



Spiritual News Bulletin

Issue #:00138

Vol: 13

May-2018

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



“Man is a bipolar - being. It has got its root nearest to the Base, and the other end towards the world. If somehow, the individual mind gets moulded towards the cosmic mind it begins to appear in its true colors. The individual mind is a part of the Godly mind (*Kshobha*) If somehow we turn its downward trend towards the Base, it will become quite calm and peaceful. I find that it is only the help of one of Dynamic personality that can turn it towards the Base. As for the highest human approach, it may be said if by God's grace one gets into the central region after crossing all the rings of splendour, the

very atoms of the body begin to turn into energy and then further on to it's Ultimate. It cannot however, be achieved by mere abhyas and self-effort. At higher levels the conditions are such that even one ascends a little by self-effort, he quickly slips down because of strong push from above. So, for our entry into higher regions, the Master's help is indispenible. A true Master can be he and he alone, who possess the wonderful power and at a glance create a state of light in an aspirant, diverting his thought from darkness to light till his tendencies which were previously directed towrds darkness begin to absorb brightness within them. His passage towards light thus becomes smoother and his own internal power begins to act for it. His problem is thus solved and he is saved from all adverse influences, imbibing only that which is to his advantage.

Another remarkable thing which if adopted will leave no stage uncrossed, is that one should try to copy Master's merging I did the same and it helped me to attain my present state May God grant you all the capacity for it.

Meditation on the simple, pure and Ultimate alone can save man in his crisis. This surely makes him more and more simple, bringing him closer and closer to the Original Home; *As you think, so you become*. There should be the subtlest method to realise the Subtlest Being. There should be one method, one Master and one God.

ऐकम् सत् विप्रा बहुधा वदन्ति

TRUTH (Reality) IS ONE; Learned people state in different ways

Ofcourse, the selection should be yours. The density of thought can only be removed if one takes to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth, and natural. But, unfortunately, man whileway the life's precious time in useless worldly avocations, namily:-

*Baalastaava Kreedasaktah
Staruna staava trainee saktah
Vrudha staava chintaa saktah
Parame Brahmani koopinasaktah*

बालस्ताव क्रीदासक्तः स्तरुणस्ताव तरुणीसक्तः
वृधस्ताव चिन्तासक्तः परमे ब्रह्मणि कोपिनसक्तह
(Ref Sl.7-Bhajagovindam, aphorisms of Lord Aadi-Sankara

Meaning: Man so long he is in his boyhood, involved in playing and merry-making; when he attains manhood he is engrossed in activities concerned with women and sex. When he attains old-age he is ruminating on the life-spent, and worried, that "he could not do this one and that one" Life-Time is thus wasted. Where is the time for the idiot, to ponder-over the objective of attaining Self and God related activities.

So, you have to seek the solution yourself, just as you have to walk on your own legs. Of course energy is needed for it, for which our Ashram help is, ever available.

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



EDITORIAL

Wise Words are mere words and Not Wisdom

The present-life, is the result of "Prarabdha-Karma", that is, the fruits of action to be released and translated into action by the 'sanskaras', during the present life-period. The *sanskaras* are released on the 'Time-Space-Causation' continuum', and translated into desire, at mental-level, that, further converted into thoughts and expressed outside as solid action involving physical organs of the body. Therefore words however potential, in effecting the life of others, do not mean any great, until they take the form of physical actions, just like a painted flame of fire, is not the actual fire, or a painted pot of nectar, is not the nectar, or a painted woman however charming, is not the actual woman in life-blood. Likewise, wise words are mere words of ignorance not wisdom, unless they are substantiated, by action with the absence of desire and anger. The real wisdom of human birth is

the pursuit of Self knowledge, and Self realization (*Atma Vidya / Atma Sakshaatkara*) so that one could go beyond the perpetual vexing cycle of birth and death. And that happens not merely wishing for it. Scriptures have emphasized the same in the following graphic enunciation:

*'Naya Matma Pravachanena Labhyo
Na Medhya Na Bahona Shrutena
Yame Vaishya Vrunnute Tena Labhya
Stha - saisha Atma Vi Vrunnu Tae Tanoom Swam"*

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहूना श्रुतेन ।
यमेवैष वृषुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥३॥

Meaning: "This Atman cannot be attained by the study of Vedas, nor by intellect, nor even by much learning; by him it is attained who unceasingly pines for It; and whom It (God) Chooses,--this, his (own) Atman, reveals its own (real) form. (Ref: Kathopanishad- Chapt.2-Sl.13

