



# *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 interesting that when a small thing is pressed by a big thing from all sides, or is dipped in the big thing the latter surrounds it. If the same treatment is given for a long time as like that which has become like the big thing in a distorted form, both the things will get mixed and become one. In the same manner when all the chakras are crossed over and made to assume harmony with the Ultimate this entire condition should be merged in the Ultimate. This practice should be continued on the abhyasi for some days. The result will be that he acquires the condition which is difficult to acquire for even

the most rightuous people and which cannot be acquired even after years of hard, self-directed practice. The fickleness of mind would already have vanished from the very first method. This second method is very complicated and should not be practiced by one and all. One who is advanced , by the God's grace,alone can practice.Lord Krishna shed light on hatha-yoga and raja-yoga. He described the former as heavy and the later as light. Lalaji, instructed that new entrants should be made to sit in seclusion for two or three days, and then allowed to sit in the group. The trainer also should sit alone and get himself cleasened regularly. One should first of all try to remove during conversation, rise and fall which can also be termed as sharpness or pungency.This current will achieve harmony with the original one to the same extent to which these things are reuced. By sharpness I do not mean only anger which is gross . What I mean is, there should be no weight of any kind in the flow. The waves of the still air can be an example of this. It is no doubt to difficult to achieve, but every thing will become possible by sustained effort. And courage backed by Master's grace.

How can the liberated souls or departed saints know everything, even they have no physical body? When the soul of a saint leaves his body those faculties which work along with the body merge in their source in a latent form. His sense organs will be there in a dormant condition In other words we can also say they will secure harmony with their source, or origin. The particles which are there in the Ultimate are stuffed in the body of that soul. Here the word particle, is used for the sake of conveying the idea.(It would be better to use the words 'charecteristics' of the Ultimate). So, his expansion during his life time will be so vast that it will remain in the same manner even after leaving the body. It can be termed as the state of infinite. Therefore, their presence is found everywhere, just as sky or air. Now, if anybody makes a sound, or creates a thought , the act produces a wave or vibration there. For example, when a man sees something, there will be a jerk of force in his act. And as he is sensitive he becomes aware of the object. That is why liberated souls have the knowledge of everything.

An Astral transmission , through  
Prof. Satyanarayana Chillapa  
President IUSCM, Hyderabad-59, India



## EDITORIAL

### Sahajamarga Raja Yoga Vs Advaita Conceptual and Methodological Difference

Sahaja marga Raja Yoga (SMRY), methodologically follows the precept of “Marjalla Niti”, that is, complete surrender to Master on the line of ‘Yoga of Surrender’ (Prapatti Yoga) as indoctrinated by Bhagavan Sri Krishna Parmatma as indicated in the following verses:

*Sarva dharman paritayajya, Mamekam shranamvraja”  
Sarva Dhrmaanparityajya Maamekam Sharanam Vraja  
Aham TvaaSarva Paapebhyo Mokshaishyaami Maa Shuchaha’*

सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज

अहं त्वा सर्व पापेभ्यो मोक्षैष्यामि मा शुचह

(Gita.18-56). In this state ‘Being ‘is experienced without subjective conscience of the Ultimate condition of Reality. It is just like one does not remember the act of sleep, while sleeping. Whereas, Advaita method, it is ‘Vriti-jnana’, that is, State of Being of Reality is constantly remembered as ‘thought wave’ (vriti) as contended in the following verses”

*” Yaeti vritim vijananti, jantva samvardhayanti  
yae taevai sat pursha dhanya–vandyantae bhumana trayam”*

येति वृतिं विजानन्ति जन्तव संवर्धयन्ति

ये तेवै सत् पूर्ष धन्य वन्द्यन्ते भूमान त्रयं

(Ref:Aprokshanubhuti, Sl.131, by AdiSankara),

This process may be in the shape of any of the four “Maha-vakayas” (Great Concepts), viz:

- (1)Aham Brahmasmi;
- (2)Prajnam Brahma;

(3)AyamatmaBrahma  
(4)and, Tatvamasī.

Vriti-Jnana comes, under the Precept known as "MarkataNiti"

(Note—It is interesting to note that in yoga, there are two-lines of "Action Precepts" that give a methodological direction to the goal of Ultimate Reality, viz.

- 1-Marjala-Niti , precept of feline-cat;
- 2-Markata\_niti(precept of primate-Monkey).

