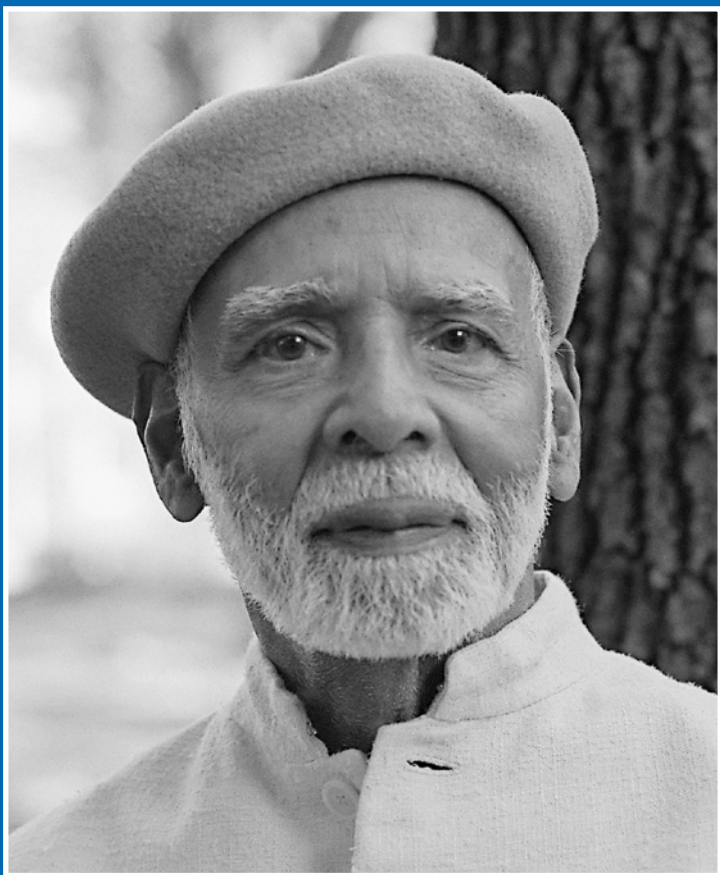


Eknath Easwaran on Meditation & Spiritual Living

Blue Mountain Journal

SUMMER 2025



Turning Inwards to Help the World

In this Issue

“I doubt there has been a time,” Easwaran writes, “when the human being has been more lonely, more frustrated, more unsure of the future, more angry or violent or afraid, not only in this country but all over the world.”

In this journal, he points the way forward: “We go deep, turn inwards in meditation to consolidate our vital energy and then with greater love and wisdom we come out into the family, the community, the world.” And he assures us: “Once we have learned to dive deep, there is no end to the resources we can bring to our daily life; there is no challenge we will be unable to meet.”

Articles by Easwaran encourage us to deepen our meditation and increase our selfless service, and passage meditators share stories of drawing on their practice to tackle the challenges of spreading peace in society today.

Towards the end of the journal, Christine Easwaran writes: “To bring about a better world, let us start with our own lives. Easwaran has given us the skills we need, and we can begin in so many ways wherever we are.”

– The BMCM Editorial Team

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Contemplation and Action

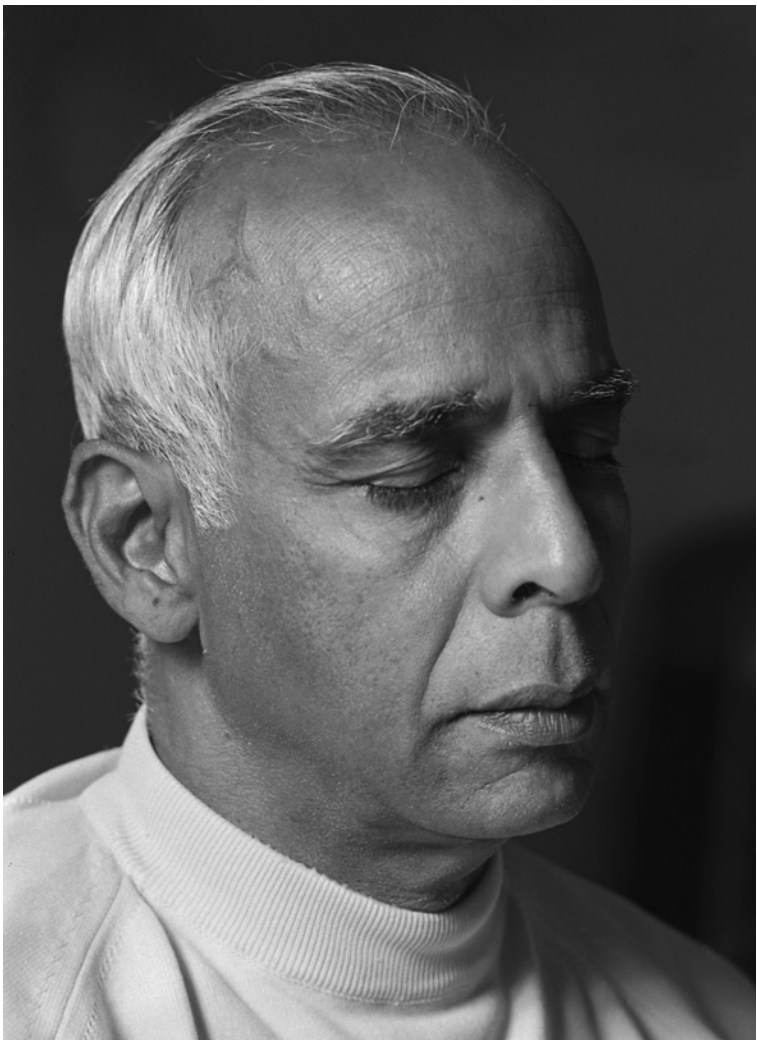
Ekknath Easwaran, from *Words to Live By*
and *Essence of the Dhammapada*

The old dispute about the relative virtues of the active way to spiritual awareness versus the contemplative way is a spurious one. We require both. They are phases of a single rhythm like the pulsing of the heart, the in-drawing and letting go of breath, the ebb and flow of the tides.

So we go deep, turn inwards in meditation to consolidate our vital energy, and then with greater love and wisdom we come out into the family, the community, the world. Without action, we lack opportunities for changing our old ways and we increase our self-will rather than lessen it; without contemplation, we lack the strength to change and are blown about by our conditioning.

Only a change in the internal state can enable us to function freely wherever we are – even in the midst of difficult people, even in the face of provocation. When the mind is at peace, that peace will be reflected in our outward world. 🌸





Eknath Easwaran, 1970s

Dive Deep

Eknath Easwaran, from *Conquest of Mind*

My friends' children have been learning to swim, and throughout the summer I received glowing reports about how well they were doing. At the beginning, I remember, the children themselves turned in a very different story. "Just looking at all that water makes me scared," they told me. "I'll never be able to swim!" They believed that, and they acted on it. When their parents drove them into town for lessons, there was wailing and gnashing of teeth all along the road.

Now these same children have invited me to preside over their graduation from swimming school. They look forward to coming to the pool now; they swim back and forth, play games underwater, even dive in the deep end. This did not come about overnight. It came through hard work, under the guidance of a good swimming teacher who knows just how to demonstrate the strokes and skills she wants her pupils to develop.

The transformation starts in the "kiddie pool," where drowning is difficult even if you have a talent for it. There the children learn to duck their heads under the water and hold their breath. They learn to blow bubbles. They hold on to the side and learn to kick.

Finally comes time for the big pool, of which they are scared stiff. This is only natural; after all, the water is over their heads. To their vivid imaginations, drowning is too distinct a possibility to ignore, lifeguard or no lifeguard. And it looks so far from one side to the other!

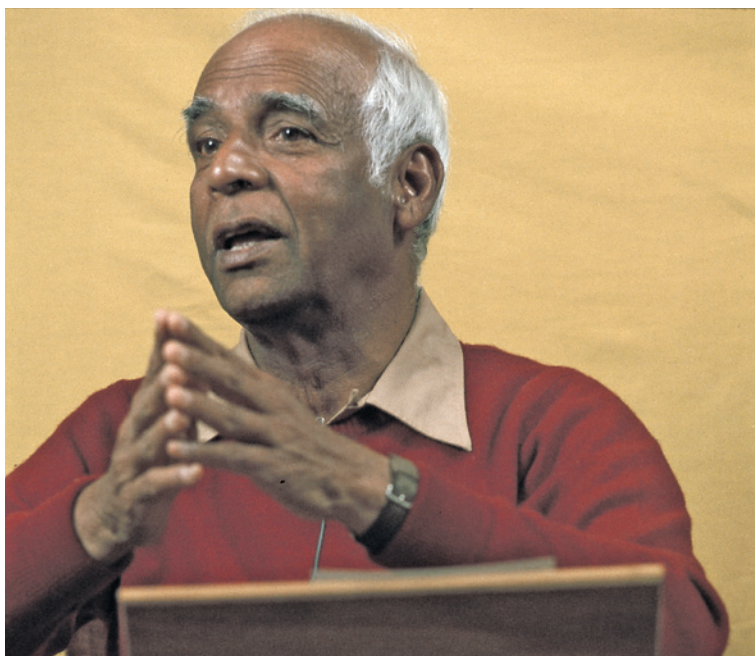
Partly they are persuaded into the water; partly, I suspect, they are pushed. They feel this is a monstrous unkindness. “We’re land creatures,” they want to argue. “Why should we learn to get along in an alien element?” That is a logical question. But after a while, through guidance and experience, they lose that fear of the water. Now they are at home in the pool.