*(2) "Naya matma Balahinena Labhyo
Na Cha Pramadath Tapaso Vapya Alingath
Aethair Upayair Yatato Yasthu Vidwam
Thsaisha Atma Vishato Brahma Dham"*

नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

Meaning: "The Self is not gained by men of weak spirit, nor by the careless, or by those practicing improper austerities. But wise men who strive with vigour, attention and propriety attain union with Brahman" (Ref: MUNDAKOPANISAD, Cha. 3: Section 2, Sl. 4)

That, what is in mind as thought, is only one-dimensional phase of consciousness, and needs proper motivation, for action to translate it into three dimensional phase to be usefully available to larger part of humanity outside. People are generally afraid of action feeling that their action is not wise, and may fail to

achieve the objective goal. Sages and seers who are wise by their intuitive perception of human psych in the field of action advise the inexperienced know novice that one has to take action in the field without any pessimistic hesitation about the outcome of his planned action as observed in the following verses ;

*Karmaneyva Adhikaarasthe Maa kadaachana
Maa karma phalahaeturbhuramaa Tae Sangoasthava karmani*

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन

मा कर्मफलहेतुर्भूर्मा ते संजोअस्थवकर्मणि

'Your right is to concentrate on work successfully only, and never to waste energies on thinking about for future fruits thereof. Be instrumental in making your actions fully and, complete by living in the present dynamically; rather, living in imagination of future fruits by the action. Action for the sake of work only to bear fruits: nor let your attachment be to inaction. "Action for action sake is perfection" (ref. G. 2-47) Common man in-action, usually, is shadowed debilitating with "Second-Thought", whether he succeeds or not and the impending loss in his venture.

*'Ajnasha Ashreddhanasch Sanshyaatma Vinashyati
Naa Ayam Loko Asthi Na Paro Na Sukham Samshyaa tmanah"*

अज्ञास्य अश्रद्धनस्य संशयात्मा विनश्यति

ना अयं लोको अस्थि न परो न सुखं संशयात्मा विनश्यति

(Ref: Gita-4-40))

Meaning: He who lacks discrimination is devoid of faith, and it is at the same time possessed of doubt, is lost to the spiritual path.: for the doubting soul there is neither this world nor the world beyond; and, nor even happiness.

Therefore it is advised that when thought arises in the mind, it should be put into action without much delay, especially all noble thoughts of spiritual nature. And, the possibility of failure could avoid if done, with mind engrossed in Ultimate Reality, as advised by Bhagavan Sri Krishna, in the following verses:

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

“ब्रःमन्यथ्य कर्मणि सङ्गं त्यक्त्वा करोति यः

लिप्यते न स पापेन पद्मपत्रं इवाम्भस. ”

Meaning: “ He who acts, offering all his actions to God, gets, shaken off all attachment, and remains untouched by sin, just like the lotus leaf un wet by water.” (Ref: Bhagavat Gita-5- 10)

Swamiji

LETTERS

From: Swamiji Apr 17, 2018

Dear Sister (X)

Glad to Welcome you To our Ashram, Institute of Universal Self Consciousness Movement (IUSCM), as the seeker of Ultimate Reality. It would help you on regular practice to discover your True Self, Atman, making you immortal and an Eternal Entity. Be in touch with your preceptor Sri Asish Menon, regularly who will guide you to the said goal.

From: Asish Menon

Dear Pujya Swamiji,

Please find attached passport photo of (X) for the recent introduction and blessings.

From: Swamiji, Apr 23, 2018,

Dear Daughter Sow, Joshna, it is the profound, spurt of volume of release of Kundalini-shakti, and is a great experience of yoga sadhana

Congratulations & compliments. Continue meditation regularly to reach the goal of Self realization

With Master's Blessings

Swamiji

From: Jyotsna Apr 22, 2018

Dear Swamiji, Namaskaram!

Would like to share the below experience for your guidance and blessings.

04/19/2018

Did evening meditation in the prayer room. Had a good absorption. After prolonged meditation, felt like the body experienced a sudden big jolt (as if something pulled the body with force and released) like never before. I opened my eyes and surrendered my experience to the Master.

With Master's blessings,
Jyotsna

From: Asish Menon , Apr 17, 2018 at 11:01 AM

Dear Pujya Swamiji,

Hope that Mataji & yourself are well in health.

Please find below one of our new abhyasis, because of her professional position she needs her name not published please.