In the first kind of precept it is entirely the responsibility of mother cat take care of the off-spring till it reaches the state of self-care. it simply obeys the mother's actions without any doubt. In second type the baby monkey holds fast to mother at all times vigilantly and consciously. The safety of its life depends on its efforts to hold-fast to mother monkey).

2-And, also Advaita system of method requires to negate consciously all creational phenomenons as an expressional effect only and not a fact of Reality. That is, phenomenal experiences intrinsically are 'virtual' and notional (*mithya*). This is because of in-built pattern of elemental mechanism in the phenomenon that imparts perpetual rotator motion (*bhramana*) to sub-atomic particles and heavenly bodies in the galaxies inducing illusionary feeling (*bhrama*) of 'Real and permanent in the subjective mind. The seeker of Reality (*mumukshu*) is advised to keep constantly the idea of illusionary nature of phenomenal events and their experiences. And, also constantly 'Be-aware' of his 'Eternal nature' of Consciousness-per-se as witness (*saakshi*) to all that is happening through mind and its creational effects, in terms of dualities of life.

3-In Sahajamarga Raja yoga, system the state of 'Being' of Reality is lived without any mental thought (*vriti Janna*) of its living just like a new-born baby (*balavat*) 'objectless-

consciousness' It is known as 'knowledge-less-ness'. Normal knowledge of phenomenon is 'objectified -consciousness'.

4-But from the point of conceptual approach (*sidhanta-ritya*) Sahajamarga Raja yoga philosophy and Advaita philosophies differ. In Sahajamarga the notion of 'Swimming in the ocean of Bliss' around the Central region implies conceptually an intrinsic (*tatava*) differences between corporeal-self (*Jeevatma*) and God (*paramatma*). That is why individuality of corporeal-self remains in subtle-state of all egos, Swimming around the Centre of Reality.

Whereas, conceptually Advaita philosophy does not make difference, between *jeevatma - Paramatma*, (*Jeevo Devo Sanatanah*) Intrinsically both are consciousness-Per-se. It is only when consciousness casts-reflection, in mind, the Consciousness-space (*Chidaakaash*) notion of *Jeevatma* the corporeal-self, emerges as a limited entity within four-walls of body, and mind-thought, there by coming to suffer.

5-Other aspects of methodological approach like '*Sadhana-chetushtaya*' viz. *Viveka, Vairagya, Shet-sampathi, and Mumukshtvam*, have to be acquired by practice (*sadhana*), before one aspires for liberation (*Moksha*). They are to be practiced to get eligibility for '*Brahmopadesha*', induction into *Brahman* (The Reality). By Guru according permission to engage in *sadhana* (practice) on the guidelines parameter laid down by relevant institutionalised system. Entire procedural system is eliminating and exclusive. Renunciation of normal life is mandatory.

But, the crux of the problem is that elements of *Sadhana-cheshutaya* have no independent existence, of their own. They are the working manifestation of sanskaras (micro-impressions) released for experience (bhoga) on the continuum of Time-Space-Causation'. Therefore, sanskara the root-cause, of Avidya (Nescience), is to be removed either by undergoing experience, (bhoga) or fried in "yoga-fire" or both. No other system, of yoga is effective other than sahajamarga scorching method, and scrapping the sanskaras from the causal body, through

transmission, of pranahuti by Guru, the source of Divine-Force. That is the reason sahadajamarga system raja yoga gives fruits of liberation, in shortest time possible of schedule of sadhana.

Swamiji

## LETTERS

**From: Govinda Sami**

Dear Tara & Asish

Congratulations on the successful inauguration of IUSCM Ashram.

May Our Master's blessings be upon your family and all Devotees attending the meditation sessions at you Ashram.

With blessings from Uncle and Auntie.

Govind Sami & Saroj Sami.

Oceania/Pacific Region.

**From: Swamiji 3<sup>rd</sup> Sep 2017**

Dear Ravi

The answer is well-thought -off and drafted to answer the information sought by the Abhyasi. It is true that for spiritual transmission of pranahuti, is a special technique, & needs training; it should not be practiced by all without proper training. Master in his Message has only indicated the technical possibility of different techniques of art-of-transmission; that does not mean that anybody does it without proper training; or else it becomes dangerous to once-mental-psyche. Caution needs to be exercised on reading the theoretical approach to a system. Please inform all Readers if it is necessary, as you feel.

