

# MEDITATION IN DAILY LIFE



Vimala Thakar

MEDITATION  
IN  
DAILY LIFE



MEDITATION  
IN  
DAILY LIFE

**Vimala Thakar**

**Vimal Prakashan Trust**

**Ahmedabad - India**

**1998**

Published by  
**VIMAL PRAKASHAN TRUST**  
5, Theosophical Housing  
Navrangpura, Ahmedabad- 380 009.  
Phone : 741 04 08.

© All rights reserved by  
Vimal Prakashan Trust,  
Ahmedabad, India.  
First Publication - 1983  
4th Reprint - 1998

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, electronic, mechanical photocopying, recording or otherwise, without the prior permission of Vimal Prakashan Trust.

Typesetting by  
PRINT AID  
21/A, Anand Park, Memnagar,  
Ahmedabad - 380 052. INDIA  
Phone : 745 48 08



# CONTENTS



## Page No.

1. **Meditation In Dally Life** 1  
Talks given at Calcutta on  
28th and 29th January, 1981.
2. **Meditation A Way Of Life** 39  
Talk given at Matheran  
on 29th November 1971.



MEDITATION  
IN  
DAILY LIFE

***Talks given at Calcutta on  
28 & 29th January, 1981***





We are meeting this morning when everyone 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 se-

cure 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 has 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 are't that.*

*Sanyasin bold say "Aum Tat Sat Aum" .....Vivekanand.*

The essence of human being is the potential divinity. In meditation 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.

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, pettiness is there when you go back to relationships you are aware of your own pettiness, you care aware of your susceptibility to anger, greed, jealousy. 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 are 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 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, then that state of observation becomes a normal state of consciousness, then there is no more the feeling that : "I am observing". Observation takes place like 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, without 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 oneself 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 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, it is birth and death, both - 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 altar 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 pain 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 separate for ourselves.

So it is the surrendering of the total activity of the ego, the self, the me at the altar of Silence, on 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, experiences 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 verbalization, 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 experiencer, 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. Now the Cosmic Consciousness, the Universal Consciousness, the Perceptive Intelligence centered in life, with which we are surrounded and which permeates our inner being gets activated 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 Samhita" and "Shiva Samhita". 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 in 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 in the silence. Some people get arrested by the

glory of their own magnificence 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 of the activation of the cosmic, universal Intelligence? We are carried away by the pleasure of 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 and 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 pure 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 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 Divinity, 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.



## THIS INNER REVOLUTION REQUIRED TODAY

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 relationship. 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 correlated with our daily living. We have divided life into religious, spiritual and mundane. We have divided life and there-

fore 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 that to be religious is to meet every relationship with the awareness of the presence of the Divine. Leave aside Divinity, we have to meet every relationship 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 the 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 one has sacrificed. That is the beauty of love, because what happens 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, the '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 that the path of love, 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 or one follows the path of love or surrendering the ego in the sacred nothingness, the result would be the same.



*Part Two*





MEDITATION  
A  
WAY OF LIFE

**Talk at Matheran on 29-11-71**

*Also published under the Title  
Meditation Book One*



I have been asked this morning to communicate about meditation. As there are individuals in this gathering who are not acquainted with the speaker and her way of expression, her way of speaking English language, I would like to request, in the very beginning, that we be very careful about the use of words as well as the act of listening. Every word has an association of ideas and emotions. It is extremely difficult to find words in any language of the world which are not loaded with associations.

Now the word 'meditation' has an infinite variety of associations, and I would, therefore, like to request all of you to pay special attention to the implications of the word. I am not going to use the word meditation as derived from the verb 'to meditate about', 'to meditate upon'. In English language "to meditate" implies a mental activity or a cerebral activity, in which there is a subject and object relationship. I, an individual, con-

template about, upon, some object, some point predetermined by me or by someone else for me. In that sense 'to meditate' would be to focus one's attention exclusively on a pre-determined point for a given time, and it would involve conscious effort to sustain attention, to focus attention on that point. So people are apt to believe that meditation is a mental activity of focusing the whole attention on some point and holding it there tenuously. Such a mental activity should be called concentration and not meditation.