Hello Swamiji and thank you for allowing me to introduce myself, My name is (undisclosed) and I am 53years old, I am separated now divorced for past 10 years. I have 4 children whom I love dearly, our daughter from the marriage she is 21, James 32 he is the father of my beautiful grandson Jaiden 18 mths old, Kate 29 & Lizzie 32. I am a franchisee owner jointly with my ex-husband (undisclosed) of a local company and have run our families. I started along a spiritual journey finding out a small amount after meeting a wonderful man Jeremy whom has shown me how amazing life is and how to try and embrace every moment we have. Many years later I reconnected with a colleague from work and he having embarked on his spiritual journey and already working alongside the amazing Asish gave me the opportunity to meet and start this incredible path towards finding my true self and waking to life and all it's meant to be. I appreciate you giving me your time love and learning and very grateful for all you can do to work along with me on this amazing journey.

Kindest regards

With Masters Blessings

(Undisclosed)

From: Ravi Apr 17, 2018

Balaji,

The individual soul is only a cross-section of the macro-cosmic soul. Scriptures provide an example of the universal space (Mahakasha) and pot space (Ghatakasha). When space is limited by adjuncts it appears as though it is a separate entity, however, in reality it is one and the same. Similarly, Atman, in the macrocosmic context, is Parabrahman itself.

In Vivekachudamani, Bhagavan Adi Sankara expounded -

"Jivo Brahmaiva na parah" -

"the individual Self is essentially not different from Brahman".

With Master's Blessings,

Ravi

From: Balaji, April 10, 2018

Hi Ravi,

Question:

“Aatmanastat Prakaashtvam Yatpadaartha avabhasanam
Naagnaayadideepthiva Dheetir Bhavathyandhyam Yato Nishi”

आत्मनस्तत प्रकाशत्वं यत्पदार्थ अवभासनं

नाग्नायदद दीप्ततव धीप्ततर भवत्यन्ध्यं यतो ननशश

Meaning: That which enlightens the objective-world; it is the Shining of the Soul / Atman. It is different from shining of fire or sun or other shining objects, because, they are not Self luminous; they get illumined by Soul's Self-revealing power.

In the absence of Soul's activity, they (Fire, Sun etc.) remain dead as seen in the sleep. (Ref Aprozhanubhuti - SI.22) In the above, it says 'the fire, sun etc remain dead without being illumined by the soul's activity'. Who's soul's activity is being referred to here ?. Since we are a reflection of the ultimate reality/para-brahman, is it talking about the soul in each one of us?.

Balaji ,

From: Swamiji

Dear Sri Mac Maderski, Ashirwad.

Glad to receive your communication after a long-gap. The Astral phenomenon you have noticed about a group of stars in-circle, at Tasmania, is very interesting. The large-size of the stars noticed by you may be due to nearness of South-Pole. Since your spiritual-journey is nearing to end, consciousness gets expanded, having the psychic effect of all-inclusiveness, that surpasses the mental feeling of unusual; just like you do not feel any physical or psychic presence of your personality, unless some-one reminds you of your existential presence. In short it is definitely, an indicator of spiritual-psychic expansion of Awareness

With Master's Blessings
Your Own Self Swamiji

From: Mac Maderski , Apr 6, 2018

Dearest Swamiji

I pray all is well with You and loved ones.

On the 25th April 2011 while travelling in Tasmania Recherche Bay, in the late evening I saw a phenomenon in the sky. After setting up camp I went to the beach to have a look at the bay. It was almost dark and the stars were visible. While looking at them to the north west I noticed a circle of very bright stars maybe 10 or 12 with their circumference being about the size of the full moon at Easter. They were all twinkling together making them look like going around in a circle clockwise. Looking at them for a short moment I distinctly remember not being surprised or that much interested in the phenomenon as if it was something normal. I pointed it out to the person that was with me at that time and didn't look at it again nor thought about it much. It's just a memory that came up and wonders if it has any significance with anything.

Wishing Swamiji all the best
Yours Mac

Quotable Quotes

(1) By Audi Guru Sri Lalaji Maharaj (continued from last Month Issue)

“I have mentioned this earlier that so far I had confined myself to *Brahma Vidya* (esoteric knowledge) alone. In most of the sects and schools of thought social concerns also get associated and programs to build character and conduct of the Satsangis become a part and parcel of it, but I have moved forward in this direction. I realized it a little later that I should have done something more than what I had done so far but than that has been left behind. During this period the number of people associated with me went on increasing and people have been visiting me and assembling here at my residence in Fatehgarh. Slowly the number and size of these gatherings went on increasing.

