CHAPTER XIII: THE PATH OF REALIZING
ULTIMATE REALITY

We human beings are living in the world of materials and so even if we want to talk about that which is not material (i.e. spiritual), we have no other way to talk about it except in the language of this world. And so we say what is the way to the eternal home? Eternal home is nowhere, and it is everywhere. And the path is such that it has neither beginning nor ending. With the heart lighted by love and the mind shining with understanding, the way is the way of constant action, the action which is peace and beauty. Moving, it stands still, resting, it spans the world. Like the bud which is here-now, and its blossoming, here-now, the whole path is here-now.

'There' away from 'here', is the unrealized. As such, it holds pain. The heat of desire impels movements, with toil, in order to arrive there. When reached 'there' has become 'here'. But then another 'there' appears. The process repeats itself, gathering momentum. And thus pain accumulates, which blocks our freedom and denies peace. This is the situation with every unawakened, seeing but the separateness of beings and things, blind to the links which make the wholeness on the other hand when a person is awakened the freed consciousness sees complete relationship between all,
between here and there. Then there is nothing which binds one to vain effort. There is ease and freedom. Peace is active.

The free consciousness feels no restraint. Its movement from here to there is frictionless. It can move perpetually. There is no energy loss. Its power to see the whole fact transparently keeps it free of pain-generating, illusion-producing misperceptions. It permeates every here and every there. It is mind-space, ākāśa, integrating the here, the there and the everywhere. Such is omnipresence.

Each 'before' moves into 'now'. Each particular before unavoidably set in its particular 'there', constitutes the field for a distinctive event, a space-time point-instance. Each point-instance emerges into the next, reaching 'now'. The emergence is a transformation process, conditioned, as far as a person is concerned, by his volitions, thoughts and actions, as well as by forces external to him, his environment.

The before is related to the now, and the now to the future, as a moving and constantly changing emergent, fraught with pain. When the volitions, thoughts and actions are those of an unawakened person. He who is awakened and pure, has ceased to be a source of
pain-producing volitions, thoughts and actions. For him there is no grievous burden of memory or anticipation, no heat of desire engendering restless activities. He is not trapped in a futile round of unpermanence, of beginning and endings ('birth' and 'death') which constitute the cycle of mortality. Instead, he sees the full relationship of before to now, and he plans no future select oriented to self. Finely sensitive, he lives fully in the dynamic here-now. Not liable to delusion, freely exercising insight, he sees things and persons as they really are.

Such is omniscience.

The Perfected Holy One, devoid of self, is the transparent, unresisting nexus for the inflow and outflow of Transcendence. The life activity of the Holy One, in awareness and being, expresses in the world in finite forms the non-finite, formless, archetypal energy of ākāsa, Mind-only. No worldly criteria, evaluations or judgements have any validity in relation to this lifeactivity.

Such is omnipotence.

The total becoming-process, that is, the moving and constantly changing emergent on the universal scale moves from the here-now to the here-now. Whilst we are
the children or mortality, we are driven by our ignorance and self-ness to rush blindly from here to there, helter-skelter. We have not the vision and skill to move in step with the cosmos rhythm, here-now to here-now, transformatively. Our life is the life of the slave and the victim, squandered in bondage and tears.

The path, then, is that alone which spells release out of the unawakened state into the whole and pure awareness of the here-now. This is the meaning of spiritual fulfilment. It is the foundation of unbroken communion.

The path of Transcendence! If there is the path of space, there can be the path of Transcendence.

Like space, Transcendence keeps us. Like our living heart, God throbs within. Like the trackless flight of the bird on the wing in the traceless wake of the spirit. So how can these be a path of Transcendence? Transcendence is not 'there', not a finite goal which you or I could recognize at the end (death-end) of a particular path. God that 'I' may find is just a god, only my concept, merely an idol, predestined smoke of Valhalla — and my! — inevitable burning.
I the existent, nothingness in manifestation, am but the temporal shade of I WHO AM. Nothing in eternity. This ephemeral form is isolative self-conscious. An insubstantial concept of its is produced, named 'I' by self-reference, and 'you' by other living beings. This 'I' is merely a visiting card, lifeless. But if I, the living being am an imposter or a thief or purblind or plain stupid, I always present only a forged visiting card. Evil is the inseparable companion of this 'I'. Then, if you be fool enough, I could be knave enough to pretend to show you the path of Transcendence. If you are content to rot in this rut, you will finally meet death with fatuous complacency. So be wary and consider earnestly and patiently: Can there be a path of Transcence?

