

THE VOICE from BEYOND THE VOID



Words of Guruji

People think that doership is the only problem. But if one analyses, there are multiple problems. For example, someone sees a picture of an actress. He becomes mad, writes letters to her. He does not get a reply. Such cases happen. Then he kidnaps the actress. In this situation, where is the doership? It is the case of a simple temptation that becomes intense. Hence the vasanas are also important to understand. So we end up doing again and again whatever is important to the pallet, eyes, etc.

Hence, it is also important first to get rid of the temptations to the outside objects. So how one can do that? Better to go on loving the Lord. Then you will not have anytime to think of the world. One should say, "Mother, when will I get you. I don't want anything in life." If you attach to the Lord, the detachment comes automatically from the worldly objects. Detachment at first is not possible.

Inside this issue:

Benefits of mantras	2
Quotes from GUIDE SPIRITUAL ASPIRANTS	3
Sayings of the Saint	4
From the handwritten notes	8
Haripatha [English Translation]	9
Photos [Hari Om Ashram, Nadiad]	11
Conversation with Swami Sadasivananda	12

Issue 16:
01 April 2017

Today my meditation was:

*Maa – I am a dullard.
What do I know of
meditation and Self
Inquiry?*

*Let me only pray and
drench thy feet with
Tears – Tears of sorrow
for the wasted part and
tears of joy for the
fruitful future. I ask for
nothing more.*

*[From the handwritten
notes]*

Disclaimer:

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

Benefits of mantras and how to make them more beneficial

From handwritten notes of Swami Shantananda

All mantras have two benefits:

1. Purification of the mind
2. Linking us with Divine Consciousness

Even continuous repetition is good. If two conditions are added, it is more beneficial:

1. While in Japa, never think that I am doing Japa of Divine Mother. First consider yourself as Mother in any form or as supreme ocean of Consciousness and yourself a drop of it. The scripture says:

AHAMITYEVA VIBHAVAYE BHAVANI

THAT I AM – CONSIDER – THE MOTHER MYSELF



2. Never think that the mantra is of the Mother: Mantra itself is the subtle sound of the Mother – so you are fondling the Mother herself in japa.

Finally all japa leads to the state where mind becomes 'No Mind' – but an alert consciousness remains. By remaining in that stage you are suddenly catapulted to the Higher Dimensions in different planes which you will not be able to describe.

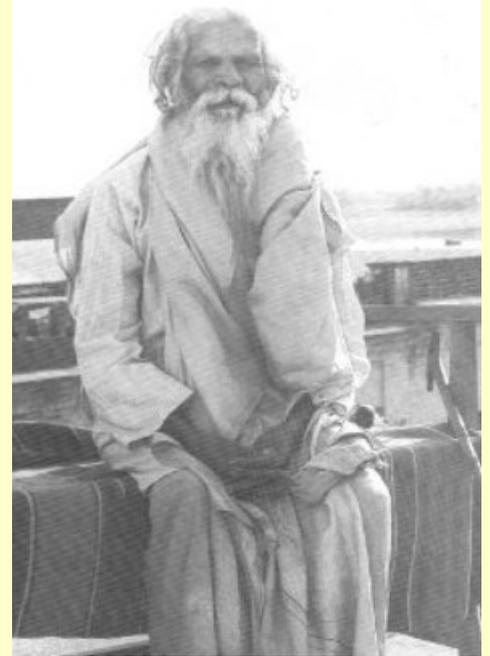
When you lie down awake, when mind gets composed you are suddenly lifted to the plane of dreams. Often when you wake up you cannot describe the dreams.

