

THE VOICE FROM BEYOND THE VOID



Words of Guruji

So long as we have deep yearning for the Lord, nothing bad can ever catch us. No Guru allots a time for a sishya [disciple]. Any time in his presence is a time for the sishya . He has to learn by seeing him, by listening. Whatever the sishya can grab (there is plenty) let him grab. If he waits, nothing happens. There is only one duty for any disciple or shishya. The duty is to do sadhana exactly as the Guru has directed and to do it as much as possible and then to finally get liberation, i.e. emancipation or moksha. That is our only duty. As Guru is the one who has shown the way to moksha, we always regard him very highly, almost as equal to God. Once you have chosen God as your goal, these three things are required - regularity, faith and love. The Guru and the Lord are the only reliable sources who never ever let you down in life. The compassion of the Guru is something beyond our understanding but it definitely works even without one's seeking it.

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Never anticipate or expect particular effects or results. Let us not exult 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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Disclaimer:

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

God and Guru never fail you [Anecdote on Swami Purushottamananda Maharaj] Narrated by Swami Shantananda Puri Maharaj

A lady devotee of my Guru Maharaj named Mrs. Wattal had a house in Allahabad. In one of the Kumbha Melas which took place in Allahabad, she went to the main place for a holy dip accompanied by her mother-in-law, elder sister and her 6-month-old child in her arms. They had their holy dip without trouble but just then the naga sanyasis / sanyasins, got very angry due to some incident. There ensued one of the biggest stampedes. People began to run in all directions stamping on the bodies of those who fell down.

The two old ladies managed to go to one side but the lady with the child was caught in the middle of the commotion, and fell down with the child. While falling, she cried loudly, "Gurudev, save me."



And in a second, her body would have been trampled by the people running helter-skelter. In a trice from nowhere two or three mounted policemen came on their horses with whips in their hands and began to whip the people mercilessly so that the mob dispersed to the other side and they lifted Mrs. Wattal and the child and escorted them to a long distance away on the main road.

As Mrs. Wattal had a number of highly-placed police officers as her in-laws and other close relatives posted in various places in UP, she went to the local office of the Superintendent of Police to express her gratitude to him. When she went and related the anecdote to the superintendent, the latter was astonished and told her, "Madam, I proposed to the Government in the beginning itself to lend us some mounted police during the Kumbha Mela period but my proposal was refused outright. So, Madam, not a single mounted policeman was deployed at that spot and I cannot understand how two of them appeared there and saved you."

Immediately Mrs. Wattal knew that it was only her Gurudev [who is my Gurudev also], who saved her in the nick of time. She went out shedding profuse tears of gratitude.

When you have completely surrendered, your prayers are granted. While falling down, Mrs. Wattal cried, "Gurudev save me" and that saved her. The Guru and the Lord are the only reliable sources who never ever let you down in life.

Sadhana

From discourses by Swami Shantanada during May - August 2001

How to reach the Lord, the Highest State of Super Consciousness?

1. Be one with the Self.
2. Love your Self, Love your Goal, Love God.
3. Do not be seduced by the attractions of the world.
4. Remain as nothing and be free without bondage.
5. Do not identify yourself with any object of the world.
6. Let your mind be free from the attractions of the world.
7. Learn to live with what you have without any complaints.
8. Remain in the Swabhava, the Self, the immense happiness.
9. Centralize yourself spontaneously with the immense infinity.
10. Remain in the world, but do not keep the world in your mind.
11. To be immersed in the Lord, you have to leave the world (mentally).
12. Take rest in your own Self, the Consciousness, the Awareness that 'I exist'.
13. Use all your concentration to reach the Lord. Do not waste your thoughts on anything else.
14. Make your mind 'no mind'. Then the total Consciousness will on its own dispel all your vasanas.
15. Pray and request to be merged with the whole, the ocean of Consciousness.
16. Rest yourself in consciousness of Existence and you will be there – in the homeland, the land of



the Self.

