



# *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***



The spiritual condition caled as “quthb-ul-quitab”is charectarised by abesnce of egoism and pervaded by humility. There will be lack of courage by assuming this humility. Love for Master is supreme in such state of spirituality. Every saint or yogi has his own expansioin up to a limit, great or small. But,when the seeker’s thought is firmly fixed upon Divinity, Divine force in him brings about the greatest expansion. At lower levels the expansion is less. In our *sanstha* every abhyasi has his own limit of expansion which is in accordance with the capacity developed

by him. For establishing a direct connection with the Divine, it is therefore absolutely essential for an abhyasi to connect himself with the geatest personality of the type in existence at the time. The attainment of a perfect Being is, in other words, the attainment of God, and the scriptures too support this view. If such a type of personality is not accessable at the time, then the only proper course would be to connect himself with one who is duly connected with the great personality, for when the best is out of reach, the second best must be approached. .

An Astral Transmission through,  
Satyanarayana Chillapa  
President IUSCM, Hyderabad-59, India

## EDITORIAL



### Attainment of "Tooshnibhava" (equanimity) The Culmination of Yoga and Effort

Everybody wants to have a smooth, problem-less, happy journey on the track of life. Of course it depends upon the "*Prarabdha-karma*" the predestined destiny of life? It is age old controversy, whether destiny or the self-effort, that one should follow to be successful in empirical life. What needed is an attitude of wise combination of both the dimensions. Consistent cultivation of "Tooshnibhava" identified as the middle-path of life in all aspects of daily life, ensures the development of neutral-psych, just, following "like shadow of one's life. This 'assumption' is beautifully described by Bhagavan Sri Krishna in the following verses of Gita:

*Yuktaa Haara Viharasya YuktChestasya Karmasu  
Yukta Swapna Ava Bodhasya Yogoo Bhavati Dukhaha"*

युक्त हारा विहारस्य युक्त चेष्टस्य कर्मसु

युक्त स्वप्ना अवबोधस्य योगो भवति दुखह

Meaning: "Those who are involved food-eating habits, life entertainment, enjoyments, and chores of activities, in restrained balanced way, for them spiritual Realization through yoga

meditation, is achieved smoothly, without any misery". (Ref: Gita, 6-17)

Creation is mental: and it proceeds from "inside to out-side" as indicated in the following verses:

' *Visvam Darpana Drisya Maana Nagari TulyamNijantara Gatam  
Pasyann Aatmani Maya Ya Bahiriv - Odbhotam Yatha Nidraya  
Yah Sakshat Kurute Prabodha Samaye Svatmana meva Advayam  
Tasmai Sree Guru Moorta Ye Nama Idam Sree Dakshina Moortaye*"

“विश्वं दर्पण दृश्य मान नगरे तुल्यं निजन्तर गतं

पश्यन्न आत्मनि मायया बहिरिव ओद्भोतं यथा निद्रय यः

साक्षात् कुरुते प्रबोध समये स्वात्मान मेवा द्वयम् तस्मै

श्री गुरु मूर्तये नाम इदं श्री दक्षिण मूर्तये

Meaning: At the time of SELF Realization one experiences, the objective universe of "Names and Forms" within him Self the Atman, as though outside, like seen in dream, is only the play due to illusionary effect of Maya ( mind )just like a city seen in mirror. (Ref: Hyman To Sri Dakshina Moorthy" Sl.1-By Sri Audi Sankara charya Pub. Chinmaya Mission Trust Bombay-22, India)

Therefore mind, the source of creation of external life phenomenon is needed to be brought to moderation by purification, because it is the mind which is instrumental for both binding and liberation from the coils of "samsara" the universe of projected applied consciousness.

