

BLOSSOMS OF FRIENDSHIP

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VIMALA THAKAR



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**Compilation of Ten Talks by
Miss Vimala Thakar and Two
Discussions conducted by her
with young friends from Some
European Countries and U.S.A.
at MT. ABU—India in July,
1973.**

BLOSSOMS OF FRIENDSHIP

VIMALA THAKAR

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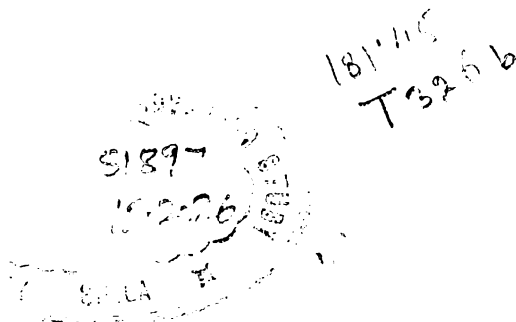


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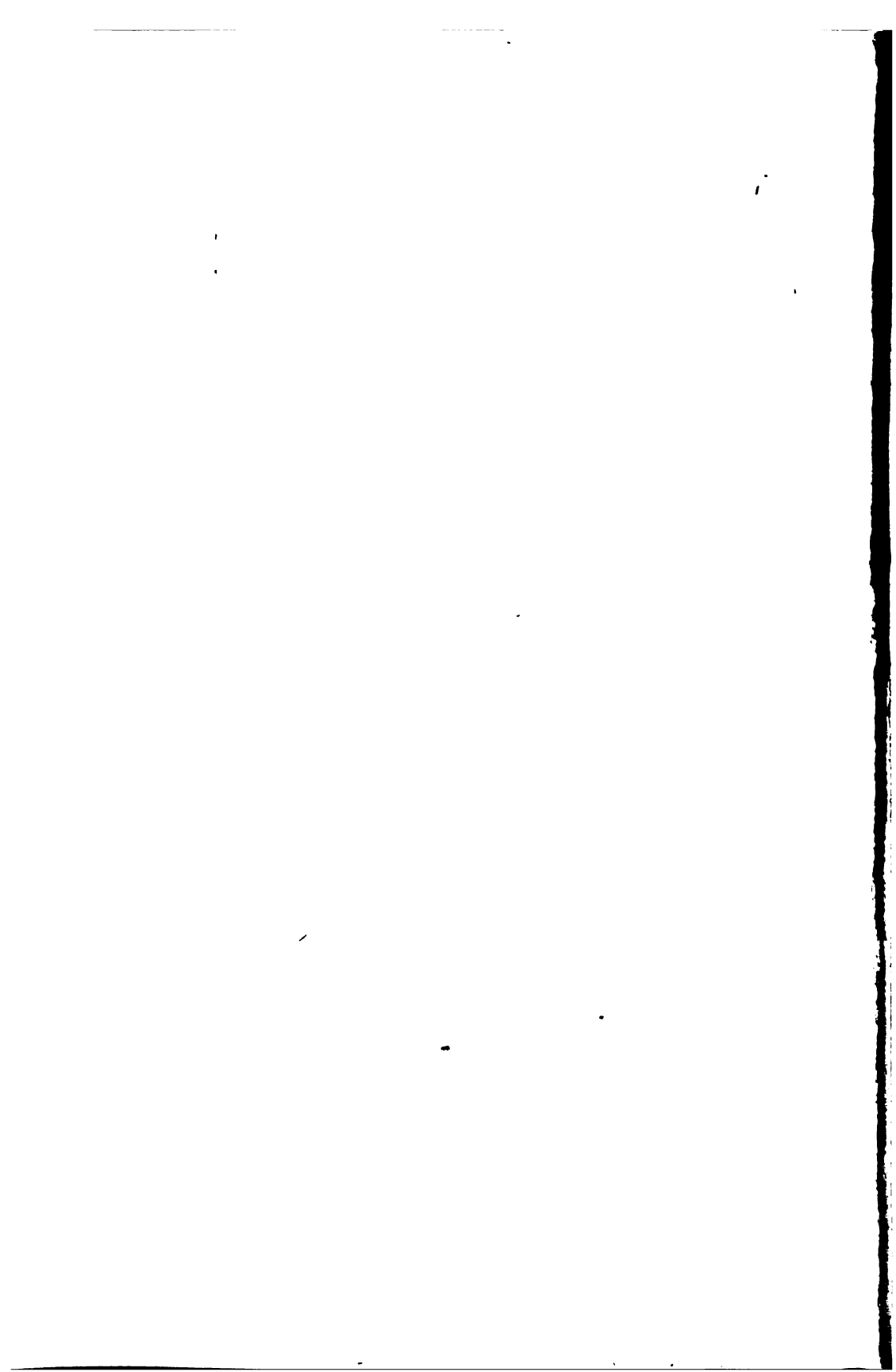


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Mount Abu

12th July, 1973

Motive gives the direction and thereby creates the boundaries of attention. Concentration is attention which has chains on the hands and feet as it were. Concentration is attention limited by the direction, by the motive and by the time duration. And you can have a motive in relation to the known things—things that are known to you, to your family, to your community, to your countrymen and to the whole human race at large. You can have a motive in relation to things that have been experienced by mankind all over the world. A motive in relation to the unknown is impossible. You can have a motive in relation to that which has been known, experienced, measured, evaluated and judged, either by you or by your family or community and so on and so on. That is how we have been brought up.

Now divinity, call it divinity, call it God, call it reality, call it the universal intelligence, call it cosmic consciousness—give it any name, the totality of existence is not in the category of the known, the experienced, the compared, the evaluated and the judged. Human race has inhabited the globe for millions of years but there are things that have not been verbalised yet like truth, beauty, love and freedom. Silence has not been measured as yet. It has not been grabbed by the mind and put into the framework of time and space. So in relation to the known, there can be motives. Concentration is an activity always in relation to the known. Either you want it or you want to give it up. There is another kind of mental activity which we called attention yesterday. Attention is the involuntary reflex action of the brain, of the cerebral organ. When your eyes are open, the eyes see things. You

may not look at things, but the involuntary action of the eyes is to see objects ; the involuntary action of the ears is to hear the sounds : the involuntary action of the nose is to smell the odour, the scent, the perfume, the fragrance. The involuntary action, the action incorporated or built-in in the very structure of the skin is to feel the touch, the hot, the cold, the pleasant and the unpleasant. So human brain has been defined, has been made sensitive, in such a way that the built-in action is to attend to things, even without a motive.

Concentration based upon motive gives the direction and limits the attention. Attention is an involuntary cerebral activity. You can't change it, you can't suppress it. You can't inhibit it unless you use violence against yourself. You use violence in many forms—either you dull the brain by medicines, by drugs. You dull the brain by repetition of certain words, chanting them over and over again so that the brain moves in a channel as it were and can't move outside it. It is the built-in action of the brain to attend to things. Your eyes are closed and there is a bird chirping somewhere on some branch of some tree and the brain attends to it. Being a cultured and civilised human being, your brain immediately distinguishes the sound of the call of the bird from the sound of the horn of a car—it says it is a horn of the car. A person who has lived perhaps in deep jungles or forests somewhere in Africa or in Australia will not be able to recognise the noise of the jet plane flying over the city. It may not be possible for the person living in the village to distinguish the sound of the transistor, the tape recorder, the radio and so on. So civilisation and culture has developed certain powers, cultivated certain powers and now they are built in your brain or my brain. That is our inheritance. The cultivated brain is our inheritance and people living in countries where science and technology have advanced to a very considerable extent, their brains are very sophisticated. So the brain attends to it. And what does "attending to" imply ? Recognising. First cognition, there is a sound. It cognises. Then recognition, it recognises, that is to say, it identifies, gives it a name and distinguishes it from others. That is what naming implies. You give a name to distinguish one thing as separate and independent of

the other, separate from the other. There is a car passing by, there is a child shrieking and so on. So attention means cognition, identification, recognition and naming it. All this goes on and I don't think it is a bondage. The naming and the identifying process in the brains of cultured and civilised people is a very harmless, innocent cerebral activity. It goes on. The brain attends to it. That is "attending to it". It is not concentration. The mind has not come into play to focus all the energy with a certain purpose to gain something from it. It is just a simple, innocent, bare attention. That is bound to go on as long as you and I are alive. And I think that is the beauty of human life. Attention is different from concentration and yet it is the activity of the brain.

Now from attention we move on to awareness. Awareness is the nature of intelligence. It has nothing to do with the brain, with the intellect, with the naming, with the identifying. So first of all, when one sits down in silence, one plunges into an unconditional relaxation. One comes face to face with this deep-rooted habit of concentrating on things. One says : I am sitting down in silence, the bird disturbs me. The bird won't disturb me unless I concentrate upon that. I attend to it and I call it a disturbance, the moment I judged it, evaluated it, I have concentrated upon it. So I say : it disturbs me, it distracts me. The moment you say it distracts me or it disturbs me, it indicates that you have been resisting. Resistance is inverted concentration. Resistance as a form of concentration has got to be unmasked. Before one can proceed towards meditation, it is absolutely necessary to unmask various activities. Resistance is a form of concentration, otherwise why should it disturb me ? That it disturbs me, implies that I have formulated a relationship with that ; a relationship of resistance as if the bird is singing in order to disturb me, as if the car is passing by in order to distract me. I relate myself there. Resistance implies relationship. Relationship with the friction of resistance leads to disharmony. I wish you could see the beauty of this. Unless you build up a relationship of resistance, there cannot be disturbance and distraction. And one speaks this out of personal life. For the last 30-40 years that one has lived, one has not come across

things and individuals who could disturb, who could distract. I really don't know what it is. Disturbance and distraction means it irritates me, it annoys me. I want to do one thing and it does not allow me to do it. You build up a relationship with it. When you are attending, that is to say, the brain is attending to objects and there is no resistance built up by the mind, due to certain motives, for certain purposes, the attention burns bright like a flame. This is again a cerebral activity. This is a habit of the brain to attend to things. In that state of attention, whatever flows is allowed to flow, allowed to come in and move out, allowed to come up from within and subside. Thus in the mirror of attention it becomes possible for oneself to look at oneself, the feelings, the thoughts, the sentiments and the emotions. You are looking at yourself. When you stand before the mirror you are looking at yourself. There seems to be the other and yet there is no other. There is only yourself and there is the mirror and there is the activity of looking at yourself. This simile is very important for what we are going to say. We have to deal with things indivisible, intangible and so you will have to take help of similes without stretching them too far, without making the simile ugly. So attention enables me to be in a state where the thoughts, the experiences and the memories are looked at. Yet I am looking at them, not concentrating upon them. The moment you begin to analyse, you are concentrating upon them. The moment you are going to compare and evaluate them you will slip from the state of attention into the state of concentration. It is a slippery ground between attention and concentration. You are looking at yourself. For the fun of it, if you sit before a mirror and look at yourself, look at your hands, nose, clothes and the shape of your body, you have looked at yourself. The relation was in duality. When you have looked at your own body, you see your image, you see your reflection, but you are not looking at particular parts of your body. You are not looking at the clothes, the feet, the hands; it is just seeing and not looking. Then you are aware. When you are looking at particular parts of the body, you are aware of the shape of the mirror, you are aware of things that are behind you getting reflected into the mirror. You are aware of the light of the sun coming through the window, towards the

mirror and the play of the light and the dance of light into the mirror, into the room; you are aware of the whole room. The moment looking at particular parts of the body is over, you are in the state of seeing. The seeing enables you to be aware of yourself, of the reflection, of the mirror, of the roof, do you see? Frontiers are widening, horizons of attention begin to widen. Concentration was a relationship with the particular and attention was the relationship with the whole. And then as before your seeing goes on widening, widening and you are aware. It is not a cerebral activity any more. As long as you were looking at it, it was cerebral activity, but later on you see the mirror, the walls, and the reflection. You are not looking at anything. You are just seeing. And the seeing changes into being aware.