In Sanskrit language there are two different words, 'Dharana' and 'Dhyana'. Dharana means to hold, to sustain attention, for which in English language the word is 'concentration'. I shall try to translate into English language the implications of the term Dhyana. I am going to use the word 'meditation' as a parallel word in English, for the Sanskrit word Dhyana.

Dhyana or meditation is a state of being in which there is an effortless and

choiceless awareness of what life is within and around. Thus, it is a state of being, not an activity. There is a world of difference between the two. One can grow into that state of being. Meditation, in other words, is a way of living in dynamic attention, in dynamic awareness of what life is; it is an uninhibited, unconditioned movement of the individual consciousness, in harmony with the rhythm of the universal life.

Therefore, I would like to disinfect the word meditation of a number of associations. It is a non-cerebral movement, a movement of the individual consciousness, but not the conditioned brain, not that part of the brain that is inhibited by conditioning through education, culture, civilisation and socio-economic contents of life. Brain, which is physical organ, - a part of the biological organism, is as much conditioned as the rest of the physical organism is. There are cerebral patterns of behaviour. There is a kind of crystallised cerebral body - a psychologi-

cal body. It is invisible and gets expressed through words, through physical movements and so on.

Meditation is a non-cerebral movement of the human consciousness, in harmony with the rhythm of life within, without and around. It cannot be a means to an end. Concentration can be a means to an end. Concentration can relax the nerves, soothe the troubled psyche, create a chemical balance in the body, stimulate the latent powers of the mind and non-sensual experiences. All this can take place through concentration. And people living in a highly industrialised society, going through a tremendous nervous strain everyday, living under a variety of tensions, neurological and chemical pressures, do need the art of concentration, to develop powers, to acquire experiences, to sharpen and heighten the sensitivity, to refine and sophisticate the cerebral organs. If one wants it, one may follow that way. Such a concentration resulting in the develop-

ment of powers may not lead to a radical transformation of the quality of life, it may not have any bearing upon the texture of our relationship with other human beings.

Concentration may stimulate powers, experiences, make a person powerful. And those who are troubled, those who are tired of sensual pleasures, those who live in economic and political security do like to roam and wander in the astral, the occult, to obtain non-sensual experiences, to acquire transcendental powers and so on. It is a game in the psychic world, and the spirit of adventure creates an inner compulsion to seek these experiences. There is nothing wrong in it provided one is very clear about the purpose. Life is for adventures and explorations.

Concentration has nothing whatsoever to do with religion, spirituality, the discovery of Truth, meditation, Liberation or Nirvana. It is absolutely in the oppo-



site direction - strengthening the I-consciousness, widening the sphere of experiences; and deepening the sphere of cerebral penetration.

Thus one has to disillusion one's mind of what meditation is. There is no romance about it. It is a transcendence of the conditioned brain. It is the growth of a person into an entirely new dimension of consciousness where experiencing itself comes to an end; where the experiencer, the I-consciousness, the ego consciousness, is held in complete abeyance; where the boundaries of time and space in which the I-consciousness moves from moment to moment fade away into nothingness, where duality comes to an end and the fragmentary subject/object relationship with life subsides completely.

Unless one has an urge to find out what is beyond mind, unless one has an urge to find out what is beyond the conditioned brain, what is beyond the

experiencer and the act of experiencing, what is beyond the act of observation and the observer, the thought and the thinker, what is beyond space and time, what is beyond all these symbols, what is beyond the cerebral ways of behaviour; unless there is an innate passion to find out, to discover for oneself, one will not be equipped to live the meditative way.

Meditation is a total way of living, not a partial or fragmentary activity. I do not know whether there is an oriental way of looking at it or an occidental way of looking at it. Life is neither occidental or oriental. Life is simple Is-ness. It just Is. The boundaries of race, country and religion, the frontiers of time and space are absolutely irrelevant to life and living.

