



The Vision

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DEDICATED TO UNIVERSAL LOVE AND SERVICE

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ANANDASHRAM, PO ANANDASHRAMA 671531, INDIA



Beloved Papa Swami Ramdas (1884-1963)

Om Sri Ram jai Ram jai jai Ram

ॐ श्री राम जय राम जय जय राम

Om Sri Ram jai Ram jai jai Ram

THE GREAT TRUTH

In the infinite silence of the soul
 everything is naught!
 It is beyond the utmost depths of the mind

It is eternal rest, repose and peace

The loftiest, the sweetest love stands

Aghast before that august Presence

Even it has no entry in that mysterious realm.

What then is mind? — What then is love?

Mind is movement in darkness,

Love is movement in light.

But the great Truth is beyond both —

It transcends thought, name, form, movement,

Change, time, space, causation.

One sole Reality — one sole existence,

One supreme, colourless, attributeless,

unthinkable Truth.

— **Swami Ramdas**

Vol. 89**January 2022****No. 04****CONTENTS**

From The Editor	-	5
All Is Myself	- Swami Ramdas	7
Beloved Papa Answers	-	9
Words Of Pujya Mataji	-	12
Words Of Pujya Swamiji	-	14
Atman Is All-Pervasive...	- Swami Ranganathananda	16
Emptiness Is Fullness	- Swami Ramdas	18
Self Is Ever Untainted Like Space	- Swami Chinmayananda	19
Excerpt From Nisargadatta Gita	- Pradeep Apte	21
Mystery Of Nothingness	- Eckhart Tolle	23
Excerpt From Human Gospel Of Ramana Maharshi	- V Ganesan	26
Nisargadatta Maharaj Answers	-	28
Presence Of Nothingness In Sleep	- Swami Rama Tirtha	30
God, The Ultimate Illuminator	- Swami Satchidananda	33
Dear Children	-	35
Epistles Of Swami Ramdas	-	36
In Memoriam	-	37
Important Days In 2022	-	38
Anandashram News	-	38

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FROM THE EDITOR

Beloved Papa Swami Ramdas wanted all Sadhakas to have the right concept of God before they embark upon the spiritual journey. Keeping this idea in our mind when we go through the first book of Beloved Papa, IN QUEST OF GOD, in the first chapter entitled “Struggle And Initiation” we happen to come across the word ‘The Great Void’ referring to the Almighty Lord of the Universe. This is how Beloved Papa first introduced God who is the indwelling and all-pervading Reality. Elsewhere he said, “The sense of otherness sets limit to the Illimitable.” So, to understand the Illimitable, there should be a state of absence of otherness. A little research on the purpose of the usage of the term — Great Void — revealed that Beloved Papa, during his early period of Sadhana, had intensely reflected upon the right concept of God with the help of books like Yoga Vasishta.

Yoga Vasishta is considered an inspired exposition on the fundamentals of God-realization. It is a record of the dialogue between Sri Rama and his Guru, Revered Sage Vasishta. As an ardent and committed spiritual aspirant Rama asked his Guru to describe the Lord. And Vasishta replied: “The Cosmic Intelligence in which the universe, as it were,

ceases to be, is the Lord. In Him the subject-object relationship appears to have ceased, as such. He is the Void in which the universe appears to exist. In Him, even Cosmic Consciousness stands like a mountain. Just as a pillar is said to be devoid of the statue when it has not actually been carved out, so also Brahman is said to be void when it is devoid of the impression of the world.”

The above words, being highly subjective, are not easily comprehensible and therefore demand one’s whole-souled attention and intense inward journey to know and experience what Great Void, Emptiness, Nothingness or Space stand for.

This month’s issue of THE VISION has placed before the readers words of a few Masters on this most elusive subject so as to get more clarity. □

— Editor



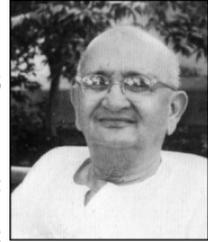
The void is the emptiness resulting from the dissolution of personality needed for the emergence of Essence. In other words the basic ground of our experience is empty space, the void.

— AH Almaas

ALL IS MYSELF

By Swami Ramdas

I know that I am the Supreme Self and my manifested being is the illumined vehicle of the Self. Verily, I am the Self and the vehicle at once. I am all the worlds. I am the cosmos and all lives, creatures and things. Within me are infinity and eternity. I am the all-encompassing space and the all-devouring time.



There is nothing but the Divine — the one eternal Spirit and its universal manifestations. I am the Spirit and the universe.

The tiny human form — tiny compared to the vastness of the cosmos — what potentiality does it possess! When my eyes open out and my vision is lost in the infinite expanse of space and beyond, my heart vibrates in unison with the all-absorbing throb and thrill of the everlasting Truth and Life.

In the Self there are no waves of duality. Yet, what then do I see as diversity — the multiple forms — the apparent separateness? They are all made of one substance — one Truth at the base. When I am illumined with the light of the Self, I dwell in the

consciousness of unity and oneness and know that the seeming differences are false.