Awareness is the nature of intelligence that vibrates in the universe. Awareness is the purest movement of energy. We have talked about the physical, we have talked about the cerebral, now we are coming to awareness which is a movement of intelligence contained in your whole being. When you listen to music, listen to friends, you do not hear only with the ears. First of all you listen to it with the ears, the melody, the notes, the volume, the frequency of sound vibrations. Then the listening widens up into hearing. You are aware the notes, the overtones, the undertones, the whole person is singing. The movement of singing in the person and the movement that music has brought about within you. So the listening grows into an awareness, awareness of the musician, awareness of the listener, awareness of the surroundings. So awareness is a movement of the sensitivity, of the intelligence, that is vibrating in the whole of you. When there is a forest, mountain, a hill, a lake, a beautiful field, a seashore, your whole being becomes aware of the scenery. Those who see only with the eyes, will get bored with the same mountains, the river, the Himālayas within no time. Because they look through the eyes; they hear only through the ears, but do not allow the looking and listening to grow into awareness. Concentration and attention and then unresisted attention unutilated attention develops itself into awareness. It is no more a cerebral activity; it is the movement of your total sensitivity,

it is the movement of intelligence, movement of your whole being, it is a happening in your totality. And yet I say this is not meditation.

Awareness has a movement, movement of intelligence, which is the nature of energy outside you and within you. This is not yet meditation. But it leads you to the threshold of the state of meditation. Intelligence, we said, is the movement of energy, purest form of movement, not contaminated by the ego, not contaminated by the me, the self; not contaminated by the cerebral structure, the thought, the feelings, the sentiments, the habits, the values, the ideologies, etc. It is untouched by human mind and yet it is a movement of energy. Tomorrow morning we would proceed and see how energy is the property of matter. And, therefore, even the movement of intelligence, even the state of awareness is not the state of meditation because still you are in the field of very subtle matter. Energy and movement go together—energy being the property of matter. Movement is an indication that we are still in the field of matter. We are proceeding very slowly and very gradually because we are dealing with meditation which is a new dimension of consciousness. The total human race is struggling emotionally and intellectually to grow into an entirely new dimension of life. So this is not a game of words; this is no speculation; this is not emotional sentimentalism. This is something that one has to explore within the laboratory of your mind and body.

From concentration you move to attention. In the state of attention, there are no frontiers; there is no direction; there is no motive; but still there is the me looking at myself, a cultivated duality, a conceptual duality. From attention you grow into the state of awareness, where there is no 'I' and the 'it', there is no 'me' and the 'thou', but only a movement of intelligence vibrating. The person is living and, therefore, vibrates with intelligence. That is sensitivity contained in his own body. Concentration involves mind, memory, experience and energy. Every attention involves the habit pattern of cerebral organ. Awareness implies and involves sensitivity of the totality and yet there is movement; wherever there is movement, there is energy; energy is the property of

matter and, therefore, a person living in the state of awareness of the totality is not yet in the state of meditation. Those of you who have been with me in Norway, Netherlands or California, know very well that I am interested in this from the educational point of view, the education of the human psyche, the human race trying to educate itself and grow into a new dimension. So I deal with meditation as far as the words can carry us rationally, scientifically and sanely. As long as the brain can work, we have to move with the brain. If you deny the brain, there will be an inhibition and every inhibition is an intrusion, is an obstruction. If you go against the brain, if you deny the brain, if you deny yourself, or if you deny sentiments, the emotions, every suppression will lead to a psychosomatic obstacle. So we are not going to do that. We will go with the reason as far as it takes us. That helps the enquirer to maintain his freedom, his initiative and his balance of mind.

If you surrender your freedom and aspect everything to be done for you by others, you give up your initiative and you give up the balance of your mind. Man has struggled for freedom—in the political and the economic field. He should be more careful in throwing up his psychic freedom. There will be exchanges, there will be communications, discussions with persons who have taken the inner journey, but the exchanges will be in the atmosphere of friendship and not in the atmosphere of authority. Man has struggled for freedom for so many centuries—your American Revolution, the French Revolution, the Bolshevik Revolution, the Indian Revolution under Gandhi—Man has been struggling for freedom, the Negroes fighting under the guidance of Martin Luther King, the Africans struggling under the leadership of Kenneth Kaunda and Jomo Kenyata. So you value the economic, the political, the social freedom and you give up your psychic freedom in a minute in exchange for a few shabby experiences. Those who say that without the relationship of authority, spiritual exploration cannot take place, are doing damage to the human mind. I say unto you, it is possible. It has been possible. If it has been possible, in the life of an average common person—Vimala sitting before you, it can happen in your lives—provided there is an enquiry, provided

the enquiry is correlated with your whole life and enquiries are allowed to grow, blossom and bring about changes in your life.

This is something very serious that I am communicating every day. Bit by bit, step by step, we will go into the deeper regions of human psyche.

2

Mount Abu

13th July, 1973.

The brain or the mind is the sense organ like any other sense organ contained in the human body. And thinking, feeling or willing or for that matter any and every cerebral activity is a sensual activity. This sense organ, the cerebral structure, is invisible; it is invisible but not intangible; it can be touched and felt through machines manoeuvred by man. Thus thinking is as much a material activity or physical activity as any other known and identified physical activity. As you hear the sound with the ears or perceive the objects with the eyes and the optical nerves, and you call it audition or perception, in the same way the brain responds to the challenges or the situations emerging in daily life. That response is called thought, feeling or sentiment, according to its functional nature.

There is a movement in the cerebral organ when you think, feel or when you go through emotions, sentiments; when you remember, recollect, contemplate, ponder, or think—there is a very subtle cerebral movement that spreads all over the body and affects the nervous system of the whole being. It affects the chemical condition of the whole being. It is a movement. It is an activity. It consumes energy. It stimulates energy. So in concentration or in the state of attention or observation, a very subtle kind of movement goes on. It is not meditation. The state of experiencing is not the state of meditation; in the same way the state of observation or the state of bare simple attention is still not the state of meditation.

We have seen yesterday that movement indicates energy and energy is the property of matter. Energy exists in matter. You may analyse matter into atoms, electrons, molecules and you will find that there is energy contained in the finest particle of matter. It is impossible to come across a particle of matter that has no energy and, therefore, no movement. Matter has energy and energy has a movement. Thought is matter. Thinking is a material sensual activity and has tremendous energy. It has a movement that has been measured by man, qualified, modified, sophisticated, regulated and controlled by man. Culture and civilisation control and regulate the cerebral activity, and indirectly the psychophysical and physical activity. It controls and regulates the psychological and biological movement. The content of culture and civilisation is to give it a direction, to regulate it, to modify it, sophisticate it and so on and so on. Thus in the state of attention, the brain is moving. The built-in movement of cognition goes on. As the eyes involuntarily see and the ears involuntarily hear, the brain involuntarily is in the state of attention. You may not look at an object, you may only see it and yet the brain registers the form, the shape, the colour and tells you the name of the object according to your education, culture and civilisation. If there is a space-craft or a space-ship, an Indian villager will not know the name. It will see some form. So the brain of a simple villager in India will register the shape, the colour, perhaps the material, but not the name. The person has not had the education, the cultural upbringing. He does not know the thing. But still the brain registers the colour, the shape, the size, the mass, the volume. A person may not know music. He will not be able to tell you the raga, the melody, the tāla, the time beats and so on. A person will only feel the volume and perhaps the pitch, if he has the sensitivity. So the registration, the naming, the cognition by the brain take place according to the person's education, culture or the context of his life—urban life or agrarian life. But it is an involuntary activity of the brain. So the brain is in the state of attention and whether you want it or not it identifies the shape, the size, the colour and the name. In other words it is a response

of the brain to the movement of life outside the skin. You don't make an effort but yet there is a movement, movement of the energy contained in the brain. I am trying to share with you something that I have seen. Step by step we are going since a couple of days into this very complex and subtle region of human psyche. The brain indicates the colour, the shape, the size and even the name, but the sting of reaction, that is to say, the activity of the ego, the self, the me does not take place. The distinction between concentration and attention has to be understood and grasped very clearly. In concentration you react. You resist. But in attention there is not even the resistance. There is no analysis. There is no reaction of the ego.

In experiencing, the reactions are very gross and understandable by anyone. In concentration the reactions are subtle, but still noticeable. In attention there is no reaction, but still the movement is there. When the state of attention and the intensity thereof is sustained by the human being for some time, intelligence begins to unfold itself. As out of a bud the flower blossoms and unfolds itself, out of the unconditional relaxation, the state of attention which is the involuntary cerebral activity through which one has to go, intelligence begins to unfold itself. Intelligence is the sensitivity of the whole body. Attention was a cerebral activity. Concentration included psychological reaction plus cerebral activity. When the attention is sustained, the sensitivity of the whole body begins to unfold itself, operate and function. So there is no more a cerebral activity, but the total existence becomes eloquent.

Awareness is the existential eloquence of human person and yet the sensitivity, the intelligence expressing itself in awareness is not meditation. I am aware of the things around me ; I am aware of the stillness of my body ; I am aware of the state of attention contained in me ; I am aware of the vibrations outside and inside me. That is to say, the I, the state of awareness and the surroundings or life of which I am aware are distinctly different from one another. In the state of attention, the brain was active ; now the whole being acts and yet there is a distinction. I am aware of the totality ; but even then you stand outside the totality to be aware of it. You

may be a witness unto the whole universe. It indicates that you are trying to stand outside the universe to be aware of it. Thus awareness is still an individual movement—the individual apart from the universe ; the individual apart from the cosmos. That movement of the individual may be in harmony with the universal movement ; it may be in harmony with the cosmic movement, but still it is a movement taking place within the individual. The complex consciousness that man has, enables the individual to be aware that he is in the state of awareness. In awareness you feel the presence of the life around you ; you feel the presence of the life within you. You feel the presence—not of specific objects that you would enumerate, count, compare and evaluate, not that way, but you feel the presence of the totality within you and the totality outside you. You feel the co-existence of the individual totality, that is to say, the universe condensed in the human form—after all that is what we are. So one is aware of the totality contained in the human form existing side by side of the totality outside the skin.

We are not in the field of the most difficult region—difficult to verbalise. When you say I am in the state of awareness, there is no attention or observation. They are left behind. Even in the state of awareness, it seems to me, a movement is taking place in the individual. And movement indicating energy contained in certain form of matter, is within the field of the time and space, and life is much vaster than time and space. Time and space are contained in life. Movement takes place within time and space. But outside time and space also life exists. Life or the isness, the to-beness of life, has no movement in it. So human consciousness can take you from the field of experiencing, doing, concentrating, observing and state of attention, to the state of awareness. The human consciousness or psyche can carry you up to the region of awareness. Beyond the state of awareness there is no consciousness, no movement, no time and space. Perhaps that is the state which could be called the state of meditation, the state of Samādhi. In meditation there is no movement. Life has no movement, it is only matter that has movement. Movement and energy are the property of matter. Life is 'isness' without

any movement whatsoever. That which remains without a movement can neither be called individual nor universal. It has no centre and no circumference. The intellectual activity has the centre, the me, the self, the ego. Awareness as the activity of the intelligence has the whole human body, the human individual, as the centre. Beyond awareness, the individual is not at the centre. Nothing moves out of the individual. Nothing emanates or radiates from the person. As in the state of observation there is no ego-centred activity, so in the state of awareness, the whole cerebral organ does not function. Beyond awareness the individual entity and the movements contained in the individual entity are simply not there. I wish I could verbalise it.

The ocean of isness is left without a ripple, in the state of meditation. Even that simile is imperfect. If I say it is the vast space, even that simile does not satisfy me. Because space is gross compared to life; time is gross compared to life. The suchness, the isness, the beness of life is something for which one will have to find out words to communicate. Mind you, this is not an effort to expound anything. This is only a very friendly sharing of something that one sees and something that one lives. But we will proceed with this perhaps tomorrow as we have talked about concentration, attention and awareness yesterday, we might talk about movement, vibration and vibrationless isness tomorrow.

3

Mount Abu

14th July, 1973.

I wonder whether it will be possible for me to communicate through words what I would like to share with you this morning, whether it will be possible for me to communicate it in terms that will make some sense to you. Yet there is an urge to share this unusual approach to meditation.

We had seen yesterday that the state of awareness is a state of the whole being in which intelligence functions. Inte-

Intelligence, being the sensitivity, the uncontaminated movement, of the basic energy contained in the being, it is unconditioned by knowledge and experience, individual or collective. Intelligence is neither personal nor collective. Knowledge can be personal as well as collective. There can be individual experiences and collective experiences. Intelligence like love, sensitivity, truth and beauty is neither individual nor collective; it is neither personal nor impersonal. Thus it is not conditioned by knowledge and experience. It is unmutated. It is an undivided whole.

