

# THE VOICE from BEYOND THE VOID



## Words of Guruji

How much ever you are not attached to the worldly objects and desires, the vasanas remain inside us in seed form. You think they are gone but they remain. When can they go? When they come face to face with the divine. Till that time, they will remain. Let us not pride anytime that I have left this or that. Because of the past impressions, from the previous births we have developed various vasanas. It can be removed – by prayers and by going to satsang. All these things will take away your vasanas one day and then you will be able to bear them all. Till that time you have to bear the unbearable. You cannot help it. There is no other go. There is no other go. You have to.

The mind is full of vasanas and uprooting of these vasanas is the way to make the mind subside. One who restrains the mind from thinking of worldly objects is enabled to make his mind subside. The illusion of the world can only be dispelled by the control of the mind. It is the thoughts which bind a man.

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*The vasana of the body takes the form of “I”. The fear of death is a latent tendency [vasana] from our previous births. From time memorial, from birth to birth, we got accustomed to an unknown fear of death. So it has to be treated like other vasanas, the vasanas like smoking a cigarette, etc.*

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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.*

## Vasanas and Prarabdha

Explained by Swami Shantananda Puri Maharaj

A girl from USA who has finished her medical and has become a doctor had the following questions to me:

Swamiji I don't understand people say about some vasanas – what are these vasanas

1. How do we acquire them, the vasanas?
2. What is the effect of vasanas on us?
3. How do they differ from prarabdha or past karmas?
4. How to get rid of them?

### Answer by Swamiji:

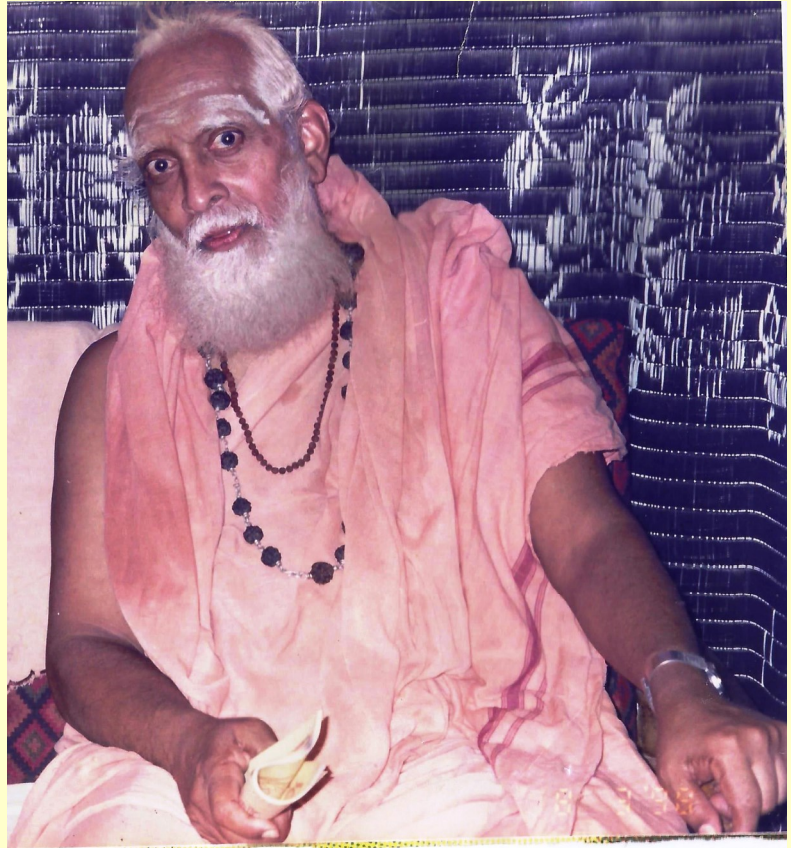
Any action we do has got a two fold effect. The one effect is more or less like the third law of Newton, which says, "Action and reaction are equal and opposite". Say for instance, somebody has left his purse in my room and gone away. I found inside a number of thousand rupee notes. I just appropriate them myself as nobody would suspect me of stealing it. Thus I have committed a thievery. So naturally, it should have a reaction. In the case of the objects of the world, the reaction follows the action immediately while in the case of men, as billions of people are involved, and for each action done the reaction should emanate from the person whom he had harmed, the reaction is postponed to the next birth. It is called the prarabdha.

