

MEDITATION IN DAILY LIFE

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VIMALA THAKAR

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VIMALA THAKAR

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We are meeting this morning when every one of us is aware of the sad and miserable plight in which the country is today. We are passing through a crisis, darkness surrounds us. It is a crisis of character. It is a crisis of the moral character of the individual as well as crisis of character collectively as a people. Unarrestable erosion of human values is taking place in every field of social activity and that is why I had said darkness seems to have descended upon the country. If one did not have faith in the existence of the Divine, if one did not have faith in man being potentially Divine, It would be extremely difficult to come out and speak to the people.

The theme we are taking up, is the relevance of meditation in daily life and living. From the very beginning may I say that meditation has relevance to the lives of those who aspire to live. It is relevant to the lives of those who feel that to be alive is a benediction. It is relevant to those who see that life has blessed them with an opportunity to live in relationship with others.

LIFE

So may we begin with Life. Unless one has faith in Life, unless one sees the sanctity of Life, the act of living becomes meaningless. Life is a totality. It is a homogeneous organic wholeness, in which everything is related to everything else. The inter-relatedness of everything that lives and moves is the content of complexity. Life is always Whole, the Wholeness of Life can never be fragmented. It is a non-divisible, non-fragmentable Wholeness.

To be religious is to see the Wholeness in every particular that the senses touch. The senses incorporated in the body have their own limitation, they cannot touch the wholeness of life. They have the capacity to touch a particular object, in a particular focus of

time. The particular is organically related to the Whole, the Wholeness is concealed in the particular. The illusion takes place when the particular is seen as a particular, separated from the Whole; but when it is seen in the context of the Whole the particular is as Divine as the Wholeness. To be religious is to be able to see the Whole and the Wholeness concealed and hidden in the particular. Ours happens to be a land where the exploration of the Wholeness, the homogeneity of life have been explored. The other countries have organised religious institutions, but ours is a land where the science of life and yoga, the art of living is explored.

KNOWLEDGE NOT SUFFICIENT FOR TRANSFORMATION

With the help of words, with the help of philosophy, we enable ourselves to see the Wholeness, the organic Wholeness, the homogeneity of life. But seeing is not enough. Intellectual understanding is not sufficient. Knowledge cannot transform the inner core of our being. Knowledge is sterile. Intellectual understanding can make a scholar of you but it cannot transform. Why cannot knowledge gathered with the help of intellect, stored in memory, transform the whole human being? Because the conditionings are engraved not only in the cerebral organ but in the whole being, in the neurological, chemical, glandular system. Mind is not only an organ contained in the brain, the whole of you is the Mind. The conditionings of the family, of the community are engraved in the whole of you. The word and its interpretations stored in memory can change the surface layer of consciousness but it cannot penetrate to the subconscious and the unconscious. That is why a person who has studied Gita, Vedanta etc. could be often a victim of anger, jealousy and other such psychological trends, because he cannot help it. All the knowledge is brushed aside by the momentum of the past contained in man.

Knowledge is not sufficient and therefore the relevance of meditation. We began by saying, the crisis the country is passing through today appears to be political and economic, but it is really a crisis in character, it is a moral crisis. The sense of values is lost, there are no absolute values in which man has faith today. Man can sacrifice truth for selfish ends, man can be unjust without a prick in conscience. Exploitation, murdering, cheating, falsehood, lies, all

our relationships are full of these, in the family and outside the family. Government cannot create character. Character building activities are not the function of the government. Characters are not built up through legislation. We have to think of something else. Knowledge is not useful here and there comes then meditation.

CONCENTRATION

For me meditation is not a psycho-physical activity. Meditation is not concentration. To hold the attention at a given point and to contain it at one particular object is one thing. Concentration is a very helpful faculty and we have to develop it in our schools and universities, to teach the children how to concentrate. The practice of concentration sharpens the intellect, strengthens all the faculties of the intellect, it enriches the memory.

When people ask, 'how do you meditate? Is there a method of meditation?' I beg to submit that meditation is not an activity of the mind or the body. It is a state of being in which one can grow and grow totally. It is a state where the conditioned mind, the movement of the past in us, the movement of the subconscious and unconscious along with the conscious mind voluntarily discontinues, stops and there is a total silence of the conditioned mind. It is a state of motionlessness as far as the psycho-physical part of our being is concerned.

