

# THE VOICE from BEYOND THE VOID



## Words of Guruji

God gave us this life for enjoyment. It is the man who is suffering even there. He gave him food, He gave him sweets but man cribs that there is no towel to wipe his hands after eating. God gave man a cup full of desires. But on top, he has put a cup of discontentment and that has spoilt the entire thing.

Man is never happy with what he has got. He never knows how to be happy – let tomorrow take care of itself. No. Man is the most ungrateful of all beings. Even if you give him the world he will be whimpering. It is told in Yoga Vasishta, that developing contentment and having no desire, satsang [company of holy company], Self-enquiry and control of mind are all the doorways to the Ultimate Goal.

People are unhappy with all things; I am happy with nothing. I require nothing. I am happy with what I have.

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*The Lord is present where there are no desires. It is said in the Upanishads that when all the desires leave you and go away, then the man becomes immortal and perennial happiness remains by reaching the highest goal.*

*We don't have to leave desires; it is the desires that have to leave us. Constantly think of the Lord. Automatically the desires will leave you.*

### **Disclaimer:**

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

## Special Article Series: Desires

### Compilation from various sources

Insights of Spiritual Masters in the recent centuries such as Bhagavan Ramana Maharshi, Sri Ramakrishna Paramahansa along with those of our Guruji, Swami Shantananda Puri have been compiled and presented on a topic of spiritual significance. This month's article is on "Desires".

Our humble gratitude to Sri Ramanasramam and Sri Ramakrishna Mission for granting permission to reproduce content from their publications in our newsletters.

#### In the words of Sri Ramakrishna Paramahansa:

Direct the six passions to God. The impulse of lust should be turned into the desire to have intercourse with Atman. Feel angry at those who stand in your way to God. Feel greedy for Him. If you must have the feeling of I and Mine, then associate it with God. Say, for instance, 'My Rama, my Krishna.' If you must have pride, then feel like Bibhishana, who said, 'I have touched the feet of Rama with my head; I will not bow this head before anyone else.' Repeat His name, and sins will disappear. Thus you will destroy lust, anger, the desire for creature comforts, and so on.

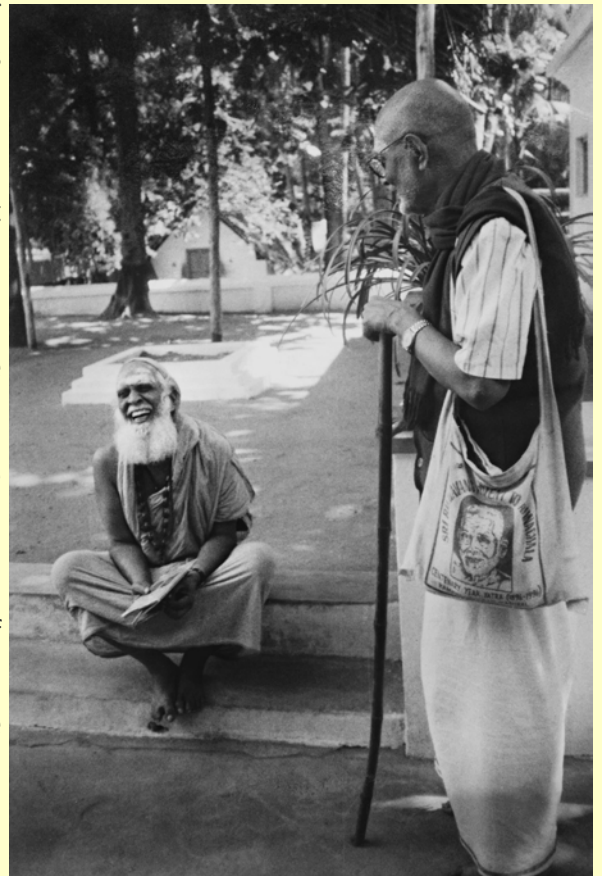
Anger and lust cannot be destroyed. Turn them toward God. If you must feel desire and temptation, then desire to realize God, feel tempted by Him. Discriminate and turn the passions away from worldly objects. When the elephant is about to devour a plantain-tree in someone's garden, the mahut strikes it with his iron-tipped goad.

But one cannot achieve anything through laziness and procrastination. People who desire worldly enjoyment say about spiritual progress: 'Well, it will all happen in time. We shall realize God some time or other.'

It is not lust alone that one should be afraid of in the life of the world.