17. Kevala – is one who has got no mind, no vasanas, no attractions, no repulsions, etc. He is the one who is all alone.
18. Think of Consciousness everyday and remain in the bare 'existence'. Be in the awareness, love it, think of it and remember it.
19. KINCHANA – is something. Remain as nothing. Remain as AKINCHANA. Erase your ego. Remain DESIRELESS (no desire for Moksha also).
20. Have no doubts. Catch hold of your Consciousness, symbolically represented as the feet of the Lord and remain as you are. Think of the Lord at all times.
21. Let go the body mind complex. The fact that 'I Am' is the direct automatic knowledge that comes from inside. Remain in that 'amness' i.e. feeling of Existence.
22. At the least, daily sit quiet without any physical movement, absolutely still without thinking of anything for 1 to 2 hours daily and within a year you can see awakening of your being.
23. Remember HIM constantly. Remember your Self at all times. Thank the Lord at all times. Consider all actions as got done by the Supreme and leave off all notions of yourself as the doer.
24. Forget the world and catch hold of the Lord and remain in Him. Be in the One Divine Consciousness and let the Divine Consciousness grow within you – then nothing mundane will remain in your mind.
25. Leave the world completely, the phenomenal world, the world of relationships (mentally). Turn to yourself. The one who has created all the objects of the world is inside you. The Lord of the Universe is within you. Look within.
26. Simply be in your 'Am'ness. Remain in your 'Am'ness and revel in your 'Am'ness, the bhava (notion) of 'I AM'. Just rest in your Self and remain in your 'Am'ness and you are transferred to the Quantum flight of your homeland, the highest Consciousness. 'AMNESS' means the awareness of one's mere Existence.
27. Be not affected by any pairs of opposites such as : defeat / success, honour / dishonour, joy / pain, etc. Do not be bothered about honour or success. Go beyond the pairs of opposites. Go beyond dishonor also, for when dishonor comes, your ego is hurt. Do not be bothered by dishonor as the Lord's Will prevails always. In other words, do not react even if heaven falls.

Guru

From discourses by Swami Shantanada during May - August 2001

- The Guru out of his compassion, shows us the path. The Guru is your own Consciousness, your own Self. The Guru shocks you and wakes you up to your own SELF.
- The mere presence of the Guru makes all your miseries go away.
- When the seeker is fit, the Guru reveals himself to the seeker.
- Only a few rare disciples turn into a master in their own right.
- The guru gives an ocean of knowledge to the deserving disciple.
- A guru at the end, creates in the disciple a master in his own right.
- Guru and grace is within you. Invoke Guru and grace within you.
- Guru is one in the Supreme Consciousness and the Supreme Consciousness is always alive.
- The Guru is one who has developed his intuition to be in constant communion with the Lord.
- The Guru is one who has crossed the barriers of the mind, the barriers of the body and all the barriers.
- When there is a volcanic longing to know the truth, then the longing itself will take us to the Guru.
- A Guru is happy when he gets an eminent disciple. A Guru wakes up the disciple instantaneously.
- The personal touch of an evolved Guru who has himself gone over the path is essential. No amount of book learning can equal this.
- The Infinite has infinite paths (to attain the Truth) and the Guru is the one who has reached the summit and is the one who knows all the paths.
- The Guru (the internal Guru who resides in your own heart), removes the poisonous arrows of doubts about the path to be chosen (the various concepts, hypothesis, various types of siddhantas postulates, etc.). The poisonous arrow has to be taken out from inside the heart by the Reality (as given in Ashtavakra Gita).