Have I an urge to find out what is time what is space and what is beyond it; what is mind, what is thought and what is beyond it? Have I got an urge - not as a reaction to the frustrations, failures or disappointments in life, not as

a reaction to the acquisitive ambition to acquire something different from the material, economic or political acquisition? If it is a reaction to the ambitions, frustrations or failures in life, then the enquiry will carry me only as far as the momentum of the reaction carries me. I will have to ride upon the momentum of disappointment, frustration or ambition. It is, therefore, absolutely necessary to have the pure, smokeless flame of enquiry which is the urge to find out, to discover, to learn, not for any extraneous purpose, but as a fulfilment in itself. To find out what the meaning of life is, for the fun of it, for the joy of it.

When there is such a flame of enquiry to learn, to discover, to see, to find out for the joy of it, the inhibitions of motives, intentions and ambitions wither away. Such a motiveless state in the beginning of discovery is vitally necessary. As you know, every motive creates an inhibition and in its own shadow carries a fear. Every ambition carries in its womb the fear

of failure and frustration. One has to equip oneself for the state of meditation and the state of pure enquiry. A genuine enquiry is absolutely necessary; one cannot emphasise this point too much. The enquiry not only eliminates the inhibition of repressed fears, but a genuine enquiry creates the liability of humility - not the rigidity of ambition. The I-consciousness is very rigid.

So, the tenderness, the pliability which are going to help us to a very great extent, will be necessary. Fearlessness cannot be there unless there is the pliability of humility. You know how the children are pliable and tender! Their whole being is a flame of inquiry. Look at their eyes, their movements, they want to learn and to grow. Humility releases energy which is neither physical nor cerebral. That is why I would like to draw your attention to the dimension of humility which accompanies a genuine enquiry. The tenderness, the pliability releases many latent energies - muscular,

nervous, glandular, cerebral and non-cerebral, which were locked up and blocked due to the rigidity of the I-consciousness. They get released the moment one enters into the spirit of enquiry and when one wants to know, to find out, to learn through the eyes, ears, nose, through every nerve of the being. To be in the state of enquiry is to be in the state of bliss because the enquiry is going to explode into Realisation. Realisation or discovery is only the maturity of that enquiry.

Enquiry and Realisation are not two separate things. One is blessed if one has a genuine enquiry - not a fake one nor intellectual or emotional attraction, fascination or excitement. There is no excitement in a real enquirer, there is a depth of intensity, not the shallowness of enthusiastic excitement. Excitements, enthusiasm, stimulation of emotions and sentiments disturb the chemical poise of the being.

One has to lay the right foundation for that state of meditation in which one's physical and biological mechanism is in a state of chemical poise and nervous relaxation. I wonder if you have watched how children between the age of 3 and 6 learn, and those above that age? Have you watched them in classes, at home, when they do home work, the way they sit, touch the slate, the tenderness, the pliability, and the gradual development and manifestation of rigidity of approach as they advance in years? The enquirer is like a pliable and tender child. He is vulnerable to the touch of life from every corner, he is exposed to the liveness of life without any defence mechanism. In the child, the defence mechanism does not work except on the physical level, on the psychological level the child is exposed to the vibrations of life. In the same way does an enquirer get exposed to the vibrations of life.

Surely meditation requires that a person is healthy and sound in body and

mind. That is why pranayama, which helps in oxidising the blood, the yoga asanas which help in keeping the whole body, all the systems - muscular, glandular and nervous - in a very pliable, tender condition are necessary. The growth into a non-cerebral dimension is preceded by the encounter with the conditioned mind - the conscious, the subconscious and the unconscious - and this encounter is not easy to go through, unless one has the strength of steel in the nerves, otherwise, one may break down and the nervous system may get destroyed. To come face to face with the content of the sub-conscious and the unconscious, the neurotic discrepancies, deficiencies, distortions in our way of behaviour is not easy. It needs tremendous strength to go through that encounter. That is why one has to lay the right foundations and have pure, healthy, physical organism, otherwise the slightest encounter may excite and bring about the tears, the trembling, the dancing or the crying. All these are caused by the inadequacy of the

nervous system to bear the encounter. As we have to go through so many things in such a short time, I can tell you about the foundations only.

