



Moving in Wholeness, by Vimala Thakar

A new challenge awaits us at the beginning of the twenty-first century: to go beyond fragmentation, to go beyond the incompatible sets of values held even by serious-minded people, to mature beyond the self-righteousness of one's accepted approaches and be open to total living and total revolution. In this era, to become a spiritual inquirer without social consciousness is a luxury that we can ill afford, and to be a social activist without a scientific understanding of the inner workings of the mind is the worst folly. Neither approach in isolation has had any significant success. There is no question now that an inquirer will have to make an effort to be socially conscious or that an activist will have to be persuaded of the moral crisis in the human psyche, the significance of being attentive to the inner life. The challenge awaiting us is to go much deeper as human beings, to abandon superficial prejudices and preferences, to expand understanding to a global scale, integrating the totality of living, and to become aware of the wholeness of which we are a manifestation. As we deepen in understanding, the arbitrary divisions between inner and outer disappear. The essence of life, the beauty and grandeur of life, is its wholeness. Life in reality cannot be divided into the inner and the outer, the individual and social. We may make arbitrary divisions for the convenience of collective life, for analysis, but essentially any division between inner and outer has no reality, no meaning. We have accepted the watertight compartments of society, the fragmentation of living as factual and necessary. We live in relationship to these fragments and accept the internalized divisions—the various roles we play, the contradictory value systems, the opposing motives and priorities—as reality. We are at odds with ourselves internally; we believe that the inner is fundamentally different from the outer, that what is me is quite separate from the not-me, that divisions among people and nations are necessary, and yet we wonder why there are tensions, conflicts, wars in the world. The conflicts begin with minds that believe in fragmentation and are ignorant of wholeness. A holistic approach is a recognition of the homogeneity and wholeness of life. Life is not fragmented; it is not divided. It cannot be divided into spiritual and material, individual and collective. We cannot create compartments in life—political, economic, social, environmental. Whatever we do or don't do affects and touches the wholeness, the homogeneity. We are forever organically related to wholeness. We are wholeness, and we move in wholeness. --Vimala Thakar