(Ref: The Night Shelter (Nisha Nidh); P.174; Pub. B.R. Delhi-110052)

(2) Mahatma Sri Babuji Maharaj

(Continued from last Month issue)

25 November 1944:

“I was ordered to effect political changes also. For this purpose Lalaji gave me transmission for a sufficiently long time. I felt that power was being filled in every particle of my body. I was permitted to visit all spiritual institutions and saints of our country. Lalaji gave certain instructions regarding the training of ladies. I was advised to take work from different powers of Nature.

1:- Indra : He gives powers to the senses during the day. He is the master of the East.

2: Yama: He is the controller of water, and rivers, oceans, et cetera, are in his charge. He is the Ruler of the West.

4; Aditya: He gives light; He gives movement to the sense-organs and limbs.

5: Kubera: He is the master of wealth. He is the Rule of the North.

6: Chandrama: He gives attributes , and increases coolness. He creates passions in the senses at night.

7; Agni: He holds the creation firm. He digests the food. He rules over the North-West.

8:Vayu: He is the life force. He gives animation. He rules over the North-West.

9: Aakasha: the region above.

10: Paataal: Netherworld. The region of Sesha (serpant)

11: Ishaana: Rules over the North-East.

I was ordered to proceed Rameswaram by the 10th of December, or a couple of days after.

(Ref: Autobiography of Ram Chandra, Vol.3,P.234-235. Pub. SRCM, Chennai, India)

(3)Letter from Saint Kasturi Lakhimpur, Dated:14-4-1957

Reverend Sri Babuji,

SadarPranam!

It was a great pleasure to receive your letter full of blessings. I am now writing about my spiritual condition whatever it is by the grace of the Master. Now my condition is such that I call others by their names but there seems to be no relation ship between the name and form of the person. For example I may read the name of Kallu in the book but this face or form does not present itself before my mind. But it is strange that I do not call Kesar in place of Bitto and vice-versa. Now the condition is such that what to speak of the body, there is no vibration within and outside the body. Sometimes I do feel a few vibrations in the heart and the rest everything has become useless. God knows about my own world that I do each and every work but it seems that there is no movement in the body or the body does not move. I am related with the whole world but there is name of the relationship. The vibration has become such a thing that it has no worth and meaning for me. I talk to everybody but there seems to nobody and no sound. I feel that I am not concerned or I have no relationship with breathing too. It may come or not The thought of death or of life are both the same. My condition is now such that there is neither my wish or will nor that of the Master. I do not

know whether I am working and moving according to His will or what the matter is. You may know it better. Amma conveys her blessings 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)

“Ramanuja affirms that the inequalities are inexplicable without real multiplicity, strongly recalling the views of Saammkhyā. Release would be purposeless if it is merely a refunding into Brahman’s homogeneous nature or into the casual substance. It is impossible to conceive of freedom as uniformity or homogeneity, since it is particularly the function of uniqueness and difference, and in the highest sense is the attainment of freedom from all limitations of this uniqueness of being. Multiplicity accordingly requires for its fullest expression freedom, and true freedom is fully realized in the attainment of freedom from all limitations. So does Kaashakristna hold that the individuals can only be Brahman’s bodies since in spite of attaining equality Brahman abides in them. “(Ref: Shri Ramanuja’s Theory of Knowledge—Problem of Unity; P.136-pub. T.T.D. Tirupati, India)

(5)Ashtavakra Gita

“Vasthu - Shravana-Maathrena Suddha-Budhir-Niraakulah
Na-Aiva-Aacaaram-An-Aacaaram Audaasyam-Vaa Prapasyathi”

वस्तु श्रवण मात्रेण सुद्धा बुधिर् निराकुलः

न अएव आचारं अन आचारं औदास्यम् -वा प्रपस्यथि

Meaning: Having established in his pure intellect and having become serene, by a mere listening to the Real, the Wise-one ,no more sees what is proper and improper action—or even what is inaction.

Explanation: By eliminating the desires and the ego, the intellect becomes calm and serene, and such a quietened bosom is considered in spiritual literature as the “pure-intellect” (*Suddha Buddhi*). Since the seeker has no desire in him, no ray-of-mind is entangled with the world -of-objects. With his entire mind has thus turned towards the Higher-Reality, he spontaneously awakes to the Experience, Transcendental. He becomes the Liberated -in-life. Such a Wise-one thereafter knows not what are proper and improper actions, not what is inaction. He is no more the “doer” or the “enjoyer”. His ego is dead. The Liberated , living in the Higher Consciousness , does not any longer to this world, he just a sojourner here.

(6) Bhagavatapurana

Sa Aisha Lookaanati chanda Vegai Vikarshasi Twam KhaluKaalayaanah Bhootaani Bhootairanu Maiya Tatvo Ghanaavaleer VaayourVaa VishaHayah.