I behold myself everywhere. In fact, I am everywhere and everything. How grand am I! I played I am something by myself apart from the world and the rest. I put on the mask of illusion and thus I saw and felt. Now I have thrown away the mask. What do I realise now? All, all is myself and there is none but I.

I live the natural life, eternal life. This is of the all-embracing Spirit. I lead a healthy life — life undiseased by ignorance — with vision equal, heart pure and enlightened. I am all bliss and peace — unmixed with distempers, sorrows and pains.

I feel supremely free and blissful, the moment distinction between I and you vanishes. If you also seek true freedom and happiness, the distinction between you and I must disappear. We are not merely bodies. We are the great Spirit having many bodies. Know this and attain liberation. Love is the expression of this sublime experience.

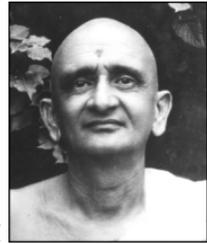
In so many ways I try to tell you what I am and what you are, but thought and words equally fail. I and you are one on all planes of life. □



BELOVED PAPA SWAMI RAMDAS ANSWERS

P*apa:* Yesterday was a blank day for you.

Devotee: Emptiness is fullness, Papa.



Papa: Do you mean to say you want Ramdas to be silent today also?

Devotee: Papa must make us empty.

Papa: You must allow Ramdas to do so.

Devotee: How are we to do it?

Papa: By surrendering to Him.

Devotee: The trouble is, we do not know the full meaning of surrender.

Papa: If you think you are something, then you are full of undesirable things. Surrender is, 'I am nothing. You are everything.' By this way you will be empty completely.

There was a Chinese philosopher by name Lao Tzu. He called the Ultimate Truth 'Tao'. Tao means Emptiness. He proved that emptiness means strength, power, fullness. He gave several examples to prove this. You see, in this hall there are four walls. It is not the walls we are making use of, but the empty space

within them. In a vessel, which is the most useful portion? The empty space within it. Which is the most useful thing in a wheel? The hole in the wheel, without which it is perfectly useless. So, if you empty yourself completely, you create something like a vacuum within yourself. Then you are really full; you are most useful. A flute, unless it is empty, is of no use. It must be hollow, otherwise it will not produce any music. That Emptiness Lao Tzu calls Tao.

Devotee: Somebody makes the flute empty. It cannot become empty by itself.

Papa: That somebody is yourself.

Devotee: Then ego comes, Papa.

Papa: You must empty yourself of the ego and then the Flute-player will take you up. 'I am nothing. You are everything.' That is the way to empty yourself. We pose we are something. There lies all the trouble. Feel that you are nothing, then you will become everything. If you feel that you are something, then you are nothing.

Some years ago, a man came here brought by a friend of his. He had once lived in Burma. He was mentally affected by the explosion of a bombshell. He was taken to be mad. But he felt he was a cipher. He was brought here in order to get cured of his

trouble. But the man who was supposed to be mad was cheerful, laughing always. Ramdas asked him, 'What is the matter with you?' He said, 'I am a zero.' 'In what sense are you saying so?' asked Ramdas. He replied, 'I am hollow. People say I should be sad and not cheerful, but I am a zero.' Ramdas told the man's friend, 'You look like a most worried person. Look at that man. He is hollow, and he is happy. Cure is, indeed, needed for you, not for him. He is quite happy and cheerful. You think you are something and your face shows that you are full of misery. He has rosy cheeks, well-built body, fair complexion and his face is wreathed in smiles. There is no ego-sense in him.' The friend said, 'The members of his family are very much worried about him.' Ramdas asked the man, 'Are you worried about them?' 'I am a zero. What should I worry about?' said he. Worry does not enter a heart which remains always hollow. After two days' stay, they left — the one as cheerful, the other as worried, as ever. The former had no sense of responsibility about anything. Perhaps we all require a bombshell to burst before us to make us all ciphers too! □



WORDS OF PUJYA MATAJI KRISHNABAI

Right from the beginning, while I could understand and accept the role played by Papa's Love as Creator and Protector, I could never bring myself to understand how the same Universal Love which created and protected could also destroy. Over this, when I sat before Papa in the early days, mentally I used to ask him a lot of questions to make me understand how Love could play a 'destructive' role as I looked at it. Then, Papa enabled me to experience a state of emptiness all around me and within me. Everything seemed to vanish into nothingness and I felt the kind of void that you see when you go outside and look up at the sky. Then, Papa made me understand what the so-called destruction meant. It was no contradiction of Papa's Love at all. It was nothing but the dissolution of everything into nothingness, that is, return to Papa's true state, which meant all Void.



The ultimate state of realization would be like the vast space around us and between us and so on. Just bring some thought into your mind and as soon as that thought ends, there is a pause before you

think of another thought and the mind is blank in this period. That blankness is 'Papa'. The vacant space between you and me is Papa. So much is He all-pervading, and such an all-pervading Papa is seated in your heart. In the final stage of God-realization, when you become one with Reality, you shed the last vestige of body-consciousness and the sense of duality, and become one with Him.