This intelligence begins to operate in the state of awareness. Intelligence is the movement of unconditioned energy, but still it is energy. So in the state of awareness the movement of unconditioned energy goes on. And there is an intercourse between the movement of awareness in the individual and the movement of intelligence outside the individual in the universe. The cosmic intelligence, the cosmic energy and the unconditioned energy contained in the individual meet together. There is a kind of consummation. Those energies meet without reservation. There is an unconditional encounter between the intelligence contained in the individual and the intelligence contained in the universe. In other words, the individual unconditioned consciousness and the universal or cosmic consciousness meet together, in the state of awareness. They are in a deep embrace as it were. That is what the mystics call the marriage between the individual and the universal. The mystical marriage with the beloved, with the God, with the divinity, is what the Indians call the marriage between the Shiva and Shakti. But still it is the meeting between the unconditioned individual energy and the energy unconditioned, outside it.

That is a happening that takes place. In the state of awareness there may not be experiences, but there are happenings. Thus when Jesus of Nazareth came down from the mountain after 40 days of solitude, his apostles could not recognise him. A psychic marriage between the individual and the universal consciousness had taken place. He came down with the light shining upon the forehead and speaking in terms indescribably simple and elegant. That very simplicity baffled his followers.

He had gone through the happening.

After 48 days of fasting and penance under the Bodhi tree, Siddhartha Gautam became Buddha. Something happened within him; something happened in the unconditioned part of his consciousness. Something happened in the sphere of intelligence contained in his being. And that day is still marked in history as the day of Buddha's self-realisation, the day of Buddha's Nirvan.

After 12 long years' penance, austerity in the life of Mahavira, the so-called founder of Jain religion, there took place a happening. On the plane of intellect, experiences take place. On the plane of intelligence and awareness, happenings take place. Happenings that cannot be interpreted into the language of the known; happenings that cannot be captured in the framework of an ego-centred experience and yet it is a movement that takes place in the psyche of the individual. Self-realisation as a happening took place in Buddha's life. One can say after that happening or one does say, after such a happening, that there was light. There was illumination.

The substratum of intelligence is the intellect. The substratum of awareness and intelligence, the substratum of the unconditioned energy, is the conditioned energy, the passively alert brain. It may be passively alert or it may be in choiceless awareness, but it is there as the substratum. You know, in the conditioned psyche, you have the conscious, the subconscious and the unconscious. Now these three, after becoming a homogeneous whole, go into abeyance. But they are there. Whatever happens on the level of intelligence or awareness has the whole conditioned psyche as the substratum. Otherwise verbalisation of the happening would be impossible. Memory of the happening would be impossible. So the individual as an entity separate from the universe is there. The unconditioned psyche in the individual and the unconditioned psyche in the universe meet together, on the soil of conditioned total human psyche, the racial conditioned psyche.

There have been efforts to verbalise such happenings. Like Aurobindo, you may call it the descent of the divine taking place in the individual psyche. You may call it the moment of illumination in the life of Ramakrishna when the image of

the Mother Kali disappeared while he was sitting before it with a sword in his hand, yearning and pining in agony for realisation. The sword drops from his hands and the only description we get from his lips afterwards is "there was light, light and light". So at that moment in the psyche of Ramakrishna something took place.

There is a ripple. There is a happening. Awareness has a movement of unconditioned energy and energy is the property of matter. Thus even at that level, whatever takes place is not beyond time and space, though it is unrelated to time and space. It is unrelated to time and space in the sense that it cannot use them to bring this happening around. It may be a very significant event because the individual changes. The union with the universal energy, the cosmic consciousness, transforms the individual in many ways. It brings about great changes in his physical and cerebral quality.

And yet I dare say unto you, my friends, that this is not silence. And this is not meditation. It is a very significant, romantic thing that can happen to a human being. Man has indulged enough in this romance with the unconditioned energy, the unknown, the unexperienced and the unnamed. He has indulged in this experience, in the East as well as the West for thousands of years. It has its own beauty. It has its own grandeur. The sensual experience, the psychological ecstasy and the happening on the level of intelligences or sensitivity have altogether different qualities. And yet in a way, they are the movements that take place in the individual as a separate entity from the universe. You will be surprised that I call the conditioned psyche as the substratum, the undercurrent of intelligence or awareness. Why do I call it? Because those individuals who have gone through such happenings, have tried to verbalise them and have said that "it is immeasurable—it is unknowable." Unless there is consciousness of the measurements and the measurableness of a thing, how do you call something immeasurable? People have been trying to describe divinity as that which is unknowable, that which is immeasurable and unnamable; unless I am conscious of the memory, of the activity of naming, the name and the

namableness, how can I call something unnamable and immeasurable? I hope you see my point that the substratum of the conditioned psyche recognizes the names and the namableness; the known and the knowableness; the measures and the measurableness. One is aware of all that. Therefore, man has been trying to say 'God is immeasurable, the divinity is unknowable.'

The illusion that there is a dichotomy between the known and the unknown, the measurable and the immeasurable, has been persisting in the human mind for thousands of years. Thus even the state of awareness is not the state of silence. It is a state of quietness—no doubt. It is a state of peacefulness—no doubt. It is a state of the ego—with the whole paraphernalia of knowledge and experience—going into abeyance. Yet it is not silence. The state of awareness is a state of passive receptivity for the cosmic consciousness to work upon. It has been called peaceful alertness or choiceless awareness. Krishnaji is the only person in the world today, who brings his audiences to the threshold of the known and points out the direction towards the unknown and unknowable; who points out the frontiers of all human measurements and brings his audiences with that terrible intensity to the door-step of the immeasurable.

As long as it is possible to describe something as immeasurable, unknowable and unnamable, you are within the frontiers of time and space. So it may be unconditioned and still it is energy with very subtle matter around it. It is only when the state of awareness subsides completely, when there is neither awareness of the universe around you nor the awareness of intelligence, sensitivity or unconditioned energy within yourself, that silence as a dimension comes to life. The conditioned psyche and the unconditioned human psyche, both become quiet. If the conditioned is quiet and the unconditioned is in a state of passive alertness and choiceless awareness, happenings are bound to take place. I have nothing against the experiences or happenings. Please do not misunderstand me. But one has to see facts as they are. As the visions and experiences are the projections of the subconscious and the unconscious, the happenings are the projections of the cosmic

and the universal into the individual. Till that state man is not in the new dimension of life.

Meditation is a new dimension of life altogether. There one is entirely free of consciousness which is energy—a very subtle matter contained in the human brain. It is a very daring thing to say that all human psyche is very subtle matter and yet I would like to be accused of dare-devilness and say that consciousness is matter, whether conditioned or unconditioned.

4

International Youth Talk

16th July, 73

Since the 9th of July you who have attended the morning silence session are aware that we shall be meeting from today onwards to the end of this month every alternate day for either discourse or discussions. You might have been aware by now that 15 or 20 of us who have gathered in Mount Abu to meet in an informal way and communicate with one another have come together in an atmosphere of friendship. To come together in the atmosphere of friendship and not in the atmosphere of authority is a very remarkable thing.

Unless we grasp the implication of the dimension of friendship and freedom, we will not be able to appreciate what is going to take place here for the next week or two. In friendship there is no dependency, in friendship there is no authority. There may be an exchange, there may be guidance if you like as there may be some guidance by the Gajendraji in relation to Yoga exercises, Prāṇāyāma; there might be some guidance about what is balanced nutrition, the essentials of physical and psychological health. So the guidance that is necessary or unavoidable as a part of education might be there and is very difficult to understand that in such a guidance there is no dependency or authority. When you go to a person

looking upon him or her as an authority you take his or her words literally. You get conditioned by the way of behaviour of the person, the life of the person, the conditioning of the person, the pattern of his or her behaviour, physical and psychological. Because you look upon that person as an ideal person, to look upon someone as an authority is to look upon that person as an ideal person. You go there with the expectation to copy what he or she is doing, to imitate, to copy, to conform to his or her way of living, but in friendship, you don't meet a person and you don't gather together to copy one another, to imitate one another. You meet, you talk, you discuss, you live together, you learn, you grow—all that happens in the togetherness of friends. There is a mutuality, there is a reciprocity. May be this afternoon I am sitting here, tomorrow morning it will be Gajendraji who sits here and addresses you. It does not make any difference. Or another day someone else might sit here. It does not give you a feeling that you are going to find some protection, some security in that process. So friendship stimulates freedom while authority stimulates conformity.

Friendship inspires and enriches the life of those who come together. I am saying this and spelling it out elaborately because you have come to this land from such a long distance, not for a big camp, not for mere lectures, but just to live with me, to talk to me, to hear me, you have come from far away countries. So I would like you to know my attitude towards the whole thing. That is why we meet in such a small number, in a homely, informal atmosphere. As I have said the last day at our last meeting, it is absolutely necessary to eliminate exploitation in the psychic life of human beings. As long as you accept the authority, there will be exploitation. So here we will come together, you might listen to me. There is no compulsion. If you like in the morning, in the evening you come; if you don't feel like coming, you don't come. This is not a formal camp. It is an informal friendly gathering. I used to call it an education camp, but now even the word 'camp' somewhere pricks; I don't know which other word to use in English language.

To come together only for the joy of togetherness, to

learn, to grow, to meet, to enjoy together. The transformation that might take place, the changes that might occur is the side effect, is the by-product. Now why are we coming together? Why are there so many people? I was in Dalhousie in May and June. There were so many young men and women from different countries of the world living in Dalhousie, renting cottages, coming together, sitting in meditation, concentrating—young people. I was in Manali. There too I found young men and women from several countries of the world right from Australia to Hawaii, Burma, Japan to the Middle East, to the continent: West European countries, Scandinavian countries. Why? Why is there such an urge in the mind of the young people to go to far off land, to stand all the inconveniences? What are they looking for? One would not talk about the negligible minority that is trying to find only an escape. There may be a few hundreds in the world who are seeking personal exchange. But there are thousands who are enquiring, searching, exploring, groping, struggling to find something.

It seems to me the young generation is tired of the sensual and the psychological pleasures and means of pleasures. They are tired of the affluence for which their forefathers struggled so hard. They are tired of the rationalism, idealism of the 19th and 20th century. They are tired of the wars, the hard and harsh city life, tired of the speed for which their forefathers have struggled—the speed for communication, the speed for physical transportation. They are tired of the cinemas, the television, the radio. The children of the affluent countries are turning their back on affluence, either so-called culture and civilisation that is existing there. As the men and women in starvation stricken countries are dying for affluence not only comfort, not only provision of their physical needs, but their minds are hungry and thirsty for affluence. You come from United States, Canada and Scandinavia and Netherlands, you would not know what it means for an Indian young man or woman to have a bicycle, to have a car, to have a refrigerator—leave aside television, it is impossible for them to have these things. But to have good clothes, to have good fruit, to have good milk, you would not have an idea what it means for

a young man or a woman in India and Pakistan and Ceylon, in the Indonesia, in the Middle East. So they are thirsty and hungry for the best clothes, for the best housing, for the means of physical pleasure and psychological excitement and entertainment. There is a polarity.

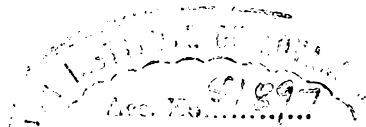
Now in the East and the West, one is turning away from something for which the other is struggling. That is how the human race lives. At present for the next week or two I am talking to the children of affluence. By children I mean the human beings living in the 20th century—second half of 20th century—and not the children of the 19th, 18th century—you know those centuries that are bygone. It does not refer to the present age. So having seen the glamour of sensual pleasure, pleasure of thoughts, feelings, sentiments, the pleasure of science and technology, the children of affluence are asking of themselves and at the society: what is more to life having a good house or a car and a television set and a good job and a bank balance? It is not life. What is more to life? If there is anything more, if the computer can think and even now feel or work or if computer can have a memory, what is there more to a human being if the space-craft can enable the man to land on the moon, if there is anything more to a human being and a human mind that has created the space-craft? Has man got something that travels faster than the speed of light, than the speed of sound, than the speed of space-ship?

Can man reach the moon without the space-ship? Can man transcend time that he has created? Can man transcend space? These are the pressures that are troubling and torturing man and woman in affluent countries: what is beyond time, what is beyond space, what is beyond brain, what is beyond mind. The problems that will appear absolutely academic to the Indian mind have become problems of life and death—the problems of survival for the human being in European countries as well as U.S.A., Australia and so on. So it seems that the young men and women who are in revolt against the present society want to find out what is beyond mind, what is beyond brain, what is beyond time and space. Their attraction to meditation is for the transcendence of time and space, transcendence of mind, mind being matter, trans-

cendence of matter. So this seems to be the nature of the urge that takes you from your countries to far away countries, to Tibetan Lamas, to Hindu Sannyasis, to Buddhist monks, to so-called Yogis, to people who claim to do 'Shaktipāṭas'—transformation of power and Shakti—and so on.