At home in the world of the mind

We accept this as a natural part of a child’s education. Learning to do stunts in the water is part of growing up. If we never get the opportunity to see somebody do such wonderful things in the mental world, it is mainly because our civilization offers no real facilities for training the mind. But with the right training, any of us can learn to be at home in the world of the mind, just as those children learned to be at home in the water.

Classical Indian mysticism compares the mind to a lake, which for most of us is continually lashed into waves by the winds of emotional stimulus and response. The real storm winds are four: anger, fear, greed, and self-will. One or another is generally blowing; if it’s not the southerly, it’s a nor’wester. As a result, the water is in a constant state of agitation. Even when the surface appears calm, murky currents are stirring underneath.

Through meditation and the other powerful allied disciplines, however, the lake of the mind can be made absolutely clear. When not even a ripple disturbs the surface, you can look into the crystal waters of the mind and see the very bottom: the divine ground of existence which is the basis of our personality.

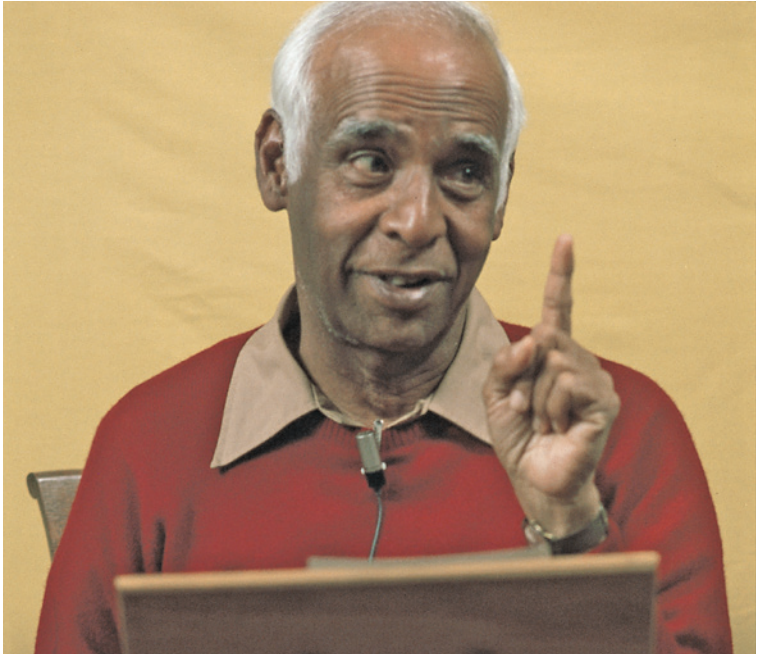


Eknath Easwaran, 1970s

Dive deep and see for yourself

Christian mystics call this center of personality “the Christ within.” In Sanskrit it is called simply Atman, “Self.” But the Buddha did not even go that far. He made no attempt at all to tell us what we shall see there. Always practical, he leaves the labels to us; his job is to get us to make the discovery ourselves.

“You don’t have to accept anybody’s word for this,” he would say. “Dive deep and see for yourself what you find.” Despite all the words that scholars have written on this subject, we can understand this supreme discovery only when we experience it ourselves. This is the great paradox of mysticism: until you



Eknath Easwaran, 1970s

enter nirvana, to use the Buddha's term, you will not be able to understand what nirvana is.

We can get an intriguing clue, however, through this image of the lake of the mind, which fits well with the Buddha's concept of consciousness. On the surface level of awareness, everyone seems separate. We look different, wear different clothes, have different speech patterns, different ambitions, different conditioning. This is the physical level of awareness, below which the vast majority of us cannot see because of the agitation of the mind.

Just below the surface is the level of personal, individual consciousness, a comparatively shallow region which is easily

stirred by the winds of sense impressions and emotions. The more physically oriented we are – that is, the more we identify with our bodies and feelings – the more caught up we will be in this mind-world of constantly changing forms. In this state it can be quite a chore to get close to other people; all our awareness is caught in the things that make us seem separate from them and unique. Their differences seem to keep getting in our way.

The fathomless lake of the mind

Underlying this level, largely unsuspected, is what the Buddha calls *alaya-vijnana*: “storehouse consciousness,” the depths of the collective unconscious. There is only one *alaya-vijnana*; at bottom, everyone’s unconscious is one and the same. The deeper we get, the more clearly we shall see that our differences with others are superficial, and that ninety-nine percent of what we are is the same for all.

To the extent that we can turn our back on our petty, private mind-world and learn to dive into deeper consciousness, we can free ourselves from the influence of the storms that stir up those shallow waters at the surface. At the same time, as we get deeper, we move closer and closer to other people; we feel closer to life as a whole. This, in effect, is what learning to swim in the unconscious is all about.

I have read of people who can race along on a Harley Davidson and leap over a row of cars. This is an accomplishment, I agree. It requires daring, training, and resolution. But of what real use is it? By contrast, with that same kind of daring, you can learn to go deep-sea diving in the fathomless lake of the

mind. In our contemporary world, when most people, I think, feel helplessly at sea, this is a vital gift. When you master it, your life becomes a beacon that others can follow.

The mind, of course, has been the subject of very serious study. But from the point of view of spiritual psychology, how can we expect to understand the mind by using the same methods we use to study the physical universe? The very concept of entering the unconscious while conscious is beyond the scope of our imagination. We identify ourselves with the mind, so how can we expect to study it objectively? As long as we believe we are the mind, we take for granted that we can find fulfillment by catering to its demands and living for its private satisfactions. And as long as we remain at the surface like this, we can never see through the mind clearly. We have little choice but to be tossed about like a toy boat in its fierce storms.

A vast treasury of love and wisdom

But we can learn a different perspective. In meditation we discover that we are not the mind. It is an inner world of its own, an environment we can learn to move through. Just as those children now go to the pool with eagerness on their faces, when I find tempests rising in the mind I have learned to swim with joy.

I can dive to the bottom and bring up pearls, the infinite inner resources that are the legacy of us all. Instead of feeling threatened by adverse circumstances, I can remain calm and help to change those circumstances. Instead of moving away from difficult people I can actually enjoy their company, move closer to them, and win them over.

This vast treasury is within the reach of all. Sri Ramakrishna, one of the greatest mystics India has ever produced, sang ecstatically of what waits to be discovered at the seabed of consciousness:

Dive deep, O mind, dive deep
In the ocean of God's beauty;
If you descend to the uttermost depths,
There you will find the gem of Love.

Once we have learned to dive deep in meditation, there is no end to the resources we can bring to our daily life; there is no challenge we will be unable to meet.

Each morning we can descend to the depths and gather armloads of precious jewels: breathtaking gems of love and wisdom, lustrous pearls of patience and compassion. We can distribute them freely, knowing we have an infinite inheritance from which to draw every day. 🌸

The Eight-Point Program of Passage Meditation

Ekknath Easwaran, from *Conquest of Mind*

When I came to this country as an exchange professor in 1959, I was invited to speak to many groups of people on the source of India's ancient civilization. At the end of every talk a few thoughtful men and women would come up and ask me, "How can we bring these changeless values into our own daily life?"

"You don't have to change your religion," I assured them, "to do what I have done. The method of meditation I learned is universal. It can be practiced within the mainstream of any religious tradition, and outside all of them as well."

I began by teaching simply what I myself had been practicing for over a decade, illustrating from the scriptures and mystics of the world's great religions. Very quickly this became systematized into eight points, the first and most important of which is meditation. The next few pages are a short introduction to this eight-point program for spiritual growth, which is discussed fully in my books *Passage Meditation* and *The Mantram Handbook*.



Eknath Easwaran, 1960s

1 Meditation on a Passage

The heart of this program is meditation: half an hour every morning, as early as is convenient. Do not increase this period; if you want to meditate more, have half an hour in the evening also, preferably at the very end of the day.

Set aside a room in your home to be used only for meditation and spiritual reading. After a while that room will become associated with meditation in your mind, so that simply entering it will have a calming effect. If you cannot spare a room, have a particular corner. Whichever you choose, keep your meditation place clean, well ventilated, and reasonably austere.

Sit in a straight-backed chair or on the floor and gently close your eyes. If you sit on the floor, you may need to support your back lightly against a wall. You should be comfortable enough to forget your body, but not so comfortable that you become drowsy.

Whatever position you choose, be sure to keep your head, neck, and spinal column erect in a straight line. As concentration deepens, the nervous system relaxes and you may begin to fall asleep. It is important to resist this tendency right from the beginning, by drawing yourself up and away from your back support until the wave of sleep has passed.

Once you have closed your eyes, begin to go *slowly*, in your mind, through one of the passages from the scriptures or the great mystics which I recommend for use in meditation. I usually suggest learning first the Prayer of Saint Francis of Assisi:

Lord, make me an instrument of thy peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy.

O divine Master, grant that I may not so much seek
To be consoled as to console,
To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
It is in dying to self that we are born to eternal life.

In memorizing the prayer, it may be helpful to remind yourself that you are not addressing some extraterrestrial being outside you. The kingdom of heaven is within us, and the Lord is enshrined in the depths of our own consciousness. In this prayer we are calling deep into ourselves, appealing to the spark of the divine that is our real nature.

While you are meditating, do not follow any association of ideas or try to think about the passage. If you are giving your attention to each word, the meaning cannot help sinking in.

When distractions come, do not resist them, but give more attention to the words of the passage. If your mind strays from the passage entirely, bring it back gently to the beginning and start again. When you reach the end of the passage, you may use it again as necessary to complete your period of meditation until you have memorized others.

