

THE VOICE FROM BEYOND THE VOID



Words of Swamiji

You do not choose – you are made to choose

- 1) At a relative level by Vasanas
- 2) At Reality level by the Lord

So if vasanas go, what all you do God's will.

But if you go deeper, the one who made the vasanas impel you to an action is also God's.

So only thing is never think "I do – I choose". What you can do is remain uninvolved in the results of action or even in its process – BE A WITNESS – Good or bad may come out of it – no concern – NO REACTION. If unable to do it surrender to Lord, "Lord, You made me do it and INVOLVE me. Please keep me away from all actions. Thy will be done."

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Irrespective of your state of mind or physique, Grace works overwhelmingly. No conditions are required. Yes the more you are receptive, greater and quicker the result. For people in different stages teachings are different. No one rule.

Disclaimer:

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

Swami Turiyananda's way of teaching

Biographical introduction by Swami Atulananda

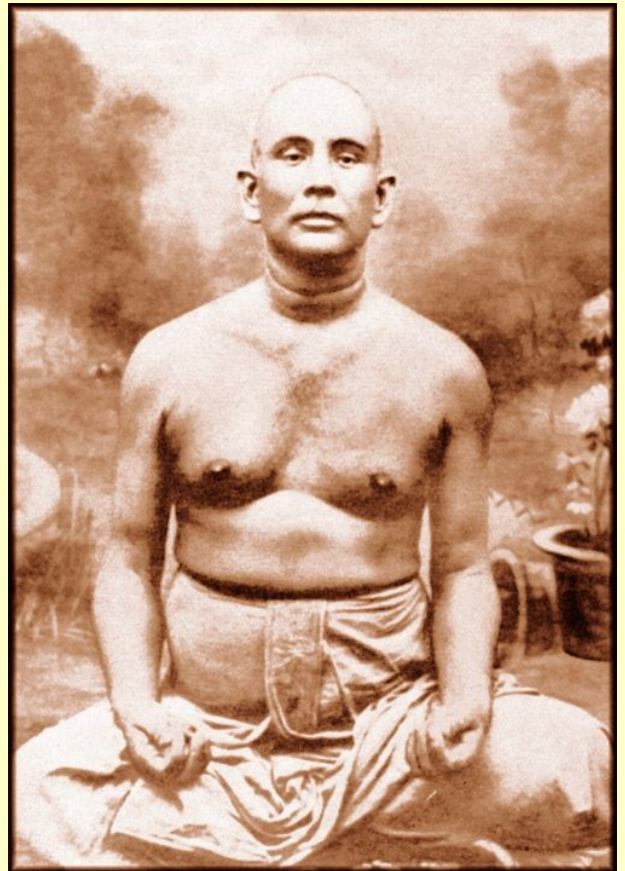
Source: Spiritual Treasures, Letters of Swami Turiyananda

Section: Biographical introduction written by Swami Atulananda about Swami Turiyananda's way of teaching in the Shanti Ashrama. Our humble gratitude to Sri Ramakrishna Mission for granting permission to reproduce content from their publications in our newsletters.

Be yourself, and be strong. Realization is only for the strong, the pure and the upright. Remember that you are the Atman. That gives the greatest strength and courage. Be brave; break through the bondage of maya. Be like the lion; don't tremble at anything. Swamiji has taught you that every soul is potentially divine. Realize your own divinity, then you will realize that all souls are divine. A cloud obscures the sun. We say, "There is no sun." But the sun always shines. So the cloud of ignorance makes us believe that we are weak human beings. But the sun of the Atman is always shining. Remove the cloud of ignorance, and the Atman will reveal itself in your heart. When you realize that, then you are a man. Otherwise you are no different from beasts.

And when asked how this can be realized, he answered: "Through meditation. Meditation is the key that opens the door to Truth. Meditate, meditate! Meditate till light flashes into your mind and the Atman stands self-revealed. Not by talk, not by study – but by meditation alone the Truth is known."

