

Perpetual Void

Everything has been transpired from the perennial Void of this everlasting firmament. Everything has been drawn amidst this ever expanding form of Void. The ultimate consciousness of that 'Self', the materialistic consciousness of any particular thing all consisted beautifully within this incessant emptiness. The real identity of our self, search of our existence, all is composed amidst the endless Void. Hence, the significant impression of that Void is perceivable amidst everything. Yet nothing can be detected, nothing is traceable. Our inability to trace anything is the uniqueness of this universe, the Greatest Supreme Identity of the Absolute Being. Amidst this realm of Void everything has been solely unified in the form of that Void, so one cannot discern distinctly. We are all engaged in the divertissement of flesh and blood as a mechanism, but the Greatest and Truest engineer of this operation is beyond our comprehension. Therefore, when we attempt to construe the conscious identity within our 'self', and identify who is observing, who is listening, who is recognizing everything, the entire universe appears in the form of that Absolute 'self'. Every particle of this universe bears the potential impression of the Great Void, and this is the reason why we fail to surmise the true existence of anything. This is the mystery of this great universal creation¹⁶.

Water, wind and light all provide their evanescent response momentarily and thereafter disappear to become unresponsive. Likewise, the Supreme Creator of this universe appears with His ephemeral response and at the same time blissfully exists in a state of unresponsiveness. He is dwelling everywhere in this universe, but with our ordinary consciousness we cannot trace His essential nature. He is here, but He is not, this very essence of quiddity amidst this unavailability, again the very sense of non-appearance amidst the conscious presence is the real form of that Supreme Designer of this creation. The conscious Void also embodies that formation.

The entire creation has been delineated in such a model where everything has resided amidst this Void. Even the water eventuates to the earth from that Void. We can see the water; we can touch or feel the water, but we fail to identify the colour and form of water. The colour and shape of the water is mixed up indistinguishably in the container where the water is kept. Even the light and the wind are ultra-fine in their form than water. The extraterrestrial existence resides everywhere, they are so powerful, but remain out of reach of ordinary

¹⁶ THAKUR's lecture on 12-July-1970

conscious beings. We can perceive them at every moment, but we cannot see them. In this way we can partially observe the indistinct presence of that Supreme Void through the powerful, dynamic form of water, light, and breeze. The rumble of clouds occurs in the emptiness, and it ensues to rainfall. The streams of lightning which prevails everywhere in the emptiness of the Sky also results from that thundering of the Void Sky. The wind is blowing from the roar of the friction of lightning. The contraption that is going on within the entire game of creation happens in the emptiness of the vast everlasting Sky, the Void. We were all once located with our subtle minute form in the bosom of this never-ending firmament. The way all emerged from the Great Void, and will again disappear into that omnipresent Void. Everything has been created from that Ultimate Emptiness, cycles of life are taking place within the Void and again one day everything will be consolidated into that Great Void. All our sense, consciousness, raptness nothing remains bereft of that super conscious Void¹⁷. From that eternal, everlasting Void, different forms, aroma and essence have evolved through the process of diversification. So, the expressions and quintessence of the Sky have been revealed through everything. The constituent of that vast eternal Sky thus is abounding in every matter and within every atomic particle of the universe. That cosmological entity exists in everything, in every particle, molecule of this universe. As every entity is united and composed in this universe hence individually no different manifestation can be intercepted. No one can discern the real identity or the incarnation of anything. As at every moment our consciousness is deeply invested in the materialistic yearning, the worldly longing, thus we fail to comprehend the existential identity of that eternal Sky is not different from our identities. The colour of the Sky which is beyond any definition is the colour and the cast of every living entity of this universe. In every situation our unconsciousness resides in the realm of that Great Void of eternal Space. Hence meditation is essential to escort this consciousness to our real senses. Therefore, the concept of '*Dhayet Shunyam Aharnisham*' has been propounded.

Those who can imbibe the utmost supreme realization, the underlying philosophical truth and the absolute greatest tune of this Void with full conviction, they are considered as the greatest mind and the finest scholars of Veda, the scholar of that absolute melody of this everlasting universe. Veda is the ultimate responding tune of the Absolute Consciousness of this everlasting firmament. Hence Veda has professed "O! Embodied life, even after witnessing this endless Void, this empty Sky, you fail to comprehend this. The state of the

¹⁷ THAKUR's lecture on 04-July-1970

graceful presence of everything is existing and inseparably integrated with that absolute tune of the Supreme never-ending Sky, but even after witnessing this in different aspects you fail to trust this. The empty Sky is the storehouse of that huge water of few oceans together and existing conspicuously under the veil of that normal human vision. This is the source of clouds which cause thundering and rain. But since it is intercepted from view you cannot comprehend it. The way the entire water body is unified within the Sky, the entities of the living kingdom are also streaming in the same direction”. Everyone has emerged with different semblances through the states of subtleties, from that Void Sky, from the state of that absolute unification. Everyone has come to the bosom of this Earth with the full potency of the unification, and they were also united with the vast everlasting universe. But still the inadequacy to unite spontaneously with the vast supreme universe because the human consciousness has been enclosed with prejudices of obsolete ideas, thus, distancing from that utmost transpicuous universal tune. Therefore, everyone is spontaneously embedded within that supreme universal tune but most of us fail to utilize this wisely. That is why we always need to practice this tune on our own body-harps. Then only the supreme universal tune will be unfolded. Immersing in the true conscious state of ‘self’ we need to meditate on the thought of that universe, keeping our mind amidst the supreme emptiness of the firmament. Surrendering our consciousness to the thought of that vast endless Sky we need to cultivate, “my flow of thinking is expanded throughout the vast endless Sky, composed with everything in this universe. That existence is dissolving step by step amidst the Sky.” In this way with the intent engagement of meditation of Void at one certain point one will not perceive any colour or definition of anything. The concept of self, the materialistic identity of any substance cannot be deciphered, even at that point we cannot discern the response of that consciousness as well. Then only one can perceive the colour of the sky which is the conglomeration of numerous superfluous colours. Everything becomes Void. Who is saying, who is listening, who is watching, who is understanding or perceiving – nothing can be found¹⁸.

¹⁸ THAKUR’s lectures on 10-Jan, 12-June, 19-June, 06-Mar, and 22-May-1960