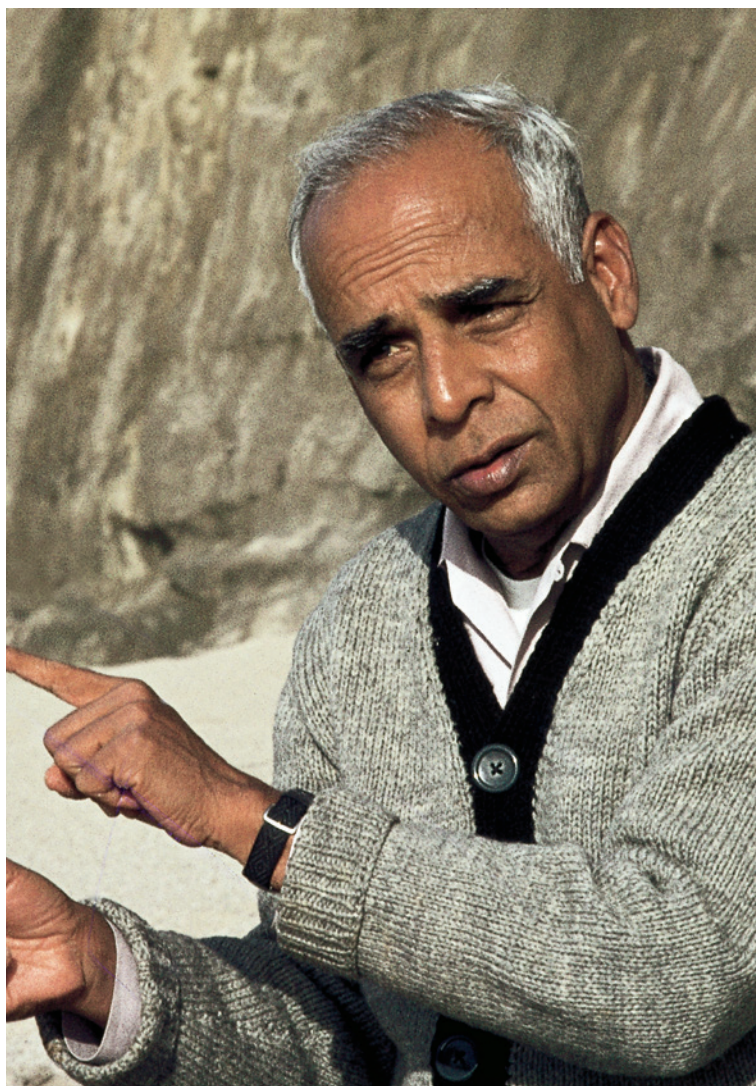
It is helpful to have a wide variety of passages for meditation, drawn from the world's major traditions. Each passage should

be positive and practical, drawn from a major scripture or from a mystic of the highest stature. I especially recommend the following:

- The Twenty-third Psalm
- The Shema
- The Lord's Prayer
- The Beatitudes
- Saint Paul's "Epistle on Love" (1 Corinthians 13)
- Thomas à Kempis, *Imitation of Christ* III.5
("The Wonderful Effect of Divine Love")
- Chapters 1 and 26 of the Dhammapada of the Buddha
- Selections from the Bhagavad Gita:
2.54–72 ("Living in Wisdom")
9.26–34 ("Whatever You Do")
12.1–20 ("The Way of Love")
18.49–73 ("Be Aware of Me Always")
- Ansari of Herat, "Invocations"
- Solomon ibn Gabirol, "Adon Olam"

These passages, along with many others equally beautiful selected from the world's religions, can be found in my collections *God Makes the Rivers to Flow* and *Timeless Wisdom*.

The secret of meditation is simple: we become what we meditate on. When you use the Prayer of Saint Francis every day in meditation, you are driving the words deep into your consciousness. Eventually they become an integral part of your personality, which means they will find constant expression in what you do, what you say, and what you think.



Eknath Easwaran, 1960s

2 Repetition of a Mantram

A mantram, or holy name, is a powerful spiritual formula which has the capacity to transform consciousness when it is repeated silently in the mind. There is nothing magical about this. It is simply a matter of practice, as you can verify for yourself.

Every religious tradition has a mantram, often more than one. For Christians, the name of Jesus itself is a powerful mantram. Catholics also use *Hail Mary* or *Ave Maria*. Jews may use *Barukh attah Adonai*, “Blessed art thou, O Lord,” or the Hasidic formula *Ribono shel olam*, “Lord of the universe.” Muslims repeat the name of Allah or *Allahu akbar*, “God is great.” Probably the oldest Buddhist mantram is *Om mani padme hum*, referring to the “jewel in the lotus of the heart.” In Hinduism, among many choices, I recommend *Rama, Rama, Rama*, which was Mahatma Gandhi’s mantram, or the longer mantram I received from my own spiritual teacher, my grandmother:

*Hare Rama, Hare Rama,
Rama Rama, Hare Hare,
Hare Krishna, Hare Krishna,
Krishna Krishna, Hare Hare.*

Select a mantram that appeals to you deeply. In many traditions it is customary to take the mantram used by your spiritual teacher. Then, once you have chosen, do not change your mantram. Otherwise you will be like a person digging shallow holes in many places; you will never go deep enough to find water.

Repeat your mantram silently whenever you get the chance: while walking, while waiting, while you are doing mechanical chores like washing dishes, and especially when you are falling asleep – but not when engaged in an activity that requires attention, such as operating power tools or driving a car. You will find for yourself that this is not mindless repetition. The mantram will help to keep you relaxed and alert during the day, and when you can fall asleep in it, the mantram will go on working for you throughout the night as well.

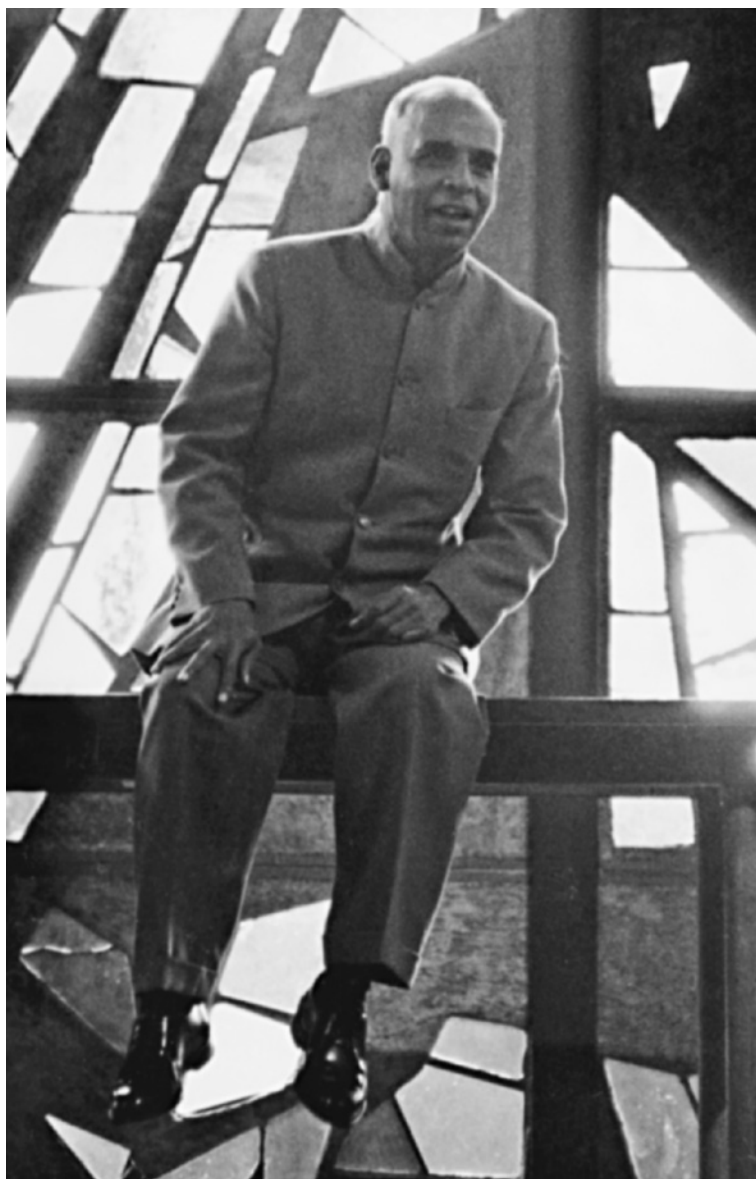
Whenever you are angry or afraid, nervous or worried or resentful, repeat the mantram until the agitation subsides. The mantram works to steady the mind, and all these emotions are power running against you which the mantram can harness and put to work.

3 Slowing Down

Hurry makes for tension, insecurity, inefficiency, and superficial living. I believe that it also makes for illness: among other things, “hurry sickness” is a major component of the Type A behavior pattern which research has linked to heart disease.

To guard against hurrying through the day, start the day early and simplify your life so that you do not try to fill your time with more than you can do. When you find yourself beginning to speed up, repeat your mantram to help you slow down.

It is important here not to confuse slowness with sloth, which breeds carelessness, procrastination, and general inefficiency. In slowing down we should attend meticulously to details, giving our very best even to the smallest undertaking.



Easwaran giving an informal talk at the University of California, Berkeley, 1960s

4 One-Pointed Attention

Doing more than one thing at a time divides attention and fragments consciousness. When we read and eat at the same time, for example, part of our mind is on what we are reading and part on what we are eating; we are not getting the most from either activity. Similarly, when talking with someone, give him or her your full attention. These are little things, but all together they help to unify consciousness and deepen concentration.