It was in the same spirit of trusting in God alone that the Swami was very strongly opposed to all planning. There also he used almost the identical language: "Why do you plan? Why are you scheming? Why do you look so far ahead? Let Mother plan. Her plan comes true. Human planning is all vain if She does not consent. She knows what will happen. The future is an open book to Her. Live in the present; make the best of your time and opportunities. Don't think of the future. Know for certain that Mother's will shall come to pass. Trust in Her. Only try to love Her sincerely. Give yourself to Her. Let Her do with you as She wishes." But on one occasion he added, "Trusting in Mother does not mean idleness. Try to know her will, and then be up and doing like a man. Don't you see? I am never



idle. The mind must be occupied in some way or another. If you don't do physical work you must use your mind – read, study, or meditate. And don't spend your time in idle gossip. Gossip breeds mischief. If you talk, talk of the Lord.”

Of reading, Swami Turiyananda gave us the advice to read only books written by men of realization. When he found a lady student studying a book of New Thought, he told her, “Go to the source. Don't waste your time reading the ideas of every fool who wants to preach religion. There are thousands of books on religion. You cannot read them all. Therefore select the best. Only those who have realized the truth can speak with authority. Otherwise it is the blind leading the blind. Both come to grief; both fall into the ditch. Only the true guru can lead us right, and the true guru is he who knows Brahman.”

Once a student versed in Christian Science asked: “Is it not our duty to keep our body healthy?” “Yes,” said the Swami. “But from the highest standpoint, body itself is the great disease. We want to go beyond the idea of body and to realize that we are the Atman. It is the love for our body that stands in the way to our realization of that higher state where we can say: ‘I am not this body. I am the Atman. The body is an illusion.’ As long as we love the body, we cannot realize the Self, and we shall be born again and again. But when we love the Atman then we become indifferent towards the body. And when all love for the body goes, liberation will come very soon.”

About Swami Turiyananda:

Swami Turiyananda or "Hari Maharaj" as he was popularly known as, was a direct monastic disciple of Ramakrishna, the 19th-century saint and mystic from Bengal. When he was about 17 years old he visited Sri Ramakrishna at Dakshineswar for the first time, and after that he started going to the Master frequently. The Master regarded him as a yogi. Hari was a member of the team of youngsters who served Sri Ramakrishna during his last illness at Cossipore.

After the Master's passing, Hari joined Baranagar Math and underwent sannyasa ordination assuming the name Turiyananda. After three years he left the monastery and spent his time doing tapasya at different places, sometimes alone, sometimes in the company of his brother monks. When Swami Vivekananda went to the West for the second time, he took Swami Turiyananda with him. When Swamiji went back to India, Turiyananda continued his work first in New York and Boston and later in California. However, his health deteriorated and he left America in June 1902.

World / worldly

From discourses by Swami Shantanada during May - August 2001

Thoughts to live by (A practical guide to know Yourself and remain Supreme)

Axiomatic Instructions from Ashtavakra Gita

Do not drown yourself in the worldly objects. Know that everything that happens is not true.

Divest yourself from the body, you are not the body. The body is part of the world and the world doesn't exist. Everything outside belongs to the body; But I am not the body.

Lowkika is relationship established with the world. Conflicts, worries, profits and losses come and go every now and then. We are all subject to miseries, hardships, unhappiness and all sorrows. All Loka (different heavens), etc. are only a cosmic imagination. All worldly objects which attract you are thieves. Neither give nor take. All worldly object are like your wife (or husband), they distract you often. Be free from the entire worldliness. Do not identify with the worldly affairs. That for which we have a value, that which we know, that alone we recognize. Have a distaste for all objects of the world – for everything belonging to the world.

Do not hold on to the world and worldly things. Have no extremity of attachment and detachment. Material prosperity stands as hindrance to our spiritual growth. In material prosperity one is full of riches, but is in darkness. Be absolutely indifferent to all the motivations of life. Unhappiness, grief, misery, are all a disease. Refuse to be cowed down by any other news, happenings, events, etc. Be happy for ever.

This Jagat (that which moves) is a phenomenal world which never remains the same and is full of multiplicity and diversity. All the objects of the world are like a tiger, when you go near them, they devour you. Do not involve yourself in the mesh of maya. Seek shelter from the objects of the world.

