Transcendental, and Stainless.”

Amplification: These verses are not to be misunderstood to mean that *Saadhana* is unnecessary. Those who have not done *Saadhana*, Ashtavakra indicate them by the derogatory term 'fool' (*Moodha*). But a *Saadhaka* (Practitioner) must know that the *Saadhana* (practice) is the means and the direct experience of the Infinite is the goal. Very often the seekers come to confuse the means for the goal. The various practices of devotion to Lord as, service to the society, study of the scriptures, and even meditation are all means to awaken ourselves from the dreams of ego and realize our True Nature. To students of Higher-meditation this warning is appropriate and very necessary. *Ashtavakra-Geeta* is a dialogue between a great Sage, and an equally great-student Janaka. And, hence the discussion is at this high level. Seekers should not get confused.

## (6) Bhagavatpurana

*“Tayourniirbhinna Hrudayastar jenai jaatavepatuhu  
Pathi ShvabhirBhkshyamaana Aarto Agham Swamanusmaran”*

तयोउर्निर्भिन्न हृदयस्तर जेनै जातवेपतुहु-

पथि ष्यभिर भक्ष्यमाण आर्तो अघं स्वमनुस्मरान

Meaning: With his heart cleft by their threats and trembling with fear he feels deeply distressed at the thought of his sins when bitten on the way by dogs” (Ref: Srimad Bhagavata-canto,3, Discourse,30-3,Sl.21)

## (7) Yogavasista

*“ Paavanam Paavanaanaam Yad Yatsarvata masaam Ksayah  
Tad idaanim Pravakshye Aham Antah Pujanam Aatmanah”*

पावनम पावनानां यद् यत्सर्वत मसाम् कस्याः

तद् इदानीम् प्रवक्ष्ये अहं अन्तः पूजनम् आत्मनः

Meaning: I shall now declare to you the internal worship of the Self which is the greatest among all purifiers and which destroys all darkness completely”

Explanation: The internal worship of Self is of the nature of perpetual meditation whether one is walking, or standing, whether one is awake or asleep, in and through all of one's actions one should contemplate this Supreme Lord who is seated in the heart and who brings about , as it were, all the modifications with in oneself. One should worship “*bodha-lingam*” ( the manifest consciousness or Self-awareness) which sleeps, and wakes up, goes-about, or stands, engages in varied external activities and remains at peace in the vital organs, in the body and various psychic centres; Remaining firmly seated in the stream of life and its experiences with intuitive-Self-knowledge; it

is this inner-Intelligence that should be worshiped being in unbroken Self Awareness (*Atma jnana*).

## (8) Book of Knowledge Divine

(Continued from last month issue)

“This knowledge is positively required for “Gyanananišta”. A mind which associates too much with the body and senses becomes gross and hence unfit for having ‘*Vritti-Gyana*’. The *Ahankara* can function in two ways. It can either turn to the external world for objective knowledge and experience, or it can turn within itself, i.e. ‘*pratyabhi gyana*’ or *prati prasava*’. Pure Consciousness is the subtlest of the subtle, and its emanations -the ego, *chitta*, *budhi*, *manas*, body, and the world are grosser and grosser in that order. By the process of ‘*Pratyabhi Gyana*’ all these must recede and merge in Pure Consciousness from which they have originated.

If we are to remember our deep sleep which is beyond the *Manas and Budhi* it can be done by the process of “*Pratyabhi Gyna*” and the instrument to be used here is, ‘*Chitta*’. During sleep, a trace of ‘*Chitta*’ remains in our consciousness. *Chitta* alone is equipped to recede back into our consciousness and merge in its origin. It is this *Chitta* which remembers the sleeping experience. This capacity of involution of the *Chitta* has to be developed in order to attain *Gyana*. We normally acquire knowledge through the *manas*, and *budhi*. What is received by *budhi* as wisdom is handed over to the *chitta*. The *chitta* just takes it, puts in the background of consciousness and then whole thing is forgotten. What is forgotten is brought back to the memory when we require it.”

(Ref: Book of Knowledge Divine, 2nd. Edition, p.10;pub IUSCM, Hyderabad, India)

## ACTIVITIES

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