मन एव मनुष्याणां बन्ध मोकारणं

Meaning: It is the Mind that is responsible for binding Man to objective world or for the release from its Bondage

'*Chenchalam Hi Manah Krishna pramaadhi Balavad  
dhrudhamTasyaham Nigraham Manye Vaayoriva Sudushkaram*"

चेन्चलं हि मनः कृष्ण प्रमाधि बलवद् धुधम्

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्कर

Meaning: Mind is fickle in nature; O! Krishna to control the same is, dangerous and difficult as catching the air with bare-hand.

Following are few “hints” that would help in bringing the mind to the plane of equanimity:

(1) By constant practice:

'Asamshyam Mahaa Baaho mano durnigrahamchela-  
Abhyaasena tu Kaubteya vairaagyen gruhyate”

असंशयं महा बाहो मनोदुर्निग्रहंचेलं  
अभ्यासेन तु कौन्तेय वैराग्येण गृह्यते

Meaning: Hai ! Arjuna, no doubt it is difficult to control the mind; yet by constant practice, it could be made possible to control.

(2) Going beyond the psychic nature of likes and dislikes (Vairagya): Renouncing the desires by making intelligent difference between wants and needs, and accepting the needs and eliminating wants. That is:

“Tena thyaktena bhunjeethah”

तेन त्यक्तेन भुञ्जीतः

Meaning: Enjoy By Renunciation

Ref: Isha vasayopanishad ; Mantra

(3) *Karmaneyva Adhikaarasthe Maa Phaleshu kadaachana Maa  
karma phalahaeturbhrumaa Tae Sangoasthava karmani*

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन मा

कर्मफलहेतुर्भूर्मा ते संज्ञोऽस्थवकर्मणि

Meaning: You have all claims on doing right action; without squandering the mind on the outcome of the action.

(4) “Icha Dwesha Samuthena Dwandva Mohena Bharatha  
Sarva Bhutani SammohamSarge Yanti Paramtapa’

Meaning: “Oh! Scorcher of enemies *Arjuna*, know that all beings are deluded by dualities of life as, likes and dislikes, and, are, caught in the vicious cycle of birth and death of transmigration”.

(Ref: Gita, 7-27)

(5) Act in phenomenal life making divinity, as the Base

'*Brahmanyadhya karmani Sangam Tyaktva Karoti Yah  
Lipyate Na Sa Papena Padmapatram Ivambhasa.*”

“ब्रःमन्यध्य कर्मणि सङ्गं त्यक्त्वा करोति यः

लिप्यते न स पापेन पद्मपत्रं इवाम्भस. ”

Meaning: Act in phenomenal life making divinity, as the Base. "He who acts, offering all his actions to God, gets, shaken off all attachments, and remains untouched by sin, just like the lotus leaf un-wet by water." (Ref: Bhagavat Gita-5

(6) *"Yogasthaha Kuru Karmanni Sangam Thyaktva  
Dhananjaya Sidhya Asidhyoo Samo-Bhutva  
Samatvam Yoga-Uchyate"*

*"योगस्थाह कुरु कर्मन्नि-सङ्गं त्यक्त्वा धनन्जेय  
सिध्य असिध्यु समो-भूत्वा-समत्वं योग उच्यते"*

Meaning: He! Dhanan jaya, equanimity or balance is called as Yoga. With this "Yoga of Balance", do actions considering gains / Loss as equal-energies of positive and negative coursing-through the body and mind; that leads to Detachment by self-cancellation, to duality of gain and loss effect-erasing out the mental worries"

Swamiji

## LETTERS

From: Swamiji, Feb 19, 2018,

Dear Daughter Monali Nakhate Ashirwad

It is so tragic to know, through the press-note, the senseless mad action of the killer. Some actions are beyond the explanation of human-thought, as to why such mad actions occur in a highly civilized society as USA. Be calm; surrender to the Will of Providence, Thank, God, He has saved your children, from this terror act. Do meditation, regularly, surrendering yourself to God. This psychic, shock, would pass away shortly.