This is the nature of the urge and I think it is an auspicious symptom of the days to come that man is exploring the dimensions of life beyond time and space beyond the physical or the cerebral and so on. We will go into these issues gradually, step by step, but before we proceed to these very serious issues of life, I would like to request and bring it to the notice of everyone of you that for the transcendence to take place or to occur, an order is absolutely necessary on the level of the physical, the verbal and the cerebral. If the physical, the verbal and the cerebral life is disorderly, if there is a chaos in the sphere of emotion, sentiment, feeling, if there is anarchy in the region of thoughts, ideas, values, if there is a disorder in simple things of daily life like diet, like sleep, like giving exercise to the body, disorder in a simple matter like breathing, then on the basis of disorder, if you try to build up a structure of exploration, it is like building a house in the sands. The house is to be built on the rock, on a rock of a very solid foundation of an inner order, physical, verbal and cerebral and we live disorderly, our lives are very disorderly, we live casually, from morning till night we move only when outside compulsion whips us and obliges us to move. If there is a job to do, if there is business, if there is an engagement, if there is some compulsion, it is only the whip of compulsion that you live physically, verbally or cerebrally; otherwise our life passes in inertia, doing things whenever I like, as I like, as I dislike, doing things, not doing things—everything is so casually.

So casualness, postponement, lethargy, sluggishness, laziness—all these overwhelm our daily life which is that we have got here on this earth; and if a person feels that the physical life can be disorderly, I can use my speech any way I like, no connection between the motive in the mind and the words that are spoken, no connection, no link between the words that are spoken and the actions that are taken. If there are gaps everywhere, if there are pits everywhere and we go hopp-



ing over pits, neglecting them, dodging them, ignoring them, explaining them away, wishing them away, then this urge for the exploration of that which is beyond time and space will remain only a wish in the mind, a pious wish, a pious intention. So as a friend who has taken a voyage and is still on the voyage, who launched upon the voyage very early in life, I would like to attract your attention to this issue of putting the house in order first, putting the house in order, the house of one's own life so that the physical structure, the body, is as much healthy as it is capable of. I say 'as much as it is capable of' because the question of inheritance comes in, the constitutional idiosyncrasies that you inherit, the constitutional in-built weaknesses, distortion that you inherit. They may be there. So to have body that is healthy, that is subtle, as much as it is possible for the particular body to be in health and to be in that nimble, pliable subtle condition; if one has not learnt it, it is better to learn it first. Don't take a vow, this I must eat and this I must not eat, and I must sleep for 6 hours, I must not sleep—not the musts and must not, not the oughts and ought not—but this educational matter is to be taken care of by each individual for himself to find out and to provide the body with the necessary sleep, with the necessary diet, with the necessary exercises—why should the body become a problem? Why should there be rigidity in the body? Why should speech be a problem? You know what I mean?

Many people are bound to say, they used to say, "Oh, I don't mean this, I mean that." They mean something, but say something else. There is no clarity, no precision, no accuracy, no verbal expression. Vagueness pervades the speech. Why? Why not learn to say precisely the thing you mean? Why not say exactly what you imply, why play hide and seek with the verbal expressions? Why indulge in vague exaggerations, understatements, overstatements? You know, you distort the speech; unhealthy speech, distorted speech, that is what lie and falsehood is. So one has to live the verbal life, it is the life, the verbal life; to speak, to communicate is one of the most important actions and movements of life; to have it orderly so that it flows easily and gracefully in accordance, in harmony with your motive, with your implications, without

any distortion or understatement, overstatement, exaggeration, you know. One whose speech flows smoothly and harmoniously with his motives and intentions is one of the fearless persons of the world. So this is the educational part. One has to put that in order to have a harmonious relationship with sleep. This is the foundation.

Foundation of meditation has a way of life—foundation of the non-cerebral exploration that one wants to make. So in a non-dogmatic way, one has to find out what is agreeable to one's physical structure—learning and grow into the rhythm. I hope you will appreciate the difference between discipline and inner order of rhythm. When you do something without understanding its meaning, significance and its relation to your total life, it becomes an imposition; when you do something without understanding the meaning thereof, the co-relation thereof to your total life is becoming a discipline. Then you have to follow it, whether you impose it upon yourself or somebody else imposes it upon you or you accept it on the authority of others. When you understand the implication and the relations of that particular to the whole of your life, then it is no more a discipline. Then it is a rhythm. It is a rhythm, it is an inner order, which is no burden to your mind—conscious, subconscious or unconscious. Discipline causes a psychological burden when you accept a form of discipline because you are accepting it on authority. Discipline, accepted discipline, continues causing more and more burden because every day there is a resistance to that discipline, there is a friction in your mind and there is no harmony. I hope this point is clear. I am born in India; supposing I am told that you must get up at 4 O'clock in the morning, somebody tells me, 'Getting up at 4 O'clock is very holy, very sacred' and you meditate at that time and so on and so on. I do not ask why getting up at 4 O'clock is so holy and sacred; I accept it and next day I have an alarm clock by my side and at 4 O'clock there is the alarm bell and I say, "Oh, now I have to get up, it is 4 O'clock". There is resistance, I do not want to get up and I tell myself that I must get up because sitting in silence or meditating at 4 O'clock is supposed to be very helpful. This is the sacred time full of nectar, I must get up. So the

acceptance of authority; then I want to follow it. You want to follow something only when there is a resistance to it somewhere, otherwise there is no following, there is only doing it. So next morning there is a resistance and I say, "No, I must do it." So I drag my body out of the bed.

Resistance has caused friction; there is an irritation in the nerves, the intellectual, you must do it and there is a very subtle irritation in the nervous system, also in the chemical system of the body and I force my body to sit up in the so-called silence or meditation. So you will see that in discipline there is a resistance, there is a friction and there is a lack of harmony, but when one understands why one has to get up at 4 O' clock or 6 O' clock or 7 O' clock, you are sitting right up with the spinal cord straight and the neck erect and so on. Why one does it? And if one finds out the co-relation of that to the total enquiry, then there are chances that there will be no resistance or irritation. That is why one is using the term 'inner order'. Inner order is the result of your spontaneous action out of understanding; discipline is something that you force upon yourself because the intellect accepts an idea. Intellect accepts an idea, the brain forces it upon the physical structure and so there is resistance and irritation and friction and we feel a sense of being imprisoned in the discipline. You feel as if you are a prisoner of your own mind, of your own brain, of your own intellect.

You are the prison-house, you are the prisoner and you are the one who imprison yourself—like that it goes. That is why I say everyone has to find out how to put his own house in order, what to eat and what not to eat and when to eat and when not to eat and how much to eat and how to provide the necessary proteins or starch or vitamins to the body, how many hours to sleep, you know, that is to be found out by the person. You may discuss things with one or ten persons, you may read books, you may discuss with people, but the ultimate result is to be your own. So it is no more a decision requiring an effort of the will, it is no more a vow taken by you, but naturally and easily you grow into a new way of rhythm.

So order is the foundation of an exploration of what is beyond time and space, what is beyond matter, unless the

relationship with the matter, that is your own body, that is your own brain, the relationship with matter, is to be orderly. Please do see the importance of this. If the science of Yoga has to teach the modern man anything at all, it is this necessity of putting life in an orderly fashion. And one has to go about it easily, gracefully, without compulsions, forcing violence, without losing one's freedom, without losing one's own initiative and without losing the balance of the body and the poise of the mind. One has to educate the mind, the speech, the body into a new way of living. This education is absolutely necessary.

That which is beyond time and space cannot be explored only through verbal speculation and academic discussions. Meditation is a very serious matter, not a sad matter, but a very serious matter. So one who has attachment to the traditional patterns of living has to wake up, one who has attachment to his habit pattern has to wake up and see what that attachment does to his life. The second point that one would like to suggest in this introductory talk today—this is a mere introduction to the attitude, towards spiritual enquiry, attitude towards meditation as the new dimension of life. The second point that one would like to share with you today is this : that in the new exploration, the old forms of energy and the old patterns of movement may be absolutely irrelevant. You and I have a way of movement and the way of using energy—physical energy, mental energy, verbal energy. Our movement on all the planes—physical, verbal and mental—implies use of energy in a certain channel. You know life is to live, is to move—to move in relationship; and to move in relationship, you have to use energy. We use energy. You move physically in space and time. You move through your words, you move through your thoughts. So we traditionally have been educated to move into relationships and use the energy available to us in certain channels and I hope you remember what we have talked about between 9th and 16th that energy is the property of matter.

Movement is possible wherever there is energy and energy is the property of matter. So whether you move through your body within time and space, you move through your thoughts and ideas and feelings and sentiments; whether you

move through acquiring experiences—sensual, extra-sensory, occult or transcendental—, as long as you are moving and using energy, you are in the field of matter, time and space. All movement is within the sphere of time, space and matter. The very idea of a movement, the very concept of movement and measuring the movement, the very concept of time and space is the creation of the human mind.*

5

Mount Abu

18th July, 73

As we have seen the other day, energy is matter in motion. We cannot see, feel or experience the energy unless the matter is put into motion. In the same way thought is mind, put into motion. 'Experiencing' is the conditioned mind put into motion. Wherever the thought mechanism is functioning, wherever or whenever experiencing is taking place, it is an indication that the mind is in motion. It is a movement of the mind, in the mind, measured by the mind, individual or collective. This is very important to remember, because these days it is a fashion to look upon meditation as a movement of the mind into the unknown.

Meditation is looked upon as the state of experiencing something which is non-sensual. Thinking or experiencing has the ego, the self, the me, the I, at the centre. It is a movement from the centre, the centre trying to move out towards the frontiers of its own structure. Thought as a response of memory, experiencing as a response of the whole conditioning, is a movement of the ego, the self, the me, towards the frontiers of its own structure. Awareness is a movement of the intelligence; the sensitivity of the whole human being, moving out of the individual, towards the cosmos. It is not an ego-centred movement. It is not a movement of the I, the self, the me; it is not the projection of the conditioned psyche; it is not the projection of human experience acquired or inherited, contained in the subconscious or unconscious. As long as there is

*The closing part could not be recorded due to failure of electricity.

thinking and experiencing, projection does take place. When there is awareness, it is a movement not from the brain, not from the head, but from the whole individual; the sensitivity, the intelligence permeating the whole individual, moving out in receptivity towards the cosmos. Awareness requires two things : A person who is in the state of awareness and that which is independent of the person, of which he is aware. So even in awareness there is motion. There is movement indicating that there is energy. Those of you who have studied the whole game of the conditioned human psyche, thought, feeling, sentiment, experience, memory; those of you who have seen the whole game of the centre, the me, the I referring to the past and projecting the past on to the present, are aware of the meaning of an experience. According to the brilliance of the intellect, according to the quality of the intellect, a person modifies the past, qualifies the past and projects it on to the present. This is experiencing. You recognise the present in terms of the past, in terms of the known, in terms of the experiences acquired by you or by the collective human race. So it is a movement of the known, from the known, towards the unknown. The movement of the known as the centre with the whole known inheritance, is the content of the human consciousness. That content provides the momentum to the centre, to move out towards the unknown. So it is the movement of the known with the help of the known, towards the unknown. It is the movement of the conditioned human psyche with the help of all the conditionings towards that which is unconditioned. That is experience. That is thought. That is how you get ideas. That is how you get imagination. That is how you improvise new thoughts, new values, you coin new ideas and arrive at new conclusions.