People rush into awakening powers, without equipping their nervous and muscular systems with the strength of purity, without laying the foundation of an inner order. They rush into stimulating powers and experiences, whether they do so through consciousness expanding drugs like LSD, Mescaline and the like, or through chanting mantras, concentrating or taking the help of some Tantrics who indulge in shaktipad, to stimulate and stir the Kundalini and open the Chakras. Whichever way they go, if they rush into stimulating powers without equipping their nervous system with the strength of purity, they rush into something very dangerous, very unscientific.

That is why my first submission is: Lay the right foundations. Find out if, this body, this very beautiful, complex, rich



instrument that one has, is in a state of bearing the intensity of meditation, of that uninhibited movement of the consciousness in harmony with the universal consciousness. The intensity of that uninhibited movement cannot be compared with the intensity of thoughts and emotions. These are cerebral movements, which are pulsations and have been measured and controlled. The movement of meditation, the infinite movement of life, has an entirely different quality of momentum. It is qualitatively different from the movement of impulses like the sexual urge, appetite, sleep. Thoughts, feelings, sentiments have their own movement, their own mechanism incorporated into the system in biological reflexes. Meditation has a qualitatively different momentum than thoughts. It is much more intense, its depth, intensity is immeasurable by the mind. That is why this foundation of purification of the whole system is absolutely necessary; not in a puritanic sense, but with the help of a scientific approach. All this one has to discover by

oneself, no standardised rules and regulations are possible for all human beings.

Taking for granted that one has done this, the second step is to get acquainted with the movement of the mind. Physical movement or the capacity for physical movement does not become a hurdle in the path of meditation, but cerebral movement can be an obstacle; so one has to understand what the mind is. One has to get acquainted with the anatomy of the mind, the chemistry of thoughts and emotions, how a thought moves, how the reflexes move, how they control one's perceptions, one's responses to situations, how they govern one's relationship with others. And for that, one has to learn what observation is. If I am an experiencer then I will be involved in the process of experiencing, and will not be able to watch the movement of the mind.

One has to learn the science and art of observation - not to interpret, not

to analyse, not to compare, not to judge - but to have the awareness of the movement of the mind, in the same way as you are aware of the sunset. While we were sitting for a few minutes in silence, you must have noticed the crying of the child. Did the mind resist it? If the mind resists then there is a friction, and friction results in a reaction. So resistance leads to friction, friction results in annoyance, irritation, and the state of observation is lost.

Every reaction is born of resistance. There won't be any reaction if there is no resistance to life - so not to resist, not to experience, experiencing being a very subtle kind of resistance. Have you ever noticed resistance to the events of life? These get converted into experiences because emotion creates a resistance, a division. You want to interpret the event, identify it, recognise it, evaluate it, give it a label and put it in memory under some category so that, that experience will be useful to you for

further interpretation of the events. One wants to have defence and experiences are a part of defence mechanism, just as knowledge is. One is afraid to be exposed to life, to live in a state of innocence, absolute, unconditional vulnerability to the naked touch of life as it is, and let the responses come. One wants to cultivate resistances, acquire responses in the form of experiences, store them in memory, so that one can open the drawer or the file of memory, refer to it as soon as there is a challenge and bring out the conditioned response. Memory is a kind of bank balance. As people want bank balance in the form of money, so they want bank balance in the form of experiences; it does not matter whether you buy, borrow or steal experiences!

Have you noticed the lop-sided growth in man? He has sophisticated the brain and lost the elegance of simplicity; he has lost the capacity to look at things without any motive, innocently, without

covering the act of observation and the object of observation into a means to an end. The elegance, the beauty of simplicity and innocence are lost to man. One has to grow into the vulnerability, the tenderness, the pliability of meditation, and then only man will be worth the name.

Today all of us have become lopsided. That is why there is so much schizophrenia. Man lives more or less in a neurotic state. Our responses are inhibited, our perceptions are conditioned. There is no spontaneity in life. Just a mechanical process of reaction according to conditioning, tradition, one's ambitions, motives and so on. The beauty of action is lost. Spontaneity is lost. Therefore meditation has become relevant to living today, to help man uncondition himself, to help him to see how neurotic he has become, and to stimulate the desire in him to grow into an entirely new dimension of consciousness.