We may do good actions or bad actions. If we do good actions, it creates merit or punyas which are to be rewarded in the next birth. If you had done a bad action, like stealing a purse, it is a sin or a papa and it is punished in the next birth by a punishment presumably in the hands of the same person whose purse I had stolen. This reaction is inevitable and compulsory. If I shoot from a gun, the hind part of the gun immediately hits in my neck or shoulder. This is called the recoil of the gun. This recoil of the gun is the reaction. You cannot say that I will only shoot but I don't want recoil of the gun. It is an automatic consequence which has to be experienced.

When once I had stolen somebody's purse, the very act of stealing has left a good impression in my mind as this impression induces from time to time to repeat the action of stealing whenever there is an opportunity. This is only a tendency. This is called a vasana. There can be a good vasana or a bad vasana. If in this birth, if I had been going to the temple hundred times, it leaves a conditioning on the mind by way of a good vasana. This tendency of the mind follows us in the next birth also and makes us repeat the action of going around the temple in the next birth too. I must have been going to play dice in a casino and this is a bad vasana. This also leaves an impression on the mind and will impel us

to repeat this action even in the subsequent births. Thus the vasanas are only advisors being only tendencies. Being only advisors, you are free to take your own decision.

But because we have been accustomed to perform actions according to the vasanas good or bad which are predominant and frequent in the previous births, in the next birth also we automatically perform actions as dictated by the prominent vasanas. We have the full authority to exercise our own free will, and to do what we want. Although, the major actions in a birth are all fresh actions but unfortunately as we fail to exercise our own free will all the actions are done as dictated by the vasanas.



That is why the vasanas are also called desires which result in action, good or bad. If it is a bad action, we have to suffer the punishment for the sins in the next birth and as such just to reap the fruits of the actions of the previous birth we have to take a rebirth. Again during the rebirth, we are subject to sufferings and tribulations, and we may commit more number of sins for which one has to take another rebirth. Thus a series of rebirths and the consequent sufferings have to be faced by following of the vasanas.

Hence it is essential that the bad vasanas have to be eliminated. Even the good vasanas like giving money in charity, building temples, etc. are good actions, they earn merits, whose good effects have to be exhausted by taking another birth and thus it also involves rebirths.

In the initial stage, the good vasanas serve the purpose of cleansing the mind but in due course as they also forge a series of rebirths, both the vasanas have to be eradicated in toto.

Thus, we may see that while prarabdhas have to be compulsorily exhausted by experiencing the consequences in the next birth and this cannot be avoided; vasanas are only tendencies which perform the role of only advisors and we have the full right to reject them and do as we wish.

The vasanas can be eradicated by trying to fight against them and exercise our own free will. No

doubt for the first few times, we may be defeated by the vasanas but every time you fight against it, we gain a little more free will so that a day will come when we will only win and win and the vasanas will be rendered null and void.

As regards the prarabdhas, even though they are compulsory, by the grace of the holy men of a very high order, they can also be completely eradicated. For this purpose, Bhagwan Ramana Maharishi has given an illustration:

In Srilanka, a normal coconut is several times bigger than the biggest coconut available in India. One gentleman had to go somewhere and had to pass through a grove of coconut trees. Before he entered into the grove, he met a friend who invited him to meet an old Swamiji who had just come and staying very near their place. So both of them went to that Swamiji, an old man. The Swamiji had a cup of some oil and he requested the person who was to go through the coconut grove to help him massage it into his body. He acceded to his request and massages the Swamiji's body with oil. They took leave of the Swamiji and they were coming out. The friend went away somewhere else and the other gentleman entered into the coconut grove. He was having a broad hat which he had purchased a couple of days back. While passing through the middle of the grove, one of the big coconuts which had got loosened from the tree was falling down just above his head. In other moment or two, his head would have been crushed and he would have met his death. As he had served a great saint, by massaging the oil, suddenly a strong gust of wind blew over his head and changed the direction of the coconut which instead of falling on his head, brushed against the brim of the hat and fell by his side. This story was told by Ramana Maharishi and is recorded in his book of stories. There he has ended by saying that by virtue of the satsang he had, what came for the head went away by taking the hat off which fell into a gutter nearby. In other words, he was to have met his death, according to his prarabdha, but it was completely prevented by the imperceptible grace of the saint. But this sort of wiping out of the prarabdha all together could be done only by mahatmas who have reached the highest stage of consciousness and who are liberated.