With Masters Blessings

Swamiji

From: Monali Nakhate, Feb 19, 2018

Namaste Swamiji,

I am writing with a heavy heart today as our community has faced a senseless tragedy. At a high school in my area, a gunman entered and fired shots, killing 17 people, not to mention the several physically injured and the countless suffering the

emotional terror of this attack. My kids too, although in a different school, but close by had to sit in bathrooms for 3 hours until the attacker was found .I was consumed with grief and could not find peace in meditation or anything else. Our town had broken and people crying everywhere.

I have been surrendering but how can this be explained in any way, how can all of this make sense. Please help me Swamiji to understand and move on in my spiritual quest.  
With all faith in supreme. Monali

**From: Swamiji**

Drear Sri David Musson Ashirwad.

You are great; in that always you pose interesting & critical questions that are always welcome. Family life is a part and parcel of religious & spiritual evolution process. family life is started with physical attachment of the 'Other- Best-half" of your own existential consciousness that ends in into one soul-entity as 'family-life We have marriage for life; and is the sacred, phenomenal existential life.; .we cannot do any religious, social, and spiritual activities without the sacred participation of wife which is called as "Ardhangi" The-half of once body.

With Master's Blessings  
Swamiji

**From: (Undisclosed), Feb 18, 2018**

Dear Swamiji

Apologies, I sent that message before I was finished.

To continue...

Most of the sanskaras and egoic desires and aversions remain focused on love for wife and feelings of desirousness towards her. She is of great spiritual energy and progress herself. I often feel she is a great teacher to me also. To overcome feelings of jealousy, envy or desire in this relationship feels like an important hurdle. How did Swamiji deal with the strong feelings of husband/wife relationship on spiritual journey?

Many thanks

Your own self (X)

Dear Swamiji,  
Spiritual progress update...I am very aware now of the sanskaras. I can see them very clearly each morning as when I wake and how they can shape the day if I react to them playing out, which only reinforces them. I have grown inability to just allow them to be and not limit reaction so as not to continue to feed the personhood of egoist mind and all of its desires and aversions.

Yours Sincerely  
(Undisclosed)

**From: Ravi Feb 18, 2018**

Swamiji, Namaskaram! Ravi reached safely.

He is highly indebted to Swamiji for the memorable and subtle imperiences provided to him. His mind wept all through the journey with the revelation/imperious that Swamiji is none other than the personification of his own Atman (Atma Swaroopa), however, enjoying the outward experience of being a slave (Jeeva Swaroopa) to the Master due to the application of the mind (Maaya). After all, Maaya cannot such a bad thing! How could Jeeva otherwise have the opportunity to experience this inexplicable Master-slave relationship? It appears as though this could very well be the purpose of Maaya's existence. He begs Mother Maaya to help retain the awareness of the True Self at all times and sublimate/sub mutate all dualities of life into this beautiful Master-slave experience. Blessed is the Jeeva who is bestowed with the imperious and experience at once!

With Master's blessings,  
Ravi

**From: (Undisclosed) Wed, Feb 7, 2018**

Salutations. Thank you very much for giving me opportunity to read your messages. In fact I have so many doubts but cannot express them in front of you. When I read your messages my doubts are also clarified.

I am very great full to you if you send me like this, I can read them and understand the facts, get spiritual knowledge from them. Thanking you again.

With regards(X)

**From: Swamiji**

Dear Daughter Sow. (Undisclosed), Ashirwad

The Vastness that you have experienced suggests your merging in the Reality-in-terms of element Space; you have transcended sound-barrier of spiritual field. This is the most important stage in spiritual journey. The feeling of 'Alone-ness is the real-mark of the journey. In spirituality everyone is for himself. Alone-ness is characteristic of Atman. Aspire for Alone-ness experience & not for Loneliness. Loneliness is the mark of ego-self.

With Master's Blessings

Swamiji

**From: (Undisclosed), Feb 9, 2018**

To dear Swamiji, Pranam to Thyself and Mataji.

