

THE VOICE from BEYOND THE VOID



Words of Guruji

Never bother about anything or anybody. Just do only your duty. Don't attach to anything while attending to duties. Just think of God. Don't plan your life. Leave everything to the Lord. The duties we have done and we will have to do tomorrow, it will never be done. It is a never exhausting list. The only duty is to your Self. When once you are awakened to the fact that our ultimate goal is realising the Lord, for them there is no other duty except to realise it and then rest other duties can follow if they feel needed. Our first and foremost duty is to realise God and only to realise God. It is said in the scriptures that a realised man is fit for various jobs including ruling a kingdom or leading an army, etc. There is no duty that he is not fit for. However, it is the only duty to reach to that stage. The only duty is to break the dream. That is the only thing. Break the superimposition like the silken worm. Then you will neither enjoy nor hate the world.

[Source: From various conversations with devotees]

Inside this issue:

Talks during Guru Poornima [12 July 2014]	2
Remaining in the Present [from handwritten notes of Swamiji in 2004]	4
Random Thoughts	5
Guru's Grace and how it leads to Self Realisation	6
Guruji on Viveka Chudamani	8
Memories of our Gurudev	10
Real Faith	11

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Guruji explaining to a confused devotee difference between desires and ego:

Desire is based on vasanas and 'Ego' is 'I' and 'Mine'. We talk of sambar and you are confusing it with payasam and say how can a diabetic take sambar.

[This is from Guruji's handwritten notes sometime in 2004].

Disclaimer:

The views expressed in the various articles in this newsletter do not necessarily represent Swamiji's views. The views are authors' own.

Talks during Guru Poornima [12 July 2014]

By Swami Shantananda Puri Maharaj

On the morning of Guru Poornima, 12 July 2014, the devotees were chanting and Guruji kept on giving explanations on various portions that were being read out. Some of the explanations that he gave are provided below:

- Who is Acharya? The one who is conducting as he talks, he makes others follow the rule of dharma. He establishes you in the proper code of conduct as prescribed in Manusmriti, etc. Hence, a man who follows the right code of conduct and who establishes others in it, he is called Acharya.
- Disa means direction. Desikan means the one who directs you.
- What is mukti? A thought becoming one with the thinker. In your dream, you dream you are in South Africa while you are in Tiruvannamalai. So, how did it come? It is your imagination your thought wave. Energy can be converted to matter and vice versa. Your one thought wave became entire South Africa. There itself your thought wave became the sand, became the trees, became the foliage; it became you, it became your shirt, it became the ball pen which you had. So the same thing, the highest cosmic being is having his dream. You and I are taking part in that. So, in your dream where from you got the actors, the 15-20 people – they were your thought waves. So His thought waves have become Ravichandran, Dr. Sandhya, Dr. Bhat. So finally it is he who is everybody, it is he who is Shantananda.
- You only conceive in whatever we think. That's all. So, it [the Ultimate Reality] is beyond the concept of the mind. When the mind has not understood, how the words can talk about Him. Naturally the words cannot talk. The one who is beyond both mind and words. How can He beyond the mind? Mind is something which can go to California in a second - so how is it that it is not possible? Say for instance, I am going out and on the other side of the road there is a beautiful rose plant. There is only one rose. I am on foot; I stand before it and remark, "What a nice rose, haa, how soft!" You can stand, appreciate it in full, you can talk to another of the rose plant being there. So it is within your mind and within your words. Now you come in a bicycle for how many seconds can you see? You will see a plant and see a rose. Supposing you are going in a car at 80kms per hour, very fast. You know there is a plant; you cannot even recognise it is a rose. The faster you are going when the other thing is only in one place only and it doesn't move - you will not see it – you will never be able to see. And now if you are in a low helicopter. How much will you see, you will not see even a plant, you will see one small spot. Mind you know it is very fast, at that fast pace if it goes can it see God who is sitting tied on his seat? Can anybody? So that is why it is called beyond the mind. Naturally when the mind cannot grasp it, the words cannot describe it.

