

THE VOICE from BEYOND THE VOID



Words of Guruji

The statement, “What is destined to happen will happen....” applies to worldly events and happenings. It does not apply to our efforts to get out of the snare of the world. The former is physical. The latter is direct linking with the Highest Spirit. Here you are free. There are two methods - a] One with effort and b] Without effort.

Actually no effort is really required. It is the mind which is the main culprit. It has divided us all as different entities, seeded a phantom “I”. It has filled itself with so many concepts and so much conditioning.

The main method is to annihilate the so called “MIND”. There is nothing called “MIND”. It is just an imaginary gland producing continuously a juice called successive thoughts. Remove all thoughts – MIND is gone – with it all conditioning responsible for fears, anxieties about progress, reaching the goal, etc.

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Never anticipate / expect particular effects / results. Let us not be excited when it comes and get depressed if it does not.

We meditate and leave the rest to the Mother. Be a choiceless witness to whatever happening takes place.

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

Third Aradhana Day

Date: 10th October 2017

The third Aradhana of Poojya Gurudev Sri Swami Shantananda Puri Maharaj was on 10th October 2017 (Tuesday) based on the lunar almanac. The rituals included Veda Parayanam and Pooja at the Adhistanam along with chanting of Akshara Manamalai, Lalita Sahasranamam and Vishnu Sahasranamam. Srimad Bhagavatha Saptaham (Moola Parayanam) was conducted for 7 days from 11th October 17 to 17th October 17 from 6 AM to 1 PM daily - by Sri Vishwanathan, Palakkad and associates.



Some sayings of the Saint, from the book "Revelation of The Spiritual Path"

By Manav Seva Sangh, Vrindavan

Swami Sharnanandji Maharaj, Vrindavan, UP - India, was a modern-day Indian saint and the founder of Manav Seva Sangh. We express our gratitude to the Manav Seva Sangh for providing the permission to reproduce text from the books of the ashram for the benefit of various spiritual seekers.

1. Essential desires are fulfilled by law of nature while renunciation of desires is done on the basis of Vivek (faculty of thinking and reasoning). All are endowed with Vivek by the motiveless Grace of God. Renunciation of desires, knowledge of Truth and awakening of Love occur simultaneously by proper use of one's Vivek.
2. Realise in the light of inherent Vivek that there can be no creation without a Creator and no perception without an Illuminator. The one who is the basis of creation as well as its Illuminator, belongs to all, and is within everyone even now. It is essential for spiritual aspirants to have unwavering faith and belief in God alone, because it is only by faith that one can get God.
3. Relationship is established with one in whom one has faith and relationship leads to remembrance which spontaneously awakens love. Accepting this fact, the spiritual aspirants should constantly strive to attain perfection in their spiritual practices. Success is certain.
4. The world is a training ground for meeting God. One who can live properly in the world can easily meet God; even if one forgets, God Himself comes to meet such a person.
5. One making proper use of existing circumstances does not have to await success; success awaits such a person. If you perform each action as worship of God then you will not have to remember God; God Himself will remember you.
6. The one whose motiveless Grace purifies and gives real life as well as strength, will certainly fulfil one's prayer for proper use of strength, courage to act in accordance with one's Vivek, renunciation of attachment and hatred and attainment of a life of Service, Renunciation and Love.
7. The benevolent law of nature, sorrow, comes only for destroying sorrow. Fear of sorrow is only due to cowardice of spiritual aspirant which has no place in a development oriented life.
8. Generosity, Independence and Love are in the nature of man. Generosity makes one useful for the world, Love makes one useful for God, while Independence is useful for one's own Self.
9. It is not necessary to become the leader or the preceptor of others. The great need of human life is to learn to become one's own leader and preceptor and to build one's moral character.
10. Live in the world for the sake of the world only. Desiring the world for oneself takes one away from Truth.

In Memoriam

Source – Book authored by Mr. Dwaraknath Reddy, “Rising Sun melting mists”

A girl of ten, sweet and gentle, narrated to me this episode. We had been sitting under a mango tree and talking quietly. Then, unnoticed, the conversation had ceased and both of us had, by unspoken consent, preferred to watch the leaps and loops, the flutter and frolic of the creatures of the garden in the branches of the trees. When time moved again, I looked at her and saw in her eyes an urge to communicate. So, softly I said “Tell me,” and this is what she said:

“A week ago, one day I was sitting in my room, perhaps reading a book, when I was startled by a sound, for the squeals that suddenly filled the air were unmistakably born of fear- which made me wonder later that a tender life so recently arrived upon the terrestrial scene should instinctively recognize danger and feel frightened- and I rushed out to find a baby squirrel, oh such a baby it was!, on the verge of falling prey to a carrion beak. With frantic motions and loud invectives, I chased away the black murderer and sheltered the little trembling body in my palm. In the branches overhead two other crows settled down with a warm carcass in the claws of each. Only one had survived from the ill-fated brood of three little squirrels.