With Masters Blessings

Swamiji.

**From: Ravi, Sep 2, 2017**

Balaji,

Thanks for the email.

Swamiji's Editorial sheds light on the different spiritual knots/plexuses (astral nodal junctions) and the corresponding experiences at each stage of consciousness. These plexuses are identical to the different Chakras defined in the Kundalini System of Raja Yoga. The concept of Pranahuti Meditation depends on the reflective thought power of the Master. The Master, who attained a state of Pure Consciousness, has the power to transmit his reflective thought power (Pranahuti) and divinize the different plexuses depending on the Abyasi's capacity to absorb or sustain such power. The article refers to one such transmission technique prescribed by Lalaji Maharaj where preceptors can transmit to facilitate the Abyasi's individual capacity to open other plexuses without further assistance (Here, It is also important to note that a preceptor never transmits on his own but negates his ego and initiates the Master's grace for transmission).

However, Abyasis initiated by Swamiji are fortunate and blessed in that he himself astral transmits to each and every name and form during his morning meditation eliminating the need for preceptors to apply such a technique. The best thing to do is to have unswerving faith in the Master as He alone knows what type of transmission is best for each Abyasi.

Hope this helps

With Master's Blessings,  
Ravi

**From: Balaji** September 1, 2017

**To: Ravi Hajeebu**

**Subject: Re: Spiritual News Bulletin September 2017 of the Institute of Universal Self Consciousness Movement (IUSCM)**

Hope all is well Ravi you elaborate on the below:

Revered Lalaji showed the method of transmitting on the plexus which is intended to be opened according to the capacity of the abhyasi. Some power should be produced in the point where by one goes on opening up by one's own effort and

courage. This method should be employed in respect of those who have no time to contact the preceptor personally, frequently. I definitely work on the 'constant remembrance', piece, but can you shed more light on 'method of transmitting on the plexus'?, because Swamiji says "This method should be employed in respect of those who have no time to contact the preceptor personally, frequently.", as I am not able to contact the preceptor (you), personally & frequently.

Sincerely,  
Balaji

**From: Mac Maderski**

Dairy entry 3/9/17

Dearest Swamiji

My notes on spiritual progress

Meditation 2.30-3.30pm Mac Maderski

Good absorption despite the rush of thoughts and imagery. At the beginning a sensation of invisible light and heatless warmth was felt on face. Some thoughts and faint mental imagery, the imagery appeared more vivid towards the end. Only two were clearly remembered, one of a kangaroo that came over to me and lied down on its back with its belly up turned towards me. It looked like it was sun bathing, it's belly was very white and round as if there was a small joey inside the pouch. The other was very short, two or three seconds. It was a form of a naked woman partly covered by a white sheet, only one arm side of torso and upper leg was visible. It also was in a bright place or room.

Meditation seemed quite short after meditation it felt like a deep-rooted samskara that was obstructing and stagnating, my progress and personality has been up rooted. A new and fresh vitality and rigour has taken over. The level of remembrance and absorption in Master increased or it's hue has deepen in the past three weeks. One thing to note was that while saying the prayer before meditation it felt as if it was directed at myself and no guilt

or apprehension was felt, but still regard myself as His servant only. On previous occasions such thing use to shame me and guilt was felt.

I hope pray all is well with Swamiji and loved ones

Yours--Mac

**From: Swamiji**

Dear Sri Mac Maderski

Ashirwad.

The contents of the spiritual diary, indicates progressive vacuumisation of the mind-psych by reduction & elimination of sanskaras. As the sanskaras are emptied one feels psychically that Master is occupying & taking his shape in him as the self. It is normal. Nothing to worry, Go-ahead with the yoga practice as now you are doing. Err-long, you would arrive at the goal of 'Nothingness" of Zero-state. Only The Ultimate Reality Exists & express through your personality. Whole Universe is reflected in your conscience as 'Your-Self'.

Wish You All the best

With masters Blessings

Swamiji.