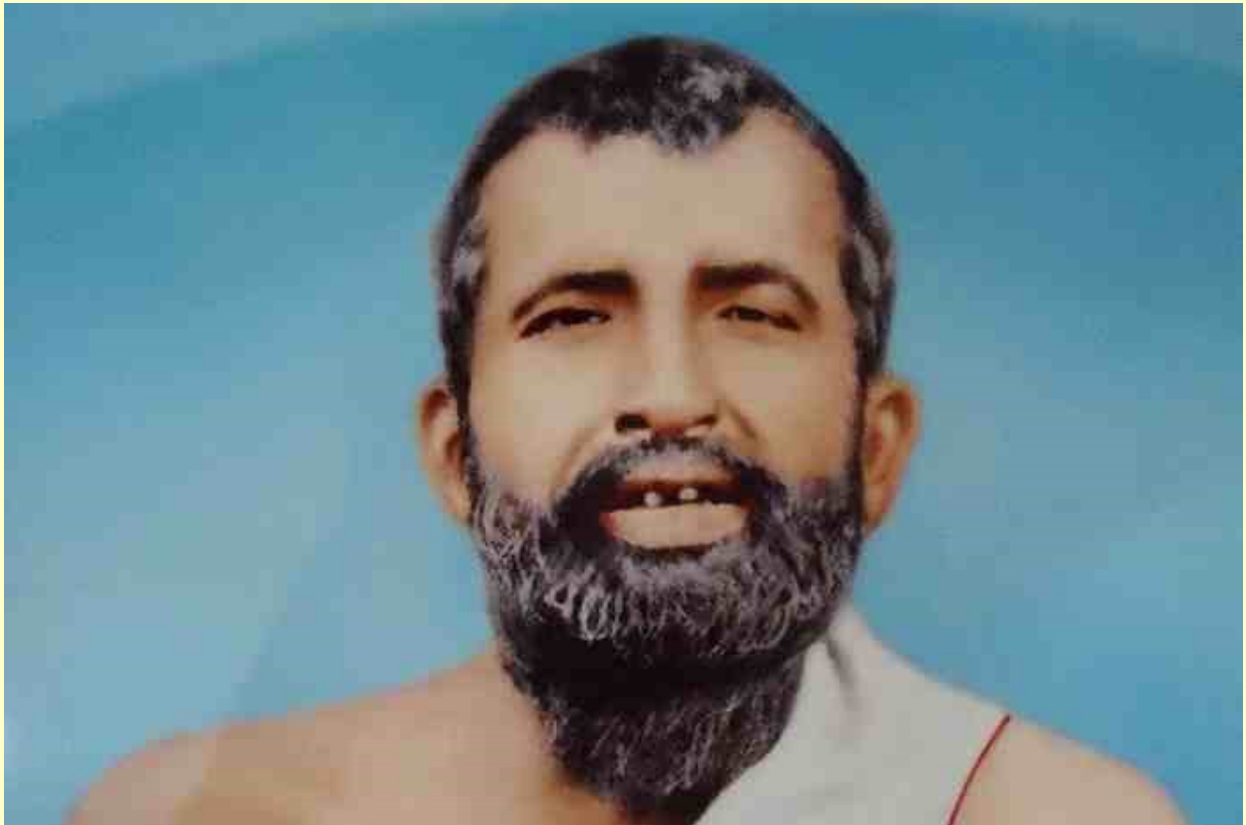


Introduction to Avadhuta Gita

Source: Avadhuta Gita, Translated by Swami Chetanananda

Our humble gratitude to Sri Ramakrishna Mission for granting permission to reproduce content from their publications in our newsletters. Swami Chetanananda has translated the book Avadhuta Gita and the current article is an extract from the introduction of the book.

- Only a yogi has the right to teach the yogas. As an incarnation of Vishnu, Dattatreya was literally a born yogi. Consequently he had many disciples whom he initiated into the yogic mysteries. Here are some examples of his illuminating instructions:
- My children, let me tell you one thing: If you want to attain perfection in tapasya [austerity], in japam [chanting of the name of the Lord], or in yoga, you need tremendous perseverance. If you have this indispensable first qualification, you can attain anything you choose – be it enlightenment, be it the state of a God, or be it the highest position in heaven or on earth.



- For those who have controlled their minds and senses and who persevere with great energy, there is nothing unknowable nor is there anything unattainable anywhere. A tiny ant, if it crawls persistently, can travel thousands of miles; on the other hand, Garuda, the king of birds and the carrier of Vishnu, cannot cross over even a small ditch if he does not make the effort to fly.
- My children, if you want to practice yoga, you must remove all attachment from your hearts. If

you cannot do this, then keep the company of holy men, for holy company is the panacea for the disease of worldliness. Give up all desires. But if you cannot do this then cultivate a desire for liberation. The desire for liberation destroys all other desires.