“Thus did Fluffy come into our lives, my brother’s and mine. I remember what he said when I took Fluffy to him. He said an act of kindness was the truest form of prayer. He said perhaps I had then been nearer God than if I had spent a whole morning with folded hands. I thought so too.

“Fluffy was a grave responsibility. With a dropper we fed him milk, which he swallowed contentedly, moving his little mouth while, much as a child would. And then he slept peacefully in a nest formed in a small box with a silk scarf.

“Fluffy would wake up his early twitter. He was angry and as impatient as any hungry babe for the drops of milk.

“He brought gaiety to our home. He commanded attention from every member in the house and we were his loving attendants. He was growing rapidly and broke silence of each successive dawn with increased vigour. His soft coat took on new lustre.

“For three days and three nights Fluffy was our pride and joy. On the fourth, when we relaxed our vigil for one fatal moment, he slipped out on to the grass outside to try his new-found strength in little gambols, the fate that he had escaped once was not to be denied a second time. In one heart-breaking flash a crow swooped on him and took him away. Fluffy’s last squeals reached us for a few seconds... and then there was silence. Fluffy’s feet had scampered on to the clouds and the sunshine beyond.

“Was God then not in His seat? Our knowledge is too little for us to judge, say my brother. But I am young and inexperienced and this act of divine justice I cannot understand. Is there in Heaven too revenge and retribution along with love and forgiveness? Do the young pay for the acts their fathers did? Are little squirrels created in all their glory to satiate the hunger of murderous beaks?

“I do not know. I only know that Fluffy was too young to die.”

I let her sob a while. “You hate that crow?” I asked.

“Yes, yes,” she said.

“For killing the squirrel?”

“Yes, of course.”

“And you hate cats that kill mice?”

“Yes” she said.

“And tigers that kill?”

“Them too”

“If they didn’t kill, how would they live? Each creature is living according to its nature. By your ideas of what is sinful, the crow becomes a criminal. But are you not wrong in judging another, be it a crow or a fellow-being, by your needs and your ideas of fair and foul?”

“But Fluffy was killed, finished off so young”, she wailed.

“Child, God is wiser than we know, and creation is vaster than we can conceive. Death is not an end of Life, but a change in living. We fear death, for it is normal to fear the unknown, but fear through anticipation itself be-speaks a continuing presence, does it not? Ignorance remains with the survivors. Do not grieve long for any death. Life and death are both God’s gifts. Do not take credit that you saved Fluffy. That too was His act. And the killing was His act too. For both He has His reasons. Why are you questioning the one and not the other?”.

And then we talked of lighter things, for at ten tears are volatile, and soon she sprang up, smiled and ran away. I watched her go, smiling to myself; for had she not questioned creation, thereby taking the first step towards the understanding of the Creator?

Being with the Lord

Handwritten notes of Swami Shantananda Puri Maharaj [In 2004]

There are two methods to be with the Lord:

1. To feel the presence of the Lord [Samyoga]
 2. To feel the absence of the Lord and feel His separation [Viyoga]
1. You know feeling the Lord is with me and to revel in the joy of it. Sometimes when once you get what you desire, we are likely to be negligent & take it for granted. This danger is there.
 2. When you weep for the Lord & always feel the absence of the beloved, the remembrance is continuous and poignant. They say that Lord likes No. 2 better & he immediately reveals his presence more spectacularly than in No. 1 so that we merge in Him.

When Krishna gave the call through the Flute on one night, all the Gopis left the work in hand and ran as if bewitched to Krishna's presence and had rasa dance with him. But not moksha. When they got nobody knows.

A few unlucky (?) girls were caught by the husbands and imprisoned in a dark room without ventilation or windows & locked in. That very night all the Gopis' karma was exhausted, they left their body and got Liberation. How?



Moksha is possible only if they have exhausted all good Karmas of the past which were to give them pleasures and all bad karmas which were to give them misery or suffering in this birth. If both are exhausted if no new Karma was done, they are entitled to Moksha.

Thinking of separation from the Lord, the entire body was burning and the Gopis suffered such a misery and sorrow in the night that all the bad karma (papa) was exhausted. Then they began to imagine as if Lord Krishna came to them and by embracing the Lord they got such a pleasure and joy that all their good deeds (punya) was also exhausted. Thus they got instant Moksha. The story is from Srimad Bhagvatam.