Everything we do should be worthy of our full attention. When the mind is one-pointed it will be secure, free from tension, and capable of the concentration that is the mark of genius in any field.

5 Training the Senses

In the food we eat, the books and magazines we read, the movies we see, all of us are subject to the conditioning of rigid likes and dislikes. To free ourselves from this conditioning, we need to learn to change our likes and dislikes freely when it is in the best interests of those around us or ourselves. We should choose what we eat by what our body needs, for example, rather than by what the taste buds demand.

Similarly, the mind eats too, through the senses. In this age of mass media, we need to be particularly discriminating in what we read and what we go to see for entertainment, for we become in part what our senses take in.

6 Putting Others First

Dwelling on ourselves builds a wall between ourselves and others. Those who keep thinking about *their* needs, *their* wants, *their* plans, *their* ideas cannot help becoming lonely and insecure.

The simple but effective technique I recommend is to learn to put other people first, beginning within the circle of your family and friends, where there is already a basis of love on which to build. When husband and wife try to put each other first, for example, they are not only moving closer to each other. They are also removing the barriers of their ego-prison, which deepens their relationships with everyone else as well.

7 Spiritual Fellowship

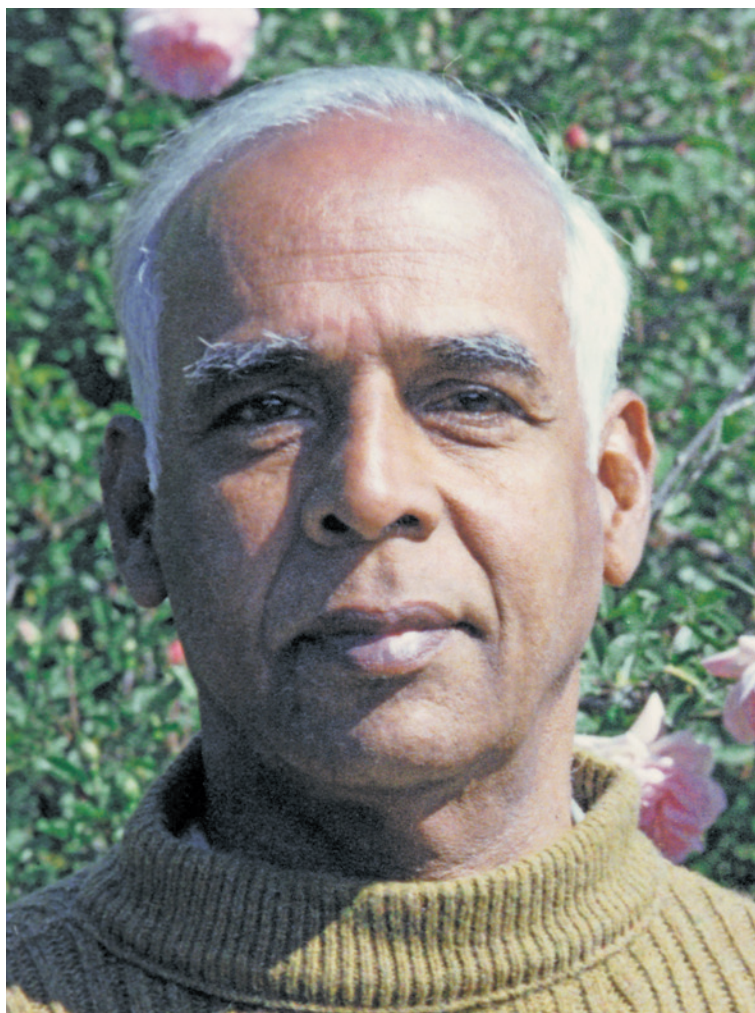
The Sanskrit word for this is *satsang*, “association with those who are spiritually oriented.” When we are trying to change our life, we need the support of others with the same goal. If you have friends who are meditating along the lines suggested here, it is a great help to meditate together regularly. Share your times of entertainment too; relaxation is an important part of spiritual living.

8 Spiritual Reading

We are so surrounded today by a low concept of what the human being is that it is essential to give ourselves a higher image. For this reason I recommend devoting half an hour or so each day to reading the scriptures and the writings of the great mystics of all religions. Just before bedtime, after evening meditation, is a particularly good time, because the thoughts you fall asleep in will be with you throughout the night.

There is a helpful distinction between works of inspiration and works of spiritual instruction. Inspiration may be drawn from every tradition or religion. Instructions in meditation and other spiritual disciplines, however, can differ from and even seem to contradict each other. For this reason, it is wise to confine instructional reading to the works of one teacher or path. Choose your teacher carefully. A good teacher lives what he or she teaches, and it is the student's responsibility to exercise sound judgment. Then, once you have chosen, give your teacher your full loyalty.

This eight-point program, if it is followed sincerely and systematically, begins to transform personality almost immediately, leading to profoundly beneficial changes which spread to those around us. 🌸



Eknath Easwaran, 1970s

Spiritual Living Is Responsible Living

Ekknath Easwaran, from *Conquest of Mind*

Look with some detachment at this morning's paper – any morning's paper. What do you think future generations will have to say about our times? We have made tremendous advances: in medicine, in genetics, in space travel, in communications, in any number of important fields. But where essentials are concerned, I don't think our civilization has made much progress at all.

In this next stage of civilization, it is the mystics we need to point the way. Mystics are great pioneers. Just one man like Saint Francis or Mahatma Gandhi, one woman like Saint Teresa, is enough to show the rest of us the goal to aim for, shining dimly through the haze of personal pursuits. In every age, the Bhagavad Gita promises, the Infinite comes to life in a finite personality to remind us what life is for.

But we needn't wait for someone to come and lead us. The spark of divinity hidden in your consciousness and mine can inspire any of us – ordinary people like you and me – to turn inward and learn to live as trustees for the rest of life. We need not wait for another Gandhi. A number of mini-mahatmas would be enough to turn our times around.

Resources for spiritual evolution are within each of us

Until we make this turning, however, our culture is drifting at sea. Only with a goal do momentary events become meaningful, for only then do we have a frame of reference into which events can fit. Our contemporary society does not believe in frames

of reference; we have no real direction. Making money is not a goal, and accumulating possessions is little better. I doubt that there has been a time in history when wealth and possessions were within reach of so many; and I doubt there has been a time when the human being has been more lonely, more frustrated, more unsure of the future, more angry or violent or afraid, not only in this country but all over the world.

The mystics' answer is direct and down to earth: "Learn to discriminate between what is permanent and what is passing. Choose every day to do things that improve your health, promote lasting security, and deepen relationships: things that in the long run contribute to the well-being of your society and of the world. In this lies your happiness, your salvation, your very future."

"Our whole business in life," Augustine exhorts us, "is to restore to health the eye of the heart whereby God may be seen." Every one of us has the responsibility of evolution in his or her own hands. The resources for spiritual evolution are within each of us; they are our very own.

Do our best to grow

To fail to live up to this challenge, my spiritual teacher used to say, is simply being irresponsible. This is not asking for perfection but merely expecting us to do our best to grow. If we do not do this much, we are depriving life of a contribution that only we can make. Spiritual living is responsible living. I am responsible not only for myself but for all of you, just as all of you are responsible for each other and for me.

This concern for the life and well-being of every creature, Saint Teresa says, is the beginning and end of the spiritual life:

The contemplative life expands into activities which spring from this root and produce lovely and fragrant flowers.

They spring from this tree of the love of God alone, for him alone, without anything of self-interest; and the fragrance of these flowers spreads all around, for the good of many.

This is the ideal of discriminating action, which flows spontaneously from those who know the spiritual basis of life. It comes when we live in the highest state of awareness, when our lives become a benediction to every person and creature around us. We live then a truly selfless life, one in which we think never in terms of personal profit or pleasure but always in terms of global prosperity and world peace.

The selfless efforts of little people

For even these grand goals ultimately depend not on governments but on the selfless efforts of little people like you and me. In the long run, friendly persuasion is the only effective teacher. Human beings are educable; human beings can always grow. “If one man gains spiritually,” Gandhi said, “the whole world gains with him.”

A beautiful prayer from the ancient Hindu scriptures echoes in my heart always: “May all creatures be happy. May people everywhere live in abiding peace and love.” For all of us are one, and joy can be found only in the joy of all.

May that prayer guide each of us in our daily lives. 🌸

Community Story

A three-pronged approach for compassion

My husband and I have a very loving and spiritual group of friends that we have met through our church. We have regular potluck dinners at each other's homes every month or so. We talk about the world, spirituality, our lives, and of course, our hopes and dreams for the future. This has been going on for some years. We share celebrations and, as we get older, rides to the doctor and hospital visits. We have similar thoughts on the world and how important it is to care for the welfare of our earth and all God's creations, human and otherwise.

Recently, though, contact with these friends has been difficult for me. It seems that the political climate of our country, and frankly the world, has tested everyone's assumptions and beliefs, leaving many people stuck in a lot of fear and anger, our friends included.

I found myself surrounded by genuine fear, anger, and a whole lot of unkind humor in their company. Not my cup of tea. It began to affect me. Even though I do try to limit my media consumption, I was not prepared to consider ending my relationships with friends in order to stay calm.

So, I began to dig a little deeper. Why was it so easy for me to grab on to all these negative and unhelpful emotions? Why had my friends succumbed to this angry and fearful state of being? How could I stay in loving contact with them, yet also free myself from these tendencies?