But awareness is the unconditioned psyche. It is the unconditioned intelligence contained in the human being. It is not owned by the person. It is not personally acquired by the individual. Awareness is the unconditioned, uncontaminated energy moving out from the individual towards the unknown. And because intelligence has no past and because intelligence is not conditioned, it hasn't got words to verba-

lise that with which it gets into an encounter. So the intelligence says life is infinite. It says there is immortality. It says there is eternity. It says God is indescribable; God is immeasurable. Intelligence being unconditioned, uninherited, uncontaminated, has no words. So when you ask any person who talks about liberation, Satori or talks about an encounter with the cosmic life or universal life, he tries to put it into negative terms as he does not find words and still there is an urge to communicate. To verbalise he has to refer to the substratum of intelligence; the substratum of intelligence being the intellect, the brain, the mind, the conditionings, the inheritance and so on. It refers to that and as a reaction it gives not the synonym but the opposite of the synonym. If it calls this word limited, it calls the other unlimited. If it calls this life between birth and death as mortal, it refers to the other, as immortal. It has no words. It has to take the antonyms of the words that are contained in the conditioned psyche. The unconditioned intelligence has no language except that it feels. Awareness has no language—language being born of duality, the tensions of the me and the not me, the I and the it, the I and the thou. So it has no language and the words used in every language by the mystics and the so called self-realised, boil down to—‘it is not this, this is not it’. So there seems to be a reference by the unconditioned non-personal intelligence, when it moves as awareness. When it moves as a state of awareness, there seems to be an indirect reference to the conditioned psyche. In thought and experience there is a direct reference and you draw upon it. In awareness the intelligence refers to it negatively, indirectly. Thus awareness is obviously not the state of meditation.

As long as there is motion, energy is moving in the field of matter. Without matter there is no motion. Please do see this. Unless there is matter, some kind of matter gross or subtle there can be no motion, there can be no movement. When I move from this place to the door, you know what that movement or motion implies. There are two points, here and there. When I move from here, even a step or two, I am not here. The motion requires space, time and matter. There are two ends in every motion, from here to there. Life being

indivisible, homogeneous whole, there are no points in it, to move from here to there. It is only in the realm of a consciousness, conditioned as well as unconditioned, that motion is possible. Meditation is a state where the human consciousness, unconditioned and conditioned, both spontaneously cease to operate. Meditation is a state of being where the intellect as well as the intelligence cease to move outward from their centres. That is why all the efforts to acquire some new experience through the mind are irrelevant to meditation. All efforts to acquire something new, new thoughts, new ideas, new experiences, new visions, sensual or extra-sensual, occult, transcendental and mystic experiences are irrelevant to the state of meditation. And awareness that 'I', as an individual, 'am' in harmony with the total, with the universal or with the cosmos is also irrelevant. The awareness between the 'I' and the 'It' is also a very subtle movement, a very subtle motion that conditions it. I wonder if I can make this point and communicate it properly that as experiencing conditions, awareness as oneself independent of the universe, being in harmony or disharmony with the universe also conditions. Mystic experiences condition you as much as the sensual experiences do. Thoughts, good or bad do condition us; experiences good or bad, sensual, sexual, non-sensual, occult, all uncondition the mind. This sustains the duality and meditation is a state in which there is no duality, not even the awareness of the non-duality. When I say I am aware of the non-duality of life I am still trying to sustain the individuality, the entity as separate and independent of the rest of life. The awareness of non-duality also conditions you. Somebody says 'I am the body' and somebody else says 'I am the Brahman' but the 'I' is there. So I wonder if you would see with me that even the movement of unconditioned non-personal intelligence as awareness, is not meditation.

The world is moving very fast today from the biological and the material, the economic and the political towards the psychological, cerebral, the occult and the mystic. There is a definite movement of the global human mind towards the invisible, towards the occult, towards the mystical and transcendental. There is no doubt about it. And that is why one has to

be extremely cautious. Meditation is becoming a global fashion, the latest mode of human psyche like the hair do and the clothes. The word 'meditation' is becoming a psychical slang and I say this with great pain because it is something that cannot be dragged down to the level to which it is being dragged. So anyone who promises to you new experiences, new visions in the name of meditation is offering you a temptation to move away from the integrity of your enquiry.

There may be techniques and methods to pacify the mind, to soothe the nerves, a technique to teach you nervous relaxation and they have their own utility. I have nothing against these. If somebody helps you to learn concentration by which you can focus your attention upon a subject and sustain it there, that is a part of education. It will sharpen the mind. It will enrich your memory. It has its own utility, but if somebody offers it in the name of meditation, the none is being misled. If somebody promises astral travelling, lights and visions and manifest or unmanifest sounds and the rest of it, they are romantic adventures in the invisible world. But the occult or the transcendental does not become real only because it is invisible, only because it is intangible. One who is enquiring what life is, one who is enquiring what silence is, what meditation, freedom is, has to see that in meditation there is neither concentration, observation nor attention and not even awareness.

It is only when the awareness of the self as the I being in harmony with the universe subsides of its own that silence comes to life. Till then there may be quietness, there may be peacefulness, but there is no silence. So the spontaneous cessation of movement on the part of conditioned human psyche as well as the unconditioned human psyche is the content of silence. The individual then has no more a separate entity from the rest of the life than a cloud that floats in the skies. It has a shade. It has a form, but not the entity, not the identity. So the human being in the dimension of silence may have a form, a shape, a body consisting of flesh and bones and nerves and blood, you know the whole of it and yet there is no entity in the sense that there is no centre. Such an individual has no centre left in the conditioned

as well as the unconditioned psyche. There is no centre. The individual then is like the bubble on the waters of a river or a lake or an ocean. The bubble contains water, is born in water, of water and subsides into water. So the form of such an individual contains that non-dual silence, that centreless silence and when the form subsides you call it death. The silence, the non-duality becomes again the organic part of the universal—silence and non-duality. And one would like to proceed with this subject and say that such a state of silence is possible. It can be contained in this human form and the human being can live in that dimension without any break, without any interruption. As the drum contains the silence, inside the drum there is only space and somebody touches the drum and it gives out a tone. So relationships touch the individual and the response comes out of the silence. It neither comes from the conditioned nor from the unconditioned, but the response is born of that silence. The response born in that silence has to travel through the intelligence, use the intellect and get expressed. That is a different matter. As the space contained in the drum has to travel through the leather and give to you a tone, a note, in the same way that state of silence percolating through the intelligence, using the intellect, the brain, the mind, expresses itself in relationship. But while being percolated through the intelligence and the intellect, it retains the quality of that non-dual silence, it retains the freshness of the non-personal, frontierless life. I wish I could tell you how the state of silence moving into relationship or responding to relationship, is the content of life then. You might have noticed that I am using the term 'silence', I am not yet calling it 'meditation'. I am calling it the state of silence responding to the relationships, responding to challenges with non-personal freshness. You know what is non-personal freshness? An individual can be fresh, the body is fresh, the muscles, the glands, the nerves—very healthy body. There is freshness. The mind can be fresh, uptodate, well informed, well cultivated, acquainted with all the current fashionable thoughts and ideologies and cerebral ways of behaviour. There can be that freshness and intelligence always communing with the universal, with the cosmic—also has freshness.

The personal freshness, that is to say freshness limited by the person and the non-personal freshness have different qualities altogether. A person living in the state of silence gives out that sense of non-personal freshness in every relationship. We shall proceed from this point tomorrow or the next session.

Suffice it to say today that meditation is not a pursuit of the intellect or the intelligence. It is not a movement from the centre towards the frontiers or beyond the frontiers.

Before we depart this afternoon, I would leave with you one more point—the distinction between motion and vibration. When you say there is a movement, it is between two points—horizontal movement or vertical movement. But when there are vibrations, the vibrations have no direction, no polarity of two points. The vibration is not from here to there. It is like inhaling and exhaling of breath, a motiveless, directionless happening. The distinction between velocity, momentum, movement and vibration must be understood clearly. Can we imagine horizontal and vertical movement together? When you move, you move either horizontally or vertically, but in a vibration the vertical and horizontal get together. There is simultaneity of the horizontal and vertical, but about it perhaps we will talk tomorrow. Life vibrates. It does not move. Meditation seems to me, to be the state of the isness of life, the to-beness of life.

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Mount Abu

19th July, 73

This is going to be a discussion meeting. I request the friends who have come from abroad, to communicate their questions, queries or if they need any clarifications of what has been said and even their comments if any. A discussion is a participative enquiry. Individuals who are seriously and sincerely interested in finding out the meaning of life, come together and communicate with one another. A question or a problem, if it is not borrowed from books, if it is not imposed upon oneself, due to the ambition to acquire some new

experience, if it is born of the soil of your relationships, if it is a flower that blossoms in your own heart, has always a universal content.

It is not easy to have a genuine problem. You have 'to live' in order to have a challenge or a problem. If you hesitate, then there are no questions. If you accept the authority either of the ancient or the modern scriptures and interpretations of ancient or modern so-called prophets, teachers and masters, then there will be no questions. When there is a challenge or a problem to be asked, it indicates, that the person is living alertly and attentively. An absent-minded student in a class has no questions, no doubts. And a student who is concerned only with passing the examinations and attends the class in order to fulfil the demands of the school, for his presence on the roll call, has no doubts. He is concerned with his being present because his presence is demanded. He sits in the class and hears instead of listening to the words of the teacher. You must 'live' in order to have a challenge. So one who asks a question, one who poses a problem, makes an enquiry born of sacred and holy doubt and thus enriches the minds of other participants. This is a psychological intercourse with human beings of different races, brought up in different cultures, living in different conditionings and is a very enriching experience.

A discussion can take place when there is no dogmatism in the minds either of the speaker or of the listeners, when there is the nimble and tender tentativeness of an approach. If there is a claim on the part of anyone of us that he knows the whole truth or he understands the whole truth, then there cannot be any discussion. Then there will be only a pretension to a discussion. There will be a question-answer meeting as if the person who sits on the platform has all the answers to all the problems of the whole human race. This pretension is audacious. So let us feel very free as there will be more discussion meetings and this is only the beginning. Let us understand that a discussion is not to show off one's knowledge or to make assertions about one's experiences or to make efforts to convince and convert others, but it is rather a friendly gesture.

You raise a question and I take it for granted that you have looked at the question from more angles than one and I try to look at it in the light of my own understanding. Petal by petal, the question, the problem, begins to unfold itself and all of us look at it. To understand the implications of the question and to co-relate them with the whole of your life, is to arrive nearly at the answer of the question. Solution of a problem does not lie outside the problem nor does it lie somewhere else, that is to say, outside the individual. The solution is neither outside the problem nor is it outside the individual. After all, every individual is a condensed universe. Every individual is the whole universe condensed into this human form. So please don't feel that you are here to ask questions of me, hoping that I know the answers and that I am going to dish them out to you. We shall look at the question, look at the problems. There will be no hurry on our part to arrive at the answer, but there will be every care taken to look at it fearlessly, to look at it for the joy of looking at it, for the joy of understanding it, it is a great fun, you know. It is a great fun when friends sit together and feel free to discuss. With this background in mind, let us now proceed with the discussion. If there is any difficulty with the language, don't feel shy. You can go slow, find out the words and express yourself.

The friend says that you need a power of enquiry in order to discover the truth. Now, in the United States many of us are turning away from the affluence and materialism, towards a spiritual enquiry. He says : Is it not a reaction ?

It can be a reaction and with many it is a reaction. The cultural problem of affluence, the inner contradictions contained in affluence, began to manifest themselves after the Second World War. The economic imperialism of United States of America began spreading after the Second World War and it became a very powerful country, militarily, politically and economically. If it is a reaction to all this, it will lead the individual towards personal escapes and refuge. It takes the young enquirer to various countries in the East and the West to find out a new sensational field to work upon. And the occult and the transcendental is a very romantic, uncharted ocean.

The romance with the occult, is mistaken for a spiritual enquiry. Thus the reaction can lead a person to far off oriental countries and take to austerities and ritualism that has no background in their own culture. If it is a reaction, enquiry comes to an end within a short time and one finds gratification in some form of escape. Whether it is a reaction to affluence or to starvation as it is in India, reactions haven't got much momentum. They can't sustain the depth and intensity of enquiry.

Now the second part of question seems to be: Is enquiry born naturally? Does it not happen sometimes in the lives of people that they go through an event that makes them full of sorrow—an event that shakes them to their very roots? It may be an astounding success, unexpected success or affluence arrived at suddenly and abruptly that shakes the person. It may be failure or frustration that shakes a person completely, turns everything constructed by his mind topsy-turvy. Sometimes a beloved person departs from the world and the whole evaluation of life goes through a radical change. Does not an enquiry get stimulated by events that descend upon you suddenly, abruptly, unexpectedly and you feel incapable of meeting them squarely and totally? An enquiry may be caused by such abrupt sudden happenings in life. The enquirer hidden in each human heart comes to the forefront when a person comes face to face with sorrow. The psychological suffering that he cooks up out of the event, the self-pity, the depression—do not satisfy him; somewhere something is missing. So even after having gone through the stimulated self-suffering he arrives at sorrow face to face and may be sorrow stimulates enquiry.