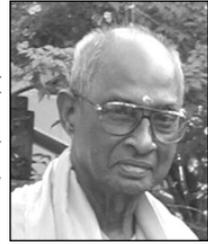
Papa's Eternal Being that we have to attain is one of utter emptiness — total Void — like the vacant space around us. If we are to attain such a Void, we should also become thoroughly empty within, that is to say, there should not be the least vestige of 'Deha-Abhiman' (body consciousness) in us. Only then we can attain Papa's 'Shashwat Swaroop'. So, we have always to watch our own actions, because it is human nature to be making small errors all the time, due to 'Deha-Abhiman'. We can spot them out and correct ourselves only if our Ram Nam is intense. If we do so and pray to Papa, He cleanses us of our 'Deha-Abhiman', takes us to a state of emptiness within and makes us fit for Realization. □



WORDS OF PUJYA SWAMI SATCHIDANANDA

Infinite Aspect Of The Eternal:

To explain the Infinite aspect of Beloved Papa, she (Pujya Mataji) used to say, “Look at the sky and the vast, vast, vast open space.



This is the nearest example for Infinity. Papa’s body is the entire manifestation of innumerable universes, each consisting of earth, sun, moon and such planets and galaxy of stars. When you look at somebody or something, you must feel that you are looking at Papa whose body is the entire creation. When you touch something, please feel that you are touching Papa; when you are serving somebody, you should feel that you are serving Papa as He is everything. So, when you find fault with somebody or dislike somebody or harm somebody, you must realise that you are doing all these to our Infinite Papa Himself. So always think in terms of the universal; talk in terms of the universal and act in terms of the universal. This will widen your vision and remove your body-consciousness.”



Truth Experienced Only In Pure Mind

After reading Beloved Papa’s books, you must have understood that we are not merely the body, mind,

intellect or senses. We are the eternal, infinite Truth, having a body, mind etc. That Truth, being without any name and form, cannot be seen by the physical eyes. It is Pure Consciousness. You can only imagine what it is by looking at the sky and seeing the infinite space. Though this is not a very good comparison, by this you will get an idea of Its all-pervasiveness. It cannot be known through the mind and intellect but can be experienced when the mind is still.



Pujya Swamiji's Experience:

When I look at a person I see him or her as Pure Consciousness and the body is a tiny speck floating in Consciousness. So all the matter in the universe of innumerable forms is only many tiny spots floating in Pure Consciousness. When someone speaks, I know the sound comes from Consciousness only. Though the body walks etc., the power is of Pure Consciousness only. But Consciousness is not affected by the so-called action. So it can be said that such actions are taking place through the vehicles and the power for such actions is drawn from Pure Consciousness only. So there is no ego anywhere. □



ATMAN IS ALL-PERVASIVE LIKE AKASHA

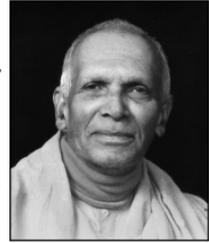
By Swami Ranganathananda



akasha or space is all-pervading.

You cannot see any place or thing where space is not there.

Even inside a piece of stone there is space. Imagine! With our eyes we cannot see space within a thick stone. But look at it from the point of view of nuclear physics: between one atom and another there is space. Within the atom itself there is tremendous space. The language of the modern scientist will be so stunning to us when he says: from the core of the atom where the protons are, upto the electron that is at the periphery, there is as much distance, relatively speaking, as between the earth and the sun. All that is space, empty space. What is this universe? It is empty space. The amount of matter in the universe is so little; the rest is all empty space. And within the matter also there is empty space! That is the language physical science uses today.



You cannot taint the Akasha. Suppose there is a dirty smell in a room. It doesn't taint the Akasha in the room. You just drive the stale air out and it becomes alright. So, the example of the Akasha is taken. What

else can be taken as an example for this wonderful Infinite Reality! So, all our literature takes space as an example. Space is everywhere, inside and outside of things, and it cannot be tainted. Brahman also is inside and outside everything; it cannot be tainted.

Everything is only an expression of the Divine. Everything has come from the Divine, rests in the Divine, and will go back to the Divine. It is only Pure Consciousness that can answer to that description. Ever clean, ever pure, no taint at all — that is the nature of the Atman. There is a focus like this in each one of us. That is the most inspiring message Vedanta gives to humanity. □

Source: Universal Message of The Bhagavad Gita



W*hat is meant by the term “void” is absence of form, absence of substance, or non-duality. It is often confused with non-existence. To confuse the Ultimate All-ness with nothingness/void is to fall victim to the falsity of trying to prove that non-existence actually exists.*

— David Hawkins

EMPTINESS IS FULLNESS

By Swami Ramdas

In the Upanishads you will find the definition of God given negatively: “Not this, not this.” Whatever you see, hear, touch, smell or talk is not He. But you can know Him by experience, by direct intuitional perception. Mind can think of relative things. What can it think of the Eternal? It is baffled. So, the Upanishads say Mouna or silence is Brahman.