Thank you for your blessings to us all and your reply to my previous message - I greatly appreciated reading each word. I wanted to write to you again regarding an experience which occurred just now. I began reading the February SNB and was part way through the Master's message and my mind was suddenly overcome by a perception/sense of the vastness of the journey. Such spaciousness was felt that it brought about a sense of fear. Fear was felt strongly about how vast and alone the journey seemed. he was with me at the time and I conveyed these feelings to him - he reassured me that I was not alone, en contraire, that it is filled with the ever loving presence of all our Masters, including Swamiji, Lord Krishna and many more. Then strong emotion was felt and tears came to my eyes. Then it felt as though some pain or something was being sucked from my heart for a period of time. After this subsided a calm mind and peacefulness was present, and the sense of vastness remains in

my perception - I believe this perception of this vastness is here to stay.

I pray that it remains in the forefront of the mind and is not overcome by worldly thoughts! I would love to hear Swamiji's thoughts on this experience if Swamiji has a moment.

Our best wishes to Thy self and Mataji in Hyderabad.

At Thy Feet,  
(Undisclosed)

**From: Swamiji, Jan 30, 2018**

Dear Daughter Sow.(Undisclosed) Ashirwad

Glad to receive your communication after a long gap. Your spiritual progress is on right path of direction. Continue the same till you reach the Goal, where the mind gets completely vacuumed, on emptying of prarabdha Karma Sanskaras. Ashirwad to ----- (x), think he is now toddling & speaking some words. Do enjoy his pranks, which would relax & refresh your mind-psych

With Master's Blessing Swamiji,

**From: (Undisclosed), Jan 29, 2018**

Dear Swamiji and Mataji, Namaskaram

I hope that all is well in Hyderabad. Swamiji I wanted to write to you about my current state, because I feel that something has shifted.

For many years, when I was experiencing mental struggles, would always encourage me to pray, and to surrender / hand over the situation to Swamiji. I heard what he said, and tried, but for some reason never really felt like I was really doing it. It felt like I couldn't do it.

Something lifted in me yesterday and today, and I feel that I have more spaciousness in my mindset, and that as a result of this, perhaps my connection to Master has deepened. This evening a situation arose which would often create stress and I simply closed my eyes, and prayed for freedom from this samskara, which no longer serves me. There was no mental

blockage to it as there usually is. It feels as though a channel has been opened that previously was completely obstructed. I am feeling very grateful with this gift of a deeper connection, and pray that it continues as a more permanent state of being We are all doing well here in Sydney ~ little ---(X) is 15 months now, and very active, and very talkative - Swamiji might find joy in hearing that one of his words that he constantly babbles is “Babuiji Babuiji”! He has been doing this for many months!  
At Thy Feet, With Master’s Blessings (X)

**From: Ravi**

Dear Sri Mac Maderski, Ashirwad

You have accurately drawn parallels between the 13 Spiritual Knots and 23 Concentric Rings. However, the question regarding the overlap requires a deeper analysis with appropriate scriptural references.

Swamiji has emphasized in several of his writings that the universe is a cosmic illusion (play of Maya) on the Conscious Mind and is instrumental in inducing pseudo reality of universe in terms of cause and effect phenomenon. This metaphysical force, Maya, is so tremendous and skilful in accomplishing the impossible, so much so, that it deludes even the gods by introducing the distinctions of Brahma, Vishnu and Maheshwara in the Unified Pure Absolute Consciousness as referenced in the below verse of the Maya Panchakam composed by Bhagavan Sri Adi Sankara:

*विधिहरिहरविभेदमप्यखण्डे -बत विरचय्य बुधानपि प्रकामम्*

*भ्रमयति हरिहरभेदभावा -नघटितघटनापटीयसी माया*

“Vidhi hari hara vibhedha mapya khande Batha virachayya budhaana api prakamam, Bramayathi hari hara bhedha bhava Nagathitha ghatanaa patiyasi maya”

Meaning: Maya which is skilful in accomplishing the impossible deludes, alas, very much Hari, Hara, and others, though wise, by introducing the distinctions of Brahma, Hari and Hara in the unitary reality.