One has to learn to observe the

thoughts as they come. One will have to devote some time to this, sitting quietly - whether you sit in the oriental way or the occidental is not my concern. The only requirement is that the spine and the neck should be straight, so that the rhythm of breathing and blood circulation are not disturbed. One has to be with oneself quietly for some time to observe the movement of thought, to be in state of observation. One has to learn it because the moment you put yourself in the state of observation the age-old habit of introspection, of evaluating comes up. In a fraction of a second, the state of observation can be lost, you become a judge, the doer, the experiencer. Day by day one has to educate oneself. Whether you call it discipline, sadhana, self-regulation or any other name you like, one has to go through this self-education, learning how to observe.

In the beginning for a fraction of a second, there is the state of observation, and then the experiencer steps in

and the state of observation is lost. This happens again and again and may go on for some time. It is not easy to be in that state of observation where you don't do a thing, you are neither indulging nor not doing, neither active nor inactive; where the dual mental activity is held in abeyance and only the observation is active, neither the doer nor the experiencer. Then that state of observation begins to permeate the waking hours. Whether you cook a meal, go to the office or whether you are talking, the state of observation begins to permeate all activities of the waking hours.

When the state of observation is sustained in the waking hours, one becomes aware constantly, from morning till night of the objective situation - the trees, the birds, the sounds, the buildings around and the moving traffic in the street. One becomes aware of the objective situation - intensely aware - we are not aware today; we are not mindful even when taking meals, wearing the

clothes, we are just floating on the foam of inattention, distraction, disturbances. Half-heartedly we go through all the activities of the day, and things escape us. We are attentive only to our motives, and therefore our perception is warped by motives.

At every moment a fraction of the unit of perception is attended to, but when the state of observation is sustained, the sensitivity gets heightened, and from morning till night you are much more aware than before.

Formerly, there was no awareness. Awareness and attention occasionally came upon you. Now you are constantly aware, constantly attentive, attention is heightened, sensitivity is sharpened, and it has become agile. You are aware of what is happening outside, as well as what is happening inside. If the state of observation does not result in this agile consciousness, in heightened sensitivity and sharpened attention, then we are not observing,



we are just lapsing into some benumbed state of consciousness. That is not observation, that is not silence.

Observation opens new avenues of energy, new avenues of attention and awareness, so that the state of observation permeating the waking hours results in a take off of the consciousness. Formerly we were aware only of a fragment of the object, qualified and modified by our motives, and the responses also were conditioned by the motives. Now, look at what happens! One is aware of the total unit of perception without a motive, without any inhibition. You are aware simultaneously of the two; for that there must be a take-off of the consciousness from the previous plane of challenge and reaction. The momentum of the subconscious mind - anger, jealousy, repression of thought coming up in the form of reactions - is there, but it lacks its sting, it lacks the grip over you to distort and twist your responses.

If and when the state of observation permeates the waking hours, it then begins to percolate into what you call sleep. The state of observation percolating deep down into sound sleep, percolating through the dreams is something marvelous - to be aware of the sleep as you are aware of the waking hours - and this is not poetry, it is so. It does happen. Meditation is the relaxation of profound sleep in waking hours. It is an effortless awareness of the sleep and the waking hours together. The hours of waking and the sleep cause one movement because they do not become two different dimensions.

The state of observation is then sustained throughout the day and night, and it is only when it is thus sustained that the contents of the sub-conscious begin to come up and give intimation in the form of visions and different experiences. We contain the knowledge and experience of total humanity in us. The occidental psychologists beginning with

William James, Freud, Jung, Adler and James Martin, have discovered what takes place in the deeper layers of consciousness. All the experience and knowledge of total humanity, irrespective of races is contained in the individual consciousness. When the state of observation is sustained those experiences switch on, manifesting themselves to get exposed to your attention, to your awareness and the hidden powers of the psyche begin to manifest - clairvoyance, looking back into the past or looking ahead into the future, telepathy - thought reading, and so on. All these become possible.

These inner non - sensual experiences have a tremendous intoxicating effect, much more than any sensual experiences. It is an experience without the duality of subject - object relationship. It creates the illusion of freedom, you don't have to be related to anything outside of you. The stimulation is within, the experience is within. That is why it is so intoxicating.