- He who forsakes the immortal, indivisible, immutable, ever-free Atman, and becomes involved in sense pleasure is like a vile crow whose attention is always fixed on filth. Shun carnality in thought, word, and deed. If your mind delights in sensual pleasure, you will miss heaven and liberation.
- Sensuality leads to misery and bondage, while spirituality leads to happiness and liberation. Fools enjoy contact with the body of another, which is filled with filth, and made of flesh, blood, bones, marrow, fat, phlegm, and other impure elements. The wise shun such contact.
- Know this: There are three kinds of intoxicants, made from molasses, honey, and corn. But there is a fourth, the wine of carnality, which intoxicates the whole world. The wise should transcend worldly desires and concentrate on the Supreme Reality.
- The essential ingredients of the human body are controlled by the moods of the mind. When the mind is troubled and unbalanced, its moods become correspondingly unbalanced and devour it. Therefore the mind should be protected by every possible means. Discrimination is possible only when the mind is calm.
- Always discriminate. When you can distinguish between the Atman and the non-Atman you have reached the culmination of yoga. As this discrimination grows in the mind of a yogi, he reasons thus: I am not this body, which is composed of earth, water, fire, air, and space; and yet, clinging to this body, I desire happiness. Pleasure and pain alike come and go in the body. Since I am not the body and since in my true nature there is no ebb and flow, I am always the same – serene, peaceful, unmoved by outer events. Likewise, enjoyment and misery have their beginning and end in the mind. Again, since I am not the mind and since my true nature has neither beginning nor end, I am always the same – serene, peaceful, unmoved by inner events. Let pleasure and pain, enjoyment and misery, remain in the body or the mind; it matters nothing to me, for I am the Atman – Existence-Knowledge-Bliss Absolute.
- Why should I care for virtue if I have no body? Of what use to me is wealth if I have no hands or feet or head? Therefore, in reality I have no foe or friend, misery or happiness, home or wealth. And if this is true for me then it is true for all. Space [akasha] is one but it takes the form according to its container, and so there appear to be pot-space, jar-space, room-space, and so on. Similarly, the Atman is one but it seems to be many, living in many bodies.
- My dear children, I have told you briefly about discrimination between the Atman and the non-Atman. Only a man of same-sightedness, only he who sees nothing but the Atman in all things, everywhere and at all times, can attain to this lofty state. Those who see duality are always

submerged in an ocean of grief. The mind of man fastens itself to various material objects hoping to find enjoyment in them. Instead it gathers only misery.

- If your pet bird is killed by a cat you feel bad. On the other hand, if the same cat kills a mouse it does not bother you at all. So it is attachment that brings misery; in nonattachment lies the only true happiness.
- Again; happiness and misery depend on the distribution of the gunas [qualities]. If there is a preponderance of sattva [tranquility] a man is happy, and if tamas [inertia] or rajās [restlessness] prevails he is unhappy.
- Here is a simile: A man's ignorance is like a tree. The ego is its sprout from which springs up the trunk of attachment, with house and properties as its branches. Wife, children, and relatives are the twigs on which grow the leaves of wealth and crops. Virtue and vice are the flowers; happiness and misery are the fruits. And this tree, which has grown vigorously throughout untold centuries and now blocks the path to liberation, has been watered and nourished by the hypnotic spell of delusion. Desire for sense objects is like a cloud of wild bees swarming around the tree. Their humming lulls those weary souls, engrossed in worldly enjoyment, who take rest in its shade; so there is no hope for their liberation.
- On the other hand, those who have sharpened the axe of knowledge on the whetstone of holy company can chop down this tree of ignorance and enter into quiet, serene park of Brahman, where there is freedom from the thorny plants of craving and the blinding dust of desire. Here all mental waves cease to function, and one attains liberation.
- We are not the result of elements combined with senses. We are the Atman and beyond maya. As a fish lives in water yet is different from it, so the Atman lives in the body but is different from it.
- A man, through constant practice of yoga, frees himself from ignorance and attains unitive knowledge. This is called liberation, or mukti. Liberation originates from yoga, and yoga from discriminatory knowledge, discriminatory knowledge from misery, and misery from attachment. Thus a man who seeks liberation must shun all forms of attachment. Nonattachment begets happiness. And as nonattachment arises from discrimination, so the life stream of unitive knowledge is nonattachment.
- Listen, here is the way to realize the Supreme Self. Purify all sense organs through pranayama [breath control], all sense objects through pratyahara [withdrawal of the mind], all mental evils through dharana [concentration], and finally, burn all three gunas through dhyana [meditation]. As fire purifies metal, so tapasya [spiritual discipline] purifies the body, the senses, and the mind.
- Through the practice of pranayama one can conquer fatigue, restlessness and melancholy. As one can tame, by love and affection, such ferocious animals as the lion, the tiger, and the elephant, so the yogi, through pranayama, conquers the all-powerful vital force [prana]. Then everything is

under his control and he can do anything he chooses.