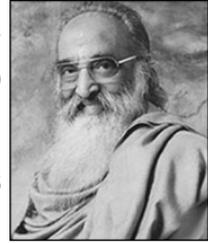
Lao Tzu, the Chinese philosopher, has said that emptiness or nothingness is God. That emptiness he calls Tao. That emptiness is most powerful. It is all-pervading. When the mind becomes still, you experience that emptiness within you. Empty yourself and realize the Truth.

Even in the Hindu scriptures there is what they call the theory of Sunya. Sunya means zero or nothing. From the standpoint of our mind which is limited in its scope of understanding, it is nothing. Therefore, it is called Nothingness. But that is the only Reality and what the senses perceive is unreal. When our senses are still, those things which at one time we thought to be real are proved to be unreal. □

SELF IS EVER UNTAINTED LIKE SPACE

By Swami Chinmayananda

pace is an example we can take to indicate the relationship of Spirit with Matter.



Akasha means “that which gives accommodation to things.” In short, it is the concept of pure Space. It is the subtlest of all gross elements, and since greater subtlety implies greater pervasiveness, Space pervades everything that is grosser than it. A subtler thing cannot be conditioned by a grosser factor — the stone walls do not a prison make, nor iron bars a cage, for the thoughts of the captive, being subtler than the stone walls and iron bars, can penetrate them, — Akasha is the subtlest of all.

Space, being subtle, it allows everything to remain in it, yet, nothing that it contains can contaminate it. The Supreme Self, which is the very cause for the Akasha itself, and therefore, subtler than it, “IT PREVADES ALL: NOTHING PREVADES IT”. It cannot be contaminated by anything that exists or happens in the world-of-plurality. Murders committed in the dream cannot soil the hands of

the weaker! The bloody garb of the ghost cannot leave its marks on the post. The mirage waters cannot wet even a grain of sand in the desert. These are examples of hallucinations, or delusory superimpositions. The world of plurality being nothing but mis-apprehensions of Reality arising out of the non-apprehension of the Real, the realm-of-matter (Prakriti) and its activities cannot contaminate and soil the Perfect and the Eternal. The Self, though it permeates and pervades the whole body, is not soiled, just as space cannot be dirtied by all the amount of filth that it may accommodate in Itself. □

Source: *Holy Gita*



When we encounter the Void, we feel that it is primordial emptiness of cosmic proportions and relevance. We become Pure Consciousness, aware of this absolute nothingness; however, at the same time, we have a paradoxical sense of Its essential fullness. This cosmic vacuum is also a plenum since nothing seems to be missing in it.

— Stanislav Grof

EXCERPT FROM THE NISARGADATTA GITA

By Pradeep Apte

Out of the nothingness, the 'I am' or beingness has come, there is no individual, the knowledge — 'I am' not the individual — has to go back to its Source.

It's very difficult to formulate any descriptions or words for the state prior to the 'I am' or beingness. Some words that have been commonly used are: nothingness, emptiness, fullness, void, eternity, totality or even the Absolute or 'Para-Brahman'. Whatever the word, the 'I am' appears to have arisen on It and It is sometimes called its Source. The individual comes much later in the picture and as you go back it is the pure 'I am' or beingness that remains, so it is this knowledge — 'I am' — that has to go back to its Source. There is no question of a non-existent individual anywhere.



By meditating on the knowledge 'I am' it gradually settles down at its Source and disappears, then you are the Absolute.

Your entire focus should be on the knowledge 'I am'. Constantly, without break, keep meditating on it. When an object remains in focus for a prolonged

period there is a good chance it will disappear, that is bound to happen as that is its opposite. From just 'being' to 'non-being' from 'I am' to 'I am not', when this happens nothing remains anymore, then you are the Absolute, silent, still, without any movement or experience.



The absence of 'I am' is not experienced by 'someone'; it has to be understood in such a manner that the experiencer and the experience are one.

You are so deeply rooted in duality that you always feel that there must be 'someone' who will experience nothingness, the void, space or the absence of 'I am'. It is impossible for the mind to conceive of a state of non-duality because it can function only in a dual or subject-object mode. Thus, obviously, the mind has to stop or you have to transcend the mind, and for that to happen you have to come to the 'I am', which is the point from where the mind begins. When you abide in the 'I am', a moment comes when it disappears and then the experiencer and the experience merge and what remains is your true natural state, beyond words or description. □

MYSTERY OF NOTHINGNESS

By Eckhart Tolle

Questioner: You seem to be implying that “emptiness” or “nothing” is not just nothing, that there is some mysterious quality to it. What is this nothing?



Eckhart Tolle: You cannot ask such a question. Your mind is trying to make nothing into something. The moment you make it into something, you have missed it.

Nothing — space — is the appearance of the Unmanifested as an externalized phenomenon in a sense-perceived world. That’s about as much as one can say about it, and even that is a kind of paradox. It cannot become an object of knowledge. You can’t do a Ph.D. on “nothing.” When scientists study space, they usually make it into something and thereby miss its essence entirely. Not surprisingly, the latest theory is that space isn’t empty at all, that it is filled with some substance. Once you have a theory, it’s not too hard to find evidence to substantiate it, at least until some other theory comes along.