Many a time love can stimulate an enquiry. Thirdly, as you have mentioned, some individuals are born with it. I do not know about other individuals, but you have referred to my life. It seems to me that the enquiry that expressed itself when I was five years old, has been inherited by me. My grandfather was an enquirer himself. He had studied Yoga and led the life nearly of a Yogi. So it could be the biological and the psychological inheritance. Where individuals seem to be born with it, it is not that they are extraordinary and, therefore,

they had it. It is not that there is something exceptional in them, and, therefore, they are the chosen few of the divine. May be, there is this issue of inheritance, psychological, psychic inheritance which goes back to many generations.

Now we come to the last part of the question—If an individual is not born with it, if an individual does not find the enquiry stimulated by the failures or the successes of his life, by the sorrows or the joys of his life, is it possible for him to arrive at this enquiry ?

It is not only possible for every individual, but the enquiry is hidden in almost every human heart. We, the human beings, try to dodge the enquiry, to suppress the enquiry, to put it into the background, to push it to the background and say to ourselves, "Well, we shall find out the truth in old age, this is not the time to do it." The enquiry whispers unto us right from childhood. I wonder if you have ever, in the company of children, alertly and attentively listened to their questions—whether the children are born in India or America or Australia, does not make any difference. If their enquiries are not suppressed, the children have questions about God, sex, death, life; about the sun, the moon and the stars. The grown ups have no time to look at the questions of the children; those questions are looked upon as academic questions though the children do not have any academic questions. They are the vibrations of the pure, innocent mind trying to open up and receive the meaning of life.

We, the so-called civilised people have artificially created a society in which we have become victims of the speed that we ourselves have created. We have created it in the name of culture, civilisation, development of science and technology, we have created cities—monstrously huge. We have created units of production, monstrously huge where human beings become dehumanised and depersonalised. We have an economic structure, where the consumer never meets the producer. So production has lost the charm and the consumption has lost the grace. The workers never meet in the factory as individuals and persons but as the boss, the peon, the engineer, the merchant, the salesman, the agent and so on. Thus the whole structure is such that we have no time to live as whole human

beings, meeting one another as total human beings. The teacher meets the student, not the grown up meeting the growing up. That is why we have no time to look at the questions of the children, to play with them or even to look at them. That is why the enquiry bubbling and struggling to get verbalised, in the minds of children, gets suppressed and the child is taught to ask questions which have a utility, which have a practical value. The dichotomy between practical life and life as a whole, is imposed upon the child by the time it becomes four or five years old. So please don't think that this enquiry is unique to some exceptional individuals. They may have the aspect of inheritance in their favour, which others may not have. But it is there in each human heart. When we grow up and the questions begin to whisper, we say "this is not the time; I have to pass my examinations; I have to earn a job; I must have the standard of life that my neighbour has, that my cousin has." Thus we go on pushing the enquiry into the background. The enquiry to understand what the meaning of life is, what death is, what living is, is so natural, The enquiry is the call of the divine vibrating in the human heart.

One more thing that I would like to share with you is; We have been taught and trained—I cannot use the word 'education' because we are not educated—physically and mentally to love money, to respect money, prestige and power, as well as to love and worship security. There is no atmosphere where the children could grow with the love of life. Anyone who loves living is given ready-made formulas in the name of ethics, religion, metaphysics, economics, political philosophy, codes of conduct and sets of values. So we do not grow in the atmosphere where living is looked upon as something holy, sacred, where every movement of life is something to be understood. If there is anger coming up in the mind or jealousy getting whipped up by the ego or violence boiling in my heart, I do not know how to look at the anger or the jealousy, because I have all the ready-made solutions. The encounter with the anger or with the violence boiling within me, does not take place. The moment it is coming up, we refer to the books, the tradition, the authority or the scriptures.

We are afraid of life. This fear of life and fear of death does not allow the enquiry to get articulated. The enquiry is not unique. It is there, provided one has the courage to look at it and not to push it into the background at any cost whatsoever. And if at all a person responds to the enquiry and turns his face towards truth, life and the reality, his relatives, friends and neighbours feel that something is wrong with him. They fail to understand why instead of earning money and instead of indulging in one pleasure after another in sequence, the person turns his face towards truth. The person is looked upon as some peculiar crazy animal not conforming to the order of priorities of society. So in order not to be laughed at by the society, one keeps on such enquiries and doubts, nicely in a box to be opened in old age. Many a time, the box accompanies the person to the grave. It is never opened.

There was one word used by my friend 'the smokeless flame of enquiry'. He also used the words 'the purity of enquiry without a motive'. When there is an enquiry the utilitarian mind says, 'well, what is the practical value of understanding the meaning of life? Can that meaning of life be cashed? Supposing I understand what the reality is, supposing I arrive at meditation which is the state of unconditional silence, what then? What does society get out of it and what do I get out of it?' When the consideration that one has to get something out of the answer is there, then the enquiry is not pure.

Whenever there is a motive, to get something, acquire something, obtain something extraordinary and exceptional, the enquiry gets contaminated; the eyes get clouded and the ears get blocked. You fall into the net of those who are out to fish for their organisations. It is our motive that creates the net for those who are out to exploit others. We are victimised by our own motives through the hands of someone else. One who does not want anything from anyone can never be exploited, however big the propaganda may be. No promises, no blueprints and no schemes can crush him. The purity of enquiry implies the willingness to learn. Learning is growing; learning is living. A motiveless enquiry has no utility. There

fore it cannot be exploited. It is the arrogance of the self, the me, the I, the ego, going out to acquire something in the name of liberation, Satori or meditation, that gets exploited.

So one has to ask oneself; 'Why am I doing this? If I want new experiences and new powers of the mind, let me be honest and confess that I want powers of mind; I am troubled by mental problems and I want someone to give me methods and techniques to soothe the mind.' There are many—psychological therapists and psychic therapists. But psychic therapy has nothing to do with meditation. If I want that, let me have it honestly and frankly as a psychological therapy, as a psychic therapy. As for the troubled bodies and physical structures, so for the troubled minds, there are ways of pacifying, soothing, and relaxing. But the technique for relaxation is not meditation. Thus it is humility that keeps the enquiry innocent and pure. May be, when we discover the truth, the body, the mind, the brain get transformed and you have a different grace, a different freshness and a different energy. May be this happens. But that is a by-product; that is the side effect.

In the state of meditation is one aware of one's body and the surroundings? Is one aware that one is in the state of meditation?

While you are listening to me or speaking to me, are you aware of the breathing process that is taking place in your body? You are listening now, you are also inhaling and exhaling breath, are you aware of it? Secondly, does that inhaling and exhaling require an effort of the 'me'? Please do understand the question. Does the inhaling and the exhaling take place from the centre of the I, the me? It is an activity of the me, the self, the ego? Are you aware of it? All of us breathe. Am I aware of the breathing that is taking place? It is a complex process—inhaling, retaining and exhaling. It is taking place all the time while you are awake and while you are sleeping. Does it require an effort, a conscious effort to inhale or exhale?

Marie is listening to me. Mark and Joral listen to me. Is Joral, during the one hour that she is listening to me, aware that she is Joral? Is Mark aware that he is Mark? Is

Bob aware that he is Bob ? What happens to your name and form, your body and name while you are listening ? We will enquire about the state of meditation later on, but let us deal with the field of the known. When you learn Pranayama you are very conscious of the deep breathing. When you breathe deeply and retain it, you become conscious that you have retained the breath and exhale it slowly. You are very conscious of it. You are listening to the music, the sitar. While you are listening to the music here, are you aware of the body, of the surroundings ? How is the awareness of your body and surroundings related to the awareness of the music that you are listening to ? Is the awareness of the body and the surroundings an organic part of the awareness of the music ? Or are these two different awarenesses ? I am aware of the body and I am aware of the music—Are they existing side by side or do they form a homogeneous whole ? Do you understand my question ? We are trying to look at the question posed by you from a different angle altogether. When you understand the known, then the other is easy to be understood. So before going into the issue of what happens in meditation, let us find this out, otherwise that will be a mere speculation.

7

Mount Abu

July 20, 1973

Do you remember the question that we discussed yesterday ? Does anyone of you remember the question at all ? Somebody asked a question and I asked you certain questions in return. Do you remember them ? Let us recollect the whole thing precisely.

Look, somebody says to me, in the state of meditation is there an I consciousness, is there awareness of the body, of

the surroundings and is there awareness that one is in the state of meditation ? Will you please tell me what happens to your I consciousness, awareness of the body and awareness of the surroundings, while you are listening to me ? While you are listening, what happens to your breathing ? Is it an activity of the ego, the self, the me ? Are you conscious that you are breathing ? Are you conscious of your name, of your body and so on ? Let us point out what happens to us when we are listening here and now instead of trying to imagine what happens in the state of meditation.

Let us find out what happens here. Now what do you say?.....She says that it depends upon the degree of my attention and the degree of being absorbed by what is being said. If one is completely absorbed by what one is listening to, there is no awareness of the body or the breathing process or the surroundings. Is it not what you are saying ? And if one is not much interested or one is not attending to it totally, one becomes aware of the surroundings. One has a choice either to focus the attention upon what is being said or to think about oneself and the surroundings. We have to take it for granted for the sake of verbal communication that you are listening attentively and unconditionally; that you are interested in what is being said.

You must have listened to talks of many persons, you must have listened to music. What happens to you ? Have you ever watched ? In intense listening, the friend says, there is an awareness but the I consciousness does not function. There is an awareness of the surroundings. There is an awareness that something is being spoken. There is an awareness that one is in the state of listening. And that is all. We have to look at it. It does not matter, if we falter, if we commit mistakes or if the observation is inaccurate. The moment we make an inaccurate observation and we understand that it is inaccurate, the very inaccuracy leads to accuracy. But if we are afraid and inhibited by fear that it will be inaccurate, it will be imprecise, the fear of imprecision and inaccuracy will not let us work at all, will not let us operate at all. The fear of inaccuracy, imprecision and the fear of committing mistakes will paralyse the psychic action.

So please don't feel afraid.

If we are out to find what happens to us when we are in the act of listening in the midst of deep listening; "Am I aware of the breathing process? Am I aware of the body, of my name, that I am a man, that I am a woman, that I come from Canada or U.S.A., Netherlands, Bombay, that I am wearing certain types of clothes? Am I aware that I am listening? Are you aware of the speaker, his or her form, clothes, features, the voice, the words, what are you aware of?.....What I am trying to attract your attention to is that the consciousness going completely into abeyance, does not paralyse the movement of life. The I consciousness goes into abeyance, you may not be aware of your body, of your name, of your form, of your clothes. You are in the midst of the communication, something being communicated to you and through the words we find the meaning and the communication is of the meaning of Gods; words are only the vehicles to communicate something or symbols to indicate something.

When you pronounce the word 'the cow' or 'a horse'; there is actually a cow, an animal in existence and the word 'cow' is only a symbol to indicate the existence of the cow actually in life. So when you utter the words 'the cow', 'the horse', 'the house', 'the car', etc. the person who utters the words 'the house', 'the car' etc. has the meaning, the car, the automobile, the animal, the horse, the aeroplane, etc. and the listener understands the meaning. So the word 'cow' is only a vehicle, a conveyance for me, for the transportation of meaning of life, transportation of meaning takes place through words. It is a vehicle, conveyance to convey something. So when you listen to, provided you are listening, not hearing, hearing is an involuntary activity of the ears, the auditory nerves, it is beyond your control. As long as you are alive, the ears are bound to hear.

Hearing is different. In hearing, the attention is diffused. But in listening it gets focused on one point. So when you are listening, you don't listen as Devayani or Joral or Marie, and yet the body is there; the name is there; the I consciousness is there; it has not been destroyed. It is fully

capable of functioning whenever the necessity of that function arises, your necessity is felt.

