

are dark. But also, if you keep *Hunting and Mrs Doubtfire.*

lengths to snatch a glimpse of a legendary visage in a mirror, but

most perfect expression in the melancholic films of the fifties

aur Ghulam, Kagaz ke Phool, Pyaasa and Chaudvin Ka

brooding quality of the screenplay was heightened by the

sets. Television promos, being aired prior to the film's release,

And they are all waiting for... Waheeda Rehman.

Necessary experiments with meditations

It is an awakening to know how similar we all are in our problems, and how all of us need the same prescription of self-analysis, to different degrees

India is a country of spirituality, of spiritual people. Our gurus have been most powerful, endowed with godly energy. All of this is fine, but it makes absolutely no sense to you, and hence talking about all this is futile, it does not apply to you or if you do not make a conscientious effort to move in this direction," says SN Goenka, the renowned teacher of Vipassana. "You can say Ram-Ram for the rest of your life, hoping that such a gesture would satisfy God's ego without thinking that Ram, who was not attached to a huge empire, would not find such a repetitive gesture attractive. What he would find attractive are egoless, humane gestures. Ganga on the head of Shiv signifies his parity, but you can pour Ganga on Shivling without making any attempt to purify yourself. If there is any reason to worship a God, it is to pledge that you would develop his qualities."

The ten-day Vipassana camps that his organisation runs in most major cities makes it amply clear that his intention is not to make an intellectual point but simply to motivate people to delve deeper into themselves, to explore their true selves. Half-way into the camp, when a lot of people start experiencing the ecstasy of inner silence, instead of tak-

ing their adulation, he shocks people into making sure that they do not lose themselves in this game of ecstasy. He makes them move on to a state of equanimity, detachment, a feeling more sublime, more lasting — not an easy state for the beginner like me, but it certainly left a feeling of what it could be, and a huge respect for his honesty.

May be you don't believe in rituals. But, meditation is not just about getting out of these. The sermon about this was only to motivate those who had started considering these to be substantial for a wholesome life. Imagine how effective you could have lived the last one hour. How much time was wasted playing politics, in anger, fuming and fretting, in hatred, fantasizing about the non-existent? Most people if they answered in all honesty would say "the substantial chunk". Looking inside the mind, just for five minutes, chances are you will see chaos. Satanic attitudes playing dirty games and the consequent dis-empowered soul making do with fantasizing, further dis-empowering yourself. A lot of us could easily be graded as madmen, were it not

for our capacity of controlled speech and action.

It's easy to ask what's the big deal about being able to control the noise within the mind. Yes, probably not, except that if it were easy, you wouldn't do it. Most will almost certainly catch themselves having fantasized, long after quite unknowingly such a commitment survived only a few seconds.

—HORIZONS—

Jayant Bhandari

The path is long and sometimes treacherous, but we have to take a small step. The consolation is in the fact that each small step would bring increased fulfillment in life and we don't have to necessarily reach perfection. It's the honesty of the intent that is important

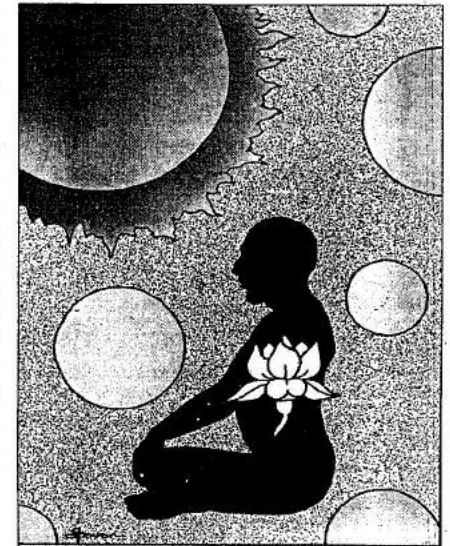
Welcome to the real world. If it's not easy, wake up and smell the coffee. A proper journey and effort to control this could easily lead to multiplication of the value of your time by several times, and immense increase in creativity. Most importantly, it's a path that leads life to be lived wholesomely. You bow to a great man. But, if you really mean what you do, it signifies that you commit yourself to walk on the path to lead to the greatness that the great man has reached. That is the true essence of Dharma, religion.

Two years back, I read that Andrew Cohen, about who I had read a few things earlier, was giving a lecture on "Free mind" at the IHC, New Delhi. Thinking that this could be an opportunity to fine-tune some of my personality development aspects, I went for the lecture. By the end, I was convinced of two things; first, that a free mind has little — if at all — to do with the simplistic definition of personality development. True freedom is about mental freedom. Given the fact that I did not believe in rituals and superstitions, I was still a very long way towards a real free mind. The second understanding was the

knowledge that I needed to know more behind what I had heard. He was holding a two-week meditation retreat at Rishikesh shortly later. I was attracted to the fact that they were not going to have religious rituals as a part of the retreat.

It was amusing that out of about 300 there were only about six Indians. What I was to see was the best managed, seamless organisation I had ever seen in India. I could not believe that this was possible. But, this convinced me that there were aspects to the spirituality of the organisation and of the people working in it that made what I thought was impossible possible.

Discussions with others in the retreat were encouraged. The insistence was on discussing only the four topics that were given during the camp. It was awakening to know how similar we all are in our problems. The retreat left clear questions about how far behind a lot of us were in achieving our full potential. The path was to be long and sometimes treacherous but we had taken a small step. The consolation was in the fact that each small step would bring increased fulfillment in life — we didn't have to necessarily reach perfection.



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