I the temporal shade appear in the infinite like a little cloud appears in the erstwhile cloudless sky. I know not how. I only know there is no lessening of the infinite. The infinite sustains me. I change all along the way from birth to death. But the infinite changes not though all change is subsumed in it, and of this I can know somewhat, even perhaps to the utmost stretch of realizing unknowing and being taken into the light. After the fading away of all that was me, the infinite absorbs...? I know not what or how. I only know there is no increasing of the infinite.
In this middle realm which is me, the existential being, there is the achievable and achieved, the knowable and the known. If love and wisdom are in flower, I see that the achieved and known are the past, fossils to which I do not cling. Unencumbered by the memory of the form of past experience, the fruit of the experiencing is the growth of the power of intelligently attending fully to the here-now. To live fully here-now is impossible without dying wholly to the here-now as it vanishes into the past. Where there is the light of life, there are no ghosts.

Only the finite, the mortal, can be known by me, the existent. Freedom from the known is indispensable if Transcendence is to realize itself through me, for all my knowing is a fog obscuring the light of the unknown Infinite. But if I never take leave of that good sense which is born of purity - the worldlings common-sense is only tainted thing - a 'sense' of Transcendence emerges and the ways in which it moves me in my daily life are expressions of the Path of Transcendence through me.

Nestling within that house of God's love, my mother, I know not me, nor the marvel of the growing of me in her. I knew not I was the one and only, hidden in that dark mysterious plenitude busy with Life's skilled
wisdom, the centre of a sweet anxiety and of loving care and concern. I know not I was the ardently longed for guest-to-be of unknown hosts, strangers who were in truth closest intimates. And then my mother and I played together in that life-and-death striving which eased her of bodily burden - me, now struggling for life on my separate own in the vast unknown of this world, crying, crying lustily. But I knew not me, nor my mother's pain, nor her joy at my cry. And I knew nothing of my father's happy pride that his again-born self was a new focus of his benevolence and loving-kindness. Only after I grew to mature manhood and loved her who bore our sons, I knew all.

This real and true story of my life - and your life? - is a sacred my. If you learn with love to read it aright, Revelation will be yours and Transcendence will ever flow through you. This story is a story of the finite. So I could know it. But the myth in the soul of the story, of immeasurable consequence, for it can fly through the bounds of the finite. And in the alone-ness of the Infinite there is no burden of acquired knowledge.

This only can I know of Transcendence, namely, that I can never know. Awareness which is Being supervenes when knowledge is stillled. Transcendence sleeps in me
the existent as in all living men, as Immanence. It gives myself unconditionally, the Immanence wakes and stirs into creative action, transforming me the man-beast into the true human. This is indeed the growth and fruition and fulfillment of the existent. Then, Death the other-Life comes as the seal of consummation. But if I do not respond rightly to the indwelling spirit, the Power of the Immanence simply disrupts the existent by means of death the destroyer. He who is wise never prevents Death. Thus, Transcendence and Immanence have free access to each other through the existent. Such is the Way of Transcendence.

This myth is a real and true story of spiritual life. To give myself unconditionally! Oh, how difficult, dangerous, painful and — blissful! I am as a mothdrawn to the light. I must approach rightly or else the light turns into a consuming fire. Absolutely, there is nothing for me to gain or achieve or attain, nothing at all in the measure of the existence, for the infinite and immortal cannot be possessed or achieved or attained by the finite and mortal; nothing whatsoever that lies within or has any relation to the context of self. I can have dealings, reciprocally with others. But the One Total Reality deals absolutely unto me, for it knows no conflicting duality of a within and a without, and it contains me wholly and inescapable, whereas I am only
an infinitesimal within-ness in strain with an unavoidable, boundless and overwhelming without.

Hence, the basic fear and danger afflicting me. I can shrink from the danger, play ostrich to the fear, squander my life as a lotus-eater and cheat the creative Immanence of its awakening. Then, for me ending, only a dust wandering through the long grey glooms of time.