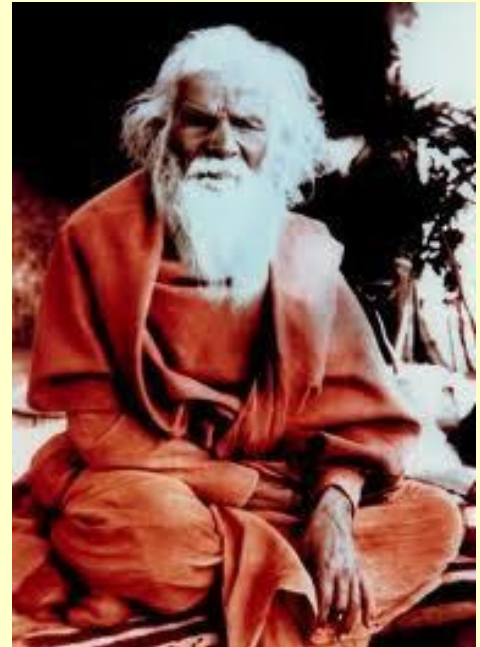
To summarise, prarabdhas are reactions which normally are inevitable and cannot be prevented. Vasanas are only tendencies which can be eliminated by strong effort, by fighting against it every time they rear their head to implement them through actions. Ultimately our own will power will grow to the extent that they can always overcome the vasanas and act as desired.

## Quotes from NECTAR OF SPIRITUAL ASPIRANTS

By Swami Purushottamananda

Following quotes are from the book Nectar of Spiritual Instructions published by Vasishta Guha.

1. God is a very merciful Being. When He sees that you are after Him, He will not hesitate to take you up.
2. God is formless and at the same time with forms. To his devotees He has appeared in various forms.
3. I see the hand of God everywhere. What are we mortals? What can we do ? It is all He, He and He alone.
4. Lord alone is true. All else is false, false. Everything depends upon Him and Him alone. So try to love Him.
5. To whichever side you turn, you see only the glory of God. But what can a blind man see ? Verily, there is no greater folly than not realising the glory of God, who shines fully, pervading the whole of the interior and exterior.
6. Know it for certain that what is referred to as "I" ,"I" is not the mind, the intellect, the ego, the mind-stuff (Chitta) etc; but it is the Pure Consciousness which stands aloof as the witness of all these.
7. "I" alone exists. "I" is the essence, the Sat, Chit and Bliss Eternal.
8. As regards death , those who have come must have to go. Everything in the universe is perishing. But the real thing - the Atma (Soul) is eternal.
9. Is it not happiness that everyone wants? Not knowing where this happiness is and how to get it, people go after false worldly pleasures and waste their lives. What a sorry state of affairs!
10. Know Thyself and you have known all. Knowledge makes one free, absolute, while ignorance makes one bound





## Vasana – kshaya (Beyond desire)

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

Today I have awakened to the recognition of a Higher Life, which is indicated as being incomparably superior to the attainments that life as I have been leading it can offer.

I have seen verbally that a mind in which the clamour of desires is silenced can come to know itself as the centre of universal consciousness, causing, controlling and circumscribing the whole movement in life. My memories of pleasure and pain mould my desires which dictate my attitudes and actions. They are my propensities, my Vasanas (or Samskaras) that make me the particular individual that I am. So today begins with a reservoir of past accumulations.

My vasanas are a lake that must be drained through the sluice, and upon the bed of the dried lake shall be found the lustrous gem of my quest.

Two conditions are then necessary:

### **Step 1: Inflow of fresh waters must be prevented, or as a first step, minimized:**

Torrential streams pouring in their muddy waters faster than the restricted outlet can drain them must only result in the lake growing deeper and getting so sullied that whatever glimmer was reaching the surface from the luminous gem lying on the floor will henceforth be obscured.

Let me not expose myself to new experiences of sense gratification. Let me not search for fresh avenues of objective enjoyment. Doing only that which my recognition reveals to be as my bounden duty, let me remain for the rest withdrawn, quiet, silent. That is the prevention of fresh inflow.

That much being accomplished, the other condition to drain the lake would be that the waters should be let out. And of course they should not flow back into the lake.