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. 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 that Pure Consciousness which stands aloof as the Witness of all these. OM
2. Strengthen the sense of Vairagya (dispassion). Then you will always be happy. OM
3. All are indeed very clever in advising others. But very rare are those who find out their own defects and try to remedy them. 'O Physician! Try to heal thyself first'. OM
4. Liberate the mind somehow from mundane objects and try to dedicate it at the Lotus Feet of the Lord. OM
5. If you call on God with a melting heart and devoid of deceit, He will surely hear you. The fruit of your deceit less prayer, you will get before long. OM
6. The mind that is engrossed in evil ways should be brought, with effort, to good ones alone. This is the quintessence of the teachings of all sacred texts. OM
7. Is it not happiness that everyone wants? Not knowing where this happiness is, and how to get it, people go after the false worldly pleasures and damn their lives. What a sorry state of affairs! OM.
8. It is indeed very difficult to cross this (ocean of) Maya. Even as think that you have reached the other shore, you will find that you are again in the middle of the sea. What can be done? (O Lord!) Thou art my only help! Thou alone art my Refuge! OM
9. Sturdy robbers are waiting on all sides, looking for an opportunity. I am but an utter weakling! None to help either! I look to God alone. Pray, save me soon! Save me soon! OM
10. O God! May my mind merge at Thy Lotus Feet for ever! OM

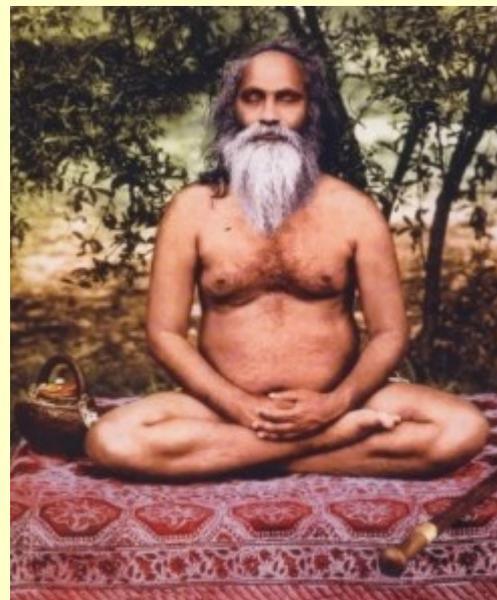


Sayings of the Saint

Swami Sharnanandji Maharaj

Swami Sharnanandji Maharaj, Vrindavan, UP - India, was a modern-day Indian saint and the founder of Manav Sewa Sangh, a nonprofit organization dedicated to the spiritual development of the seekers. His teachings were on the practical implementation of how to practice humanity in true sense.

Swami Shantananda Puri Maharaj spent several months each year at Manava Seva Sangh Ashram, Ghazipur. Swami Shantananda held Swami Sharnanandji in very high regard and in this newsletter, some of the sayings of Swami Sharnanandji have been reproduced with permission from Manav Seva Sangh, Vrindavan. 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.



Swami Sharnanandji Maharaj

SOME MAXIMS OF THE SAINT

1. Renunciation of wrong action spontaneously leads to right action.
2. Right use of the present is the root of progress.
3. In the renunciation of one's rights and the protection of the rights of others lies the secret of attainment.
4. One who desires nothing for himself is desired by all.
5. What one does to others is rendered unto him.
6. Goodness does not brook a thought of return.
7. Returning good for evil destroys the evil.
8. Exercising the mind on what others should do makes us forget what we should do.
9. In the right use of things lies the key to obtaining all things necessary. Right use of things consists in service to others.
10. Retaining relationships without rendering service is bondage.
11. Acquired wealth is a trust of the poor.
12. All power is a trust of the weak.
13. Service and sacrifice are the acme of duty and dutifulness.
14. In the craving for selfish rights is the hidden virtual himsa.
15. The feeling of compassion is the highest service.
16. It is a tremendous mistake to covet one's gain in the loss of others, one's progress in another's

downfall, and one's happiness in another's unhappiness.