Or, I can see the trend: the emerging of MAN the true human; pure Mind in action, beyond speech and thought; the developing of the receptive-response sensitivity till communion is the natural state. And I can also see that the 'I' my visiting card, despoils me of the living existent, the indispensable, 'flesh and blood' through which the Word may sound.

If I really see this, and abide by the seeing with unsullied honesty, the 'I' dissolves. Now, Transcendence in full play with Immanence, my own living being is the way. Remember: Transcendence and Immanence are not-two. I the moth shall not perish then but be transformed into the Light which is the diving Action of the not-two. And in this Action-Light there is no identifiable entity whatsoever. This is a meaning of the purus-metha of the Ancient Wisdom.

I the ordinary man am the shadow formed when the Being of God stands in the way of his own eternal light. That light is ever within me and around me. Yet only a shade me, I, as long as I cling am unenlightened. Un-enlightened I remain as long as I cling to the murk of
self. All selflessness scared, God is released from the shadow.

Then am I the Rose, the perfect Rose blooming eternally in the desert where no shadows roam. Such is the Way of Transcendence through me.

Virtue, Mind, Psyche, Karma:

The secret of the way which spells the reversal of all worldliness and the release of the religious mind into action is simple, though arduous, neither grasp nor resist. This does not mean that I stay supine. In fact I use all my energy continuously. Then only can that instrument of salvation with which all men are potentially endowed, perfect attentiveness, be used for that spiritual alchemy by which the right working out of all Karma, the purification and healing of the psyche and the transformation of dualistic discriminative consciousness into unitary pure Awareness can take place. This purification and transformation are Life's action in me, they cannot be desirously engineered by me. The labour is mine. Transcendence reaps the whole fruit. Therein, I die divinely and live eternally.

Dying divinely! When I truly see that I am self-oriented, that I relate everything to a self-centre and try to humiliate Life by subjugating it to a finite
mythical. I-am-I wrenched out of the One Total Reality, then at last my illusion of separateness of self and not-self vanishes like mist dispelled by the risen sun. My relative virtue-vice morality disappears. Seeing also, that since there is no separate immortal self-entity, there is no reincarnation of this falsely postulated self, or of my neighbour, and seeing that karma functions here-now, I SEE that I cannot 'make amends', 'put it right', 'pay my debt' or 'receive what is owed me', 'be wise, pure, whole', tomorrow or even next hour HERE-NOW and imperatively HERE-NOW must I live, awake to Transcendence or else I am in perdition. HERE-NOW must I be wise, pure, whole.

So I must die completely to all conditioning, to memory, to the acquired, to the known, to duality to selfness - to death. This is dying divinely.

To live full in the present, awake to Transcendence, it is necessary to see beyond a shadow of doubt that the only way to live humanly is by a transcendental and not by a relative ethic. I must see that no problem confronting me or society can ever be solved, no ill-state of mind or body can ever be healed, no relationships can ever be made right by means which are tainted with my greed, ambition, egoism, violence, fear and so on. Evil in oneself, crime in society, violence and
wars the world over can never be repressed or exterminated. I have to live - we all have to live - by absolute value, Love, Purity, Goodness, and so on. If I ever react with anger or fear, greed or violence, to any person or situation, I only worsen the evil. The moment I generate an evil thought or feeling, speak untruthful, malicious, dirty, hurtful words or perform evil actions, knowingly or unknowingly. The karmic energy of that feeling and thought, word and deed, immediately begins to produce effects within my own being. It is well known that anxiety, depression, fear, anger, love and other feelings produce various secretions and likewise that desire and thought are associated with electrical and chemical processes in the body. The nature of the effects which I experience depends upon the nature of the karmic forces I generate.
The discipline of morality and religious observances, of the body and of the ethical conduct of body, speech and thought, and the purification effected and maintained through perfect mindfulness, transforms the whole being of the religious. He whose psycho-physical organism is healthy and strong, whose functioning is pure and keen, whose mind is cleansed of defilements and is innocent, sensitive and alert, and whose heart is filled with strong peace and radiates love, he is well-fitted for communion.