The realisation of occult and transcendental experiences results in release of new capacities, new powers. Such a person becomes powerful. His eyes become different, the way he walks is different. There is a new strength in him, a new sense of liberation, although it is not liberation - it is still in the realm of the psyche. He becomes qualitatively different from other persons, and more often than not the state of observation is lost as soon as the stimulation of new powers and experiences takes place. Man loses his sleep. The consequences are too much for him, the nervous system gives way, and he bows once again to the dictates of the I-consciousness, the ego consciousness. Ambition comes back. Lust gets related to occult experiences. Such a person can sacrifice anything for gratifying that lust. He loses the balance.

To sustain the state of observation while you pass through the result of non-sensual experiences is extremely difficult.

Not to be swept off one's feet, one needs the pliability and humility of an enquirer. I am speaking this out of great agony. I have observed in last six years how people get easily enthusiastic, how they become prisoners of the psychic experiences - young people in Netherlands, California, Ireland, Norway, Nepal, Japan, Hawai - what damage this addiction to non-sensual pleasures does to them! It is the agony of a sensitive friend that is speaking, not as a criticism. In this country also, with all its spiritual associations, it is the lure of the non-sensual experiences that has attracted many people to the occult; so one has to be extremely sensitive, humble and pliable to sustain a state of observation. One has to pass through this tunnel. The encounter with the sub-conscious and the unconscious is a tunnel through which every enquirer has to pass. One does not have to suppress these experiences, but let them happen.

When the tenderness of the heart

begins to run through the eyes, then it is the rainy season of the enquiry. When everything begins to cool down and one feels detached within, then it is the autumn, and thus emotionally one has to pass through the whole cycle of seasons within oneself. If one gets stuck up in the expressions of the actual process of passing through this tunnel or gets attached to the powers of the psyche then the enquiry will get arrested. You will not be in a position to conduct the enquiry any further. So one needs all the humility and all the tenderness; and if one so preserves and sustains the state of observation, then there is nothing more to be observed. All the experiences and the momentum of the sub-conscious and the unconscious gets exhausted. It comes out, manifests and gets exhausted by itself. The experiences of Jesus of Nazareth, Gautam Buddha of India, Laotse of China and others bear out this truth.

These experiences may come up

to the uppermost layer of the consciousness. One has just to watch, to look, as you look at the clouds of an evening sky. Then when they exhaust themselves, when they exhaust momentum nothing more is to be seen, nothing more is to be observed. The observer has no role to play and goes into abeyance. You don't have to do a thing against the observer. When the momentum of the associations gets exhausted there is no role left for the observer to play. The last expression of the I-consciousness has gone into abeyance, and one is in the realm of silence. Till then there is no silence.

In the state of observation, there is no activity, and yet there is not the silence as a dimension of consciousness because one is observing, one is in the process of observing; but now there is a dimension of silence in thought in experience, in visions. The transcendental has been crossed, one has gone beyond the occult. This is easier said than done, but

I am drawing a map of the whole thing for you. That is all you can do in words. Words are only a means of transportation, if one rides the meaning one gets transported, if one gets charmed by the words, one will not be transported.

One is now in the realm of silence, there is no I-consciousness in the centre, it is a frontierless consciousness, it is a centreless consciousness. Man cannot do a thing now. There is just silence. The energy is now at the root of our being - the roots of our being are in the navel point. The energy which was divided, scattered and fragmented in conflicting thoughts and emotions, was into the duality of subject and object, in the observer and the observed, in the experiencer and experiences is now in the realm of non-duality, It is no more fragmented, it is there at the navel point in its wholeness, in its totality, gathering itself at its source. Energy is not static, it is infinite motion. So for the first time in man's life the totality of energy gets



an opportunity to move. It does not have to ride the momentum of your impulses, your thoughts, emotions, and so on. Now it is free to express itself in its wholeness.