Swamji pointed out that spiritual evolution is not a linear curve and that the scriptural definitions and milestones such as the spiritual knots or concentric circles is only a figurative explanation. The gradation and demarcation of Maya at different levels are inconceivable to an Abhyasi who is subject to the limitations of the Mind (Maya). In fact, any answer, to the question in reference, falls within the purview of Maya and can only be figurative/metaphorical. However, a Self-Realized Yogi who has attained a state of Brahman transcends and has the power to control the Maya at his free will. He is hence the only authority to understand the transcendental mechanism involved in helping the Abhyasi in the ascendance of consciousness to attain the state of Brahman - the Ultimate Reality as validated by the following verse from the Dakshinamurthy Stotram:

**बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः -  
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् -  
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया -  
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये**

Bijasya Antar Iva Angkuro Jagad Idam Praangga Nirvikalpam Punah  
Maayaa Kalpita Desha Kaala Kalanaa Vaicitrya Citrii-Krtam  
Maayaavi Iva Vijrmbhayaty Api Mahaa Yogi Iva Yah Svecchayaa  
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye

Meaning: This World is like a sprout of a seed within which transforms what is changeless state before, appear again as Space and Time, and endless varieties of pictures over it; all due to the creation of Maya. This unfolding of the world which is like a play of a magician, happens to one who is a Maha yogi out of His Own Free Will. Salutations to Him, the personification of our inner Guru who awakens this Knowledge through His profound silence; Salutation to Sri Dakshinamurthy.

We are blessed to have such a self-realized Guru to help us transcend the inscrutable power of Maya!

With Master's Blessings,  
Ravi

**From: Mac Maderski to Dave**

Hi David, it is Mac Maderski from Melbourne.

It is always a pleasure and encouraging reading your emails in the spiritual news bulletin. I also have a lot of unwanted thoughts during meditation and deal with them in the same way you do during and after meditation. I've learned from Swamiji that it is normal and accepted it as a process of eliminating samskaras. It can get a little frustrating at times but I've learned to ignore. What helped a lot is Sunday meditation with Swamiji at 3.30 pm from Melbourne, it's the usual 10 am Sunday satsang in Hyderabad India. Hope you're doing well and wish you all the best.

Mac

**From: Mac Maderski Feb 6 2018**

Dearest Swamiji

I pray all is well with Swamiji and loved ones.

With regards to February Spiritual News Bulletin's editorial featuring Spiritual Knots and the evolution of consciousness, do the 13 knots correspond with the 23 concentric rings, i.e. knots 1-5 of Pindanda region correspond with 5 rings of physical self or maya, knots 6-10 of Brahmanda mandal with 11 rings of ego self, knots 11 and 12 of Para Brahmanda mandal with the 7 rings of splendour and the 13th knot as the Ocean of Bliss. And do they overlap each other to some degree i.e. counting from the centre outwards the first and even the second ring of maya would still linger in the last two rings of ego and maybe even much further towards the centre until it's influence came to be unnoticeable. This question was like a forgotten splinter and keeps crossing my mind from time to time and it came up again after reading Master's message in the current issue of SNB where he states "In this way we go on, stage by stage, till we reach the point where maya becomes almost extinct.

With gratitude

Yours Mac

**From: Swamiji**

Dear Sri David Musson, Ashirwad

When sanskaras are released for "Bhoga" that is, for exhaustion, the signs that you have recorded are felt; there will be dryness, felt in the course of meditation. It is a desirable sign; Intuitive micro-impressions from the 'Causal-body' of the Mind-psych, called as sanskaras are exhausted by 1-living the life; 2-- by meditation-fire called as "Yoga - agni"; 3- by the grace of Master / god. Whole exercise of meditation is to exhaust the micro-impressions. Have patience; prepare yourself to receive the final Truth, by "Gnana" the philosophical wisdom involved in the process of Self-Realization

With Master's Blessings

Your Own Self      Swamiji.