There is also anger. Anger arises when obstacles are placed in the way of desire.

In genuine love of God there is no desire. Only through such love does one speedily realize God. Attainment of supernatural powers and so on— these are desires. Krishna once said to Arjuna: 'Friend, you cannot realize God if you acquire even one of the eight supernatural powers. They will only add a little to your power.'



**In Guru Vachaka Kovai as explained by our Swamiji:**

Firm abidance in the Self cannot come unless one is utterly without any desire. For all others, who still have some desires, the only way out is by longing for the Lord who ends all desires forever. The heart has to be surrendered solely to the Master's feet so that it will not continue to dance and jump about in a wild manner. Those who keep their hearts permanently turned towards God only just like the



magnetic needle always set towards the north, can never lose their way in this samsara and they can easily cross this ocean of desires.

The highest bliss is to stop all movements of the mind; after all, the mind means no organ like the eyes or the ears but a conglomeration of thoughts. The way to gain this highest bliss of no-mind is desirelessness and to be free from all likes and dislikes. It is these desires which give rise to anger. When we desire to build a temple, and somebody hurts our ego, anger arises. Thus, desire is the origin of anger and many other sins. Even the desire for liberation, i.e. a state of pure awareness, amounts to moving away from perfection. Attachment to the body and its pleasures does not count as a proper conduct. Desire is the last to disappear by sadhana. In order to disentangle ourselves from the hard knots of life we should first understand that the Self is love itself. Only when one knows the Supreme love, moksha or liberation is gained. So love Supreme is identification with the one reality and not any desire. When desire ends, duality ends. Then other faults like anger, greed, illusion, dogmatic faith, envy, etc. also end.

Desires are our sworn enemies and are the sole cause of our imagined bondage to birth and death. Pure being free from all desires is mukti. The one who never has a single thought of any desire for acquiring things that he lacks is happy and contented with whatever comes to him as destined by the Lord's will. If only one reaches this state he can never slip down from this state and suffer pain. If only we stand peaceful and bereft of any desire for the mirage like pleasures of this world or the next, we are sure to gain liberation and the transcendent bliss beyond the two worlds.

Because we are ignorant of the Self, the delusion of birth and death comes to us. Only through pure awareness one can dispel this delusion of birth and death. It is only the freedom from attachment which can end the cycle of birth and death.

When once we are very hungry, even the worst food tastes excellent. Just like that, even the keenest pleasure is only mental and comes out of the intensity of our own desires and not from the inherent nature of the objects which are tasted. It is like a dog biting a dried bone with its sharp teeth which results in blood coming out of the mouth, when it thinks, "This bone is excellent and tasty." As a common man is not aware of the bliss of Self awareness, he considers sex and other sensual pleasures as excellent. All their lives, they go after such pleasures and they are full of desires for these things even when they die. Instead of enjoying the pure experience and bliss of the Lord alone, the ignorant people sport in the messy pleasures of the flesh. Desires for sense pleasures cannot be quenched by fulfilling them. The more we indulge in sense pleasure the more it will increase. In other words, instead of our eating food for keeping us alive, the food begins to consume us. In other words, it alienates us from our true being and thus slowly kills us. Those who are immature and desire for sense pleasures, satisfy themselves by indulging in them. They never seek or join the company of holy saints who have their senses fully under their control.

The desire for objects is being nourished in all our three bodies, the gross, the subtle and the causal. All these are the same but because of the desires they appear separate entities so long as the causal body lasts. Only when all these three bodies are burnt by the fire of knowledge we attain the supreme state of pure awareness. As long as the gross, subtle and the causal body [it is only ignorance and not any body] form the base for all desires, the vicious circle of false births and deaths will continue.





## On dealing with desires and aggressiveness to handle them

### Conversation of Swamiji with a Devotee

#### Devotee:

At a practical level, one has various attachments and expectations in relationships. Some of the expectations may be unreasonable from our side but all said and done they exist. I tend to not go away from the situation because I feel it may again resurface. Rather I feel that if I need to test my attachment, and how I am handling it, I like to be in the middle of the situation to check whether I am able to get more and more resilient and detached. You mention that if I dislike South, I should go towards the North, I don't fully understand this. I feel I should be in the South even though I dislike it and handle the situation with strength so that I can get freed from the dislike. Can you explain what is right the view?