“Nothing” can only become a portal into the Unmanifested for you if you don’t try to grasp or understand it.

Questioner: Isn’t that what we are doing here?

Eckhart Tolle: Not at all. I am giving you pointers to show you how you can bring the dimension of the Unmanifested into your life. We are not trying to understand it. There is nothing to understand.

Space has no “existence.” “To exist” literally means “to stand out.” You cannot understand space because it doesn’t stand out. Although in itself it has no existence, it enables everything else to exist. Silence has no existence either, nor does the Unmanifested.

So, what happens if you withdraw attention from the objects in space and become aware of space itself? What is the essence of this room? The furniture, pictures, and so on are in the room, but they are not the room. The floor, walls, and ceiling define the boundary of the room, but they are not the room either. So, what is the essence of the room? Space, of course, empty space. There would be no “room” without it. Since space is “nothing,” we can say that what is not there is more important than what is there. So become aware of the space that

is all around you. Don't think about it. Feel it, as it were. Pay attention to "nothing." As you do that, a shift in consciousness takes place inside you. Here is why. The inner equivalent to objects in space such as furniture, walls, and so on are your mind objects: thoughts, emotions, and the objects of the senses. And the inner equivalent of space is the Consciousness that enables your mind objects to be, just as space allows all things to be. So, if you withdraw attention from things — objects in space — you automatically withdraw attention from your mind objects as well. In other words: You cannot think and be aware of space — or of silence, for that matter. By becoming aware of the empty space around you, you simultaneously become aware of the space of no-mind, of Pure Consciousness: the Unmanifested. This is how the contemplation of space can become a portal for you.

Space and silence are two aspects of the same thing, the same Nothing. They are an externalization of inner space and inner silence, which is Stillness: the infinitely creative womb of all existence. □

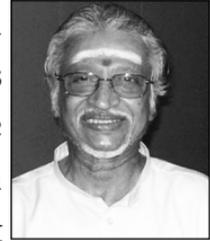


EXCERPT FROM THE HUMAN GOSPEL OF RAMANA MAHARSHI

By V Ganesan



Self is Real. What you and the world appear to be is an illusion. The Real is the substratum of the illusion. Identify with the Real, not with the illusion. Do not accept anything as you see it as the Reality. The only freedom you have is to awaken from this daydream, for this is only a mortal dream and you shall awaken and be free. There is actually no such thing as birth and there is no such thing as death. Nobody is born, nobody dies, and nobody prevails in between. Nothing that appears exists as it is seen and cognized. Only the Self (God, Substratum, Arunachala) exists, like the screen on which a movie is projected. All this is the Self, and the silent state of I Am is that. You are Absolute Reality, the movie screen — That. You are awareness, emptiness, Satchidananda. That is your true inherent nature. It is that present silence that hosts and watches thoughts that is the Now. Relinquish doership and abide in the Self. Be at peace and be free. Empty your mind, become still, and everything



will happen of its own accord. There is really nothing you have to do. Just be still. Be still and know I Am God. The state of I Am is the immortal Self. Accept that and be free. All is well!



There is no you, there is only the state of freedom. Be That. Be free like the sky. Be still like the hill. Accept change like the seasons. Be silent like complete emptiness. You are That! □



Manovai Gaganaakaram
Manovai Sarvathomukham
Manoatheetham Manah Sarvam
Na Manah Paramaarthatha
Mind is free and boundless like space.
It seems to face in all directions.
It seems to transcend everything.
It seems to be everything.
But in reality, the mind is not the highest Truth.

— AVADHUTA GITA
Chapter - 1, Sloka - 9

NISARGADATTA MAHARAJ ANSWERS

Questioner: Can I say that I am not what I am conscious of, nor am I consciousness itself?



Maharaj: As long as you are a seeker, better cling to the idea that you are pure consciousness, free from all content. To go beyond consciousness is the Supreme State.

Questioner: The desire for realisation, does it originate in consciousness or beyond?

Maharaj: In consciousness, of course. All desire is born from memory and is within the realm of consciousness. What is beyond is clear of all striving. The very desire to go beyond consciousness is still in consciousness.

Questioner: Is there any trace, or imprint, of the beyond on consciousness?

Maharaj: No, there cannot be.

Questioner: Then, what is the link between the two? How can a passage be found between two states which have nothing in common? Is not pure awareness the link between the two?

Maharaj: Even pure awareness is a form of consciousness.

Questioner: Then what is beyond? Emptiness?

Maharaj: Emptiness again refers only to consciousness. Fullness and emptiness are relative terms. The Real is really beyond — beyond not in relation to consciousness, but beyond all relations of whatever kind. The difficulty comes with the word ‘state’. The Real is not a state of something else — it is not a state of mind or consciousness or psyche — nor is it something that has a beginning and an end, being and not being. All opposites are contained in it — but it is not in the play of opposites. You must not take it to be the end of a transition. It is Itself, after the consciousness as such is no more. Then words ‘I am man’, or ‘I am God’ have no meaning. Only in silence and in darkness can it be heard and seen. □



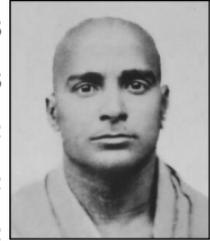
We do our best to disprove the fact, but the fact remains: man is as Divine as nature, as infinite as the void.