17. Do not pry into the vices of others. Looking into the vices of others binds you with the vices.
18. Do not listen to gossip against others.
19. Forget your virtues and others' vices.
20. Not to repeat a bad deed is the best atonement.
21. Forget the past, mind the present. The present makes the future.
22. Do to others as you would like others to do to you. Do not do to others what you would not like others to do to you.
23. In the renunciation of aimless ramblings of the mind lies the key to creative thought.
24. Paying heed to viveka is to destroy aviveka.
25. In the renunciation of asadhna is the emergence of sadhana.
26. The awakening of quest for the Eternal swallows all desires for the ephemeral. In nivritti from desires is vested the fulfillment of quest.
27. All impurities are rooted in the craving for pleasures of the senses.



28. Past mistakes are obliterated by themselves if they are not repeated.
29. From the renunciation of the evil sankalpas emerge good sankalpas. Renunciation of indulgence in the fruits of good sankalpas leads to nivritti from sankalpas. The peace of nivritti from sankalpas is much more precious than the pleasure of the fulfilment of sankalpas.
30. The right use of pain and suffering is in detaching oneself from the rising above the same.
31. To imbibe the lesson of sorrow is the greatest tapa.
32. To regard another as the cause of one's suffering is a delusion.

33. Above pleasure and pain is life.
34. The plant of sorrow grows from the seed of pleasure. To crave for pleasure is, therefore, to invoke pain.
35. To be desire less one must be free from the sense of 'I' and 'mine'.
36. In the knowledge of the real nature of the world is Inherent the renunciation of the world.
37. The destruction of ego releases infinite power.
38. A timeless moment of effortless repose is of far greater value than a long course of calculated effort.
39. Truth is the greatest shield in life. None protects like it.
40. Love is the nature of the Beloved and the life of the lover. Love is light, life, eternity. There is nothing else to achieve but Love, in Love consists the perfection of life.
41. Faith and love go together.
42. In the ending of desire is the dawn of Love.
43. In the sense of unity resides Love.
44. The truth is that the Supreme Giver is ours, but all the things He gives are His.
45. The last offerings at the altar of Love is the surrender of 'I' and 'mine'.
46. Inherent in one's own reform is the reform of all.
47. Actions, beliefs and relationship opposed to vivkea are to be rejected.
48. Only he can be free of fear who is not a cause of fear to anyone. One who gives fear to others is himself in the grip of fear. Only one who himself is in the grip of fear gives fear to others.
49. All fear is grounded in body-consciousness.
50. The urge to give happiness to others helps to destroy one's own craving for pleasure.
51. The right use of pleasure is in sharing the same with others.
52. Only he can be free from faults who sees only his own faults.
53. There is no vice greater than prying into the faults of others.
54. Desire for pleasure is the mother of frustration. Compassion eats up the craving for pleasure.
55. To feel a need is itself beggary.
56. Adversity is afraid of one who is not afraid of adversity.
57. Peace is the source of power.
58. Forgiveness or generosity motivated by attachment, and renunciation caused by anger, are fruitless.
59. By adopting any one sadhana in its fullness, all the sadhanas are carried out by themselves.
60. A sadhaka must respect the Law of the Divine. The light emanating from the Sun is not the Sun, but it is inseparable from the Sun. even so, the Law of the Divine cannot be separated from the Divine.
61. In renunciation, love and service is the perfection of human life.
62. The generosity of the world, the good-will of enlightened souls and the Grace of the Divine ever

abide with all the sadhakas.

63. A sadhaka who retreats from the outer world for sadhana but keeps his inner psychological attachments with the world does not reap the benefits of solitude. True solitude consists in the inner solitude of the mind.
64. For the right regulation of one's speech, the sadhaka should cultivate the habit of silence, and of speaking only when useful or necessary. A sadhaka must avoid gossip and social chatter.
65. No real sadhana is big or small in itself. What is important is the sadhaka's spirit of wholehearted devotion and dedication in his sadhana. In fact 3/4 is the same as 75/100 or 750/1,000!
66. The non-fulfilment of a desire is sorrow. Merely to smart under it is indulgence in the self-same sorrow. If one pines for pleasure in one's pain, it is indulgence in the self-same pain. If pain makes one's gaze pierce deep into a pleasure to see the pain inherent therein, that is the real lesson of pain.
67. The forgetfulness of the goal of life prevents the desired lesson of pain from sinking into our minds.
68. The discharge of every pravritti for the good of all, free from attachment, is the path of action.
69. To detach oneself from all objects, circumstances and states of mind through viveka is the path of thought.
70. Faith in, and surrender to, the Lord is the path of devotion.