#### Guruji Response:

Never play with fire even for an experiment. Even for an experiment, when you are involved in the world, you will be only drowned in the quick sand of temptations and you could never come out again. Prudence is the better part of valour. Believe in the teachings of the scriptures and the Guru and there is no need at all for you to experiment. It will be sheer fool hardiness.



Pray to the Lord. Do it after the situation, after you are quieter. Pray to the Lord that, "Please cast your Grace on me. I don't want to be entangled in any attachments to my job, or person, please release me from all. You have only put me in this situation. Please release me from it; Lord please help me. Save me from all these people of the world; I don't want anything else. Please don't bring me such situations where I am attached."

In the battle of Vritasura and Indra, before starting the battle, Vritasura knows that he is definitely going to die in the war as the Lord was on the other side. He only prays to the Lord on bended knees, "Lord, I have no doubt that I will be birth after birth in this world because of the heavy karmas I have done. But Lord, I don't mind if you put me in each birth in a desert but never Lord let me be born in the midst of such people whose mind is always submerged about their own body, their sons, their wives and their house, etc." Remember this lesson.

Further, regarding the question that you would like to see how better you are handling the situation being in the centre of things. The very fact that you want to experiment with fire shows your ego that you can deal with the world and your own Self easily. The Lord has created the world in such a manner that before you can lift your arms you will be completely entangled in the coils of temptation and your power of thinking will be the first casualty. Yes, fighting situations, accepting the challenge and aggressiveness are commended in the management science for a man in the business enterprise. It is the opposite in the case of spirituality. Never, never be aggressive and submit to the Lord's will at all times. And never try to defy it. Hence, it may better to be a coward and be away from such situations rather than testing your ego by being in the middle of it.

**Devotee:**

I will take the help of God; but I feel that I will become stronger if I be in that situation and I am able to tackle it.

**Guruji:**

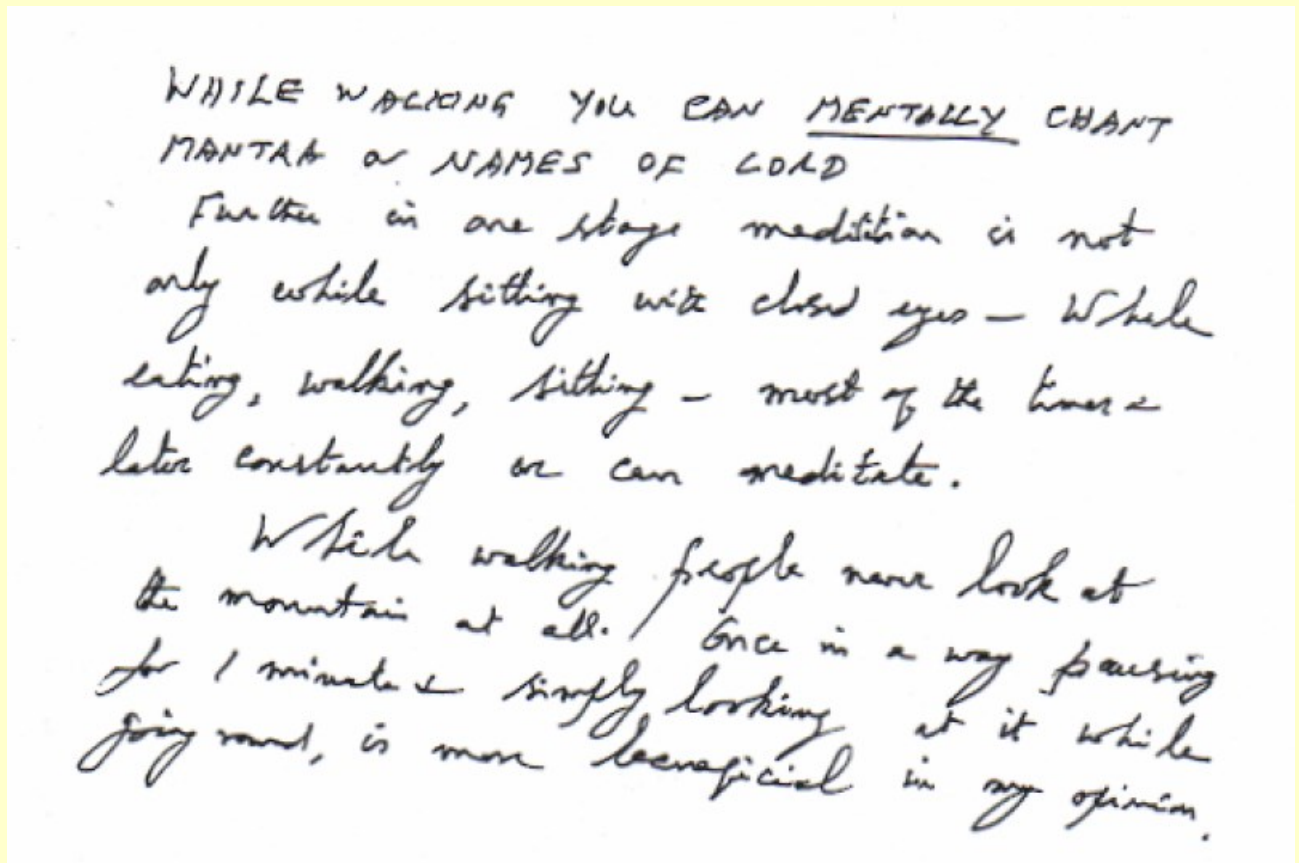
Every time you will get a newer situation, and your life will be full of situations and you will be absolutely drowned. When once it comes, it doesn't matter what means you adopt. Don't have the ego that should be there and fight with it. It is all in management but spirituality it quite the opposite of it. Don't be aggressive, submit, try to come out. That's all. Aggressiveness is not recommended in spirituality; while in your management it is recommended. It is just the opposite. Aggressiveness is required - in doing your japa; somehow in trying to fight will the Lord. Say, "What since so many days I have been doing, what are you doing? C'mon reveal thyself to me." Use your aggressiveness in this way, but never for work or desires.