I soon realized that all three of these questions had a lot in common. I had become attached; to the way I want the world to be, which leaves me sad and angry; to the way I want my friends to behave, which feeds into those same emotions; and to the idea that my negativity could only end if the world's problems evaporated and my friends became calm again. It was time to work on a little detachment.

My three-pronged approach was this: shore-up my meditation, train my senses, and put others first.

Start with a passage

I began with refreshing a passage I had long set aside, "The Real Lovers of God," by Narsinha Mehta. This passage, summed up in the last sentence, reminded me of whom I truly aspire to be: "Free from greed, anger, and fear, these are the real lovers of God."

Next, on my journey to freedom, was to tackle attachment. I remember Easwaran saying that behind all our attachments is a huge samskara of likes and dislikes and sometimes we can't fix the big ones right away, but we can start where we are. Unsurprisingly, I felt unable to detach from the way I want the world and my friends to be, so I found a couple of other things I might try. Toward this effort, I committed myself to a stronger media diet and a boycott on unnecessary purchases.

Finally, in a fresh effort to put others first, I decided to use my mantram whenever I heard a harsh or fearful statement from my friends. Something Easwaran often emphasizes is that each thought is separate. What someone says has absolutely no bearing on what I choose to think or how I respond. Perhaps my mantram can wedge some space between the two.

Sustained practice

I can tell you that this is a work in progress, and I do see progress. Lately, I tend not to absorb the fear and anger around me, but when I do, I can recognize it for what it is and apply the mantram. I feel more compassion and understanding for my dear friends. After all, we are all so susceptible to negativity in an uncertain world. I can hear their sincere desire for community and respond to that, instead. Interestingly, when I do not react to negative statements with the same energy, I have found that there is less of it.

Again, as always, I have proven to myself that I am able to find the answer to my dilemma by applying the eight-point program. My commitment to my sadhana continues to strengthen through sustained practice. I do not know what I would do in these times without the tools Easwaran has given me.

– A passage meditator



Ramagiri Ashram, Shanti meditation hall

The Real Lovers of God

Narsinha Mehta

They are the real lovers of God
Who feel others' sorrow as their own.
When they perform selfless service,
They are humble servants of the Lord.

Respecting all, despising none,
They are pure in thought, word, and deed.
Blessed is the mother of such a child,
And in their eyes the Divine Mother
Shines in every woman they see.

They are always truthful, even-minded,
Never coveting others' wealth.
Free from all selfish attachments,
Ever in tune with the Holy Name.

Their bodies are like sacred shrines
In which the Lord of Love is seen.
Free from greed, anger, and fear,
These are the real lovers of God.

Cross the River Bravely

The Dhammapada

Cross the river bravely; conquer all your passions. Go beyond the world of fragments and know the deathless ground of life.

Cross the river bravely; conquer all your passions. Go beyond your likes and dislikes and all fetters will fall away.

Who is a true brahmin? That one I call a brahmin who has neither likes nor dislikes and is free from the chains of fear.

Who is a true brahmin? That one I call a brahmin who has trained the mind to be still and reached the supreme goal of life.

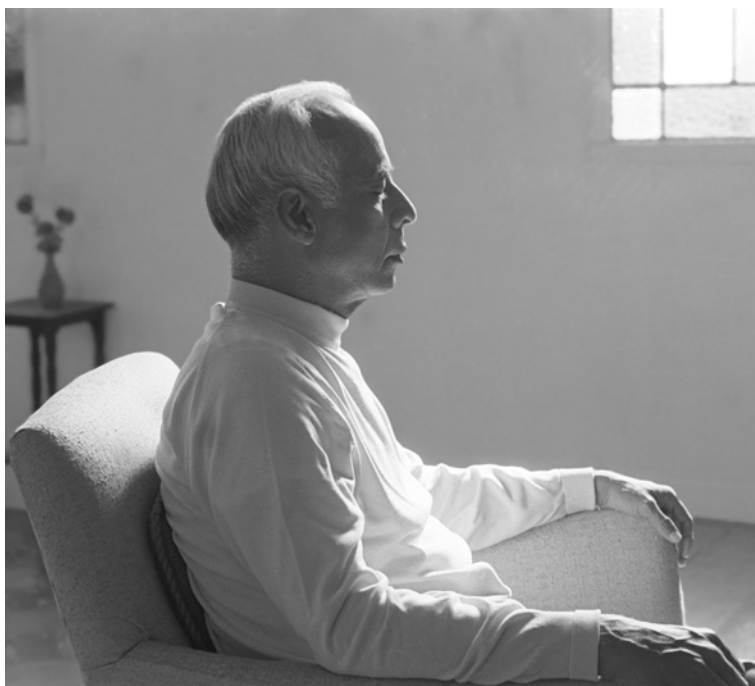
The sun shines in the day; the moon shines in the night. The warrior shines in battle, the brahmin in meditation. But day and night the Buddha shines in radiance of love for all.

That one I call a brahmin who has shed all evil. I call that one a recluse whose mind is serene; a wanderer, whose heart is pure.

That one I call a brahmin who is never angry, never causes harm to others even when harmed by them.

That one I call a brahmin who clings not to pleasure. Do not cause sorrow to others; no more sorrow will come to you.

That one I call a brahmin who does not hurt others with unkind acts, words, or thoughts. Both body and mind obey him.



Eknath Easwaran, 1970s

A Little Idea of What Happens in Meditation

Ekknath Easwaran, from *The Compassionate Universe*

The universal claim of the mystics, to which I can add my own testimony based on personal experience, is that it is possible to remake our personality entirely, according to our own chosen specifications; we can become completely independent of our conditioning.

This is not an ethical or moral presentation but a dynamic one. Trusteeship, as I present it, is a process of investigation and transformation. On the one hand, you turn inward to find a higher image of yourself; on the other, you use that image to transform every aspect of your life. Like a sculptor, you set your ideal on your mental easel each morning in meditation, look as clearly at it as you can, and then carry that inspiration with you into the day to chip away all that is not your true self.

The challenge begins

The best way to learn about meditation is to try it yourself. To start with, though, I can give you a little idea of what happens in meditation and why it is such a powerful tool for self-transformation.

The challenge begins with the very first line. You have closed your eyes and begun repeating the words silently in your mind, as slowly as possible: “Lord . . . make me . . .” So far, so good. Your mind is focused on the words, you are attentive and alert; but before long you notice that a distraction has popped by to

say hello: “What shall we have for breakfast this morning?” By himself he seems harmless, so you invite him in and answer, “Belgian waffles.”

Unfortunately, as he enters he leaves the door open behind him, and his friends crowd in to check out the scene. One after another, and sometimes all at once, they raise their voices: “What tie shall we wear today? Who won the ball game yesterday? I wish I didn’t have to go to work.” Before long, you have lost the passage. Perhaps your mind has even left with one of the more attractive thoughts for champagne brunch at a fashionable restaurant.

So you take your mind back to the beginning of the passage and start again. This time, you resolve, it will be different. But your mind is not listening to you. It does not leave completely this time, but the words are coming out quite strangely: “Lord . . . make me . . . a cup of tea . . .”

The greatest freedom we can hope for

At this point it is not unusual to wonder, as the Catholic mystic Augustine did, just what is going on. I can tell my hand what to do, he exclaimed once; why can’t I tell my mind what to do? With one voice, the mystics of every country respond: don’t blame your mind; you just haven’t yet trained it to do what you want it to.

When you first begin to meditate, your mind may be distracted thirty or forty times in half an hour. After a few years of sustained, enthusiastic practice – the kind of practice that goes into making a great swimmer or musician or mountain climber – perhaps it will wander just ten times; after five years, just four or five times.

Eventually it is possible to train your mind to rest completely on the passage. What is happening is that gradually, day by day, you are acquiring the ability to tell your mind what to think. You are teaching it to rest in the state of mind which Spinoza described as benevolent, confident, and just – regardless of any misfortunes or challenges that may come your way.

That is the greatest freedom we can hope for; it means we are gaining control of our lives at the deepest level of consciousness. With that control comes the skill to shape our entire life into an instrument of peaceful change – in our home, our community, our nation, our world. 🌸

How Can I Go Deeper?

Ekknath Easwaran, from our journal archive

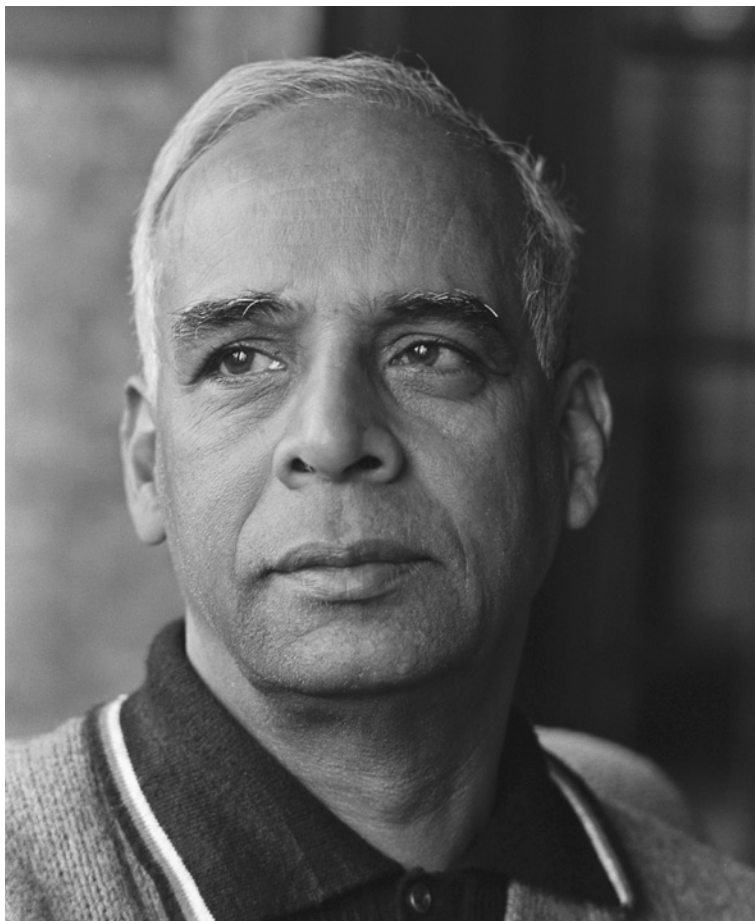
I'm going to make a number of practical suggestions for deepening meditation. It does not matter whether you have been meditating for a long time or a short time; all these suggestions are equally applicable. They are not taken from books; they are the distilled observations on my own experience, offered in response to a question that serious students ask over and over: "How can I go deeper?"