So we proceed to the point of meditation now, or have you any different angles to look at this ? The body, the physical structure has an inbuilt way of surviving or functioning and I hope you have noticed. While you listen to music or to a speech, while you watch a game, football or cricket being played by experts and you watch tenderly with love, with great concern so there is the action of perception or audition taking place; the inbuilt process of the physical structure goes on working by itself, the hearing, the looking, the breathing, the registering of various names and forms does go on. You don't have to make an effort to hold your body straight when you sit down to listen to a talk. Now here I have to hold my body, otherwise it will fall. You don't have to make an effort to breathe in or breathe out. There is a guarantee in the subconscious mind that you can inhale and exhale. So the inhaling and exhaling go on without your conscious effort. There is a conscious effort if you are suffering from asthma. If you have lung trouble and you sit to listen to a talk or to sit to write down something, to read something, you have to make a conscious effort to breathe. When there is an abnormality, when there is a disability, when there is a sickness, you immediately become aware of the breathing process. You become aware that you are sitting when you have pain in some parts of the body, supposing you have a pain in the knee or in the neckbone or you have pain in the ankles and you are listening to a talk. In between the awareness, the pain reminds you of your body that you have a body and the body is finding it difficult to sit down, to stand up, to breathe, but otherwise without the I consciousness making an effort, the body goes on functioning.

There is an in-built process, a process incorporated in biological structure that does not need an effort of the will at all. In the same way there is an in-built process in the psychological structure—now as you are sitting here in the hall, your body is in contact with the floor, with the ground, with the carpets that you are sitting upon. There is a foundation and you feel the contact, you feel the solidity of the earth, the

floor and you feel comfortable sitting there.

In the same way, the psychological structure with the I, the self, the me at the centre has the soil of name and forms, colours, sounds as the floor. The I consciousness is aware without a conscious effort. It is aware of your own way, it is aware of your own body, the shape, it is aware of the surroundings; the awareness is not an activity of the ego, but as you are now sitting here breathing the air, you are aware of the space, the breeze, you are not attending to the breeze, you are not attending to the space in the room, but there is an awareness of the persons, of the breeze in the room, awareness of the presence of the sunshine or the clouds or the raindrops. The psychological structure has also an in-built process, the cerebral organ has an in-built process.

So in the state of meditation when you are not functioning through the brain, not functioning through the physical structure, the body is still sustained and is capable of unfolding the processes that are built in itself. The I consciousness is capable of existing without functioning, existing without operating. It is not damaged, it is not mutilated, but quiet and peaceful, goes into awareness. In the dimension of silence there is an awareness of the body as a separate entity from the rest of the things, from the rest of life, body as a separate entity independently existing apart from the universe, apart from the surroundings. Till the dimension of silence, awareness is there.

In the state of meditation, the awareness of the body, of the mind, does not persist, does not exist at all. The body functions, as while you are listening to me the body functions, without any interference your body is sitting upright now or in a relaxed way or with stretched legs whatever you like. It hears, it sees, it breathes. All this is taking place without your making an effort to do the thing. So in the state of meditation the body moves, it can sit down, it can walk, it can take the meals. It can communicate through words when there is a necessity without the I consciousness making an effort to eat, to drink, to see, to walk. How when you and I take meals, I say 'I like this thing, I do not like that'. I take certain things out of the choice of the way. I have likes and dislikes, prefe-

rences and prejudices. I have certain norms and criteria inherited from the tradition. All these things go into the process of cooking a meal and having it. That is one way. I like it and, therefore, I eat it and even when the body says 'I have had enough' because I like the taste of it, the flavour of it, the look of it, the texture, the consistency of the thing I eat. All this can happen when I am eating. That is to say the cooking of the meal and the eating of the meals has a centre there and has the circumference, the periphery.

Another person living in the state of meditation has to cook a meal, has to take a meal, has to wear clothes, to wash clothes, to talk to people, meet people, but the cooking of the meal has not got at the centre, the I, the me, the self. I, the Hindu, the Indian, the Swedish, the American, having had this tradition of these likes and dislikes, the whole paraphernalia of the I does not exist there at the centre. The cooking of the meal then has a different meaning altogether. The body has to be fed, it has to be fed in order to keep it healthy. It needs the balanced nutrition with good flavour, it has to be cooked aesthetically. The point of view of nutrition, the approach to beauty, to aesthetics, the consideration of time that is available, the consideration of the circumstances in which you live, the context of life that you have in society, a poor country like India or a rich country like U.S.A. where you are, the whole awareness is there. So the person cooks a meal and takes it in order to help the body to live elegantly, healthily, to remain subtle, fresh and properly fed. So the centre is not the I, but the relation of cooking a meal and eating it to your total life, personal, and the life around you.

It has the facts of life at the centre and not the I. When the person takes a meal, sits at the table and of course, as a cultured person, as an aesthetically keen person, because in meditation the sensitivity is intensified, the efficiency, the competence, the sensitivity, the speed of functioning, the all inclusiveness of attention of these things are there, vibrating. So the person sitting at the table will see the meal and have it as a friendship, a harmony with the physical structure, not having the desire that this is my body and therefore attached to the body and obsessed with the body not the idea of

worshipping it or indulging in it and neither the idea of suppressing it, negating with the ideas of austerity, asceticism, "I must eat and I must not eat." Neither the suppression nor the indulgence, neither the worshipping of it nor the denying, negating of it, calling it a sin, taking a meal gets related to the whole life.

The relation of taking meal to sleep, relation of taking a meal to the exercises that you do intellectual work that you have to go through, the manual work that you have to go through, it gets related to all that. Do you see the frontiers now? The frontiers of cooking a meal or taking a meal go on widening. So one sees the necessities of the body.

Sometimes the body is hungry for the starch, sometimes it requires proteins, sometimes it asks for salt and minerals, sometimes it asks for honey and fruit sugar. Do you listen to the body? So the meal gets directly related to the needs of the body for its health, for its buoyancy, for its freshness, for its vigour, for its vitality. Immediately the person sees the relationship and takes that, consumes that in the simplicity. In the elements of simplicity, the meals are taken, the relationship with the food, with the liquids or the solids, it becomes very simple and direct. The mind as a middleman does not interfere, between the requirements of the physical structure and the food, got at there. You know what the mind does when it interferes? It is allowed to interfere "I want to do that, I like this, I don't like that, I have taken this. It is not done in my time. That is not the tradition of the country." So the mind interferes, obstructs. The simple relationship with life gets complicated when the mind is allowed to interfere.

So in the dimension of meditation the whole act of living from morning till night, the whole action of living, moving through the challenges and relationships of life harmoniously, freely, without any inhibition, any fear, the body and the mind function with the in-built intelligence in it and there is no conscious effort on the part of the I, the self, the me to do those activities. The activities do not have, from morning till night at the centre, the I. In the state of meditation am I aware that I am in the state of meditation? That was the second part. Does that question still remain? Am I

aware that I am in the state of meditation ? I could be aware that I am in the state of meditation if the activity was born of the I. If it originated from the I, the self, the me, perhaps the complex human consciousness would be aware of that. But it is not born of the I, the me. Have you ever watched a valley an ice valley ? Have you done skimming or skating or if you have watched a valley, a dance performace, if you love watching, then what happens ? Your whole body, the nerves, the muscles, the glands—they go with the artist, you are not dancing any way, you are watching the dance and from different angle altogether you are with the dance, you are moving with the dance. You are in the midst of the valley, watching the valley and somebody catches your shoulder and then you say, 'Oh'. While you were watching it, you had become one with the movement of the dancer, your I consciousness and the movement taking place within your body. They were of one element. There was no dancer and the watcher, then it was one movement going backward and forward between the dancer and the person who was watching the dance. You were not aware that you were watching until somebody pats on your shoulders and says, 'That was beautiful, wasn't it ?' and then you are startled, look back and you feel rather—you know—you feel that somebody has done a thing that ought not to have been done. Why did she say that, why did she break the homogeneity of the whole event. Then you become aware that the dancer is there and you are sitting here, that she was dancing and you as a different person were watching. But till then it was one movement—the dancer, the dance, the person who was watching and the invisible movement taking place in the body; if you have watched small children, you take them to watch a match, a cricket match or some sports or wrestling or even a speech. I had my friends come with me a few years ago in one of the seminars in the U.P. A boy was about five years old and there was a fiery speaker speaking from the dais and this child started imitating the movement of the speaker. The child was sitting with me and he would look at the person and, you know, make the same gesture along with the speaker. If the speaker would raise the hands, he would raise the hands too. Now with the children,

they can't resist the visible movement. They make the visible movements. The grown ups don't make visible movements. But inside them the movements take place, if they love the sports, if they love the music, if they love the dance.

So the whole—the musician and the listener, the dancer and the spectator, the sound waves of the music and the listener—becomes one movement of life without duality. There is a kind of indivisible homogeneity about the thing. Even when you are listening to a speaker, the speaker, the listener, what is being said, what is the meaning that is being transferred and the listener and the act of listening become one whole movement and yet the speaker and the listener are two different persons; they are sitting in two different places with two different bodies, that is, entities, do not get destroyed. The homogeneity of the psychic event does not take away the richness of the duality. It is there. On the physical plane and the psychological plane, the duality is there. But the event that takes place, takes place in a non-duality and, therefore, there is a homogeneity about the whole thing.

As this happens to you for an hour, for half an hour listening to a speech or to music or watching again or when you go out for a walk near the seashore or a lake or on a hilltop; in the state of meditation it happens to a person every moment. The person harmoniously related to the nature enjoying the trees, the lake, the hills and the bushes, does not become one with the trees and the hills and the bushes. The bushes are there, the hilltops are there. He does not become that. He does not identify himself with that consciousness. And yet there is no duality, the tension of duality does not exist there. Because the perception, the act of perception, the person looking at the lake, the trees, the hilltop—the act of perception leaves the individual, leaves him from the realm of duality to the non-duality. Joy of this transports you on all levels of your being to the realm of non-duality, not the pleasure, but joy. This happens to you when you are enjoying for an hour, for half an hour, for ten minutes, for fraction of a minute, but in the dimension of meditation it is there. The non-duality, the joy of communion without destroying the richness of duality

the person eats and drinks and does everything that is required of him, but not from the centre of the I.

When you sit down in silence, if you have a piece of cloth or whatever it be, cotton or woolen or silken, whatever you have, will you use one and the same piece? Then the consistency and intensity of vibration that is released, that emanates from your body and enters the piece of cloth upon which you sit, that consistency is maintained. It is not disturbed. You know, when you live in a house, you are emanating your thoughts or feelings or sentiments. You emanate a kind of matter from your body when you look at a person, you are emanating matter, very subtle matter. The act of perception is the act of emanation—something travels from the I to the object of perception. It is a very subtle matter. When you receive through the ears or the auditory nerves certain sound waves you are receiving a kind of very subtle matter. Sound waves or vibrations containing energy—they bring into your ears a very subtle kind of matter. When you feel a thought, when you feel an emotion, you are emanating things, they affect the walls around you. They affect the things that you use. So you would like to use one and the same piece. It has a very scientific approach. One who has studied the science of waves and the relationship of the waves of sound and light and thought and feelings to one's physical structure, is very careful about teaching the other person about touching things, about using things, about the colours, the shapes, the sizes. Everything has an existential eloquence.

The things have their own language. The stone, the bricks, the lime, the cement, the earth, the mud—they have their own language to communicate. And while you are in relationship with them, you receive certain things and you give out certain things. The give and take goes on. Why did you say it is not an important question? You know, life cannot be divided into important and unimportant. There is nothing small nor great in life, nothing less important and more important. Coming to a far off country, you would like to understand the particulars. Why does she do this? Why does she do that? So it is a very healthy and natural enquiry. Wanting to learn, wanting to find out, just for the fun of it

you are entitled to ask, why should you say it is not important? I would not sit upon it, I had to buy it or somebody buys it for me because then I am not sure whether the animal was shot down or it was a non-violent or natural death and after the death the skin was removed unless one is sure of it. I do not think of the tradition, but the tradition may have a point in it; everything does not become useless only because it goes on out of a tradition. As everything cannot be accepted only because it is traditional, everything need not be thrown away outright, condemned, if it goes on out of tradition.

The yogis, those who used to learn yoga or to live in solitude, used to live in a very austere way, very simple way, taking their food or living in a cave and deer skin gives you the warmth, electricity and warmth both. So if one has such a piece one can sleep on it, one can sit upon it and that is the only thing that they used to have and they roll it, carry it on their shoulders whenever they want to move from one place to another. It is like a sleeping bag, you people have. The modern people like to carry wherever they want and the yogi would not make a distinction of not sitting upon the skin while having his meals or not sleeping upon it, they will use it. And I have known certain yogis having only one piece with them at the height of 10,000 ft. in the Himālayas. I have gone to Gangotri and I was climbing up to the source of Ganges. After the height of 10,000 ft. you can't carry anything with you. He had two such pieces and he would put a string around them and wear them, not just to put around the shoulders. That was the protection of the body and after arriving he will spread one on the ice or the snow and sit upon it but one would be wrapped around his shoulders. So I have a piece, a very practical thing for an ascetic to keep it. Everybody is conditioned. You know the human race is conditioned, we are conditioned. The content of our psyche—if you remember what we have talked about on the 9th and 10th of this month, the knowledge, the experience, the languages, the culture, the civilisation, the traditions—all that is contained in the human psyche—the conscious, subconscious, the unconscious together is conditioned.