We are living in socio-economic structures where the whole day one has to work hard at an inhuman speed of physical and intellectual work. The nervous system, the mind, are worn out for they never get any respite and man has come to believe that to move physically and intellectually is to live.

There are two parts of life. Motion and motionlessness. Movement is one part of life but to be in a state of no movement is also a substantial part of our life. Speech is one aspect, one part of life, unconditional silence is also a substance of life. Form and formlessness, sound and silence, motion and motionlessness, light and darkness, birth and death, the two together constitute the wholeness of life. Man has created a contradiction between the two,

man looks upon them as an opposition to life. Is there a contradiction between birth and death or is life a continuity, an eternal ocean of ISNESS on which there are bubbles of birth and death?

Silence is as much a substantial part of our lives to which we are not introduced. Motionlessness is a state of our being to which we are not introduced. The way we live, we go on collecting things on the material level, knowledge on the intellectual level, experience on the sensual and psychological level. We go on acquiring and the I, the Me, the Ego that goes on acquiring becomes stronger by every experience, with every achievement and we create an enclosure around us by our own knowledge, experience, possessions. In that enclosure we live and we feel secure in that. We live secluded, isolated from the Whole, because of the sense of possessions.

Meditation is a way of living that introduces us to that other part of our life. The silence, the motionlessness, it introduces us to our pure ISNESS which have never been conditioned and shall never be conditioned.

HOW DO WE EQUIP OURSELVES FOR MEDITATION?

How do we proceed for equipping ourselves for the state of meditation, which is a state of motionlessness? Any time of day or night we can find time to relax, we withdraw from the field of constant movement. Every day for some time we sit down quietly in the solitude of our ISNESS retiring from the field of mentation. So from activity to non-action, from speech to verbal silence, from movement to non-motion, we become voluntarily silent.

Not for acquiring anything. The question may arise: 'What will happen? What shall I get?' The 'I' shall not get anything at all. If the 'I' withdraws to silence with the hope, the expectation, the ambition of developing some extraordinary powers or having some occult experience, then it carries the tension of that expectation, hope or ambition. The 'I' shall not get anything. The 'I' that has created an enclosure which may be necessary on the physical and psychological level, comes out of it voluntarily and relaxes. I have nothing to see, nothing to obtain, nothing to acquire, nothing to experience. Just to

be with myself. We never are with ourselves, are we? We are always the father, the mother, the husband, the wife, the businessman. We are always functioning like machines carrying out one role or another.

“They know not truth, who dream such vacant dreams
As mother, father, children, wife and friend.

The sexless Self, whose father, whose mother is He.

The Self is all in all.

None else exists and Thou aren't that.

Sanyasin bold, say 'Aum Tat Sat Aum'." (Vivekanand)

The essence of human beings is the potential divinity, and we are withdrawing from the outer, from the field of activity to our own being. Meditation is coming home, to relax, to rest. If that takes place and one finds that though one has withdrawn and retired from activity, the inner movement goes on, thoughts come up, memories come up, then you begin to observe them. Till now you were busy carrying out functional roles, you were either the doer or the experiencer. From these two roles you have set yourself free voluntarily. You are now the observer. The inner movements come up, the involuntarily movement comes up though the voluntary has been discontinued. You sit there quietly, you do not prepare to see, but if thoughts appear then they are seen by you. It is a lovely state, the state of observation.

THE STATE OF OBSERVATION

In the state of observation there is attentiveness, a non-reactional attentiveness. We are proceeding to the state of meditation, from the doer and the experiencer to the observer. Please see the beauty of the state of observation; that whatever is seen you do not react to it. You do not jump and evaluate it, you do not compare it with other states and say: 'I have sat here for meditation and why does that thought come up? Why does that memory come up?' It

comes up because it is You. It is the past contained in you. You cannot cut away the past from you. You cannot destroy all the conditionings. Our forefathers have spent so much time in refining our sensibilities and giving us a culture. How can it be destroyed? Nothing can be destroyed.

We observe whatever comes up in a non-reactional attentiveness, and it is very difficult. You sit there and a thought comes up, immediately it is compared, judged, accepted, rejected. The mind is so busy because the mind wants to do something with what is seen, it does not want to be with it, it wants to act on it. So one is educating oneself to be in a state of observation. What happens if you lapse into the state of the doer and begin to judge? Nothing, you become aware that there is a lapse and again you come back to a non-reactional attentiveness, of simple cognition, bare cognition. There is beauty in that naked perception, the naked attentiveness, completely stripped of all evaluation, all criteria, all norms, standards, just the flame of attentiveness. So one educates oneself to remain and contain the state of observation. You remain as an observer. You know all sadhana is self-education.