Sadhana

Handwritten notes of Swami Shantananda Puri Maharaj [In 2004]

Main impurity is our attachment to body and identification of self with the body i.e. the ego.

Rest impurities - like lack of control over senses are all auxiliaries/ subsidiaries. If body identification goes all impurities go, lock, stock and bundle.

Sadhana:

I am the path and I am the destination.

I am 'sadhana' and I am the God - the goal.

How to translate this into action, Practice?

When you do sadhana never think 'I am doing it'. Lord, you do the sadhana through this body- mind complex- I am nothing. Thus if the doer disappears, where is 'Doing or sadhana' for the seeker? No sadhana - what is left is the presence only - God only. So if we dedicate the work and doership to him - Sadhana is Sadhy (goal to achieve).

So long as duality and doership (I) persists- yes- prayers & meditation are such sadhanas that at one stage they are themselves transformed into the god we seek. They all lead to mano-nasa - mind's annihilation- then only the cosmic totality is left i.e. the goal alone exists.

At the dual level of Sadhana all desires are the main impurities - all untruth, crookedness, deceit, hypocrisy- all these are the off shoots of desires – i.e. means of achieving the desires. So in order to obviate desires control of mind is sadhana - for control of mind two pruned attack:

1. Practice if meditation, taking God's name unceasingly and
2. Vairagya

All these become possible in a trice if we have the grace of Guru and frequent Satsang.

They are equally good. Nothing to choose. The one whom you love dearly can you forget that one- it is automatic.

Rather, one may ask – Mother, I am a child. So you give me what is good for me. I am completely dependent on you. Whatever you choose to give me has to be the best.

Vasanas

Handwritten notes of Swami Shantananda Puri Maharaj [In 2004]

Every action comes out of vasanas. Vasanas induce thought. Thought induces translation into action. No action can come without a thought and motive. You were not aware that the action came out of a thought in the deeper layers. The more the ghee we pour on sacrificial fire, the bigger the flame grows. The more one indulges, the Vasana (CONDITIONING) becomes stronger.

No action without thought except in the case of Jeevanmuktas (liberated while alive). In their case, the wind of totality activated the body to do some action.

The scriptures say:

Jeevanmukta is a dry leaf flying wherever the wind takes it ("sushka parnavat"). He having no body sense is not aware of his good and bad action.

He is dumb - dull- idle - who considers even the batting of eyelids a burden; a king of idlers.

It comes in the Gita:

"Sarvaramba Parityagi" – the one who has abandoned the starting of any work.

Skill is not in inaction. Do the action - escape from its clutches by not loving the action and also by not desiring the fruit.

Do the action with all the zeal and perfection a man who is absolutely uninvolved either in the process or in its end – whether success or failure.

Embrace the octopus but do not get caught by the tentacles. There is a skill in embracing.

Do not confuse between desire and ego. Desire is based on vasanas. Ego is based on I and mine.



Photos of Guruji



King Bhoja and the Robber

Handwritten notes of Swami Shantandnanda Puri Maharaj

From the handwritten notes:

KING BHOJA was sitting in his bed and loudly recited a poem, 3 lines of it came. It meant:

“What a beautiful life - see elephants are trumpeting - Hundreds of Horses stamping their feet - Thousands of beautiful damsels stamping to do my bidding”.

Try as he might he called not get a 4th line composed to end it (a poem consists of 4 quarters). He exclaimed, “What nonsense- 4th line is not coming”.

From under his bed a voice came-

“When once the eyes close for good none of these remain”.

Bhoja was stunned and said, “Aye come out. Where are you?”

A fellow came and said, “Sir, excuse me I was a poet. I could not earn and all starving. I decided to rob the palace. I could not decide what to rob and how to. By that time you came and sat here and I lay under your cot.”

King said: “Ask anything you want. I shall give you.” The robber asked to give him a day’s time.

The fellow came back next day. He could not decide what to ask. Finally he said, “Give me your kingdom.”

King: Willingly said, “Come and sit on the throne”.

Robber poet: “There is a catch somewhere. Tell me, such a nice kingdom and you are ready to part with it.”

King: “I have no peace- it is so much of a burden. Now I’ll renounce and go.”

Robber poet: “Why you? I’ll renounce and go away. Peace and happiness are the greatest of things.”

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Address of Adhistanam:

Guru Bhoomi, Pandhitapattu Village, Perumbakkam Road, Survey No. 26/7D, Tiruvannamalai

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