Surprisingly, it is not during meditation that you make progress in meditation; it is during the rest of the day. What you do in meditation is get the power, install the dynamo; the actual work is done after you open your eyes, get up, and go out into the world.

In the actual practice of meditation, when you are going through an inspirational passage like the Prayer of Saint Francis of Assisi – "Grant that I may not so much seek to be consoled as to console, to be understood as to understand" – you are driving these precious words deeper and deeper into the unconscious. That's what concentration means. If the words fall so deep into the unconscious that they begin to change your ways of thinking and reacting, that is what meditation is for: we become what we meditate on.

Draw upon the power released in meditation

But that doesn't happen if you meditate and then spend the rest of the day following the same old patterns, reacting in the



Eknath Easwaran, 1970s

same old manner. We need to draw upon the power released in meditation to implement the words on which we are meditating. At the breakfast table, when there is a little provocation, you should be able to smile and come up with a kind word. In the evening, when you come home tired, you should still be able to be kind and supportive. This is how old habits are changed, old patterns of thinking are transformed – with little changes in thought and behavior during the rest of the day.

Participating in meditation everywhere

That is why I say that it's not enough if you meditate regularly or longer than half an hour. The rest of your day must facilitate that meditation. If you have a good meditation in the morning and then yield to compulsive urges, dwell on yourself, or get self-willed or angry, you are undoing all the work you did that morning in meditation.

On the other hand, if you go on doing your best to follow the rest of this eight-point program throughout the day, not only are you going to have a better meditation on the following day, you are beginning to solve your problems and even to help other people solve theirs. When you're able to do your job with cheerful concentration, when you can give and take when things go wrong, when you're working under pressure and are able to remain kind, you're helping your meditation immensely. So try to remember every day that you are participating in meditation even at breakfast, at work, at school, in the garden, everywhere.

Of course, this works both ways: meditation makes it easier to get through the day without agitation. You can look at

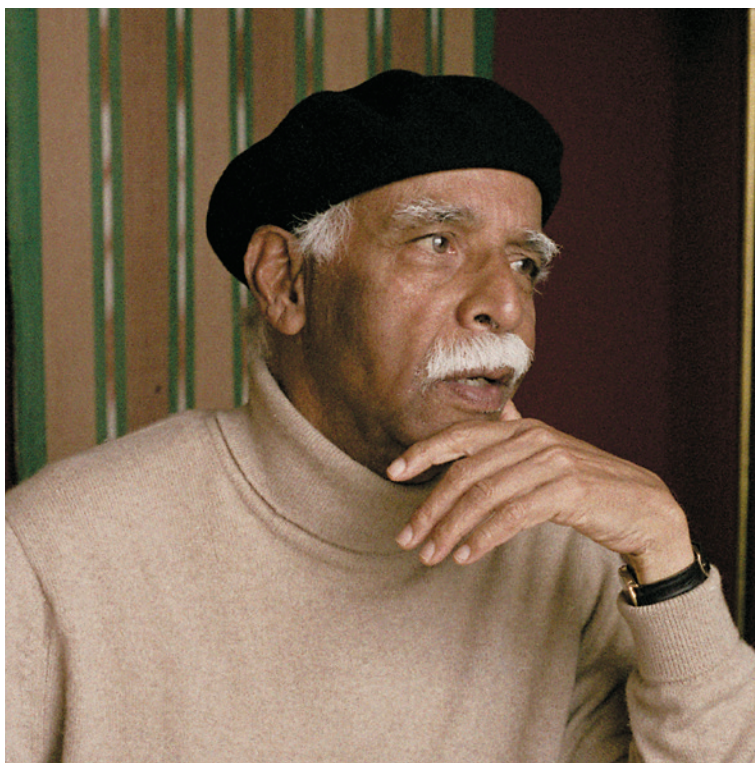
meditation as warm-up exercises for the rest of the day so that you don't get tense and sprain your mind. Without meditation, if you go and try to work with people who are difficult like yourself, you may not be able to digest your dinner afterwards. You may have difficulty falling asleep, and if you do manage to fall asleep, you may not be able to get up. Every morning's meditation is a kind of warm-up session for stretching your capacity to rub off the angles and corners of your personality.

There is a famous definition in the Bhagavad Gita: "Yoga is evenness of mind." Here, *yoga* means not only meditation but the essential art of living. The Gita is trying to say that keeping on an even keel through life's ups and downs will protect your mind against pulling a muscle during the day. Not only that, it will deepen your meditation the next morning too.

Most people could make a lot more progress in meditation if they would learn to keep the mind from getting agitated. That is one thing I learned quickly, right in the midst of my university work. I had all kinds of responsibilities and difficulties, and often even personal conflicts, and I found quickly that if I could keep from getting agitated when dealing with these problems, I could see the results in meditation the very next morning.

Don't get entangled in anything

In the Gita, this skill is called *vairagya*: the absence of personal entanglement, in which things and people are valued for what we want to get from them. Don't get entangled in anything, the Gita means: don't get all embroiled in how you feel about it or how you think it will benefit you. Whatever you do, do it with detachment. Gradually you can learn to concentrate completely



Eknath Easwaran, 1980s

on the job at hand – whether it is interesting or not, whether it appeals to you or not – and then drop it at will at the end of the day.

This skill is essential for improving meditation, for to the extent you are glued to the events and problems of the day, you can't help taking them home with you. The day's distractions will slip into your mind, where they will continue to claim your attention while you're asleep and insist on more attention the next morning in meditation.

This doesn't mean neglecting your work, of course. Just the opposite: you give whatever you are doing your complete attention, your very best effort; then, when you go home, you give your full attention there too. Full attention everywhere – an unbroken thread of attention throughout the day. That is yoga.

Detached – not from others, but from yourself

The same strategy applies to personal entanglements, which is where almost every human being has trouble. If you want to give your best to any relationship, you have to be detached – not from others, but from yourself. Otherwise you'll always be thinking about what you can get from that relationship.

If you're completely detached from yourself, you'll be thinking about what you can give. You come to feel the needs of everybody else exactly as if they were your own, which means you cannot be negative, you cannot be unkind, you can only be supportive.

And this, in turn, helps meditation. You can remind yourself every day that progress depends upon how much you are aware of the needs of others and how much you try to meet those needs. Even though we hear this often, it is not easy to keep it in mind.

That is why I say it over and over again: being aware of the needs of all those around you helps your absorption in meditation. The connection is easy to see if you think about the other side of the coin: if you get absorbed in your own private pleasures and profit, that will act as an impediment to this ideal of total absorption.

A sense of what truly matters

Remind yourself every day, therefore, to cultivate a sense of proportion, a sense of what truly matters. I hear petty personal differences being ventilated as fundamental issues of life and death – differences so ridiculously small that to waste time and vitality over them is tragic.

If you can keep yourself from getting agitated by such things and keep your mind on an even keel throughout the day, taking the rough with the smooth, the Gita would say you are mastering the art of living. If you can laugh it off when things go against you while still giving your very best, you are mastering the art of living. If you are able to throw yourself heart and soul into a selfless job that you don't like, or work harmoniously with difficult people instead of ploughing a lonely furrow, you are mastering the art of living. And all of these skills will take your meditation deeper day by day.

Here is a good motto to have on your desk, which I think is taken from Sri Aurobindo: "All life is yoga." For the true spiritual aspirant, every day is yoga day. Every moment there is a choice, from the time you wake up until you go to bed: shall I do what is temporarily pleasing, appealing to my ego or senses or self-will – which is very easy for everybody – or shall I choose to do what will benefit all?

Shall I eat what appeals to me, or shall I choose food that will strengthen my body to work for all? Shall I refrain from doing trivial little things to please myself so that I can give my time to helping others? There are choices like this all day long – and interestingly enough, as you keep on making right choices, you'll find fewer distractions in your meditation.

Why do I have so many distractions?

In the early days, when I had to look through mountains of meditation notebooks from my students at Cal, one question that kept coming up was “Why do I have so many distractions in meditation?” I would write, “Because you have so many distractions during the day.” Distractions come up in meditation because there are distractions in life. If you don’t have any distractions during the day, you won’t have any distractions in meditation. That is the sum and substance of it.

Where do distractions come from? Where do *your* distractions come from? The list may seem different for each person, but the variations are just details. Everyone gets distracted by the same kinds of thoughts: work, family, past experiences to relive or regret, future events to plan for or get anxious about. It’s a very familiar catalogue, and the answer is universal: to minimize distractions, go to the source – where they arise.