## Quotable Quotes

### (1)Audi Guru Sri Lalaji Maharaj

(Continued from last Month issue)

“ I am also one of such ordinary family men with an ordinary family and an ordinary house. Those younger to me call me lovingly by name ‘ Lalaaji’. There is nothing in me, looking at which I may be counted in the category of a saint or *Satguru*, but I do not know under what confusion people have started taking me to be a Mahatma. I do not wish to analyze any truth or falsehood. To me it appears to be an act of divine play that I have to play the role of a saint and as a part of this drama everyday new and great devotees visit and shower their grace on me. I do

not know what has made them to do so. But it unknowingly , it is the grace of my lord ; it is his affection and love in which I am bathing. This unexpected love showered on me rightly or wrongly is making me lost. I am not able to find its limits. The desire to attain not only the heights of spiritual accomplishments, the *Brahma-pad* (firmly rooting in the Truth) but also to enter the market of the world as a saint, I showed my eagerness and insisted upon it with you and to this also my Lord agreed . He put his love at stake without worrying what the critics would say. He ought to have thought about this as well?

(Ref:-Autobiography of a Sufi; the Night-Shelter; P.168-169; Pub. B.R. Delhi, 110052; India) .

## (2)Mahtama Sri Babuji Maharaj

(Continued from last month Issue)

“5<sup>th</sup>. Noovember,1944. Lalaji: “ Every spot at Brindavanshall be illumined. There is a place named Radha Kund at Brindavan. Do go there and make the place holy”. Lord Krishna advised me that I should do as my Master Lalaji bids me regarding my research of holy places. Lalaji Maharaj forbade me to transmit to anybody until he ordered me to do so. I was told that a condition which was experienced by me while sitting at Kubja’s wellwas the effect of the place.(Note: the condition was emotional and the thought became concentrated . Then the heart was full of love. I felt that the place is good for meditation. There are many such places which are not known to the people. Here, the grace of Lord Krishna is filled at each and every step. The earth has begun to emit it. The map of Kubja’s well was shown).

6November 1944: Lord Krishna : “ there isd a place below the temple of Dwarakadish, which is required to be seen . At an arm’s distance to the west from where you are now sitting, was buried my naval cord(umbilical cord). Your Master has guided you well, and you are sitting at the right place”.(Ref: Autobiography of Ram Chandra, Vol.2; P.230-231; Pub. SRCM, Chennai, India).

### (3) Letter from Saint Kasturiji

Lakhimpur, 24-2-1957

Revered Sri Babuji,  
Sadar Pranam!

Received no letter from you since long.

I am now writing about my spiritual condition whatever it is by the grace of the Master. My condition now, is such that while sitting in the bus I do not feel that whether I am sitting in the bus or in my own home. I do not feel that I am going anywhere. Now I fail to experience that I am sitting in my own house or in the house of anybody else. Even if I am in my own house I do not feel like that. The truth is that I have no feeling to differentiate and distinguish between my house and that of the other. Everywhere there is desolation and desertedness. Love to younger brothers and sisters.

Your most humble daughter,  
kasturi

### (4) Dr. K.C. Varadachari

(continued from last Month issue)

“The cognitive relation is not an interminable relation. Nonetheless it displays the specific quality of a dependent relation. The subject is superior to the object in one sense and in other sense it is the subject that is inferior to the object. This kind of dual position as clearly found in the experience of Beauty is such that it precludes the possibility of making the finite individual superior to the object at all times. Creative power of the subject might make the individual superior to his creations, the adaptive powers of man might make him the knower and adapter and inventor of new things but the appreciation of Natural beauty enforces the attention and subordination and wonder and awe of the individual in its presence. Thus it follows that the secret of Unity is not to be conceived of in any other way except through the perception of the relationship of permanent organic co-existence.

(Ref:Sri Ramanuja's Theory Knowledge; Problem of Unity;  
P.133; T.T.D. Pub. Tirupati-1956, India

## (5)Ashtavakra Gita

*“ Kwa Niridho Vimoodhasya Yo Nir-Bandham Karothi Vai  
Swaaramasya- Aiva dheerasya Sarvadaa-Asau-Akrithrimah”*

**क्व निरिधो विमूढस्य यो निर्बन्धं करोति वै  
स्वारामस्य एव धीरस्य सर्वदा असौ अकिर्त्तिमः**

Meaning:-Where is the control of the mind for the fool, who strives for it? To the wise man who delights in the Self, it is indeed spontaneous and perennial.