The trackless open is "the beyond" of ordinary religious parlance which is here-now within me in real fact. Its substance is the deepening intensities of awareness of the One Total Reality, which are, as it were, different worlds. The entry into each intensity is like a birth, and the changing into another is like a death followed by a rebirth. These births and deaths all take place within me the living being, and the entire process is one whole experiencing of the beyond.

When considering this process in terms of discursive thought and speech, it is essential to understand and emphasize the aspect of the series of deaths. Each death means a transcending of the previous state of
consciousness through the renunciation of clinging of life and the relinquishment of the particular form through which it manifested. It is a solvent of a fixed embodiment which ambivalently holds pain-pleasure, sorrow-joy, evil-good. It releases me from a state of bondage and conflict into an integrated condition, into the holy state and into that voidness (śūnyatā) which has no characteristics. Each death contains, momentarily, the state of complete unconsciousness of the state which is being relinquished. It is the silence per se, in which an activity of transmutation takes place, which releases this life awareness into other-life awareness. When the return journey is made back to everyday life consciousness, the impression made by each other-life awareness on the existential psycho-physical being becomes hidden memory, which can be called up into discriminative Consciousness on the return.

The activity of transmutation referred to in the above paragraph is the spiritual alchemy of Death, the other face of Life - Life in the sense in which mystics have spoken of Life Eternal, and the Chāndogya Upanishad in the affirmation 'Brahma is prana'. If Death meets any resistance in the mind, the transformations cannot take place and one falls from the contemplation of
God, or falls asleep as did the disciples in Gethsemane. These transformations of the mode of awareness constitute the spiritual growth which culminates in the full flowering of the religiousness distinguishing man.

Perfect renunciation and relinquishment is the one part, creation the other part, of the activity of transcendent Love. Life/other Life is the fulness of immortality, and Life-Death-Love-Immortality comprises the Action in Eternity of Transcendence. And this realizes itself through the individual being in that supreme communion which is the ultimate intensity of Awareness-Being possible for man. It is the peak point of meditation.

Even as out of thousands of talented men, there arises one here, one there, who is the genius, so too the perfect communion is realized only through the few—the poor, the peace makers, the perfected Holy Ones. But the doors of the deathless are open to all who are willing to walk through the portals of death. The name of this walk is meditation, which begins in time and with human effort and culminates in the timeless and the state of Grace in which there is divine ease.

There are two aspects to meditation. The first takes place in the worldly state. This is discursive meditation, a process or ritual of aspiration, feeling
and thought clothed in words confined within the mortal ambit of discriminative consciousness. Here, 'I' am meditating. Emerging out of this Confinement and emerging into the non-mortal infinite, there is present the other aspect of meditation, the perfect communion in which Transcendence shines with self-realization through me.

Meditation begins with establishing a calm state. Let the body be at ease, free of all strains in the pelvic and abdominal regions and in the muscles of the shoulders and arms, and especially of the neck which is the connecting link between the head (which contains the brain and all the sense organs) and the rest of the body. Let the back be erect, elastic: imagine the spine is like a spring. Let the head balance finely on the neck and let the muscles around the eyes and lower jaw be quite relaxed. This is essential for establishing my own gentle breath rhythm which will then effortlessly maintain itself without needing special attention. Let elastic ease pervade the entire body. This is the natural state of a healthy body. It is the happy and peaceful state, essential for meditation.

My breath rhythm is my own distinctive life rhythm, different in some degree or other from any other person's life rhythm. Life is universal.
**Rhythm** is rhythmic, I am in harmony within myself and with all around me, whether problems be present or not. Any two individual rhythms, however different from each other, can co-mingle harmoniously. My neighbour may be unrhythmic, out of time with me. But if my stance towards him is right, it will have a restorative effect on him.

The body at ease and the *life rhythm* flowing happily means that I am also at home in the world-body. Thus I am free in some measure from confinement within self's isolativeness and am alert and sensitive to the whole. Since the body is a psycho-physical organism, strains in the body betoken strains in the psycho also - fear, anxiety and so on. Freedom from strains in the whole psycho-physical organism is necessary for meditation.