- As to posture, sit in a comfortable way. There are many postures, but select that one which helps you to sit without moving for a long time. The upper teeth and the lower teeth should not touch. Keep the eyes slightly open, just enough to see the tip of the nose. First conquer tamas by rajas, then conquer rajas by sattva, and finally be absorbed in pure Brahman.
- As a tortoise withdraws its limbs into its shell, so a yogi withdraws his mind and senses from worldly objects and concentrates on the Atman. This is the way one can realize the Supreme Self. There are ten points of concentration. First, the navel, then gradually progressing upward to the heart, the breast, throat, mouth, tip of the nose, eyes, between the eyebrows, the forehead, and last of all on the Supreme Brahman. When a person reaches perfection in these ten concentrations he becomes one with Brahman – free from disease and death. This is the final stage of yoga.
- A few words of caution: Do not practice yoga when you are hungry, tired, or worried. Avoid meditation in a place of extreme cold or heat. Do not practice yoga near fire or water, in a crowded place, in a dirty pasture, in a cremation ground, or in any place that may engender fear. Environment plays a vital role in the practice of yoga.
- Shun evil company mercilessly. Later, when your mind is filled with God-consciousness, neither space nor time nor company will be able to disturb you. Yoga can be very effective. If you feel hot, meditate on snow; if you are cold, concentrate on fire. If you find that your mind is restless, think that you are a vast motionless mountain and that nothing can shake you.
- Some of the signs of a yogi are:
His body is free from disease, and a beautiful fragrance emanates from it. His mind is calm and free from cruelty. His face is serene, his voice sweet; his entire complexion is bright. His body excretes little. People love to praise him in his absence. He fears no one nor is he feared by any.



Photos of Guruji



Aradhana Announcement - 30th September 2018, Sunday

The 4th Aradhana of Poojya Gurudev Sri Swami Shantananda Puri Maharaj will be on 30th September 2018 (Sunday).

Sri Swamiji's Mahasamadhi occurred on 14th October 2014. Based on a note of Swamiji, the Aradhana of a saint is to be observed based on the lunar almanac. Accordingly, we observe the Aradhana in the Tamil month of Purattasi, Krishna Paksha Shashti. After the Aradhana rituals on 30th, 7 days Srimad Bhagavata Saptaham will be conducted at the Adhistanam from 1st October 2018.

Following is the programme of the Aradhana at the Adhistanam, Pandithapattu, Tiruvannamalai:

30th September 2018, Sunday

7 AM	- Milk offering at the Adhistanam
7.15 AM	- Breakfast to devotees
8 AM-10 AM	- Veda Ghosham – Brahmasri Senthil Ghanapadigal and Team of Sri Rama nasramam
10 AM- 11.45 AM	- Chanting of Aksharamanamalai, Lalita Sahasranamam and Vishnu Sahasranamam and Dakshina Moorthy Ashatakam by devotees.
11.45 AM-12 Noon	- Archana at the Adhistanam with Guru Ashtottaram, by the devotees.
12 Noon	- Food offering to Swamiji and Maha Arati
12 Noon – 1 PM	- Parayanam of Srimad Bhagavata Mahatmyam
12.30 PM	- Lunch to devotees

1st October 2018, Monday to 7th October 2018, Sunday

Morning 6 AM to 12.30 PM every day – Srimad Bhagvatham Moolam Parayanam
Recitation of Sanskrit text by Acharayas Sri Ramakrishnan, Thiruvananthapuram and Sri Viswanathan, Palakkad.

All are requested to participate.