Amplification: to control the mind with the mind is ineffectual; it is just like an attempt as to straighten the dog's tail. It is very nature of the mind that it should gush out to embrace sense-objects. Divorced from sense-objects mind has no existence at all. Meditation quietens the mind and becalmed mind and his extremely be-calmed mind should finally ignored by the meditator, when he heaves into the field of his spiritual experience. All activities at controlling the mind strengthen the seeker's identification with the mind. Of course, early sadhaks practitioners should control the mind. Because, mind continues to be strengthened by its recognition. Therefore on awakening to the Self, the mental control fulfils itself; no more control of the mind is possible,; mind ceases to exist on Self Realization. The Mental illusion ends on Self Realization.

## (6)Bhagavat Purana

*Athaan ghanghrostawa keerti teerthayor  
antarbahi snaana vidhoota paappmaanam  
Bhooteshvanu krosha susatwa shilinaam  
Sayaasanghamo anugraha aisha nastawa”*

**अथान घन्गघोस्तव कीर्ति तीर्थयोर अन्तर्बहि स्नान विधूत पाप्मानं**

भूतेश्वनु करोष सुसत्त्वा शिलिनां सयासन्धामो अनुग्रह ऐश नस्तव

Meaning: "May we enjoy the blessed company of those whose sins have been washed away by immersing their soul in the stream of your Glories and their body in the holy waters of Ganga flowing from Your feet which absolve one of all sins—nay who are imbued with compassion for all creatures and are possessed of a mind free from likes and dislikes and endowed with virtuous Let this be Your boon to us.

(7)Yogavasista:

" iti me dosha daavaagni dagdhe mahati chetasi-  
prasphuranti na bhogaasha mrugatrushnaa sarahsv iva"

इति मे दोष दावाग्नि दग्धे महति चेतसि

प्रस्फुरन्ति न भोगाश मृगतृष्णा सरःस्व

Meaning -This perception of the defects of the world has destroyed the undesirable tendencies in my mind; and therefore desire for sense-pleasure does not arise in my mind. Even as a mirage does not appear on the surface of water.

Explanation: If I do not get established in wisdom now when shall another opportunity arise? For indulgence in sense-pleasure points the mind in such a way that its effects last life-times. Only the man of knowledge is free from this. Therefore, O sage, I pray to thee; instruct me in such a way that I may forever be free from anguish, fear, and distress. With the light of instruction destroy the darkness of ignorance in my heart.

(8)Book of knowledge Divine

(continued from last Month issue)

"The nature of the mind is such that it will stray, and wander. Keeping to one single thought is against its general nature. You must contemplate for at-least one hour in the morning and one hour in the evening. When you are feeling

chanting, 'So-Ham', So-Ham, and a 'Budhi-vritti' replaces it without your knowledge; do not despair. When you become aware that you have strayed repeat again calmly. Effortlessly, and joyfully, So-Ham, So-Ham. By constant practice Chitta vritti will be increasing and 'Budhi-vritti' will be decreasing. When So ham as Chitta-vritti continues to remain even for five minutes the mind has definitely got to stop. Still, you may or may not have 'Nirvikalpa-Samaddhi', but a sort of 'Jada-Samadhi will be there,. This would mean there are still Vasanas to be getting - rid-off. This can be done only by practicing Vedanta in the wide-world-, in the office, at home, while eating, thinking, and dealing, with other people.

(Ref: Book of Knowledge Divine, 2<sup>nd</sup> edition,P.12; Pub. IUSCM, Hyderabad, -59, India)

## ACTIVITIES

Dear Pujya Swamiji,

Hope your self and Mataji's health is well, please convey regards to Mataji.

On Sunday 27th Aug North Rocks Ashram was inaugurated officially.

On this special occasion abhyasis new and old attended to share this IUSCM event.

The program began with seeking blessings from our dear Masters, lighting diya and mala ceremony. Meditation followed conducted by Asish Menon, Master grace poured through for all that attended.

Following the meditation the General Secretary of IUSCM (Oceania Pacific) Sri Satya Sunkara officially opened the Ashram on behalf of Govind Sami who was ill on the day. Sri Satyaji spoke inspiring words that came from the heart about IUSCM and the divine effects of Pranahuti meditation.

Asish briefly concluded with remembrance of Swamiji, Babuji Maharaj & Grandmaster Audi Sadguru Lalaji Maharaj, our forefathers whom paved the way for the spiritual welfare of

humanity. It was reminded that an Ashram is a divine sanctuary brought about by God's will, and not of a human. We should be utmost grateful to receive direct grace from our Guru in such a place.

The occasion was concluded with Prasadam & snacks.

Seeking Masters blessings,  
Asish & Tara Menon





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