The state of ease can become habitual wherever one is. There is evidence for this, for example, in the experiences of remaining alert and poised when bombs exploding around one during air raids, whilst actively doing what has to be done to put out fires, removing debris, seeing blood without fainting and hearing groans from the mangled ones without losing one's nerve, and having no aftermath of delayed shock or nervous upsets after any period of time.
Here we must note that the culmination of discursive meditation is the non/discursive state. This means that thought and imagination are pacified, stilled, and have given place to awareness-being. The consciousness process in the worldly mode of mortality is transformed into non-finite awareness in the mode of immortality. Speech silenced, one-self fully awake, not in a trance or self-hypnotized, true meditation is present.

The objective of discursive meditation is, therefore to calm the whole psycho-physical organism and intensify attentiveness. In this state intelligence functions more freely and the power of insight grows as illusions and delusions are seen for what they are, till there is the deliverance there is the deliverance out of evil into pure manhood.
Path of Realizing the Ultimate Reality - Part III

There are scores of different forms of discursive meditation described in various books and in the scriptures of the world. Let the serious religieux beware of any appeal they may contain, intentionally or unintentionally, to selfness. There is nothing whatsoever for me - or for you - to grasp, attain, achieve, enjoy or anticipate for personal satisfaction. Grasping and achieving are the puerilities of all ill worlding, locked in the dungeon of subhumanity. If this is not seen clearly and unreservedly, keep away from the fire of the spirit, for it will prove itself the fiercest fire of hell if the heart is impure and the motive is self-centred. Furthermore, meditation is not for having visions and auditions or private interviews with gods or demons, for gaining psychic powers or having trips to other worlds or expansive sensual experiences, all of which are so attractive to the lunatic fringe and are so exploited by knaves. Visions and other experiences may take place; in which case be mindful, learn the lesson, if there is one to be learned, be free of grasping, and make no vain display of it/ Who so cannot be sensible can never meditate.

If the body is unruly or the mind is restless, there are simple ways of inducing calm, such as
counting breaths or repeating a word or phrase silently or audibly. But this induced calm is not the same as actually being calm. A tranquillizer is dope. The doped state is one of illness suppressed, not of health and vigour. When the mind is lulled into the quiet state, there is diminished alertness, sensitivity and intelligence. Since the ability to let the body remain perfectly still for protected periods of time is necessary for meditation, mindful observation of its fidgetiness is the cure. At first, when the body begins to stay at ease, the restlessness of the mind seems to increase alarmingly. Again, constant mindfulness; in due time there is calmness of mind. When the whole psycho-physical being is still and perfectly calm, I realize the meaning of the fact that I am no-thing. There is clear perception of the truth that whatever uprises, of necessity passes away. And I see the ending of everything. This emptying into the void is not a casting away into a pit for containing refuse. Because of calm and insight, it is seen as a restoration of everything to its pristine purity.

An oft-repeated mantra (i.e. a phrase of word of power which on occasion may be used as a spell) is known as japa. It can be used to produce a calm-
ing effect. As used by members of various sects the world over, there is nothing transcendental about it. It is a technical means like a physical drug or psychological suggestion to produce a desired result. The Sandilya Upanishad (1.2) mentions Japa as one of the ten religious observances (niyamas).

Devotees may use the names of the Holy Caes or of God, or of archetypal MIND energies symbolized in the names of Archangels, or of angels or devas, or of spiritual values or the paramitas, or excellences. As examples: Ram, Krishna, Siva, God, Father, the Blessed Virgin, Mary, Lord, Jesus, Bodhisattva, Love, Wisdom, Truth, Peace. When the heart overflows to the object of adoration, the invocation of the name energizes the whole being. If at this time the mind is clean and free of personal desire, the energizing will infuse calm throughout the organism. If the mind is not seem clean and free, the energizing may prove unfavourable and lead to conflict and ill sooner or later.

When the power of attentiveness reaches a peak of intensity, the flow of discursive thought-speech comes to its end and the discursive meditation changes into true meditation. It must be noted carefully that attentiveness does not diminish, so that one is moving towards sleep, but becomes more and more in-
tense so that one moves towards full awakening, an indescribable awakening into the unimaginable 'beyond' - 'THAT from which speech and mind return not having attained" as said in the Upanishads.