## Tips on meditation

### Handwritten notes of Swami Shantananda

While walking you can mentally chant mantra or names of Lord. Further in one stage meditation is not only while sitting with closed eyes - while eating, walking, sitting - most of the time & later constantly one can meditate.

While walking people never look at the mountain at all. Once in a way pausing for 1 minute & simply looking at it while going round, is more beneficial in my opinion.

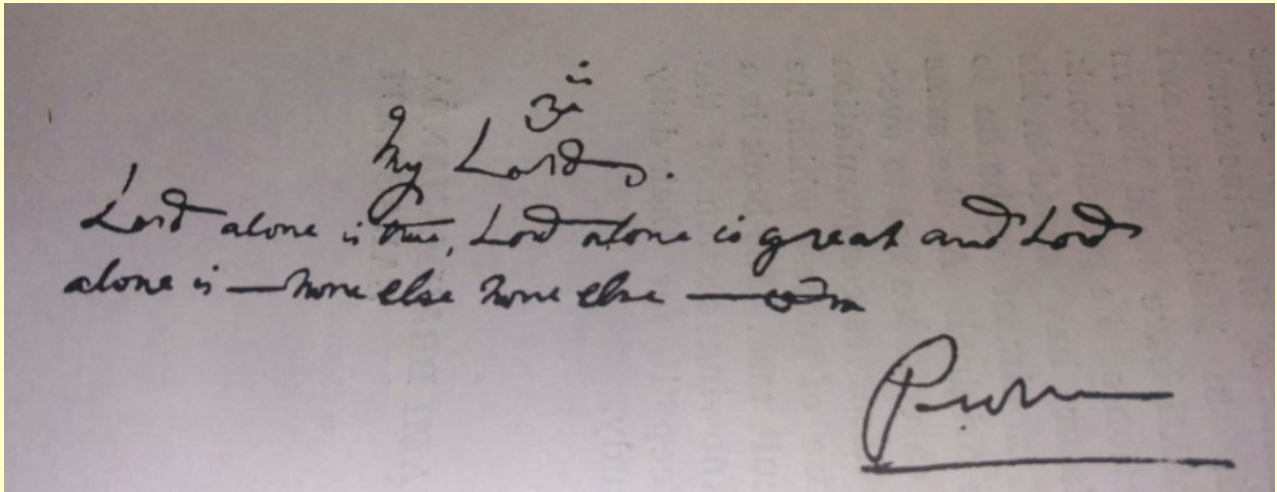


## Quotes from GUIDE SPIRITUAL ASPIRANTS

By Swami Purushottamananda

*Original in Malayalam written in 1959 as one thought a day in a diary, for the benefits of sadhus living at Vasishta Guha at that time - Translated by Swami Nirvedananda in 1979*