— Aldous Huxley

PRESENCE OF NOTHINGNESS IN DEEP SLEEP

By Swami Rama Tirtha

In your deep sleep state this world is not present; nor it is present in the dreamland; there is only dreamlessness. When you wake up, you say that in that deep sleep state is present nothing, nothing, nothing. Vedanta says, indeed, in that deep sleep state is present nothing. But you know as Hegel (German Philosopher) has clearly shown and proved that this nothing is something; that this nothing is also the seed body; this nothing — which you describe in your wakeful state as nothing, this is the seed body, this is the glacier of your life. As the Bible puts it that out of nothing was something created by God, so the Hindus have also shown that out of this seed body, which you describe as nothing after waking up, out of this seed body which you describe as nothing, out of this seed body or nothing, there springs forth or comes out the whole world. If philosophers come out and say that out of nothing something can never come out, Vedanta says that this which we have called nothing is in reality not nothing, it is called nothing by you only when you



wake up. You know the same word we can interpret, in anyway we like. This is not in reality nothing. It is the seed body.

When we make this statement after waking up, “Oh sir, I slept profoundly and I enjoyed such deep slumbers that nothing was present on the scene;” Rama says, “Sir, you were present. If you had been asleep, if your true Self, the real Atman, and the real Sun, the real Orb, the real God, had been asleep, then who would have borne witness to the nothingness of the deep sleep or chaos of the dream? As you bore witness to the nothingness of the deep sleep or chaos of the dream, you must have been present there.” Thus, in your deep sleep state, Vedanta says that there are two things at least to be seen, the nothingness which is like the glaciers or like the seed body and the Witness Light, the Sun, the glorious Atman, the resplendent Self or God, which is witnessing all that and shining even upon the desolation of the deep sleep state. There that true Self is the Sun immutable and that nothingness of the deep sleep state is the seed body which is changeable, mutable, alterable and fickle. Why is it changeable and fickle? Because when you come down to the dreamland, when you fall down into the dreaming state, that nothingness

is gone, that nothingness is no more. If that chaos or nothing of the deep sleep state had been your real Self, it would have lasted for ever, but it changes. When you descend into the dreamland, the very capability of changing implies that it is not real. That seed body is not real. You will be astonished, you will say how this phenomenal world of ours did emanate from that nothing. It is a fact. You will be astonished at this statement just now made by Rama that out of that nothingness of your deep sleep state comes out your dreamland experience. You will be astonished. But just examine, just reflect. Is not that the plan of nature? Wherefrom did this earth of yours come? This earth of yours was once in the nebular state. All this was once in a state which had no form, which was akin to your deep sleep state. It was in the nebular state, it was in a chaotic state. Out of that chaotic state have sprung up, by slow degrees, your vegetable kingdom, animal kingdom, and man. If this whole world springs from chaos or nothing, so to say, your dreamland and wakeful state also sprang from that deep sleep state or chaotic state, the state of nothingness. Your wakeful and dreaming states sprang from that. □

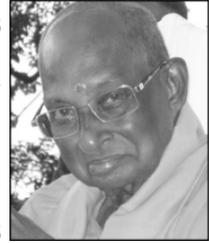
Source: In Woods Of God-Realisation, Vol. 1

GOD, THE ULTIMATE ILLUMINATOR OF EVERYTHING

By Swami Satchidananda



ny object in the world becomes visible when it is illumined by the light from the sun, moon, fire, lamp and so on. But these luminous things by whose light, objects in the world are seen are not self-luminous. They are themselves illumined by the light from the self-effulgent God. Had it not been all-pervasive, the sun and the moon as well as the objects in the world would have remained invisible, steeped in impenetrable darkness.



Similarly, all the objects in the world are inert. It is the senses, which know them. The senses are enlightened by the mind which, in its turn, is illumined by the intellect. But even the intellect has no self-awareness because it is also inert. Knowledge flows into the intellect from God who is the Self of all, the Self in all. Therefore, the conclusion is that all awareness and knowledge stream from God. Had there not been the eternal presence of God in the universe, none would have known anything in it. The

entire universe would have remained as a huge mass of ignorance.

Similarly, God is the support of all the beings and objects of the universe. All the objects have the earth for their support and the earth is supported by water, which is sustained by the fire principle. The fire is supported by the air, which is supported by the sky or space. The space has its basis in the ego-principle which again is grounded in the cosmic intelligence. The cosmic intelligence of Mahat is supported by Nature or the unmanifest which is supported by God who is the ground and support of all. He is the substratum on which all these objects and entities of the universe exist and go about doing the function allotted to them. Without Him, these entities cannot have any existence at all.

