

Tagore on suffering

*Aamaar Byathaa Jaukhon Aane Aamai Tomaar Dwaare
Taukhon Aapni Esey Dwaar Khuley Daao, Daako Taarey.
Baahupasher Kaangal Se Je, Cholechhey Taai Saukol Tyeje,
Knataar Pauthey Dhaai Se Tomaar Obhisaarey.
Aamar Byathaa Jaukhon Baajaai Aamaai Baaji Surey ---
Sei Gaaner Taaney Paaro Naa Aar Roitey Durey.
Lutiye Paure Se Gaan Maumo Jhaurer Rater Paakhi-Saumo,
Baahir Hoye Eso Tumi Aundhokaare.*

When one's suffering and pain bring one to Thy door, Thou straightway appear, rushing to open the door to take oneself in directly (without allowing any priest or psychologist or 'guru' to exploit). One was indeed aching for thy embrace through these pains and was desperately proceeding towards Thee ignoring the path of the thorns of one's suffering. And when one's pains pull the strings of suffering in the sitar of this separative psyche, one bursts into a melody divine! Thou then cannot keep Thyself hiding in this body. Thou at once reveal! And the 'me-ness' in one's being sprawls down like a bird in a stormy night!

Perceptions:

1) The story of mankind is in our 'I-ness' --- the vast experiences, the deep-rooted fears, sorrow, cravings, pleasure, the beliefs, influences, cultural inputs and conditionings accumulated throughout the millennia in our post-linguistic structure of consciousness along with the strong emotional investments therein. We are this book which is not printed by any publisher. It is not for sale. We cannot buy it in any bookshop. Can we ourselves read this book without any interference from any shoddy little analyst, priest or a guru?

2) In order to bring about a radical change in ourselves and in the society around us, we must read this book by ourselves. This reading has to be unique. It cannot be like the routine book-reading wherein there exists a dichotomy between the reader and the book. But while reading the book of 'self', the 'me', the 'I' --- the reader is the same mess, the same mischief, the same mania, the same 'I'! The book of the analyst, the priest or the guru is the same as ours. They therefore cannot help us in reading this holy book of self (Swadhyay).

3) Is it possible to read the book without any pressure and prejudice and perversion of the reader? Is it possible to see the contents, which constitute our conspicuous consciousness without any interference from the see-er? Let this art of reading and seeing be available to us. This is the only remedy for humanity.

4) One must have enormous patience to be able to read this book. 'Patience' does not mean: go slow, take time, take it easy, give opportunity to others to read your book and so on. Patience means: in a

state of 'no-I', 'no-mind', 'no-time', because mind is time. Patience to be with 'what is', the movement of perception, of life -- not to be with 'what should be', the mind, the borrowed concepts and conclusions. Impatience is 'I-ness'. The mind, the time, blunts sensitivity; destroys relationship and understanding. Understanding is immediate; it is not of time, not of mind. Freedom from time is meditation, is enlightenment. When time halts, Holiness is flashed! Time is useful in the technical world of division, diversity, distance and measurement there of. Hope is time. In the timeless existential energy, there is no 'hope'. Are you horrified to read this? Unfortunately, 'hope' is so holy for you (mind)!

5) Choice is the denial of Divinity; it is the denial of non-divisive Awareness. Without choice, that is, when there is non-divisive awareness, one is the universal human being in spite of having a unique human body. Actually, 'Individual' means that which is indivisible, cannot be divided! And under the banner of your nasty and notorious "individuality" (selfishness or self-centeredness), you (mind) create havoc in yourself and in other humans around you!

Jai Suffering