**From: David Musson, Feb 4, 2018**

Dear Swamiji

Sat for an hour mediation this morning from 5am and found mind over active and very distracting. Kept attention on heart centre as much as possible offering up thoughts to master? Small transmission felt in final minutes. Did not feel very good after and struggled with Sanskara caused vasanas all through morning.

Reading the Newsletter, it talked of staying as the "I" and recognizing that suffering and desires affect the mind and not the Being-ness or I. This helped to find self and freedom from suffering once more.

Your own self      Dave

**From: Swamij Feb 2, 2018**

Dear Sri. Asish Menon

Your practice is on right-path; the present course would continue for some more time till the mind-psych exhausts the sanskaras arriving at zero state Ashirwad to Sow Tara Menon, & Chi. Krishna. Ashram matha remembers you all.

With Master's Blessings

Swamiji

**From: Asish Menon, Sydney Feb 2, 2018**

Diary note 02/02/18

Dear Pujya Swamiji,

It's been sometime between diary notes. With the grace of Master this is my condition. There is a deep awareness of the Godly presence throughout all states, but it's mixed with the lower nature purging its way as it is released for bhog. The lower nature seems magnified whilst worldly actions are performed within mundane activities.

Quite often Master reveals consciousness intuitively through every particle of creation, the state before creation instantly draws back the limited micro cosmic to the ultimate Reality. The visions of Mahapralaya followed by complete silence and stillness.

But with all this, restlessness remains. There is much gratitude and love for Master for whatever condition has been bestowed, the pangs of restlessness remain to go even higher, to become more subtle and merge deeper. Preceptor work continues through Master's Grace but there is much restlessness to do more, but naturally restricted with family commitments.

At thou holy feet      Asish Menon.

## **Questions and Answers:**

**From: (Undisclosed), Vizag. A.P.**

**Q1: How are Pranahuti and Kundalini are connected?**

**A:** Pranahti is the conscious Will force (Icha-shakti), of the Creator. Whereas, Kundalini is a dormant-potential, unconscious power of Nature, lying at the base of 'Muladhara-Chekra' of the astral body-system.

**Q2: Is there a difference between descending Kundalini and ascending Kundalini?**

**A:** Kundalini, as a general-rule lies-dormant, at the base of the body as stated afore. By yogic process it is activated, and

released from the coils of Muladhara-Chekra, by bringing into contact with Shiva-pranahuti, conscious-force, down-loading from Sahsrara, and directing it step by-step to reach the Muladhara-Chekra and the Kundalini is awakened by dynamisation of Shiva-Pranahuti-force Then it is lifted into ascendance through Sushumna-Nadi, by the will power of the Preceptor. And, it is taken, through sushmna-nadi passing by Swadhistana-chekra, Manipuraka-Chekra, Anahata-Chekra, Vishdha-Chekra, arriving at Angyna-Chekra, located at in-between the eye-brows. At all these Chakras Kundalini is cleaned of its drossiness, becoming subtler and subtler as it ascends-up, At this juncture, Kundalini is Tran-mutated into Phenomenal Consciousness known as “Shivani” and lifted high, by the preceptor’s “Reflective-Thought process” power to Sahasrara-Chkra located at the middle-part of the skull. And, the Process is called as “Shiva-shivani Samyoga” (union). It is this Absolute Conscious Power, of Shiva, and relational or conjunctional power of “Shivani/Kundalini”, that forms the operational-Base of entire Creational process of universe.

Note: Entire process is highly astropsychic and obviously cannot be practiced by one-and-all.

Q3: Also, if someone wants to get your blessings and decides if this path is right for them, can I give them, your contact or bring them to you?