Whatever is in this world are all our own projection. All forms and shapes are only a superimposition on existence. In our dream, where is our house? Our body? Know that all is unreal. The phenomenal world has no Reality in it, is a sheer imagination, is our own creation (just as in a dream). Know that this entire world is unreal. The entire world is YOU. This world is a fabrication of your own mind. This world is not different from you. The mind / body consist of the complex world. The world is your thought; when there is no mind, there is no world (as in sleep). The world is only a creation of your mind.

There is no time and space. Everything is an illusion; there is also no eternity (for eternity is as compared to the relative time).

Do not increase your relationship with the world. Look at it (relationships in the world) as a witness – leave off all relationships, which cause this phenomenal world.

Grace

Handwritten notes of Swami Shantananda

My only hope is Grace

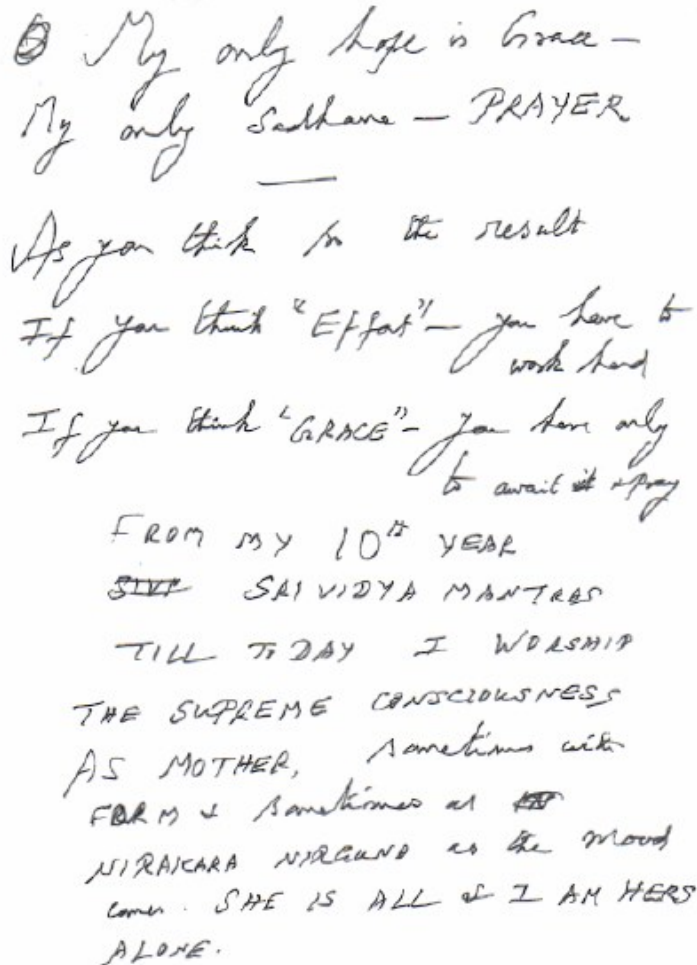
My only sadhana - Prayer

As you think so the result

If you think "Effort" - you have to work hard

If you think "Grace" - you have only to await and pray

From my 10th year, Srividya mantras. Till today I worship the Supreme Consciousness as Mother, sometimes with form and sometimes as NIRAKARA NIRGUNA as the mood comes. SHE IS ALL AND I AM HERS ALONE.



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On another day:

The entire process is mysterious. I am only growing through droplets of Grace which God has allowed to fall on me.

Prayers: My prayers are all what comes from heart at that moment. Borrowed prayers do not appeal.

Main Prayer:

Lord, allow me to Love You to the maximum extent by feeling your presence everywhere and in all beings.

Conversation with a devotee in Bangalore (around 2013)

Source: Transcribed conversations

Swamiji, generally talking to a devotee made the following remarks:

- Never be anxious. Initially one may be a little anxious towards the goal but drop all of the attachments one by one. Attachments to your relatives, your body and also the goal itself.
- Don't keep substituting anxiety. Some people end up having a lower anxiety after sadhana for relatives, etc. but their anxiety for moksha increases. Don't substitute one anxiety for another.
- Since the last ten years, I don't have any anxiety for moksha. I started detachment from everything, including moksha. I am always happy; don't worry about trials and tribulations. Let them come and go. Freedom from sorrows is moksha.
- The body has to be nourished. The body is the ladder for reaching up. Once you reach up, the ladder is not required. Then you can drop it off.
- The root of everything has to be the Lord. Even if one starts this part by part. Let even the jokes be connected with the Lord and the sadhana.
- You should never say you are the Guru. If others call that is fine. Never attribute Gurutvam to yourself. Never behave with any shishya that I am the Guru. Shishya has to be fearless when dealing with the Guru. The shishya should be able to discuss whatever trouble, whether personal or in spiritual life.
- You should have patience.
- I have never asked anybody whether he is married, his caste, etc. Even if I know the character of a person is not good and is on the border, I have all the sympathy for them. They also have to be brought up.
- I don't advise going to 100 places, kirtans with crowd, etc. Be focussed and be stable and be at one place. Saying Govinda, Govinda with 100 people will not do.
- Even if people come with not so good tendencies, I tend to cut them off in a compassionate manner.
- When I left for sanyas, I did not inform anyone. After I took sanyas, I wrote a letter to the lady of the house that, "I am not abandoning the family. It is only a culmination of a process that has already started." Afterwards I was travelling every three days from one place to another and no one could contact me.

Desire vs thought

Source: Transcribed conversations (2014)

Devotee: Which comes first – desire or thought?

Swamiji: You see, the thought actually becomes the Iccha Shakti. There are three types – first the Iccha (I want food). But you don't know where to go for food in Tiruvannamalai. You have to ask somebody and find out. Someone tells you, "you go there, there is a hotel." So this is called Jnana Shakti. But that is not giving you food. You have to walk and go there. And this last one is called Kriya Shakti. That is why for the Mother we say, Iccha Shakti, Jnana Shakti, Kriya Shakti swroopinye namah. She is Iccha Shakti, she is Kriya Shakti, She is also Jnana Shakti. So this is how it comes. First iccha and then you get the jnana, then you put it to implementation. That is how it happens. So everything is a thought of course. So the desire produces one thought, saying that, "I want this, I want this." This is one of the thoughts. So it could be many thoughts. So everything will ultimately be called a desire; "I want to become a painter, I want to become an author." So everything ultimately is a desire only. Either desire for status, desire for money, or whatever you may call it. So these are desire for things. I want this particular thing. I want a very good house in Kolkatta. So all these things are there. So these vasanas creates desires. In the previous janma you have been accustomed to certain things, you have been habituated, like having coffee or having something. So in this birth also you want that, "I want coffee." So this is called the tendency you imbibed from the previous birth or vasanas. So that creates the desire. And that desire is expressed through thought. Because everything comes with thought.

You are only a thought of the Lord, the Ultimate lord. Just as in your dream, 30 people suddenly come, wherefrom they came? They are all your thoughts. So similarly this entire thing, is the dream of the Lord. So in the dream he has created entire Africa, America, Austria. So the entire thing including the stars and the sun and the moon, you see they are all His thoughts. That's all. You and I are His thoughts. And a thought is always linked to the thinker. But you are not aware of it;



you have forgotten it. The moment you remember that, then, you are a billionaire. Because everything is yours. So all the Shakti which the Lord has got, so all the things are yours. So that is what we are trying. So a thing which we have forgotten, you are going to remember it until you get into contact with that. So anyway you came out of it. That is your source. So at that time when you came out of it, you were definitely in contact with it. And now you think you have come out, you don't know you are in contact. Whether you know or not you are always in contact. But the moment you know that, "I am in contact", then you will get the heritage of the entire billions. That is all. You can do anything, everything - except shrishti, you cannot create and you cannot dissolve. Except those two, rest all His powers you will get. Anyways we are not concerned with that. We want this thought to disappear, it should never come back again. I want to go back to the Lord. This is ultimately called the moksha. When the thought goes back once for all into the thinker, and no more it comes, then no more birth and death. Everything is a thought.