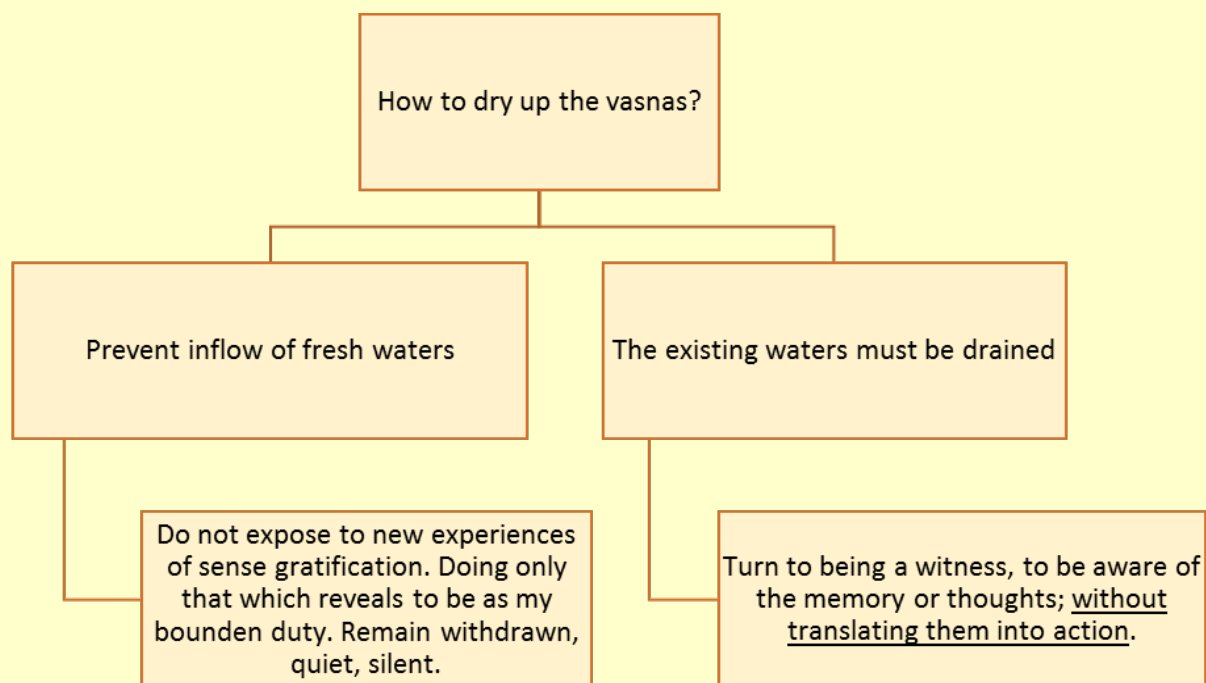
### **Step 2: The waters must be drained for each lake as the sluice permits:**

The waters will flow out and normally they will not return to the lake because they escape at a lower level and cannot flow to the higher banks unaided. So too will my Vasanas manifest as thoughts and actions, which cannot reverse themselves into the subtler substance of vasanas again, unaided. However, the escaping waters can be made to turn the wheels of a turbine and generate power, which can be employed to run a pump, which can lift the waters again and return them to the lake. A highly efficient device will lift back almost all the outflow, though to no sensible purpose.

We, ostensibly intelligent humans, are equipping ourselves with similar mechanism, which through the dedication of a perfect folly, has attained foolish perfection! It is the machine of Reaction.

Action is the expression of my personal equation at any given moment, an outward-bound movement from my mind, a natural quantitative deduction. But by reacting to the results of my action, either exulting in success or sulking in defeat, I reinstate myself in the causal seed for the same movement again and restore to the mind a burden that could have been discarded. Unnaturally, and indeed unnecessarily, we exert ourselves as stupidly as might a labourer diffing a deep well if he were to struggle up the steps to the rim with head-loads of the loosened earth, only to dump them into the pit again.

When vasanas manifest as activity their bondage is more easily borne than when they manifest as memories only. In action itself there is a distraction, a fulfilment, a balancing of accounts. But when a mere memory, glad or sad, occupies the mind, the bondage is subtler. Let us beware, and not attempt to force forgetfulness, for forgetfulness cannot be forced. The very act will perpetuate that which it would presume to destroy. The method is to turn passive witness, to be aware of the returning memory without conflict or support, or let it remain without welcome or abuse.



Obviously the fruits of actions will carry within themselves the seeds that will sprout into trees of activity again. In our greed for the fruits we swallow them whole with the seeds! How can we avoid vaster activity rising from us?

Vasanas will end for me when I act because I must, and not because I will. Then the factual compulsions of a retained past fulfil themselves inexorably but the action flows through me without any assumed doership, they will end when I am in no hurry to end them through denial, but am gladly prepared to bear the self-imposed yoke. They will and when I move in step with the ceaseless movement of Nature – when I am natural.