A: Of-course! You are Welcome  
Swamiji

## Quotable Quotes

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

“My *Param Pujya Gurudev* (revered Master), I do remember I used to address him as “*Huzur Maharaj*” and the essence of our relationship is continued in this small phraseology. Believe me, this is not just an adjective to show respect in ornamental terms. His eternal and uninterrupted presence for me is “*Huzuri*” and he is my “*Huzur*” . He had once

told me in very tender words” My son! Whatever and however it be, you should convey the mission of *Buzurgan-e- Silsila* (the great Masters of this Order)to the people of the world, so that the wretched, distressed, and weaker people may also be able to find a way to make progress and seek salvation .”

(Ref: “Autobiography of a Sufi”: The Vista (Uttar Dipti); P.173; Pub. B.R. Delhi-110052, India)

## **(2) Mahatma Sri Babuji Maharaj**

(Continued from last Month issue)

“18<sup>th</sup> November-1944: The tour of Mathura came to an end.

22-November 1944;-A great mistake, which generally committed, is that it is thought to be below one’s dignity to take instructions from youngsters. There is no consideration of age in spirituality. Lalaji gave certain instructions regarding the distribution of work amongst my associates. He assured me that my home and children would be looked after when I am away from home. 9Ref:-Auto biography of Ram Chandra; Vol.3-p.233-234; Pub. SRCM, Chennai, India)

## **(3) Letter from Saint Kasturiji, Lakhimpur Dtd:3-4-57**

Revered Sri Babuji, Sadar Pranam!

Received your letter addressed to Master Sahab.I was a little concerned to know about your weakness. I pray God that He may remove your weakness soon. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that even the Divine transmission does not touch me so it fails to purify me. There are no signs of Pooja in me What should I do? Now neither I feel purity nor impurity but I have no peace. The fatigue of the condition is fading since today. There is sometimes a flash of pain in the heart resulting into a slight feeling of painless pain but nobody comes with the remembrance of my Beloved. Now the covering of meeting and separation has been washed away. The condition has become so deep that it can not bear the burden of the feeling of remaining adhered to it. Now there is no feeling of remaining clinging to it. There is only Sri Babuji who can lead me on a pathless path. I do not know what I am. I have no interest to

know this. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,  
Kasturi

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

(Continued from last Month issue)

“The unifying principle must be a concrete spiritual Being and not merely consciousness or a generic Universal or concept, or idea. It must be a person who persists in subordinating all the multiplicity to his will and pleasure and ordains its conduct. Whilst himself being permanent he should pervade all through his will and omniscience. In other words, the multiplicity is in one sense, and that in the fundamental sense servile to the Unity through which alone it lives and moves and grows and gains perfection. To say that this is an eternal pervasion and indwelling means, this relationship is absolute. The unity is signified by the absolute Lordship of the Supreme Being. The multiplicity of real existences which are the several selves and things must be embraced within this single substance or Being or Person, wherefore He is called *Purushottama*.”

(Ref; Shri Ramanuja's Theory of Knowledge Problem of Unity; p. 135, Pub. T.T.D. Tirupati, India)

#### (5) Ashtavakra Gita

*“Nir-Vaasanam Harim Drishwaa Thooshneem Vishaya dantinah  
palaayanthae Na Sakthaas Tae Sevanthae Krita Chaatavah”*

निर्वासनम् हरिं दृष्ट्वा तोशनम् विषय दन्तिनः

पलायन्ते न सक्तास ते सेवन्ते कृत चातवः

Meaning: Encountering the desire less man-lion the elephants of sense-objects, quietly run away; or, if unable to run away serve him like flattering courtiers.

Explanation: The glory of the Man-of-Perfection is pointed out here, indicating how he lives amidst the sense-objects, unmolested by them. In fact, the sense-objects run after him to

serve him faithfully, like flattering courtiers run to serve their royal master. Desires are expressions of *vasanas* in intellect. One who has no Vasanas has no desires. It is the desire to enjoy that entangles us with the sense-objects. A desire-less man perceives the objects but he is not affected by them. In case the sense objects are unable to runaway from the Master, they surrender completely to the will of the Master, and they seek to serve him.