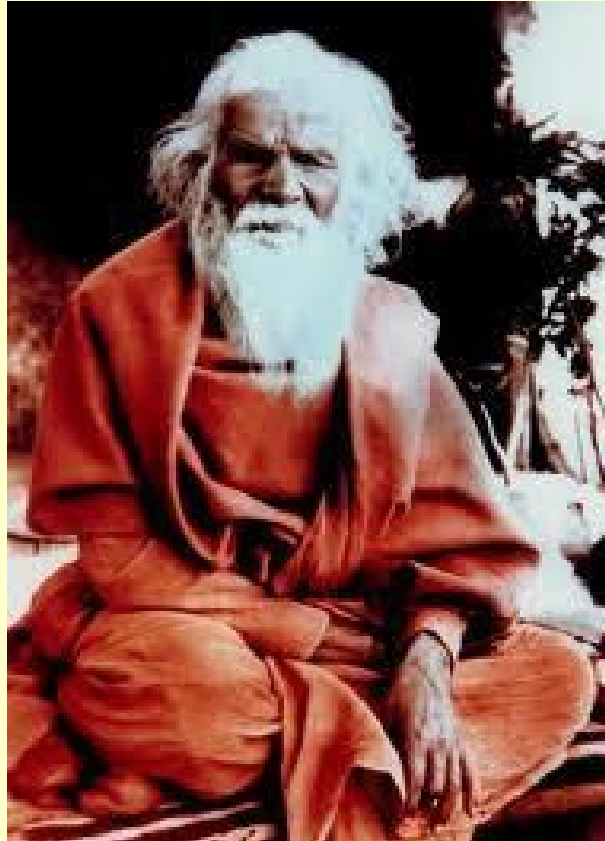
1. My Lord. Lord alone is true, Lord alone is great and Lord alone IS - none else, none else - Om



2. God is always dwelling in ourselves. Verily, He is the Eye of the eyes, the Nose of the nose, the Skin of the skin, the Tongue of the tongue, the Ear of the ears and the Mind of the mind. It is indeed impossible for us to see, breathe, touch, speak, taste, hear or think without His grace. Although this is the truth, who does remember Him always! This indeed is a great wonder! OM.
3. All are very wise! But nobody seems to have the thought that he has to depart from here (one day). And, for the expenses of that journey, what indeed have you earned? Do think! OM
4. What has to be done today, do it today itself. Do not postpone it for the morrow. Who knows when death will seize us? Be ever ready to welcome death. This is happy life.OM
5. Every night before going to sleep, take stock of the deeds done during the day. If you have done some evil deeds, repent for them and make a firm resolve not to repeat such evil deeds. And pray to God with a sincere heart. OM
6. Everything is false, nothing but false. It is indeed a wonder that even those who pose themselves to be very wise, do not understand this truth and waste their lives, being deluded by the phenomenal objects. When will they open their eyes and see (the truth)! OM
7. Time is very precious. Try to spend your time in good ways only. The time that is gone cannot be retrieved. Do not waste your time in evil talks and evil matters. If the time is spend always in good matters, surely, our life will become fruitful. OM



8. Always be cheerful. It will be very helpful to make others also cheerful. Your own health will also improve by this. OM
9. Worry is a great disease. It emaciates the body. Destroy worries by Divine thoughts. Then you can live happily. OM
10. Never discard truth. If we adhere to truth, truth will protect us well on all occasions. OM



**Memories of our Gurudev**



### From the handwritten notes of Swami Shantananda Maharaj in 2004

To reach the state beyond time and space can also be done by meditating one-pointedly on the Lord or by chanting a mantra.

Whatever path we adopt, in whatever state we are (laughing, weeping, dreaming) – BE ALWAYS CONSCIOUS OF “THE PRESENCE” (the presence of that Supreme Lord) in the heart or inside us or both inside & outside (like in the Aura of the Lord). The ONE & ONLY KEY TO REALISATION: “NEVER NEVER CEASE REMEMBERING THE LORD or CEASE FEELING HIS PRESENCE (when you remember him, He is present). In order to have ceaseless remembrance again & again, PRAY TO HIM:- “Lord, I do not ask you for much. Please bestow only unceasing remembrance of You. I tend to forget you often in the day. Please protect me from such lapses. Lord I am helpless. Only You can help me.”



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**Address of Adhistanam:**

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**Timings:** Morning: 8-11am; Evening: 4-6pm

**Getting there:** Auto drivers can take you from Ramanasramam gate. Some numbers of auto drivers: Pasha: 09442809982; Seenu: 09486274689