## Handwritten notes of Swami Shantananda Puri Maharaj

In 2004

As prescribed in the Shastras, we pray three times, at the junctions of night and day (before stars appear or disappear) and at noon - called Sandhya kala. It is prescribed.

Fervency to the Lord comes where you leave everything wholly and solely without directing a part of your love towards:

1. Living comfortably
2. Eating nice things
3. Husband, wife, children, friends, etc.
4. Our own body

So gather all these rays of love and concentrate.

How can it come?

1. Even if you don't have fervency, pose as if you have. Tell Mother, "You are the only one I love." tell it often and daily. A lie repeated a hundred times becomes truth. Real LOVE will begin to bloom one day - it is like auto-hypnotism.
2. Read stories of saints who had love only for God.
3. The last but not the least, Grace of the Lord. One shanti mantra of Chandogya Upanishad says, "Lord you don't reject me please." Grace comes when we begin to see and realise God's love for me. God never rejects. His love is there full always - but we are blind. Slowly the eyes will open. That is Grace.





## Haripatha—English Translation

Original text by Sant Dnyaneshwar Maharaj

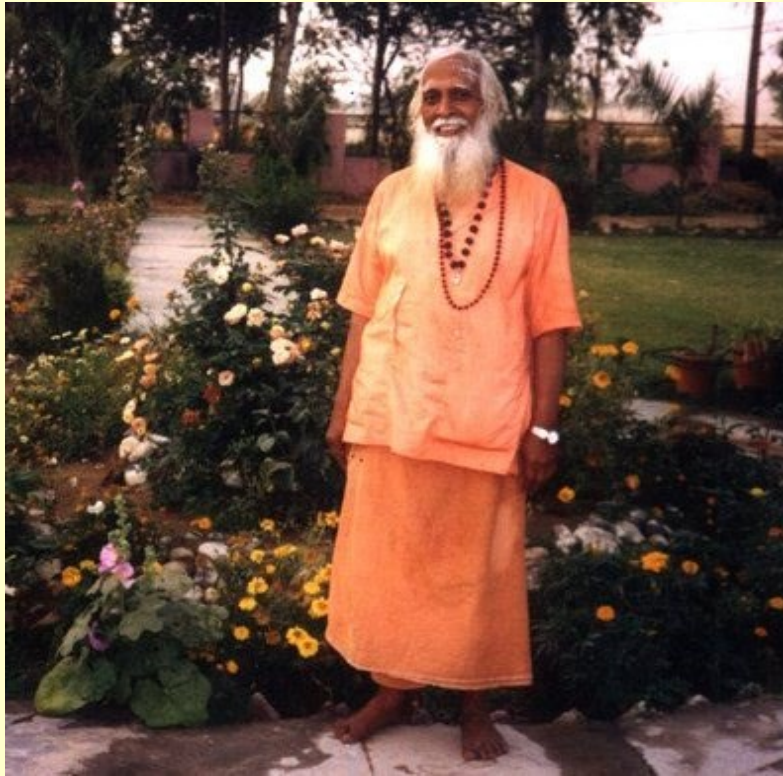
Sant Dnyaneshwar Maharaj (or Dnyandev or Jnandev or Jnaneshwar) was one of the greatest saints of Maharashtra in the 13th century (1275–1296). Haripatha, is one of the important works by Dnyaneshwar Maharaj, which has the quintessence of ancient scriptures. Haripatha is a collection of twenty seven abhangs [stanzas of devotional poetry] and it means, “Chant the name of Lord Hari.” The previous newsletter had the first six abhangs from the English translation of Haripatha. The translation has been reproduced with permission of Mr. Subhash Maharaj Gethe. The current newsletter has six abhangs, 22 to 27 and with this the translation of Haripatha in the newsletter is completed.