OBSERVATION EXPOSES THE REALITIES TO OURSELVES

When such observation takes place and the past that is contained in us is exposed to our attentiveness, there is a living encounter with one's factual being. All the images that one had created about oneself, the images that our relatives and friends have created about us we carry them around and go on projecting them in relationships. The act of our living is nothing but the projection of images and we feel satisfied with that. But when there is the living encounter with the factual content of our being then we are cut down to size. In meditation, in spirituality there is no wishful thinking, it is a science more precise than all the physical sciences, it is the method of investigating the spiritual reality. If we have the physical sciences then here is the science of life. The science of discovering the essence of life. So if the state of observation is sustained then a change comes about in the person spontaneously, because you have seen how anger creeps up in you. You have seen how selfishness, pettyness is there. When you go back to relationships

you are aware of your own pettyness, you are aware of your susceptibility to anger, greed, jealousy and so when that anger is expressed and somebody says: 'why are you angry?', you do not unwarrantedly justify your anger anymore. The beauty of defencelessness comes about. Innocency is utter defencelessness. Much of our energies is spent in justifying our reactions everyday, as if the other persons are not intelligent enough to see through our masks. Why not be what we are? Why try to hide unnecessarily? Anyway we can't conceal what we are, but our energies are spent in that. Please see that these are the leakages of vital energy.

Religion is a revolution, it requires vitality. It is not for cowards. It is not for those who believe in themselves only to be social or rational animals. It is for those who have faith that life is Divine and we are organically related to that Divinity.

"Where seekest Thou that freedom friend,

This world nor that can give you?

Thine only is the hand that holds the rope, that drags thee on.

Then cease lament, let go Thy hold.

Sanyasin bold, say 'Aum Tat Sat Aum'. (Vivekanand)

OBSERVATION BECOMES SPONTANEOUS

The second thing that takes place when one continues in the state of observation is that the consciousness that 'I am observing' melts away. In the beginning it is there. 'I am observing, I have seen this, I have noticed that.' That is the elementary state, but when that state of observation is sustained and you go back to it, time and again in your daily life, so that the state of observation becomes a normal state of consciousness, then there is no more the feeling that I am observing. So observation takes place as your inhalation and exhalation of breath takes place. The second phase like inhaling and exhaling becomes spontaneous, inhaling and exhaling are automatic but this becomes spontaneous, it goes on. If the state of

observation, without the I, the one being conscious that it is observing is sustained and the contents of the mind are thus observed, (they being finite and not unlimited) they subside and do not interfere anymore.

SILENCE

Meditation is the only way to set onself free of this wheel of thought and karma and destiny. So what remains is an ocean of Silence. You sit quietly, the 'I', the me is gone into non-action, so you even don't know what is happening to you. The 'I' consciousness with all its momentum of the subconscious and the unconscious no more moves. The content of silence is the total discontinuation of the mental activities. But it is only the individual mind, your own mind, that has stopped moving. In the Silence moves the Cosmic mind, in Silence moves the conditionings of the five elements. So there is a subtle movement even in Silence. The conditioned mind of the person has gone into abeyance. It is in the ocean of inner space, that space is full of cosmic movement. Call it a universal intelligence that is moving there, call it Cosmic Intelligence that is moving there. The energy of life is a perceptive intelligence. Life is ISNESS and energy both. It is motion and non-motion both, it is sound and silence both, birth and death, all these together constitute the Wholeness, the organic Wholeness of life.

So what happens now the individual activity of the ego has been voluntarily surrendered at the alter of Silence? That is where the difficulty of the modern educated individual consciousness comes in. He says: 'Look here, if I can understand what is happening to me, if I can calculate what is going to happen to me, if I can measure the experience, define the experience, then I will go through any pains for the spiritual life.' The modern educated mind, conscious of its talents and capacities and conditionings wants to capture everything in the framework of a thought, of an idea, a description, a definition, an experience. It wants to own it and sell it; 'here I am, I have got liberation, I have got an occult experience.' It wants to acquire, to obtain, to possess and to feel it has something. The 'I' wants to continue its identity, to enrich its identity and in religion it is

only the Wholeness which has an identity, we are only composite parts of it. We have no identity separated for ourselves.