- A competent Guru alone is sufficient is alone to take you to God.
- Ramakrishna Paramahansa, his sishyas asked him, “Gurudev, we have been with you we are only thinking of you, when we sit for the Gayatri japa we only see you. We can’t help it. We don’t do intentionally but nothing comes to mind but you. So we are definite we will reach moksha in this very birth, we will get liberation. What about the future people who will believe in you who have not seen you, who have not heard you? Will they get moksha like this?” Ramakrishna replies, “It is according to individual qualification – don’t ask. You ask about yourself and don’t ask about them.” If you have a belief anything can be done. The belief is important.
- There are only two things love and faith – wherever you love you have faith. Wherever you have faith you may not have love.
- Have that faith, faith means sraddha. Sraddha doesn’t mean sincerity. It means complete faith - my Guru cannot tell a lie; scriptures cannot tell a lie.
- So just develop love. How to develop love? See I can develop love when I can see someone. How to develop love for somebody whom you have not seen, whose photo is nowhere available? At least in the network you can see but God doesn’t come in the net. So what will you do? In such cases there are several things we can do:
 - Daily sit for half an hour, just fake and say “Oh Radha Devi, what shall I say, I love you dearly, I love you very much.” Repeat this lie for 1000 days it will become a truth. Mother I love you. Mother I love you. Mother I love you.
 - Go to the satsanga of such people who are already devoted to the Lord. Who just when you take the name of the Lord say Arunachala, who start weeping. On seeing them, weep with them for the Lord. Someone else comes and tells you the problem – she weeps and you also weep. You are nobody to her. So this is the second method.
 - The third method is, “Amma, I am unable to love you, I never loved even my mother and father, that’s a fact and that’s why I kept them in India and I was in America. So mother how can I love you unless your prasada comes? You can be that love. Everything is you. I am nobody; I am only a puppet, why are you torturing me a puppet. What do you gain out of it? So please give me at least love, I will not ask for Moksha. Give me love. That’s all. Let me only think of you from morning to night. Let me not bother about anybody else.
- So choose your method out of the three and we can get love.
- God is loving you always. There is no question of his trying to love you. Even before I was born the Lord was interested in me. He provided for my meals as soon as I was born.



Remaining in the Present [from handwritten notes of Swamiji in 2004]

By Swami Shantananda Puri Maharaj

Most of the modern Guru's have given people an idea that all that is required is to abandon the past and future and to remain in the present— i.e. the Pure Consciousness. You may try the method for thousands of years and you won't succeed in quelling the thoughts relating to past or the future. The thoughts have a deep base of conditioning not only due to deep involvement in worldly life in this birth but all the births in the past. Unless sadhana is done and life is modelled to a somewhat austere basis leaving sex, money and all desires, you cannot wish off all the thoughts in a trice and focus on the consciousness alone, except in respect of very rare people [one in several thousands] who might have reached a higher state of evolution in past births. It is essential for one to have constant remembrance of the Lord by Japa or just remembering him constantly, by prayers, by developing Love and Devotion to the Lord, by seeking Satsang and reading



standard books of teachings of saints. We have to work for the realisation but ultimately the Grace descends on us, envelopes us and uplifts us to the final ecstasy.

Lord, give me intense love towards you and detachment from worldly objects and reveal yourself to me as and when and if it pleases you. As for me, LOVING YOU and YOU ALONE is sufficient.

