

that the term "meditation" brings a sense of horror and fear into the minds of the early seekers. It does not mean that meditation can be practised only in the jungles and in the solitude of caves. It only means that the seeker should try to withdraw himself from his mental and physical preoccupations and should retire to a corner in his house, for the purpose of early meditation.

Solitude can be gained only when there is a mental withdrawal from the world outside. One who is full of desires and constantly meditating upon the sense-objects, cannot hope to gain any solitude even in a virgin forest. Again, the word solitude (*Rahasi*) suggests a meaning of secretiveness, indicating that religion should not be a broadcast of self-advertisement, but must be a set of true values of life, secretly practised within the heart, ordering our way of thinking and encouraging our pursuit of the nobler values in life.

PHYSICALLY ALONE (*Ekaki*) --- For the purpose of meditation, when one strives, his success in inward quietude will be directly proportional to the amount of self-control he is practising in his daily life. Self-control is not possible unless we know how to free ourselves from the "eagerness to possess" and the "anxiety to hoard." To renounce our preoccupations with our endless plans for possessing more is indicated here by the term "free from hope" (*Nirashih*). And the term "free from possessions" (*Aparigraha*) indicates all our anxieties in saving, hoarding and protecting what we possess.