So it is the surrendering of the total activity of the ego, the self, the me at the alter of Silence, the inner space, that is required. The educated person comes up to this point very willingly because there are words that accompany him, there are experiences of the past, of other inquirers, with which he can compare, he can talk about or think about. So with the halo of the known he has come to the frontiers of words, but now words cannot carry him beyond and thought is not possible without words. So standing on the frontiers of verbalisation, the educated man looks at the unknown, that which is beyond the words, but he does not have the humility to take the plunge leaving behind the words, leaving behind the verbalisation, the mentation, the ideation. Just to take the plunge into the ocean of inner silence becomes a terrific difficulty with the modern individual, because he feels he lives for his own doing. We have lost the elegance of faith, we have lost the innocency of faith and the beauty of faith. So he feels if I lose all the mental activity what shall happen to me, he wants to know in advance, what is going to happen to him. But there cannot be a blue print of the unknown and the unknowable. Surrendering all activities, surrendering the sense of the actor, the experienter, the observer, the humility of faith in one sweep, carries an enquirer into the ocean of silence.

UNIVERSAL CONSCIOUSNESS GETS ACTIVISED

The dimension now has changed, now the ego, the 'I consciousness' is no more moving. Then the Cosmic Consciousness, the Universal Consciousness, the Perceptive Intelligence centered in life, with which we are surrounded and which permeates our inner being gets activised and begins to move. In the cessation of mental activity, in the cessation of all activity of the conditioned mind, the action of the Cosmic and the Universal takes place. That is why I said the dimension changes now, we are no more in the dimension, in the prison house of individual consciousness, but like the drop in the ocean, the individual consciousness has merged itself into the Whole, into the cosmic, the universal. That is what the Sufis call the mystical, marriage of the individual and the universal.

The 'I consciousness' is no more active, it is the Other that is active. This perceptive intelligence contained in every particle of matter by which we are surrounded, by which we are permeated, if it gets activated in a person, if it begins to move in a person the manifestation of the personal behaviour begins to change completely. The cosmic, the universal intelligence sees everything, understands everything. There is no ignorance contained in the Intelligence. It is not a faculty of the cerebral organ, it is an energy that is contained in everything that is living and moving. It is now activated, so the person seems to know everything, the person seems to understand everything. The Cosmic Intelligence being available to the person all the 24 hours a day. Whenever the person has to move into relationships the person seems to know, to understand, to respond spontaneously to everything and anything that comes. There is a kind of freshness about the person.

The dimension changes and the Universal consciousness functions through the individual within the limitations of the individual person. Even if and even when the Cosmic, the Universal is activated, stimulated and begins to function, it has to function through the brain of the person. It has to use the knowledge, the experience of the person. As our minds and brains are using our hands and feet, are using our memory, in the same way the cosmic consciousness takes advantage of all the personal conditionings, experiences, knowledge, capacities and begins to express itself through them. So the cerebral becomes a channel. Your hand becomes an instrument in the hands of the Universal, in the hands of the Cosmic and there is a kind of magnetism that begins to radiate around the person. People are attracted towards the person and you say the person is extraordinary, there is a kind of freshness there, there is a coolness of speech, there is a kind of inner poise about the person. Outwardly the person is the same but the inner has changed.

The source of our activity, the source of our perception and response is our mind. If our mind is dejected, depressed, disturbed, preoccupied, the eyes may see the beauty but it does not touch the mind, so the relationship with the beauty is cut off, it is snapped away. Our senses see, hear but it is really the mind which is seeing through the eyes, it is really the mind that hears through the ears

and it is the mind that touches through the fingers. The source of our action is the mind. Now the source of action changes, it is the Universal, the Cosmic Mind that is the source of movement. It uses the mind, it uses the sense organs, that is the revolutionary change that has taken place in the person that lives in silence.

This mystery of inner space has been gone through scientifically and verbalised scientifically. Those who are interested in the discovery of the mystery of silence would do well to pay attention to “Goraksha Saumhita” and “Shiva Saumhita”. So when a person has ascended from the earth to akasha, to the inner space; this is Silence. Already the Silence has revolutionised the person, and that person has no life for himself or herself. The Universal uses the person and the person's mind and body and everything for the welfare of all and for the benefit of all. The person is reduced to nothingness inside, which the Universal uses for the service of the people.