Microcosmically, all the sense objects like sound, touch, taste, etc. depend upon the senses, the senses on the mind, the mind on the intellect, the intellect on the embodied soul and the soul on the ultimate support for all — God. These organs live and function because they have God for their final and supreme support. □



DEAR CHILDREN

Lord Krishna's Flute

omeone enquired of the flute the reason for its being so much loved by Lord Krishna who governs the whole Universe. “The great emperors like Arjuna and Yudhishtira are anxious to touch His feet. The dust under His feet in Brindaban is even now being respected and put on the head by the great Kings and other devotees. The great beauties of the world pine to have a glimpse of His smile. That Krishna, who is All in all, puts you, the flute, on His lips and kisses you with love again and again. Why? You are just a small and thin bamboo piece. How could you manage to win the Great Lord? Whence did you get this power to perform such a miracle?”

The flute replied, “I have made myself hollow from head to foot (by destroying my egoism and selfishness). The result is that Lord Krishna Himself comes and kisses me, He kisses me with fondness. Why should I not give out pleasant and melodious tunes? I have within me the life and breath of Krishna. My tune is His tune. I have harmonized myself with Him.” □

Source: Parables of Swami Rama Tirtha

EPISTLES OF SWAMI RAMDAS

Beloved Ram,

...Truth awaits to be realised within yourself. Don't seek Truth outside you — either in a person, place or a book. If you do, you are only “fleeing the substance in pursuit of the shadow”. The whole universe is filled with the presence of God and so you are eternally one with Him. Give up the illusion that you are separate from Him. You, as an individual, are unreal — it is ever He, in all, and as all. God and Truth are one.

Don't look, any more, for satisfaction to the society of Ramdas. He has done his part so far as you are concerned. He has awakened in your hearts the consciousness of the truth that the God you long to attain is ever dwelling within you. He has taught you the way to Him, namely, constant remembrance, concentration, meditation and ultimately complete self-surrender. Draw your vision inward and behold the glory of God and attain perfect liberation and bliss.

Identify Ramdas in your thoughts with the Impersonal Spirit and Being that pervades all space. Don't jump from one illusion into another, thinking

that you cannot be happy unless you see Ramdas as merely one form. Being formless, he is all forms. See him in all and as all. Convey this message to all those who hunger to behold Ramdas as an individual; let them take him as a Cosmic Truth with whom they are eternally united. □

Ramdas
*



IN MEMORIAM

- Sri N Dashratlal (aged 48) an ardent devotee of the Ashram from Hyderabad was called by Beloved Papa on the 17th November 2021.
- Swami Abhayananda (aged 73), who was an inmate of the Ashram since 2003, shuffled off his mortal coil on the 23rd of November 2021. Swami Abhayanandaji adopted Sannyas from Swami Shankarananda Puri of Jabalpur and thereafter lived a simple and dedicated life.
- Swami Bharathananda (aged 91), better known to all in the Ashram as Perumal Swamiji, was also an inmate of the Ashram for almost 2 decades. He dropped his mortal coil on the 3rd of December 2021.

Praying for Beloved Papa's blessings on the dear departed souls for eternal rest at His lotus feet. □



IMPORTANT DAYS IN 2022

Feb 7	Mon	Pujya Mataji's Mahasamadhi Day
Apr 16	Sat	Beloved Papa's Jayanthi
Jul 13	Wed	Guru Purnima
Aug 2	Tue	Beloved Papa's Mahasamadhi Day
Sep 25	Sun	Pujya Mataji's Jayanthi
Oct 12	Wed	Pujya Swamiji's Mahasamadhi Day
Nov 12	Sat	Pujya Swamiji's Jayanthi
Dec 27	Tue	Beloved Papa's Sannyas Day □