Swami Shantananda Puri Maharaj along with Dr. KN Singh from Manav Seva Sangh, Ghazipur.

From the handwritten notes of Swami Shantananda Maharaj in 2004

Increase your longing for the Goal to Volcanic Eruptive Level. If your antenna is fit, Lord will enable you to Talk to your Self Direct in the Heart and if Not he will bring the Guru your deserve to your door. The Human heart Opens from inside [no handle outside]. You open and He walks in. No need for you to knock somewhere.

INCREASE YOUR LONGING FOR
THE GOAL TO VOLCANIC ERUPTIVE
LEVEL. If your Antenna is

fit Lord will enable you
TO TALK TO YOUR SELF DIRECT
IN THE HEART & if NOT he
will bring the Guru you
deserve to your door. The
HUMAN HEART OPENS from
INSIDE (NO HANDLE OUTSIDE)
YOU OPEN & HE WALKS
IN. NO NEED FOR YOU
TO KNOCK SOMEWHERE,

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 eight abhangs 15-21 and the subsequent newsletters will carry the rest of the translation of Haripatha.

15. A firm conviction of the intellect that Brahman, which is the nature of Existence, Consciousness and Bliss alone, is real and this phenomenal world is a mere appearance on that. A man whose intellect is endowed with non-dual conviction is very rare find. Remove the sense of duality and chant the name of Lord Hari alone. Lord Hari alone is Brahman. He who is established in equanimity by reciting the name of Lord Hari, all his senses along with the mind and intellect come under his control. He becomes One with the all pervading Lord Hari. The Sun God illuminates the entire world through thousands of rays, so too, Lord Rama manifests Himself through all beings as Consciousness. Jnaneshwar Maharaj says, “I have become free from the cycle of birth and death because I have been reciting the name of Lord Hari.”
16. To chant the names of Lord Rama and Krishna with one’s tongue is very easy, yet he is very rare who has a firm determination that chanting Lord Hari’s name is the only goal of human life. He attains all supernatural powers who reaches the highest state of Realisation through supreme devotion to Lord Rama and Krishna. Worldly people can make their life meaningful by associating themselves with the holy company of saints and sages. Results of all meritorious deeds are included in the chanting of Lord Hari. Jnaneshwar Maharaj says, “Reciting the vibrant and powerful mantra, RAMAKRISHNA, has totally transformed my inner vision.” Due to this powerful mantra, I see the existence of Rama, who is the eternal resting abode of all beings, in all ten directions. Lord Rama is that in whom exalted yogis revel forever.
17. One who sings the glory of Lord Hari, his outer and inner personality becomes extremely pure. He lives forever in Vaikuntha, abode of Lord Vishnu and at the end of kalpa, he attains liberation through the teachings of Bramhaji. This result is due to innumerable merits acquired by him through great penance. One who always remembers the Lord, his mother, father, brother, sister and entire family lineage is blessed with a similar form of Lord Vishnu and live in Vaikuntha forever. Jnaneshwar Maharaj says that my reverential Guru, Nivrittinath Maharaj, has impacted this sacred and important knowledge to me.