DANGERS OF BEING ARRESTED IN THIS STAGE

Silence is the abode which such a person lives and he or she is used by the cosmic universal intelligence for the good of humanity. The Christ, the Buddha, the Ramakrishna, the Ramanas had extraordinary capacities and faculties which blossomed but some people get arrested in the silence. Some people get arrested by the glory of their own magnificance that begins to emanate from them, radiate from them, by the attraction of the people towards them, by the honour given to them by the people. So during this dimension there is a very great danger that the respect and honour of the people will imprison the person. The extraordinariness itself becomes a prison house and the person begins to feel, this is my mission to serve the people, to make them happy, to liberate them, then the person does not do anything for himself but in the name of humanity the person begins to function, and the sense of mission, the sense of being selfless. The consciousness of selflessness, the consciousness of mission begins to limit him, to isolate him. It happens in the cases of some, not necessarily in the cases of all.

We are not going to stop here. What have we seen in the dimension of silence? The movement of the conditioned mind goes

into abeyance and the movement of the universal intelligence, unconditioned by human mind gets activated and the person grows into extraordinary dimension of faculty and capacity. The person goes through a revolutionary change but meditation is still beyond this stage. Meditation is beyond even the movement of the cosmic and the universal intelligence and the glory of being an extraordinary living person, if this movement is allowed to subside. Can you imagine the pleasure of that movement? We are carried away by the pleasure of the senses, by the pleasure of thought, by the pleasure of the word, the emotions that the word arouse or the notes of music arouse. We are carried away so easily by the sensual, the verbal, the psychological pleasures and here I am talking about the pleasure of the activation of the cosmic, universal intelligence. You just can't imagine, there is a kind of nearly intoxicating pleasure. If the humility of the person, if the faith of the person remains alive, if that pleasure of extraordinariness, bringing respect and honours, being loved by the people, being worshipped by the people, if that doesn't affect you, if the glory of being called the saviour doesn't affect the person at all, if a person is in that humility then even the pleasure of ecstasy does not intoxicate.

If all those pleasures do not twist or distort, do not inflate the person in any way, then the movement of the cosmic intelligence, the occult and astral powers that are developed in the second phase of silence subside by themselves. As your physical activities subsided, your consciousness of being the father and mother disappeared, in the same way the movement of the cosmic universal intelligence, in the person subsides. What is left is the ISNESS of the person.

STATE OF SAMADHI-STATE OF REAL MEDITATION.

The purely simple ISNESS of a person or may I say ISNESS of Life remains, when the movement of the Cosmic subsides within a person. What a tremendous, meaningful and significant event it must be in the lives of those in whom there remains only the naked ISNESS without any movement whatsoever. It is the dimension of samadhi. It is the dimension into which the person can grow, it is our birth right as human beings to grow into the ISNESS. From the

personal movement, from the movement of physical impulses, verbal thoughts, psychological experiences to the state of observation from there to Silence and beyond the Silence to the state of Samadhi, which is the state of real sanyas, The state of samadhi is the state of real meditation. No movement whatsoever. Meditation is a revolutionary dimension, in which it is possible to grow and to live and whenever necessary to move from that into human relationships. It is not the end, it is not the destination, it is a rebirth. It is a new human being that is born there, enriched by the past, aware of the present. With the grip on the particular united with the total, moves a religious person in the society, fearlessly and spontaneously. I know that it is very difficult to believe when you hear it verbalised but one has seen it happen. It is not for the chosen few but the birth right of all persons to rise into that pure Divinity. That is what I call the "Bhagwad Satta" the ISNESS of Dininity, that is what I call if you like "god". Where the movement of energy, which is the real Maya, surrenders itself, and pure motionlessness in the form of human beings can live.

CURSE OF FRAGMENTATION ON THE HUMAN PSYCHE

This is the inner revolution that is required today. The conditionings of the past are dictating our responses to the present, they do not allow us to move freely in relationships, we are projecting and continuing our past through our movement today and so the cycle of birth and rebirth goes on. But when a person gets in the inner space no thought moves unless it is necessary, no movement takes place unless it is necessary and warranted by life. What is happening is the cycle of birth and rebirth gets cut away, snapped away. This is "Jeevan Mukti" that the forefathers and saints have talked about for ages.