## (6) Bhagavatapurana

“Twameka Aadhyah Purshah Supta  
Shaktistayaa Rajah, satwatasmō Vibhidhyate  
Mahaanaham Swam Marudagnivaaradhraah  
Surarshayo Bhutaganaa Idam Yatah”

त्वमेक आधयः पुर्षः

सुप्तशक्तिस्तया राजः सत्वतस्मो विभिध्यते

महानहम् स्वम् मरुदग्निवारधां

सुरर्षयो भूतगणा इदं यतः

Meaning: You are the one Primal Person, whose energy in the form of Maya lies dormant before creation. It is by the said Maya that Sattva, Rajas, and Tamas, the three modes of Prakruti, get differentiated and it is from the same Maya, that this universe -consisting of Mahat-Tattva, (the principle of cosmic intelligence), the ego, ether, the air, fire, water, and earth, the gods, Rishis (Seers), and the multitudes, of living beings, springs up.

## (7) Yogavasista

“*Shastraih sadaachara Vijrumbhita Desahadharmair  
Yatkalpitam Phalam Ativa Chira Prarudham  
Tasmin Hrudi Sphurati copanam eti chittam  
Angaavali tad anu Paurusham etad aahuh*”

शस्त्रैः सदाचार विजृम्भित देसहधर्मैर्  
यत्कल्पितं फलं अतीव चिर प्रारुधं  
तस्मिन् हृदि स्फुरति चोपनं एति चित्तं  
अन्गावली तद् अणु पौरुषं एतद् आहुः

Meaning: That alone is self-effort which springs from right understanding that manifests in ones' heart which has been exposed to the teachings of the scriptures and the conduct of holy ones.

Explanation: As is the effort so is the fruit; this is the meaning of self-effort. And, it is also known as fate or divine. What is called as fate, or divine-will is nothing other than the action or self-effort of the past. The present is infinitely more potent than the past. One should free one's self, from likes and dislikes and engage oneself in righteous self-effort and reach the supreme truth, knowing that self-effort, alone is another name for divine will. Such self-effort has a three fold root and therefore, threefold fruit, viz. an inner awakening in the intelligence, a decision in the mind, and the physical action.

## **(8) Book of Knowledge Divine**

(Continued from last Month issue)

“Nididhyasana: This has already been discussed in the chapter. As you go on practicing these two forms of remembrances regularly and sincerely, the mind gradually becomes pure and rarefied till suddenly one day you get a flash of Samadhi - Atma Gyana. It will be the blissful Pure Consciousness all-pervading and fully satisfying. That experience will be so profound that there can be no mistaking it. After the first Samadhi, you comeback to the normal worldly consciousness; the one great difference in your personality will be the absence of the ego and the body-mind centric attitude. Any trace ego which may remain even after the first Samadhi gets completely wiped out on repeated Samadhi. From now on, the efforts to attain Samadhi again cannot be called meditation, but Samadhi Abhyasa. A state comes when it becomes Sahaja

(natural), permanent and habitual, when you know that the Atman alone is real. Atman alone is manifested as the whole universe and that there is nothing but Atman. Before Realization, the ego was chanting "So-Ham"? When the ego has disintegrated who is to say "So-Ham" and for what?

(Ref: Book of Knowledge Divine, 2<sup>nd</sup> edition, page.14, Pub. IUSCM, Hyderabad-59, India)

## ACTIVITIES

### Spiritual: Food for Thought

The spiritual journey is a journey towards clarity, but never toward certainty. When you draw conclusions about beginnings and endings, you are a **BELIEVER**. When you accept that you really do not know anything, you become a **SEEKER**. To be enlightened is not a condition of certainty. It is to move from limited knowing to a boundless unknowing, from gravitas to grace. It is to awaken to a condition of border less ignorance, of limited uncertainty. When you are no longer bound by the limitations of creation, you are blessed with the freedom of **CREATOR**."

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