22. Even Goddess Lakshmi’s Lord, also wishes the company of such rare people, who regularly remain in nama sadhana. Four types of liberation along with all worldly prosperities remain forever at his door, who daily chants the mantra Narayana Hari...Narayana Hari. Life without devotion to Lord Hari is itself hell, such an unfortunate one becomes a guest to the Lord of Death. When Jnaneshwar Maharaj asked his Guru about the greatness of the Lord’s name, his Guru, Sri Nivrittinath Maharaj, answered that the greatness of Lord Hari’s name is much more subtle and pervasive than even space.
23. Philosophers explain various theories about creation of this phenomenal world. Some of them say that this world consists of seven elements while others say five elements or three elements, some even declare that ten elements are a cause of this world. All these different theories and their described elements are just appearances on only one substratum that is called Hari. These complicated theories are very difficult to comprehend for the ordinary person. God’s name is not like that. The Lord’s name can easily be chanted without any special effort. Extreme alertness and firm determination of mind is very necessary and important for Ajapa Japa. In Ajapa Japa, one has to connect the Lord’s name with the incoming and outgoing breath. In other words, Ajapa Japa is the natural recitation of the Lord’s name which happens through inhalation and exhalation of one’s breath. In this way, every breath becomes channelled to the Divine. Jnaneshwar Maharaj says, “Life is in vain without remembering the Lord. I have walked the path of devotion through the mantra Rama Krisna.”
24. By performing spiritual practices such as japa, austerity, selfless actions, vows, disciplines and righteousness, the mind becomes pure, subtle and concentrated. Through that pure mind, one can directly experience the existence of Lord Rama in everyone. For attainment of that state one must strive to give up all doubts in one’s mind, then chant loudly Rama Krishna regularly and become firmly rooted in the conviction that the Lord resides in my heart along with the world. Start reciting the Name of Lord Hari immediately by negating caste, wealth, lineage, relatives, conduct and nature. All these considerations create hypocrisy, pride, arrogance and sternness in

one's rampant mind. Jnaneshwar Maharaj says, "I contemplate on Rama Krishna in meditation and remember the Lord's name in my mind. I am living every moment with the Lord. I experience Vaikuntha as my house on this Earth itself."

25. God expects nothing except pure devotion. He never discriminates between learned and ignorant devotees. The Lord gives liberation for those, who always remember Him. Where there is the utterance of Lord Narayana or Lord Hari, there is no entrance of evil effects of Kali kala. When the four Vedas cannot fully understand the greatness of Lord Hari, then what to talk about ignorant beings? As a result of recitation of Lord Narayana, I experience Vaikuntha, the Eternal abode of the Lord, everywhere on Earth.
26. O my mind, please hold on to any Name of the Lord with firm faith, devotion and reverence. Lord Hari will shower His incomparable grace and blessings on you. Rama, Krishna and Govinda are simple and easy names of the Lord for all to receipt. Perhaps, you may follow an ineffective and difficult path, but there is no other path as easy as chanting the Name of the Lord. Jnaneshwar Maharaj says, "I have become silent to the external phenomenal world and have installed the beautiful form of Lord Hari in the sanctum sanctorum of my heart. Japa is constantly going on in my mind with the rosary of Lord Hari's Name."
27. Chanting the name of Lord Hari is the culmination of all happiness. This is the conclusive statement of all six shastras. Therefore, do not waste even half a moment without remembering Lord Hari. The entire fascinating world, along with its activities is just appearances. Trapped in the fruitless cycle of birth and death, the only way out is through cultivation of pure devotion to Lord Hari. Your countless sins will be dispelled by the recitation of the name of Lord Krishna. Therefore, you have to be firmly established in the Name of Lord Krishna. Remove the false identification of the illusory world by withdrawing the senses, mind and intellect from sense objects. Do not be carried away by fanciful thoughts and meaningless sense gratification. Please welcome peace, compassion and Lord Hari as honourable guests and give your beautiful and comfortable palace of your heart as their resting place. Develop your faith, Love and positive attitude towards noble vows and holy places. Jnaneshwar Maharaj says that chanting the Name of Hari is the means to Samadhi – total absorption of the mind in the Self while living. He has gained this experience by the auspicious grace and blessings of his reverential Guru Swami Nivrittinath Maharaj.

## Photos of Guruji





## Whose side the Lord will take?

### Handwritten notes of Swami Shantandnanda Puri Maharaj

From the handwritten notes:

Suppose a Lady has two sons - one MA passed, knowledgeable and employed at Delhi, helpful to others. The other son 3 years old, does not leave mother's side even when she goes for bath - thoroughly dependent. The Government gives her a choice, choose one of them. It is embarrassing but she has to choose. She says, "my elder son jnani can look after himself. This child knows nobody than me. If separated it will die."

SUPPOSE A LADY HAS TWO SONS  
 - ONE MA PASSED - ~~WELL~~ KNOWLEDGEABLE  
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 OTHER SON 3 YEAR OLD - DOES NOT  
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**Contact:** Email: [divinelove@swamishantanandapurimaharaj.org](mailto: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: 09442809982; Seenu: 09486274689