स ऐश लोकानति चन्द वेगै विकर्षसि त्वं

खलुकालयानः भूतानि भूतैरनु मैय तत्वो घनावलेर् वायोउर्वा विषयः

Meaning: Your true nature can only be inferred and not directly perceived. Possessed of most tremendous velocity and irresistible like a hurricane, it is You who destroy the various worlds, sweeping off the various creatures raven as the wind sweeps off the clouds.

(7) Yogavasista

‘Imaam moksha kathaam shrutvaa saha sarvair viveki bhiih Paraam yaasyasi nirduhkham naashio yatra na vidyate”

इमाम् मोक्ष कथां श्रुत्वा सह सर्वैर विवेकी भिः

परां यास्यसि निर्धुखं नाशिओ यत्र न विद्यते

Meaning: “This narrative deals with liberation; listening to it with other seekers who are assembled here, you will realize that supreme being where there is neither sorrow nor destruction.”

Explanation: the cosmic order that people refer to as fate, *daivam* (GOD), or *niyati* (cosmic order), and which that every effort is blessed with appropriate fruition, is based on

omnipresent and omnipotent omniscience, known as Brahman. The Creator saw that all beings in the universe were subject to disease and death, to pain and suffering. In His heart there arose compassion, and he sought to lay down a path that might lead living beings away from all miseries. He thereupon instituted centres of pilgrimage and noble virtues like austerity, charity, truthfulness, and righteous conduct. But these were inadequate; they could bestow only temporary relief from suffering. On prayer god, revealed True knowledge of Self, the Atma gnana.

(8)Book of Knowledge Divine

“Creation can be explained in two ways, viz., on the physical and materialistic basis, and on the metaphysical and theological basis. The former type of explanation is based on the assumption that the universe has been created from the insentient primal matter that self-existing and self evolving. The entire process is physical and objective. There seems to be no clear cut understand about the role of five great elements, ether, air, fire, water and earth in the process of emergence of universe. Similarly, there is confusion about the primary conception of Space, Time- Causation in the process of creation. Chance appearance of organic matter and evolution of life from it is the known view of the materialists (*Bhoutikavadis*). Emergence of human mind through species evolution as theorized by Darwin is the scientific view of modern society. Physicists and astrophysicists assure mankind the insentient physical matter as the ultimate source of creation. They view conscience (*Chit*) as the product of mind as all-in-all.

(Ref:-Book of Knowledge Divine, 2nd edition,page-15;Pub.IUSCM, Hyderabad,-59, India)

ACTIVITIES

Thank you for the blessings Thata!
With Love, Sreehita

From: Swamiji April 23, 2018,

Dear daughter Sreehita, congratulations;
continue the efforts as before to stay consistently at the top of
success in life's pursuit.
With Master's Blessings
Swamiji



From: Sreehita Apr 23, 2018
Dear Thata, Namaskaram!

On Friday, I competed in the Regional Finals of the National History Bee and was selected and invited to participate in the National Competition. I have attached the invitation to this email for your blessings. My friends and I were also featured in the local newspaper (Burlington County Times). Please see the link below for your perusal.

<http://www.burlingtoncountytimes.com/news/20180422/excited-for-challenge-moorestown-friends-school-students-compete-in-history-bee-regionals>

With Love,
Sreehita





Above are the pictures of Babuji maharaj birthday celebrations @ Hq Hyderabad

**Editorial Board: Hyderabad - Professor V. Gopal
a Krishna Rao, Prof. M. Pochiah,
Dr.I.Srinivasa Rao, Sri Anjaneya Prasad, Sydney - Mr.Govinda Sami,
Mr.Satyanarayana Sunkara, Mr.Hari Chillapa
22/82 Bathurst Street, Liverpool NSW 1871, Tel. (612) 9822 5333.
Mobile : 0419 242305. Email:govind@phls.com.au;
sn_chillapa@yahoo.com;**

www.iuscm.com1NC9886042

**HQ: 143/B, Old Santosh Nagar, Hyderabad -500 059, India NO.670 -
2004 (Registrar of societies) Hyderabad India
Land Line:91-40-24531106, Mobile: 91-040- 949 187 9433
Published simultaneously from Hyderabad (India) and Sydney
(Australia)**

**DISCLAIMER: This spiritual newsletter is intended to provide
general news and information only. Readers should rely on their
own enquiries with Swamiji or Preceptors before making any
decisions touching their own interests. Please do not rely on any
part of this newsletter as a substitute for any authentic advise
from Swamiji**