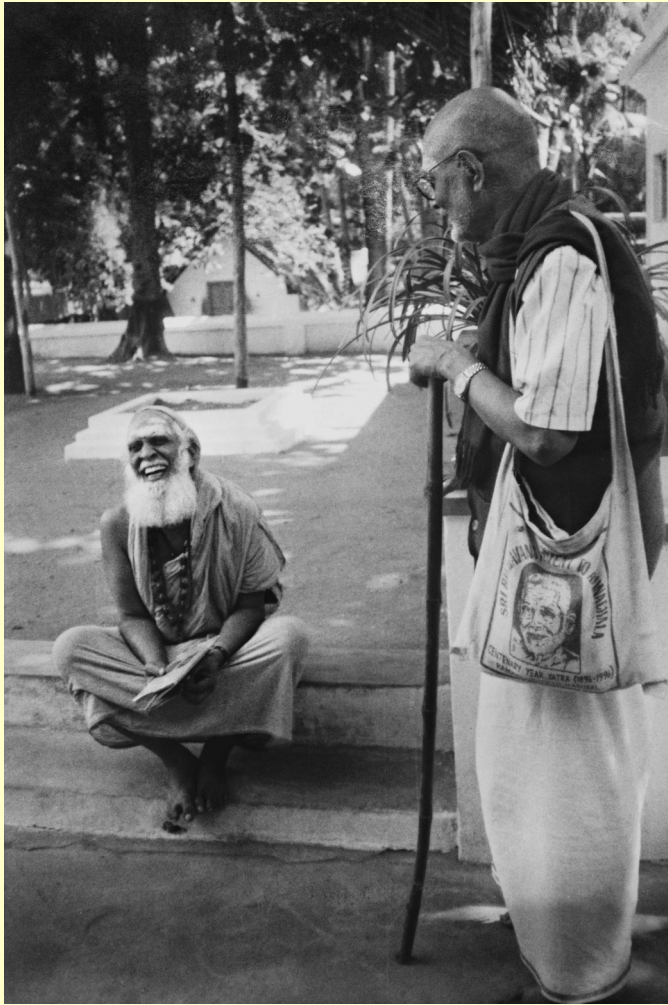
Devotee: When will this thought dissolve Swamiji?

Swamiji: Can you tell your dream, will you be able to tell when it will dissolve? Because it goes on from your subconscious mind. So you do not know. And why are you having the dream, you do not know the reason. Why are you having the dream? For you the dream you are having in order to understand what is happening in the waking state. That is why you are having it. God is also having a similar one.

That is why, just as in the dream you find one tiger coming – you are afraid no doubt, at that time it looks real. But when the dream is over, you know it was only a nightmare. There was never a tiger inside your room. That could not have been possible, you have already locked the room so no tiger can come even through the windows [laughs].

So similarly, what all you are seeing now, my wife is ill, I am ill, my child is ill. So all these things are all only in the dream. Remember it is all a dream. Then you will not suffer, that's all. You will not suffer, that is the only way. Or the other thing is to forget this suffering – you go on thinking of the Lord. There will be no time to think of anything else. That's all. Go on thinking of Him, the Lord in any form you like, whether you like with form or without form. You go on thinking of Him. Morning to evening when you go on thinking of Him, there will be no time to think of anything else. That is there. There will be no time to think of your wife, there will be no time to think of your son. So only He, He alone. Let that thing come. Then normally this will dissolve. It will happen automatically. The only thing is "ekagarachittam", i.e. with a one pointed mind, the mind should be completely glued to it. The mind should not move anywhere, half an inch even. That's all. Let it be to only one. Let it be to Gopal, let it be to Ma, but let it be to only one. Don't have some hundreds. Don't say, "I don't know whether Ram exists or Krishna exists and go on after every one." (laughs) After all it is one and the same.

Photos of Swamiji



Announcement – Swamiji Jayanthi – 06 May 2019 Hari Om

Poojya Gurudev Swami Shantananda Puri Maharaj's 91st Jayanthi (Birthday) is on 6th May 2019, Monday. As in the previous years there will be formal worship at Gurubhoomi, Panditha Pattu, Tiruvannamalai. Detailed program below:

For 06 May 2019

Time	Program
6.30 AM	Milk offering at Swamiji's Adhistanam
6.35 AM – 7.00AM	Chanting of Vishnu Sahasranamam
7.00 AM- 7.30 AM	Breakfast for devotees
7.30AM – 8.00AM	Silent Japa and Meditation
8.00AM – 9.00AM	Chanting of Lalita Sahasranamam and Akshara Manamali by devotees
9.00 AM- 10.00 AM	Archana with Guru Ashtottaram by devotees
10AM – 11.00AM	Release of 6th volume of Selected Works of Swamiji & Anugraha Bhashanam by Sri Ramanacharana Tirtha Nochur Venkataraman
11.15 Noon	Food offering and Aarati at the Adhistanam
11.25 PM to 1 PM:	Srimad Bhagavatha Mahatmyam Recitation by Acharyas (a) Sri. Ramakrishnan, Thiruvanathapuram and (b) Sri. Viswanathan, Palakkad.
12.00 Noon	Lunch for devotees

From 07 May 2019 to 13th May 2019 - Everyday from 6 AM to 12.30 PM

Srimad Bhagavatha Saptaham (Traditional rendering of Sanskrit text of Srimad Bhagavatham) – By Acharyas (a) Sri. Ramakrishnan, Thiruvanathapuram and (b) Sri. Viswanathan, Palakkad.

The Saptaham will be in a traditional manner with parayanam of Bhagavatham moolam (reading of Srimad Bhagavatham text in Sanskrit) along with pooja every day from 6 AM .

Handwritten notes (Akshara Mana Malai)

By Swami Shantananda Puri Maharaj

First stanza of The Marital Garland of Letters (Akshara Mana Malai):

Arunāchalamena Agamēninaippavar
Agataivēraruppāy Arunāchalā.

Meaning: Thou dost root out the ego of those who meditate on Thee in the heart, O Arunachala!

Commentary by Swamiji, in one of his handwritten notes:

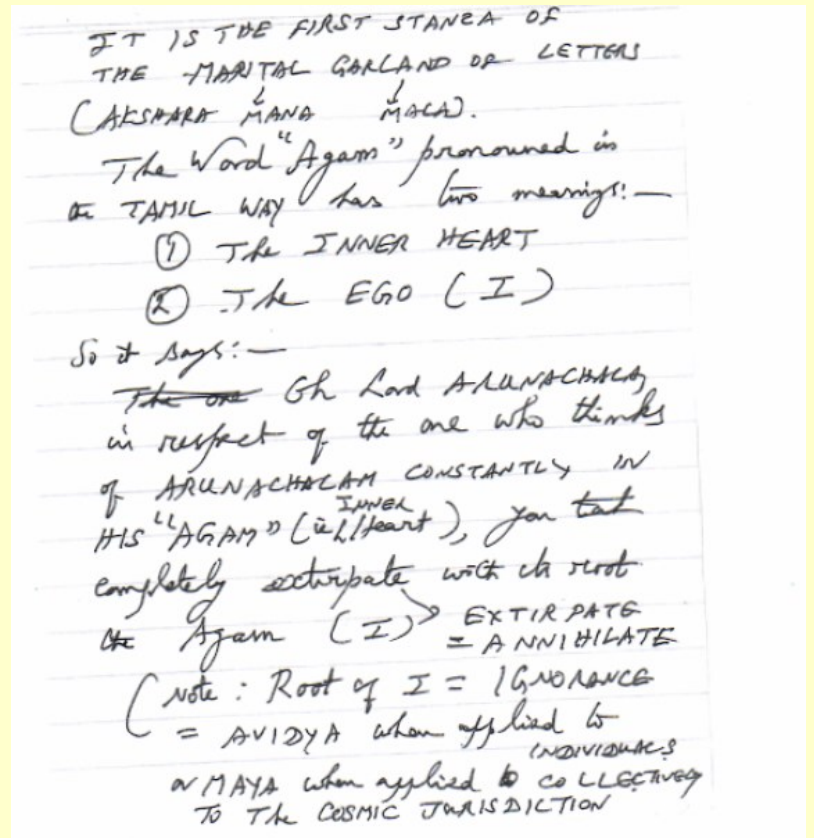
In the first stanza of Akshara Mana Malai, the word "Agam" pronounced in Tamil way has two meanings

- a] The inner heart and
- b] The ego (I)

So it says:

Oh Lord Arunachala, in respect of the one who thinks of Arunachalam constantly in his "Agam" (i.e. Inner Heart), you completely extirpate (=annihilate)

(Note: Root of I = Ignorance = Avidya when applied to individuals or Maya when applied collectively to the cosmic jurisdiction).



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