Bhakti and Jnana lead to one another

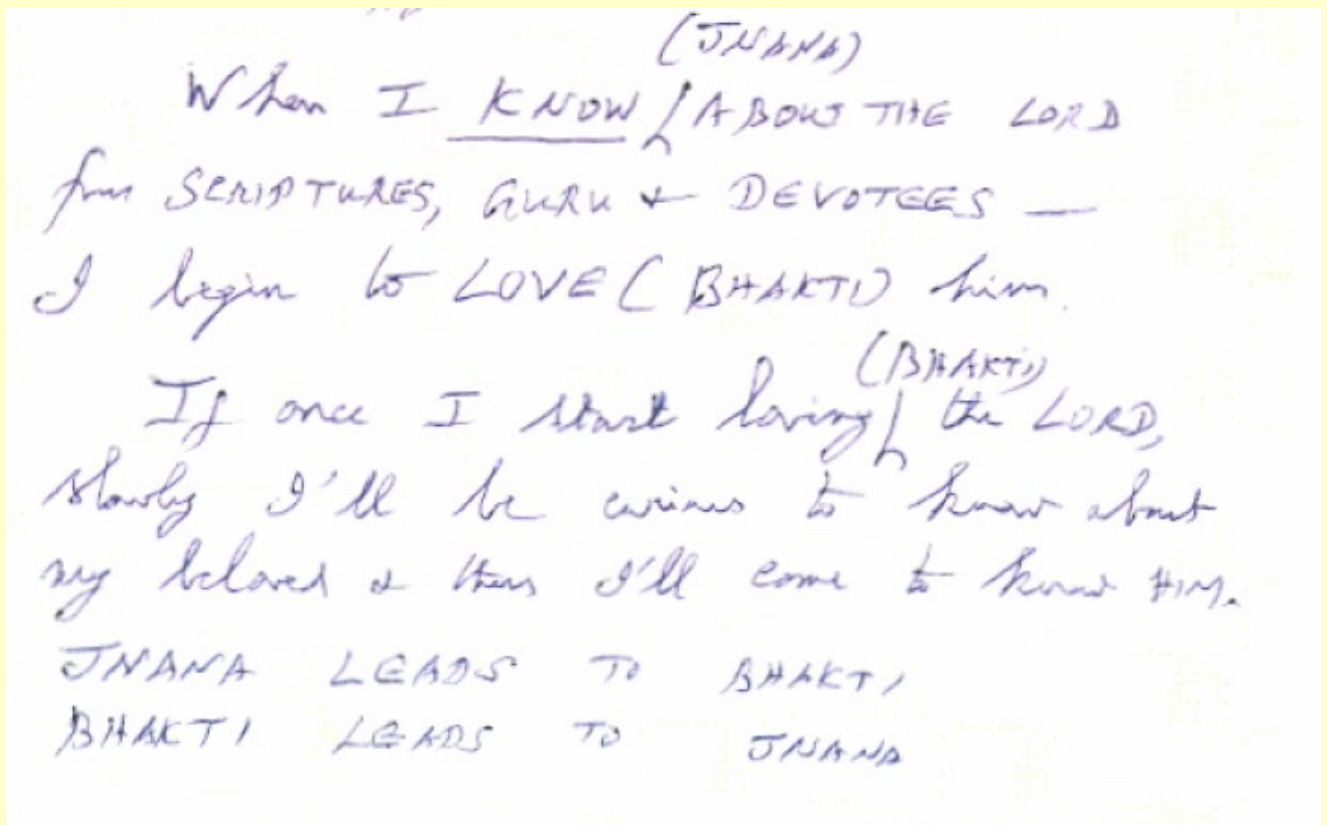
By Swami Shantananda Puri Maharaj

When I KNOW [JNANA] ABOUT THE LORD, from SCRIPTURES, GURU AND DEVOTEES - I begin to LOVE Him [BHAKTI].

If once I start loving [BHAKTI] the Lord, slowly I'll be curious to know about my beloved and thus I'll come to know him.

JNANA LEADS TO BHAKTI

BHAKTI LEADS TO JNANA



Contact: Email: divinelove@swamishantanandapurimaharaj.org

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

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: +91 9442809982; Seenu: +91 9486274689; Grandhi: +91 9962180975