Random Thoughts [from handwritten notes of Swamiji in 2004]

By Swami Shantananda Puri Maharaj

1. The greatest miracle is the Ego ['I' sense] which, though having no existence of its own, makes such a big show that it enslaves us all.
2. For all problems, whether spiritual or material, progress to the Supreme Lord is one infallible remedy. Try it with all sincerity and you will be amazed at its efficacy.
3. One of the main hindrances to our spiritual progress is deluding ourselves at various stages that we have reached the goal of God realisation or Self realisation. When we reach it, we will not be there to announce it. Go ahead till you disappear from the stage.
4. A complete surrender means giving the irrevocable full power of attorney to the God so that when problems face us, we seek no redress or remedy from any other source. We are then prepared to face any consequences good or bad as the Lord wills.
5. If one can write in a notebook early in the morning [preferably] 108 Ram nam [writing Sri Ram, Sriram, etc. 108 times] the benefits that accrue are numerous. Children from the age of 3 years and all old people should be encouraged to write Ram Nam so that it will protect them in times of need or danger.
6. Without cleansing the mind first of its impurities like passion, anger, desire, jealousy, pride, etc. through worship, rituals and prayers, any attempt to get God realisation straight away will become futile. The antennae should be set right.
7. Constant chanting of Lord's names will both purify the mind and also take us to God-realisation because of their inherent powers.
8. Whether it is chanting of a mantra or meditating on the Lord or doing Self inquiry, if we keep our attention towards the spiritual heart, which is on the right side, it increases the efficacy of the Sadhana.
9. If you are unable to love God spontaneously, you just pretend and daily tell the invisible Lord hundreds of times that you love Him dearly and a day will come when you will really love him.
10. Love God to distraction. Be obsessed and possessed by God day and night. Think of Him constantly and chant his name. All your impurities will dissolve and God will reveal Himself.
11. If you treat all people alike with same love and we are able to have mental compassion towards all distressed people, the needy and the poor, it is a sure sign of progress in spirituality.
12. Whatever action you do, see whether it will not cause any inconvenience or hurt to others. Extreme consideration for others and not bothering about one's own rights at all times is a sure sign of one's progress in spirituality.



Special Article Series: Guru's Grace and how it leads to Self Realisation

Compiled from various sources

The current newsletter includes a special addition which will be featured regularly in our monthly newsletters. Insights of Spiritual Masters in the recent centuries such as Bhagavan Ramana Maharshi, Sri Ramakrishna Paramahansa along with those of our Gururji, Swami Shantananda Puri will be compiled and presented on a topic of spiritual significance. We hope this will prove as an invaluable resource to all spiritual aspirants. We begin this month with the importance of a Guru and his grace.

Our humble gratitude to Sri Ramanasramam and Sri Ramakrishna Mission for granting permission to reproduce content from their publications in our newsletters. The current article includes extracts from Maharshi's Gospel, Being Answers of Bhagavan Sri Ramana Maharshi to Questions put to Him by Devotees; Gospel of Sri Ramakrishna and Article on Grace written by Swami Shantananda Puri Maharaj.

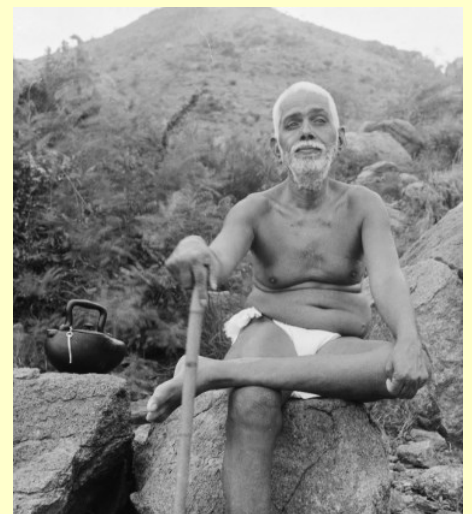
Question: What is guru's grace? How does it lead to Self-realization?

Bhagavan: Guru is the Self.... Sometimes in his life a man becomes dissatisfied with it, and, not content with what he has, he seeks the satisfaction of his desires, through prayer to God, etc. His mind is gradually purified until he longs to know God, more to obtain His grace than to satisfy his worldly desires. Then, God's grace begins to manifest. God takes the form of a Guru and appears to the devotee, teaches him the Truth and, moreover, purifies his mind by association. The devotee's mind gains strength and is then able to turn inward. By meditation it is further purified and it remains still without the least ripple. That calm expanse is the Self.