18. For whom Lord Hari is the dearest, by listening and singing the glories of Lord Hari indeed he has done entire pilgrimage of the Earth and attained the highest world of Vaikuntha here itself. He is well blessed, who firmly establishes himself in chanting the name of Lord Hari. Jnaneshwar Maharaj says, "I am very fond of Lord Rama and Krishna and always revelling in their sweet and divine name."
19. Singing the glories of the Lord with deep love and enthusiasm is the only precious treasure of vaishnavas, by which innumerable sins from their previous lives are washed away. A single utterance of the name of the Lord Hari is the result of austerities done in countless previous births. Chanting the name of Lord Hari is the easiest way to God realisation. In this Kali Yuga, the eightfold path of yoga, rites and rituals, supernatural powers and injunctions of vedas have all merged into the path of devotion to Lord Hari. Jnaneshwar Maharaj says, "In my life there is no other important goal than seeking Lord Hari." Sacrifices, rituals and other meritorious deeds are secondary means of purification of the mind. Ardent seekers exclusively contemplate on Lord Hari and do not engage their mind in those secondary paths.
20. All the Vedas, shastras, puranas and Upanishads unanimously proclaim that the recitation of the name of Narayana is the only remedy for everything. Lord Narayana is the life principle of all beings and substratum of the whole world. Japa (repetition of a mantra), austerities, duties and righteousness are practices. All these spiritual practices are futile without devotion to the Lord. Beetles not only get delighted by drinking the sweetest honey within the flowers but revel in them again and again. In the same way, a devotee constantly chants and revels in the name of Lord Hari. Jnaneshwar Maharaj says, "Chanting Lord Hari's name is a powerful weapon of the mind. Due to fear of that weapon, the Lord of Death becomes afraid and retreats forever from me and my entire lineage."
21. There is no restriction of place, time, gender, age, caste situation and possession for chanting the name of the Lord. One who is well established in Lord Narayana, his mother's and father's lineage is liberated. All impurities are washed away by chanting the name of Rama and Krishna. Ignorant beings can cross over the ocean of samsara (birth and death) by the sage and comfortable boat of Lord Hari's name. The most important purpose of the tongue is to chant constantly Lord Hari and to taste the divine and nectarine name. When this purpose is fulfilled in one's life, then who can describe the glory of his good fortune? Jnaneshwar Maharaj who has immersed himself in spiritual unfoldment through nama sadhana, says that he has made an easy path to Vaikuntha for his ancestors.

Photos of places where Guruji has walked and lived - Nadiad



All photos are of Hari Om Ashram in Nadiad. It was in August 1995 that Swamiji kept himself locked up inside a house of silence (Moun Mandir), established by Pujya Motaji at Nadiad in Gujarat, for a period of five months from April 95. Pujya Mota was one of the most evolved spiritual luminaries of the century. He left his body in 1976. He has written hundreds of books. He used to exhort his devotees to always chant "Hari om, Hari om".



Conversation between Swami Shantananda and Swami Sadasivananda

Transcribed by Swami Sadasivananda

Life - the drama is so beautiful and fascinating in spite of the dukkas and sukhas, the miseries and the happiness, respectively. So somebody had the power to create this illusion which means there is a magician and that magician chose magic and that magic is a special power because can you do it? You cannot but the magician is the only one who can do it. He shows a book and then says something and the book disappears he then shows his empty hand and all this with people above, below, in front and behind him. That means he had the power to create the illusion and so the man who created the illusion, he can also dispel that illusion. So what he does?



So supposing with the illusion he created a person a man who looked like a horse. Now the man who looked like a horse who was created by the magician cannot do anything to get out of the magic. It is only the magician who can dispel the magic and supposing the magician created a dog let that dog any number of times "Aham Brahma asmi", it cannot get out of the magic. It may chant a thousand times 'I am not the dog' it will still remain as the dog till the magic remains. But who can make it disappear or revert it back to its original state? Only the magician himself. And the magician is not affected by this magic because he knows the entire thing is an illusion but nobody else knows. The audience does not know the dog does not know and nobody knows.

So there is a power and that power does what? When the power has created that illusion, during that illusion itself, he can through that same magic which is again illusion, through that illusion he can provide an exit door by which you can come out of the magic. So the entire thing is possible and yes the other thing is also possible which is you go on hypnotizing yourself which if it is so strong by saying I am the Brahman and you can reach.

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: 09442809982; Seenu: 09486274689