The Holy One themselves are a profound subject of meditation. Here it is essential to be well aware that when directing attention to Teacher I am looking at my own mental construct of him. Whatsoever is called up in mind is in image, an idol, composed of sense impressions made into a finite pattern by my speech faculty. It tends to become a fixation. But wisdom lies in freedom from the tendency to fixation. So I learn from my meditation to refrain from clinging to my idea or image of the Teacher.

When I have grown the ability to drop all images, reality is present. A new kind of action starts up. Freedom of obstructive images, the pure attentiveness directed to the unpictured Teacher is like a living seed in fertile soil. The warmth of fervour and the rain of love makes the 'Teacher' within my own being come to life. Vision or enlightenment and understanding arise and I see the truth in the sense that I am the truth. The kingdom of heaven is within; look within, thou art Buddha: tat tvam asi, THAT thou art. This happens when the discursive has changed into meditation.
The transformation of idiscursive into pure meditation involves a remarkable change in the mind. Earlier it was said that mind may be regarded as a receptive - responsive sensitivity characterizing the living organism. And later on it was suggested that MIND be regarded as a Transcendent, universal energy, dimensionless, immeasurable and uncharacterizable manifestation in each person. In pure meditation Psyche and Eros are in timeless union. There is a functioning of mind which for lack of words in any language may be called transcendent perception - feeling: an immeasurable, indescribable, universal 'sensitivity'. The change over is like a transmutation of psyche into MIND and of our ordinary sensitivity as we know it within the sphere of organic functioning and discriminative consciousness, winness, into transcendent sensitivity in the state of awareness - Being, atman.

Discursive meditations can help the release into this state and facilitate the entry and abiding in ease in 'the beyond': The key to this lies in universalizing our ordinary psycho-mental sensitivities which are particular and limited, bound as they are within the confines of ambivalence, distinctions and discriminative consciousness, so that they transcend all measure and intensity into the measureless. This
does not mean that one functions exclusively in terms of universality. It is, in fact, impossible to do so, and if, emulating the strange behaviour of Empedocles in a modern form and situation, a man failed to be sensibly mindful in ordinary consciousness whilst crossing the street, a speeding lorry might very successfully despatch him into the universal.

Modern sciences tell that the world is made up of minute atoms composed of infinitesimal electrons, protons and the like. The mind tries to picture these, and fails. I can picture a millimetre, a half of that, a quarter and before long I give up trying to visualize an individual atom. The atom, like the universe, is 'the beyond' as far as my sense functioning is concerned. Abstract thinking comes to the rescue. The mathematician's skills give me information which, if correctly interpreted and subsequently verified by rigorous scientific experiments, tells me facts which cannot be known by sense experience alone. Through science and mathematics, then, I can know some facts about electrons composing atoms — and they are true since I can have sense-experience of electric shocks or atomic explosions — without ever seeing or smelling an atom, still less electron.
Such knowledge owes much to the magic of speech; of words and the letters of the alphabet, of logic and reason, of concepts and philosophy. It usually evokes reactions of feeling: wonder, intellectual pleasure, awe. Through meditation, such knowledge can become feeling, awareness which is being communion. The same can happen through art. Thus art, philosophy, science and indeed all living, is not merely 'tinged with religion' but is atoned with religion.

The word universe, and the statement that all life is one, cease to be impotent verbiage when such meditations culminate in the realization of the oneness of the universe. It may be said that it is not difficult to condition the mind into a fixed belief in such unity. If you care to discover the truth, then practise, investigate and find out for yourself. But first there has to be the foundation of purity, morally and intellectually, in order to be able to enter such states of realization at all, and as the safeguard against being self-deceived by meditative practices. "By their fruits ye shall know them" (Matt. 7:16). For where there is the fact of communion, fear and lust and violence are no more. No force for disunity emanates from him who has realized. There is only love, invariably expressed in
forms appropriate to the situation and the person. For the Holy One, the unity of the Total Reality is the simple fact. It is so natural to him that he has no necessity to strive to be in right relationship.

There are some unusual, little known forms of discursive meditation conducive to right relationship and unity.

Let the body be at ease, elastic, the spine erect and the head well poised. Let the breath-rhythm be established. Then let the mind alert and sensitive, be keenly aware of the state of calm of the organism in harmony with its immediate environment. Maintaining the state of body and psychical calm, let the mind be aware, very generally, that most people in the longitude in which one is at the moment (say early morning) are probably having their breakfast or setting out for the day's work. Some may be doing other things, and thinking and feeling other thoughts and feelings.