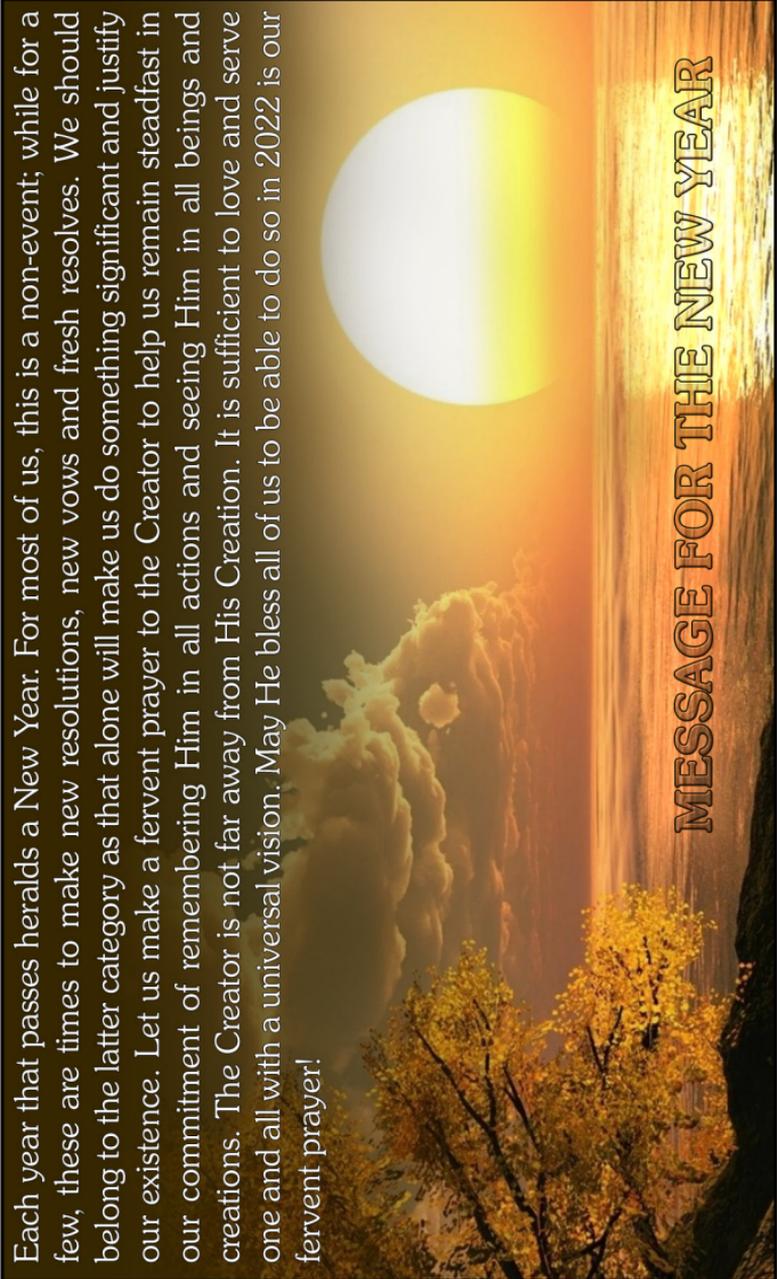
ANANDASHRAM NEWS

15,500-CRORE NAMA JAPA YAGNA FOR WORLD PEACE: The total Japa received in the third round of the 15500-Crore Nama Japa Yagna For World Peace in the month of November is 220 crores. The grand total of the Japa done so far in this round now stands at 11776 crores. □

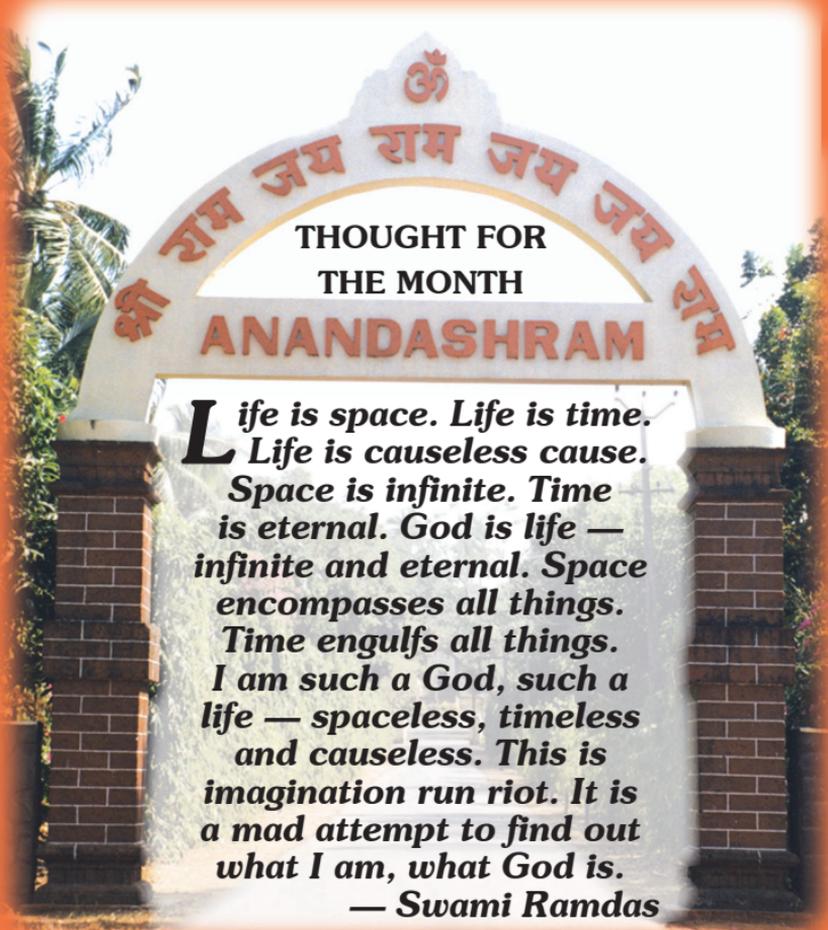


Each year that passes heralds a New Year. For most of us, this is a non-event; while for a few, these are times to make new resolutions, new vows and fresh resolves. We should belong to the latter category as that alone will make us do something significant and justify our existence. Let us make a fervent prayer to the Creator to help us remain steadfast in our commitment of remembering Him in all actions and seeing Him in all beings and creations. The Creator is not far away from His Creation. It is sufficient to love and serve one and all with a universal vision. May He bless all of us to be able to do so in 2022 is our fervent prayer!

MESSAGE FOR THE NEW YEAR



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