Silence begins to move, silence begins to operate, to function. As there is no movement of duality of the brain, of thought, of emotion there is no chemical disturbance in the body, no division in the nerves. The nervous system is totally relaxed, and chemically there is a poise. This is absolutely necessary. If the silence does not result in this, it is no silence. It is a wishful thinking, and the ego is lurking somewhere behind, it is still operating. Chemically poised and nervously relaxed is the person and the wholeness of the energy moves. You will see what the wholeness is! It is only the wholeness of our being that heals many a wound. As the wholeness of energy moves in profound sleep, undisturbed by dreams, in the same way the wholeness of energy moves now in the state of

meditation. Energy is sensitivity, energy is intelligence. So the sensitivity of the whole being - not the sensitivity of the brain, of the physical organ, but of the whole being - the intelligence - as a force becomes operative. Today we do not know what sensitivity is, we do not know what intelligence is. We know intellect, we know the cerebral functions. Intelligence is a qualitative way, a different element of life. The movement of the whole energy cannot be described. It is a movement in the non-duality, a movement of the whole being.

So the wholeness responds, perceives and eliminates the division between the individual and the universe. The illusory division, the deceptive division created by the I-consciousness between the individual and the universal drops away in that dimension of silence. You are neither the individual nor the universal, you just are Life. The wholeness of Life then looks through the eyes of such a person. The silence of life re-

sponds through the wholeness of such a person. The frame of flesh and bone will be there as long as it has the inherited momentum but the movements of such a person are not individual because they are not motivated. Call it the merging of the individual into the universal. You cannot describe it. The fact of it is that the division between the one and the many, the inner and the outer, the individual and the universal drops away. The person then is an effortless, choiceless awareness of the infinite movement of life, momentum of life. Life is living constantly through birth and death, through pain and pleasure, life operates through day and night, life breathes at all times - birth is life inhaling and death is life exhaling. Life moves then beyond the duality.

That is the state of meditation. Call it samadhi if you like or Nirvana if you like. Such a person then becomes a manifestation in flesh and bone of the unity, of the wholeness of life, and to me

this is the consummation of human growth. Man is not yet ripe for it. He has refined his body, brain, but he has yet to grow into the maturity of the consciousness which meditation opens for him. We are today human beings in form only, and not in content. Divinity for me is refined and purified humanity. Man has to grow into the condition in which a society will be based on love, friendship and cooperation where social, economic and political order will be free from exploitation, corruption and violence.

That is why meditation is a way of psychic revolution. The crisis is in the psyche and therefore it has got to be resolved in the psyche.

**BY THE SAME AUTHOR :**

ON AN ETERNAL VOYAGE  
MUTATION OF MIND  
SILENCE IN ACTION  
FRIENDLY COMMUNION  
TOWARDS TOTAL TRANSFORMATION  
NIJMEGEN UNIVERSITY TALKS  
WHAT IS MEDITATION?  
MEDITATION IN DAILY LIFE  
TALKS IN CEYLON AND CALIFORNIA  
BLOSSOMS OF FRIENDSHIP  
TOTALITY IN ESSENCE  
FROM INTELLECT TO INTELLIGENCE  
BEYOND AWARENESS  
WHY MEDITATION?  
THE URGENCY OF SELF-DISCOVERY  
THE MYSTERY OF SILENCE  
LIFE AS YOGA  
TALKS IN AUSTRALIA  
ELOQUENCE OF ACTION  
VIMALAJI ON NATIONAL PROBLEMS  
VIMALAJI ON INTENSIVE SELF EDUCATION  
THE ELOQUENCE OF LIVING  
SPIRITUALITY AND SOCIAL ACTION  
LIFE IS TO BE RELATED  
PASSION FOR LIFE  
EXPLORING FREEDOM  
SILENCE  
LIFE AS A TEACHER  
HIMALAYAN PEARLS  
BEING AND BECOMING  
GLIMPSSES OF RAJA YOGA  
GLIMPSSES OF ISHWASYA  
PILGRIMAGE WITHIN  
EGO  
PATH OF NIRVANA  
YOGA OF SILENCE  
ART OF DYING WHILE LIVING  
THROUGH SILENCE TO MEDITATION  
VIMALAJI AND HER PERSPECTIVE OF LIFE  
YOGA BEYOND MEDITATION

# **MEDITATION IN DAILY LIFE**

How do we proceed for equipping ourselves for the state of meditation in our daily life ? 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.