Let the mind move slowly eastwards towards the lands where it is mid-morning, mid-day, afternoon and so on right round the global back to where one is. At each station in this twenty-four circuit round the earth, let the mind feel very sensitively the different unial activities, bodily and mental, performed by people in their particular regions at that particular time.
In brief, if in a few minutes here at this very spot I compass the twenty-four living-process of mankind, it is seen clearly by the intellect and felt sensitively by the heart that at this single moment, and at every moment all the deeds and thoughts and feelings of the human race are taking place. At this very moment feeding, procreating, dying, enjoying, sorrowing, worrying, murdering, thieving, learning, discovering, beautifying, constructing, destroying, working, shirking, hating, loving — indeed everything is happening, is being thought and felt, is being expressed or frustrated, now, by someone, somewhere on this single earth.

Thus in each single moment of earth's life is comprised the entire twenty-four hour life of the whole human race. I may extend this meditation to include all creatures and plants and everything that earth is, and name it earth-meditation.

It is necessary to remain poised throughout such meditations and maintain cool calmness together with warm sensitivity. Without deep feeling, cold intellect burdens me. Without crystal clear seeing, heated emotion unbalances me. In either case I am rendered ineffective, or become a liability to society. But if I am mindful, and do not let imagination run riot, then my sensibility tells me truly the state of the
world, and I absorb it into my own soul. The world is ill, in pain and sorrow, full of fear and violence and confusion. It is the thrall of ignorance not knowing the meaning and movement of Life and of the art of living in harmony with it. It is the slave of its greed and passions, a clear and cunning slave sweating hard to wound and to destroy himself, to remain chained to the level of the beast, to remain immature in mind and never to realize manhood. Only because here and there is this sprawling darkness there shine a few lights. Love lives, Wisdom works and there is Peace and Beauty.

To absorb all this calls for all the resilience and stability of the disciplined soul, this absorbing is the 'drinking of the cup of the world's evil and sorrow to the dregs'. Its poison has to be transmuted into ambrosia and nectar. At first it agonizes the soul. The agony must never be repressed or else it will explode in some other situation even more painfally. No attempt must be made to explain it away by vain arguments or by consolatory chatter. I must remain very mindful, keenly observant. In time, any tendency to indulge in sentimental pity for suffering, or to react violently against evil, or to go through any emotional orgy, disappears. Instead there is understanding. Compassion wells out and the mind remains
poised and at peace. The compassionate and peaceful state in the state in which I can be most helpful with the action demanded by the situation.

When I am in this state, I am in right relationship with all the world and there is the realization of unity.

Meditation brings to life and sustains right relationship with all things, including bombs, and all people, including enemies. A man may hate me, harm me, but if I mindfully maintain the poise and understanding, the forebearance, patience and compassion of the meditative state, I am not an enemy to that man. I do no harm to him, I am in right relationship with him and I uphold the fact that he is my fellow man. In the ripeness of circumstance, the power of wise love may transform his enmity into friendship towards me, and towards several others. The brotherhood of man is made real.

Non-grasping puts me in right relationship with ideas. Neither am I the captive of ideas, nor do I constrain another's freedom of mind with my ideas. Only in freedom of mind, in complete open-mindedness, is there right relationship with ideas. Then I see that just as this body which bears my name is a finite and temporal changing pattern emerging out of universal matter, 'my' ideas are swiftly changing patterns of
universal mind manifesting itself through me. I have no proprietary rights over them. All ideas are fluid expressions of mind in action. Fixation of ideas, a rigid authoritarian creed or ideology betokens the disease of the mind. Then evil spreads, man suffers, and the scythe of death ultimately destroys the wild weeds.

Meditation solves the mind, for by meditation, the live transforming process which heals and renews, can go on unhindered. The unity of Life is unbroken, where there is no sundering of unity, there is no sin.

The key to right relationship and unity lies essentially in non-grasping, non-possessiveness, and non-obstruction of self on things, persons and ideas.

(This chapter is indebted to P.D. Nehta "The Heart of Religion").