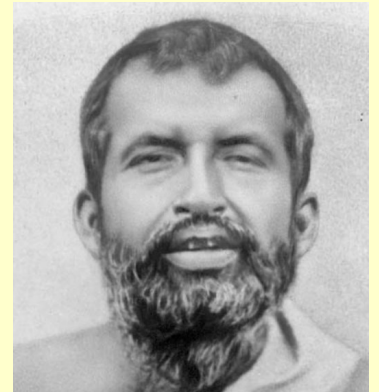
The Guru is both 'external' and 'internal'. From the 'exterior' he gives a push to the mind to turn inward; from the 'interior' He pulls the mind towards the Self and helps in the quieting of the mind. That is guru's grace. There is no difference between God, Guru and the Self.

The ego is like a very powerful elephant which cannot be brought under control by any less powerful than a lion, which, in this instance, is no other than the Guru, Whose very look makes the elephant-like ego tremble and die.

You will know in due course that your glory lies where you cease to exist. In order to gain that State, you should surrender yourself. Then the Master sees that you are in a fit state to receive guidance, and He guides you.



Sri Ramakrishna: If by the grace of the Guru one's ego vanishes, then one sees God. There can be no fear if the Guru's grace descends on one. He will let you know who you are and what your real nature is. If the devotee practises spiritual discipline a little, the Guru explains everything to him. Then the disciple understands for himself what is real and what is unreal. God alone is real, and the world is illusory. All the knots of ignorance come undone in the twinkling of an eye, through the Guru's grace. He has nothing to fear if God Himself, as the Guru cuts the chain of maya.



Swamiji: The grace of the Guru and the grace of the God play a very important role. Obeying the instructions of the Guru invoke the Grace. Our efforts alone will not be capable of removing the vasanas without the Grace factor. God does not show his grace or existence openly. Hence, he makes the ray of grace being deflected through a Guru. Hence, Guru's grace and God's grace are one and the same. There is no essential difference between God's grace and Guru's grace. Guru is a device through which an imaginary exit door is made to come out of the hell of sansara [phenomenal world]. Whatever the Lord does for us, is only to benefit us ultimately. So outwardly it may not look like grace and we may call it as suffering which is also Guru's grace. But the purification of gold by putting it directly into the fire is like the pouring of Guru's grace on the disciple.



Guruji on Viveka Chudamani [Method to be liberated]

By Swami Shantananda Puri Maharaj—narrated in Ghazipur in July 2013

This article is a continuation to the one produced in the earlier edition of 01 July 2015.

Question 1:

Now you mentioned that:

1. *Do not worry about the future*
2. *In the present rise about the problems and the problem will solve on its own*

At work we have to do future planning, like preparing a business plan. So how does one reconcile with what you said. Normally at the beginning of a year we do business planning for next year, etc.

Response of Guruji: Even if you don't have single rupee, don't be dependent. After all when you have been brought into this world there is a plan in totality, it will take over. Then why do you worry. Regarding business plan preparation, see that is part of your job you cannot help it. This planning it is part of your job; you will have to do it. You knew pretty well that it may come up; it may be completely off the mark. You have to carry out the plan to the best of your ability, but the result may be completely different. If the result come nicely, don't take credit for it. Don't say that I have done it. Just say it was the routine work of office which is being done. I don't take any credit or have doership. So the doership is not there. If doership is not there you will not be entangled in the world.

So as I said, what is meant by the phenomenal world? The same world where you live in you live an emotional life is phenomenal world. There is no where it is told you should worry, you should weep about it. So you are doing it by yourself. That is called the phenomenal world or samsara. You get entangled in it. The world as it is it doesn't have it anything to do with you. Well, there is a tree, the tree doesn't harm you. But the moment think it is mine and in the morning you find some fellow cutting it, then you go there and you say this is mine and you did not take my permission. With an axe in hand of the other man starts a fight and you get wounded and ultimately get dragged in to a police station.