Minimizing self-will is minimizing distractions

Somebody was asking me recently how to minimize distractions. Minimizing self-will is minimizing distractions. Reducing the number of things one does to please oneself is reducing the number of distractions. The more you starve self-will, the fewer distractions you will have. That is the all-important connection between meditation and the rest of the day.

When there are no distractions in meditation, the mind process slows down automatically. And when the mind slows down in meditation, you go deeper into consciousness. These two go hand in hand: in fact, the slow, unbroken flow of attention is what sinking deeper into consciousness means.



Eknath Easwaran, 1980s

All the practical applications of those words will come

Below a certain depth in meditation, when you have really learned to concentrate, there will be a living charge in the words on which you are meditating. Then it's no longer a line that you are reciting; if your concentration is unbroken, the words will fall right into the depths of your consciousness, where they come to life. "When you keep thinking about sense objects, attachment comes . . ." As you are repeating words like these from the Gita, their application also comes along, not just their meaning, bringing with it an appeal – "Don't let your mind dwell on sense objects" – and a kind of resolution not to let your attention wander to sense objects because "attachment breeds

desire, the lust of possession which, when thwarted, burns to anger . . .”

Now all the practical applications of those words will come. Such a wealth of application to daily living! You’re no longer meditating on words; you are meditating on the vital applications of eternal truths. And the test is that after you finish your meditation, the application of the words will follow you, helping you make the best choices throughout the day. That is the proof that your meditation has been good. If you see that the vital applications of the inspirational passage are with you, your meditation has been very good. If they are not with you, there is still considerable room for improvement.

For the benefit of the whole world

The secret here is unifying your desires around this supreme goal. Due to the inestimable blessing of my teacher’s love, once I turned to meditation, there was nothing that I wanted except awareness of God, and for that I was prepared to pay any price that was asked of me. That very desire, as it grew stronger and stronger, gradually consumed all my smaller desires, so that my progress in meditation was rather rapid – just because I did not have many other desires and distractions to struggle against.

So try to focus your attention all the time on the supreme goal. Renew your commitment every day. It is a commitment that will benefit everyone around you. And as your spiritual awareness grows, you’ll find more and more opportunities for contributing to the welfare of those around you.

Remind yourself every day that meditation is not for your benefit alone; it is for the benefit of the whole world. 🌸

Community Story

Spiritual practice for good sportsmanship

Our son and daughter both compete in high level sports, year round. We are thankful they have the enthusiasm and energy because these sports generally keep them healthy, social, away from their phones, and disciplined.

Life lessons abound, but the behavior of some of the parents in the stands can be quite disheartening. With the difficulty and expense of training to get offered a spot on some of these teams, it's easy to understand how some parents get carried away, but the kids miss nothing!

In the car ride home with a group of young athletes I heard them regaling one another with tales of parent misbehavior. One parent with a horn came in for some particularly harsh teenage criticism for timing their ear-splitting "music" to the moment each opposing girl went up to serve the ball.

Be the change I want to see

As just one person in the crowd, all I can do is to try to "be the change I want to see." So I use the mantram to take little breathers from the games; it helps me to remember that the kids on the other side can often hear me and that they are just as deserving of respect as my child. I studiously avoid clapping or cheering when an opposing player makes a mistake. I DO cheer when an opposing player makes a really stunning play. I never clap or cheer when an opposing player gets taken

out in a tackle or hurt in some way. And I quietly cheer for the opposing side if my kid's team is way out in front.

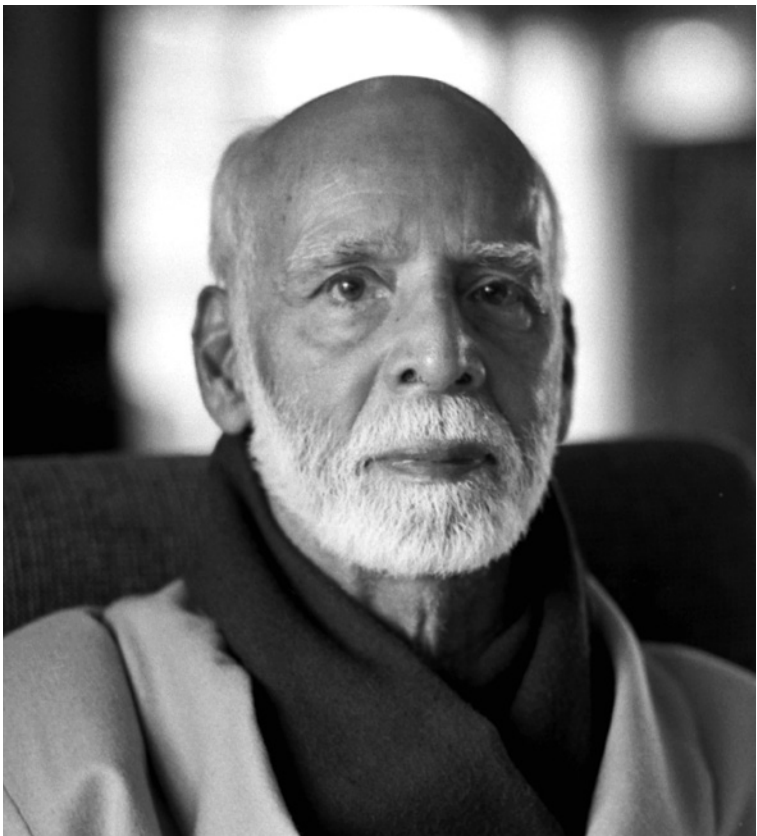
Sometimes a passage from my morning's meditation will pop in my head and remind me of what I am attempting to be in the world. Lao Tzu's words for example: "The best, like water, benefit all and do not compete." So I cheer the whole team on, not calling out my own child's name but rather commending the play of the group.

Stay even in victory or defeat

This summer I enlisted my own group of teens in helping defuse a situation where a dad was loudly berating his own kid for not playing well. I asked the teens to walk over to the parent and child while I came in behind them and stood quietly a few feet away, to let the parent know they were being watched. Repeating the mantram at that time helped me to not let anger emerge, as I felt very protective towards that child involved.

I have spoken to referees or coaches occasionally to see if parents who exhibit poor sportsmanship can be reminded about decorum. Generally, though, I find the key to it all is to not get too hyped up or brought down myself by losing or winning. I use my mantram and meditation practice to keep on an even keel, hoping to also help my child and their teammates stay even in the face of victory or defeat. It is, after all, just a game.

– A passage meditator



Eknath Easwaran, 1990s

An Instrument of Service

Ekknath Easwaran, from *The Compassionate Universe*

When I took up the practice of meditation, I was fortunate in having already developed a certain one-pointedness in my desires. Most of my energy and attention went into my teaching and literary activities. But as my meditation deepened, I gradually developed the desire to turn every aspect of my life into an instrument of service. I began to remember something my granny had often told me: “In your life, try to be like the coconut tree.”

Indeed, the coconut tree is a perfect symbol for the aspirations of a trustee. Every part of the tree is useful and beneficial. Coconut palms grow tall all over my native state of Kerala, and in the years of my childhood they provided us with everything from shelter to food: the branches were used for building roofs, the trunk for pillars, the roots for medicines, the water inside for drinking, the oil for cooking, the fruit for eating, the shell to make ladles and bowls, and the fiber for rope.

A tool for serving life

So, when I began to look upon my own life as a trust, I found that my passion for literature and teaching could become a very useful tool for serving life – as long as I did not use it for my own personal advancement but for sharing spiritual understanding with others. Curiously, it was when I stopped looking for a personal reward in teaching that I enjoyed it most, and taught better as well.

Everyone has some special passion or talent – often several – which can be enhanced and transformed through the practice of meditation. Scientists, gardeners, journalists, carpenters, teachers, cooks, mothers, fathers: we can all learn to harness the desires that have led us to our specialties, and turn those talents into a source of healing for those around us.

And, as I suggested before, meditation gradually gives us the ability to harness the selfish urges and impulses hiding in the subterranean depths of our hearts. If you feel greedy, you can learn to be greedy not just for yourself but for everyone, wanting all to be happy. If you feel the lust to possess or control another person, you can turn that lust into the desire to understand, help, and support those around you – a kind of lust for their needs instead of what you imagine to be your own. By training your mind to be detached from self-interest, you can turn sorrow and self-pity into a protective umbrella of compassion for all of life. And you can use the tremendous power locked up in anger to oppose corruption and injustice – not by destroying others, but by winning them over in love.

Up the staircase of love

It is this transformation of desire that Gandhi is referring to when he speaks of self-sacrifice, and the life it leads to is just the opposite of dreary mortification. A trustee's life is a joyous, invigorating climb up the staircase of love, each step bringing new friendships and unearthing new talents, improving life not only for himself or herself, but for everyone around.

All you lose in taking up this challenge is your separateness,

your loneliness, your fear, and your inability to change the way you live. And what do you gain? The electricity of harnessed desire magnifies your every capacity to serve and heal. Your life becomes a multiplication of joys and loves.

If it is delightful to fall in love with one person, just imagine what it is like to fall in love with everyone. Imagine the joy of Saint Francis, who fell in love not only with all people but with the animals and birds and streams and forests that surrounded him. As the Upanishads say, the joy of such a person is a million times greater than the happiness of even the most successful self-centered person.

There is a wonderful Indian story about a little boy whose parents take him to a reception at the maharaja's palace. A servant is circulating among the guests with a tray of delicacies, and the boy is deeply impressed by the selection. When his turn comes, the servant sees the look in his eyes and tells him firmly, "Choose just one item, please."

"Just one?"

"That's right."