Unfortunately religion or personal sadhana are not being co-ordinated and corelated with our daily living. We have divided life into religious, spiritual and mundane. We have divided life and therefore we go to the temples, worship the saints but in our daily life, in our home, in our economic and social life all the values are different. The curse of fragmentation is on the human psyche. For

the religious life there is all humility and in daily living we claim assertion is necessary, arrogance and aggression are necessary, even competition, anger and hatred are necessary. Now how do we reconcile the two?

Humanity is not happy today, much less the Indians. We are not at all happy today and the human race shall not find peace unless this fragmentation of life that man has imagined loosens its hold on the human mind. Life cannot be fragmented, life is a Wholeness. Life is a totality all the time, whether you are taking a meal you are doing something with the total, whether you are talking to your wife or servant you are talking to the whole of humanity. So how can there be peace in our lives unless we relate religion to our daily living? How can those who chant 'Jai Ram, Jai Jai Ram' even tell a lie or falsehood? In the name of religion we practice hypocrisy. My friends there is a real sorrow in my heart at what we are doing, the crisis in India is a crisis in character, a crisis in the human values. There is an unarrestable erosion of values, we have lost the sense of sanctity of life, the sacredness for life, for human beings. We have become pleasure seekers, we have become power mongers. How can there be so much corruption in the country if there are millions and millions of religious people? We are divided within, we think religion and God is something to get after death and here on this earth we worship money, power, hatred, anger, violence. We have to stop and understand to be religious is to meet every relationship with the awareness of the presence of the Divine. Leave aside Divinity, with the awareness that one is to die sometime leaving everything here. If that is not an abstract idea for us, if death is something living, if we can feel the presence of death, if we can feel the presence of the immeasurable, the unnamable totality around us, even when we are busy with the particulars, then the very complexion of our behaviour will change, the texture of our behaviour will change.

Religion, true religious revolution can help change the present circumstances, because it makes human being aware that he is here for sixty to hundred years. He has to live with nature, he has to live with human beings, and it is the quality of the act of living that is going to give him peace. Money is necessary for keeping the

physical structure, you have to feed the body, clothe it, but if money is earned at the sacrifice of truth, at the sacrifice of love and co-operation, if money is earned by humiliating another human being, then you have to pay the price for the injustices committed. By exploiting human beings you cannot buy peace. It is the act of relationship and the quality of that act which will awaken peace, satisfaction within.

It is only a dissatisfied person or a hungry person that becomes an anti-social element. So there are millions and millions hungry and their dissatisfaction, their starvation is creating a powerful, not only anti-social element but also anti-social way of behaviour among the people. And there is the dissatisfaction amongst the affluent people, amongst the middle class people who have found out the pleasure of earning money they are also dissatisfied.

Changing the collective structure only, is not going to solve the problem. My friends, we have to change the human being. The two have to go hand in hand. For changing the human being indoctrination does not help. For changing the human being fear of legislation and bullets does not help. It has to be a voluntary process and a voluntary process is the process of a religious life. And thus have I talked about meditation. You might ask, 'is there nothing else that can change a person?' There is. I was talking about meditation which enables you to relate to the totality in the shortest possible way, maintaining your freedom and initiative, without leaving your homes, without going anywhere. This is the austere path of understanding and silence which leads to meditation. There is a second path also of which I have not spoken, the path of Love.

There are two things that purify. One is understanding and the other is love. There is nothing else that can purify the sinning heart of the human race. The path of love is said to be easy but it is as diligent as the path of understanding. What is required to change the dimension in which we live? Revolution is necessary, the inner revolution is necessary. At the altar of love the ego is surrendered, it melts away. When the surrender is voluntary there are no pains one does not even feel that one has sacrificed. That is the beauty of love, because what happened in love is, as soon as the 'I

consciousness', the ego, the self is surrendered at the altar of love, the I begins to say: 'I belong to God, I am not mine.' You live in the world without belonging to the world. That is bhakti yoga, you belong to God, and in that 'I consciousness' voluntarily goes into non-action. In learning to surrender consciously, purposefully, knowingly to the Other, it goes into non-action. Some people are dominated by the intellect so they feel the path of love is not for them, others are dominated by the heart so feel that the path of understanding is not for them. 'As many individuals, so many paths' said the wise Saint of Bengal, Ramakrishna. So whether one goes by the path of silence or meditation one follows the path of love, or surrendering the ego in the sacred nothingness, the result would be the same.



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