For your life, for the life of your family, you are planning certain things. This is not part of your routine job. So those things you leave. Things which are a part of your job have to be carried out. For example, you have to purchase a railway ticket two months earlier according to the rules of the railways - you cannot say I will not plan and go on the day of journey and ask for tickets whether they

give or not. So whatever is governed by the laws of the society in which you live and where it is connected with your current activities of yours, you have to undertake the warranted action.

Question 2:

You mention that one should rise above the problem and it will solve. This can be perceived as an act of indifference by people. What should one do?

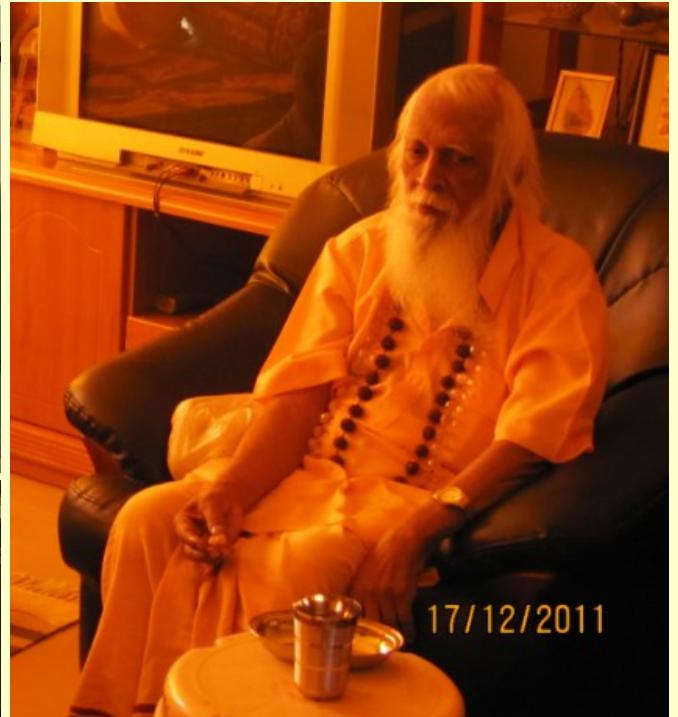
Response of Guruji: Audaseena means indifference. Be indifferent and then a problem solves itself. Every mathematics book comes with the answer that is already solved. So you need not bother about it much as the answer it is already there. Similarly all problems come with their solution. Are you having the same problems which you had in the sixth year of your life? They have all disappeared. So the same thing will happen to any problem. So you don't bother about the problem.

Never perform your office duties expecting praise from your supervisor and fame among your colleagues.

You never know what is going to happen. That is all.



Memories of our Gurudev



Story on Real Faith

Narrated by Guruji in 2014

There was a village which was affected by drought continuously for nearly three years and the inhabitants were all put to great difficulty. They approached the local priest and told him, "Father you always used to say about the efficacy of the prayers to the Lord. Why don't you try tomorrow in order to relieve us of our tribulations and this will enable us also to increase our faith in the good Lord." The priest agreed with one condition that tomorrow he will pray for rains but all the people who will come and congregate in the



church will come with full faith in the Lord. They all promised and went away. The next day morning they all came at the appointed time and they were waiting for the miracle of rain to come after the pastor says his prayers. Before starting the prayer, the priest once again asked the present audience there as to whether they had full faith in the Lord. When they all avowed it without hesitation, the priest only laughed at them and told, "If you had really believed that today the miracle is going to take place, you would all have come with an umbrella to protect yourself while returning. I cannot see a single umbrella in this crowd. Do you call this faith?" the congregation left in mortification.

Website:

<http://www.swamishantanandapurimaharaj.org/>