"As long as it's just one thing, you'll give it to me?" The servant, who has many more guests to attend to, is getting a little impatient. "That's right," he says. "I'll give you one item and one item only. What will it be?"

"The whole tray."

The maharaja, pleased by this daring, takes the heavily-laden tray from the servant and himself presents it to the boy.

Whenever I hear young people saying, "I want to be somebody," I sometimes think of that little story. I say, Why be satisfied with just being somebody? Be everybody!

Why love just one or two people who are close to you? Love all! Take the whole world as your home; make every mountain and river your own; treat every child – white, black, brown, rich, poor – as your very own, and live in a way that will make their earth a better place. That is the real meaning of worship.

Coleridge put it well in his beautiful lines:

He prayeth best who loveth best
All things both great and small.
For the dear God who loveth us,
He made and loveth all.

Most of all, a trustee worships the universal spirit of life by living up to his or her highest ideals. As soon as we begin to live by our highest ideals, whether we consider ourselves Christians or Jews or Muslims or Buddhists or simply trustees of ourselves and the earth, all religious differences and quarrels disappear. In every sacred tradition, spiritual awareness means realizing the heart's deepest capacity for compassion, and that realization transcends all boundaries.

If you live by the Prayer of Saint Francis of Assisi – not just repeating “Make me an instrument of peace” but actually trying to become an instrument of peace in your home, at your office, in your shop, or on your campus – nobody will ask what your religion is; no one will care. They will simply say, “I’m glad you’re here. As long as there are people like you in the world, we have hope.” 🌸

Adon Olam

Solomon ibn Gabirol

The Lord of the universe
Ruled before creation.
When by his will all things came to be,
The name of the Lord was known.
As the Lord creates, he may end the creation,
Remaining alone, unmanifested.
He was, he is, and he shall remain eternal.
He is without beginning;
He is without end.
He is my God, my living strength,
My refuge when I grieve.
He is my only desire.
I live in him alone.
My soul abides in his hands
In sleep as in wakefulness.
Though I leave my body
I will not fear,
For the Lord is with my soul.



Christine Easwaran (1921–2022), Easwaran’s wife and BMCM Life Trustee

A Contribution That Is Urgently Needed Today

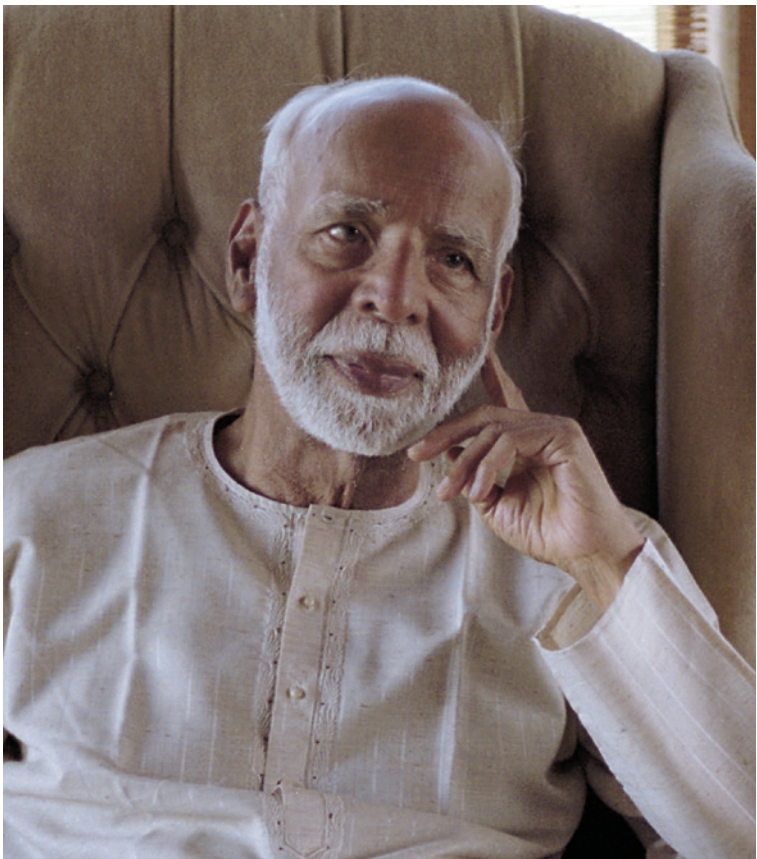
Christine Easwaran, from *Strength in the Storm*

When we strengthen our own values and put them into practice in our daily lives, we exercise an influence that can spread without limit. Just how far can be seen in the life of Saint Francis of Assisi, whose example swept the breadth of Europe in his short lifetime and continues to change lives today, almost a thousand years later.

What kind of person do we want to be? What kind of world do we want to live in? As Easwaran assures us, each of us has the inner resources we need to help make a better world. Although this is work for a lifetime, it is a spiritual law that as we grow, circumstances around us change to open up greater opportunities to make a contribution.

The resources you bring to this challenge will be your own. We belong to different faiths, different nationalities, different political persuasions and philosophies; the ways we choose to tackle problems will be as varied as our human family. What unites us is our humanity and a lofty legacy of spiritual ideals that all the world's great wisdom traditions share. On this common ground, each of us can make a contribution that is urgently needed today.

To bring about a better world, let us start with our own lives. Easwaran has given us the skills we need, and we can begin in so many ways wherever we are. It is my earnest wish that each of you will feel inspired to use them to bring strength and hope into your days, and through you to those you live and work with and love. 🌸



Eknath Easwaran, 1990s

A Wonderful Gift

Ekknath Easwaran, from our journal archive

I keep in close touch with what happens in the world. I read a wide assortment of periodicals each week just to do so. And there are times when I feel deeply grieved by the suffering I read about, and I wonder why life has to be this way.

But I never despair. At those times I go deep, deep into meditation until I reach the very source of love and wisdom that exists in each of us. When I do, I am reassured that all is well.

This is not merely some sentimental notion. I return from this awareness charged with the energy and vision I need to continue to try to alleviate this suffering.

So what I would tell all of you is this: meditate every day, throw yourself into some form of selfless work, and use your sense of suffering as a powerful motivation to help relieve the suffering of others.

It is a wonderful gift to give. 🌸

Easwaran's Eight-Point Program of Passage Meditation

1. **Meditation on a Passage** Silent repetition in the mind of memorized inspirational passages from the world's great religions. Practiced for half an hour each morning.
2. **Repetition of a Mantram** Silent repetition in the mind of a holy name or a hallowed phrase from one of the world's great religions. Practiced whenever possible, day or night.
3. **Slowing Down** Setting priorities and reducing the stress and friction caused by hurry.
4. **One-Pointed Attention** Giving full concentration to the matter at hand.
5. **Training the Senses** Overcoming conditioned habits and learning to enjoy what is beneficial.
6. **Putting Others First** Gaining freedom from selfishness and separateness; finding joy in helping others.
7. **Spiritual Fellowship** Spending time regularly with others who are practicing passage meditation for mutual inspiration and support.
8. **Spiritual Reading** Drawing inspiration from writings by and about the world's great spiritual figures and from the scriptures of all religions.

About Eknath Easwaran

Eknath Easwaran (1910–1999) is the originator of passage meditation and the author of more than 30 books on spiritual living.

Easwaran was a professor of English literature at a leading Indian university when he came to the United States in 1959 on the Fulbright exchange program. A gifted teacher, he moved from education for degrees to education for living, and gave talks on meditation and spiritual living for 40 years.

In 1961 he founded the Blue Mountain Center of Meditation, a nonprofit organization that publishes his books and video and audio recordings of his talks, and offers retreats and other programs.

Easwaran lived what he taught, giving him lasting appeal as a spiritual teacher and author of deep insight and warmth.



Further Resources for Learning to Meditate and Deepening Your Practice

From the BMCM Programs team

Introductory Webinars

A chance to try out passage meditation.

www.bmcm.org/programs/introductory-webinar/

Introductory Weekend Retreats

Everything you need to get your passage meditation practice started.

www.bmcm.org/programs/introductory-weekend-online/

Passage Meditation – A Complete Spiritual Practice

Easwaran's classic manual, available in print and as an ebook and audiobook.



An online retreat

BMCM Satsang Live Our twice-weekly online satsang, open to everyone. Find more at www.bmcm.org/community/bmcm-satsang-live/.

BMCM eSatsang Our weekly write-in study of Easwaran's books and journals for dedicated passage meditators. See www.bmcm.org/community/esatsang.

Online Retreats, Webinars, and Workshops for 2025

Our online retreats and programs have become the training ground for those of us who yearn to join Easwaran in making the spiritual renaissance a reality. In the retreats, you will experience turning to your practice, to Easwaran and his teachings, and to a strong spiritual schedule. The retreats combine contemplative activities with practicum times in which you apply your practice directly to your own unique home environment.

Introductory Weekend Retreats:

June 20–22, September 26–28

Introductory Webinar:

August 16

Setu (Senior) Retreat:

September 12–16

Returnee Workshop:

October 4

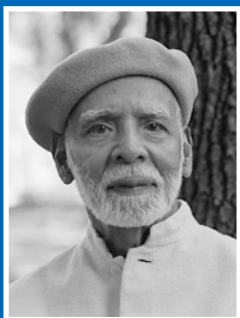
Weeklong Retreat:

October 17–21

Returnee Weekend Retreat:

November 7–9

For more information about upcoming events, including fees and financial aid, visit our website at www.bmcm.org/programs. We'd love to have you join us!



**Remind yourself every day that
meditation is not for your benefit
alone; it is for the benefit of the
whole world.**

– Eknath Easwaran

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