After all, the content of consciousness is the conditioning. That is what we mean by conditionings. The word 'conditioning, or conditionings' became very popular in Europe after Pavlov, the Russian Psychologist, the founder of School of Behaviourism used this word. How man gets conditioned? What are the human conditionings, what are the animal conditionings? The School of Behaviourist Psychology in Europe spread by Edlar, Jung, etc., worked upon the Theory of Behaviourist Psychology. Conditioning today is a very fashionable word used in the realm of psychology taken over by the metaphysicians and popularised by J. Krishnamurti. He has used and spread out the meaning of the word 'conditioning' in such a powerful, such a scientific and such a dynamic way that it—the use of the word 'conditioning' and the treatment of the word 'conditionings' by J. Krishnamurti—has become a turning point in the occidental psychology.

Now you are asking "How I became aware of the conditioning? What happens in the conditioning? Do the contents disappear or do they remain there and do they not do any harm to me? What happens that is the question. The content of psyche is the conditioning, the conditionings are the contents of our consciousness. Conditioning through education, conditioning through religious background, conditioning through the cultural background, conditioning through the social, economic context, by inheritance, psychological or biological. So conditionings are the content of human consciousness. You cannot throw away your consciousness. Can you? You cannot throw away your skin. You cannot throw away the colour of your hair, the colour of your skin. You cannot wash it out. You may keep it clean, but you can't wash it. For example, you have the name Marie given to you by your parents, and now you learn names are given to identify the children and discriminate one child from the other child. I have two children—I give two names, Robert and Marie because I want to distinguish the one from the other. So name is given, it has a utility in social relationships. When I see that then the attachment to the name Vimala or Marie does not remain there, the name is there. When you call Marie, Vimala does not reply; when you call Vimala, Marie does not reply. Because you are aware

that the name Marie is given to that person and the name Vimala is given to this person. The attachment and the pride and the vanity, a kind of glory—all that disappears. The name does not appear.

When you understand the conditionings as the conditionings, then your relationships of the conditioning goes through a radical transformation. You are neither attached to them, you don't feel glorified by them and you don't impose these conditionings even upon your own children, you don't measure other human beings by those conditionings. Don't you see how the relationship goes on becoming simpler and simpler? It is a very simple relationship. They are there. When you and I meet, what happens to your Christianity and my Hinduism? Where are they? When we meet, we don't meet as Christian and Hindu, we meet as human beings concerned. The Christianity may be there, the Hinduism may be there. And in certain ways of behaviour, certain gestures, the conditionings do express themselves. My hands go up like this when I meet people because this is a conditioning, and your hands will go like this to greet your friends. But once you see that this is one form of greeting, this is another form of greeting then the comparison of the two and the temptation to evaluate one as the superior and the other as the inferior disappears completely. Then sometimes Marie's hands go like that and Vimala's hands go like this. So the relationship to the conditionings goes through a radical change. It loses the grip over you. It loses the capacity to distort and twist your relationships with love. It is there.

Like the dead ashes the conditionings are there because the content of the human consciousness cannot be wiped out as the colour of the skin cannot be washed out. They are there. But once you see the false as the false, that is the beginning of seeing the truth as the truth. To see the conditionings for what they are is already going beyond them, otherwise you won't see them as conditionings. So they remain there, harmless, unaggressive, non-interfering and the hang-over of those conditionings may get reflected in the involuntary reflexes and involuntary actions. But on the plane of volition the conditionings have no control, then in the realm of spontaneity

of relationship they cannot interfere. So they no more constitute a bondage for you. If you wipe out the total memory, memory as a faculty, memory as a capacity developed through centuries, if you wipe out all knowledge, then you will take human beings regressively back to the animal level. Anti-rationalism, anti-cerebralism is a very reactionary activity. The human race has worked very hard for developing the reason, the brain, the symbols, the languages and now the human beings see the limitations of all that. But if you deny all that, but if you want to destroy all that, if you try to deny that, negate it, I think you take away the beauty, the elegance of the brain, the competence, the efficiency, the rich inheritance. Why should the inheritance be a bondage? Why? unless you are attached to it, unless you want to impose it upon others; it is the ambition to assert upon others that constitutes bondage, not the inheritance, not the culture, so to say the conditioning as conditioning takes away the arrogance to assert, to become aggressive, to impose, to force things on others; it eliminates the arrogance, the ambition to convert others to your point of view and then remains the gesture of friendship, communication, exchange, reciprocity, mutuality, learning from one another and I for one, would not throw away my brain for anything else. So to say the conditioning as conditioning is a great event which takes away the sting out of the conditioning, having no more sting left.

8

Mount Abu

July 21, 73

As long as man does not get acquainted with the invisible cerebral organ, as long as he does not understand the mechanism of mind, it is nearly impossible to arrive at the state of meditation.

Man has discovered by now, in the East as well as the West, that the physical body, the human body, the biological organism is the same all the world over. The bone structure is slightly different; the colour of the skin might be slightly different from one another; but the *modus operandi* of the biological organism is one and the same. The appetite, the power of digestion may be slightly different. In the same way the human body functions—the lungs, the heart, the kidney, the liver, the optical nerves, the auditory nerves—the same way all the world over. That is why doctors of one country can operate upon patients of another country. The biological organism has a universal way of functioning. It is governed by some universal laws which are neither Western nor Eastern. They are no Hindu laws of digestion nor Christian laws of kidney operation; there are neither Muslim laws for the eyes to function nor the Buddhist laws for the ears to function. The complex biological mechanism functions in a universal way.

It is an illusion to say that the body belongs to you; that it is owned by you; that you can do anything with it; that you can treat as you like, feed it as you like, put it to sleep when you like and as you like and hope at the same time that the biological organisation will co-operate with you; that it will be alert, will be healthy, subtle, and fresh. It has a certain way of operation and the care and concern that has to be taken is one and the same. There are some universal laws of health, and the body has an organic relationship with the universe existing outside the skin.

It has a relationship with the sunshine; it has a relationship with the clouds and the rains; it has a relationship with the earth, the water, the breeze. The five elements existing outside the human body and the five elements existing inside the human body have an organic relationship with one another. One has to get acquainted with the nature of the organic relationship and find out a harmonious way of sustaining it. The moment the relationship is snapped, the moment there is a gap between the inner and the outer, the body is indisposed. If the balance between the water, the earth, the fire contained in the body is disturbed, the body is in disease. You know what disease is—dis-ease, disharmony. To say that you

own the body and you can do anything with it, is only an expression of ignorance.

In the same way there is a psychological structure that you will call mind, that you call the brain, the cerebral organ. You cannot see it with your eyes, but it is located in the head. It is much more complex than the other parts of the body. This sense organ called the brain, is a very complex, very delicate, and a highly strung instrument. One has to get acquainted with it. The ways with the mind are the same the world over. To think, to feel, to formulate ideas, ideologies, to construct ways of behaviour and patterns of behaviour—all is done by the mind the world over. The way man deals with anger, jealousy, grief, and violence, is the same the world over. Anger is one cerebral way of behaviour ; jealousy is another cerebral way. As the rest of the body has a way of operating, the brain also has a way of operating. It receives an impression, interprets it, and reacts to it. The patterns of reactions are different as the patterns of cooking meals and putting on clothes, having the hair-do and building a house are different. The Japanese house is not like a Dutch house ; the Dutch houses are not like the Norwegian houses. The Dutch had found a way to manipulate the space and to build a house. The Japanese have another way. In the same way the patterns of reaction may be different. But the raw materials with which the patterns have been constructed are the same. The desire to dominate, to own, to possess, to aspire, to compete, to compare—all these are universal ways of the human mind.

When a person looks upon anger as his anger, jealousy as his, he creates unnecessarily a problem out of a simple cerebral way of behaviour. When he looks upon thoughts as his possession and say these are my thoughts, my values, my norms and my criteria, he creates a relationship of ownership and possession with the cerebral organ. As you cannot deal with the body according to your whims and wishes, but you have to get acquainted with it, understand and co-operate with it in the same way, one has to co-operate with the psychological structure. So a spiritual enquiry has to begin with this very clear and lucid understanding that the mind does never belong

to individuals. Your mind may be one expression of the universal mind. Your mind may be an expression of the global human mind. It cannot be owned and possessed by you. It cannot be treated the way your sweet desire would like to treat it. It is the maltreatment of the mind that creates a problem ; it is ignorance about the mechanism of mind that creates a problem.

Before we talk about silence getting transformed into meditation, one must be very clear that this mind as it is, the mind that is inherited by man today, has certain ways of operation, certain channels through which it functions. It has certain symbols through which it recognises the world outside and inside. It has its own language in terms of which it interprets life. All this is built-in within you. You cannot wish away the mind. You cannot turn away from the mind. You cannot destroy the mind. Thus the content of the human mind is the racial human knowledge and experience. That is the content of human consciousness. That is the content of human psyche.

Some patterns of behaviour are acquired by you in your life of 20 years, 40,50,80 years ; some are inherited by you from the family, some are inherited from the community and some are inherited from the whole human race. They are all there—very compact in a very subtle, condensed form and they make their existence felt to you when you are moving in relationship, when you are awake. While you are sleeping, the content of the consciousness makes itself felt through dreams, through visions, through intimations, through urges, through blind passions which are related to your reason, logic, knowledge, nothing. So all this is there. It is a vast area covered by human effort through centuries. So one would suggest to the enquirers that they get acquainted with the particular way of their mind functioning. The mind being a particular expression of the universal, or the racial mind, let them investigate, examine personally, not theoretically, but personally in daily life, let them find out how their mind is and how it functions.

When you want to look at yourself, you stand before the mirror. And then you notice that you are too thin or too fat

or the body is not proportionate or it is pale, colourless or whatever it is, but you have to stand before the mirror to look at yourself. You get reflected as you are into the mirror. People may tell you that you look like this, and you look like that, but to have a personal encounter, first-hand personal discovery, you have to stand before the mirror and look at yourself. Then only you notice the visible deformity, any disability, weaknesses if any, distortion if any; to notice the distortion personally, to discover it personally you have to look at yourself ; a thousand persons may tell you, but you won't find it; unless you look at yourself, you won't understand it—the particular location. In the same way you have to find out how the mind is and that as the body gets reflected into the mirror, the mind gets reflected in your behaviour from morning till night.

Relationships are the mirror into which your inner being gets reflected as it is. Unless you have become too sophisticated to talk and behave freely, spontaneously and you work always under the pressure of etiquettes, politeness, culture, oughts and ought nots, musts and must nots. If you do that, then the behaviour is under pressure. The pressurised behaviour cannot reflect the quality of your inner behaviour, it distorts, it creates a wrong impression. It gives you a wrong impression about yourself. It creates a wrong image in your mind about yourself. But there are moments and there are relationships when you are not on the defensive, when you feel free, frank, to be what you are perhaps with your wife, with your children, with your intimate friends and when you are alone with yourself. As the climbing of the Himālayas has to begin with the first step where you stand at the foot of the hill, the non-cerebral voyage into the dimension of silence and meditation has to begin with the personal discovery of the mind as it is, it exists in you, expressing itself in you through you. That would be the first step. To take even a journey of thousand miles, you have to begin with the first step from the place where you stand; the romantic description of the journey and the things that body sees on the way and the description of the scenery are of no use unless you lift your foot and take the first step.

The voyage, the journey, has to begin and so the first step is—let me examine the quality of my mind, the shoddiness, the shabbiness, the poverty, the richness, the stupidity or the intelligence, the ignorance or the learnedness, scholarship—let me see. A personal examination of the ways of psychological behaviour in daily relationships is absolutely necessary. And the friend may say, I do not know how to look at myself because when I am talking, when I am responding to situations, I cannot observe, I cannot do both the things, respond to the situation and look at myself. How can I do these two things together? If you experiment with this for a day or two, you will notice how this personal examination and observation of the behaviour is difficult as we have not been educated to do that. When you move your hands and feet, your neck, the eyes, when you look at people, when you are alone, when you get up, the way you eat, the way you drink, the whole behaviour, when you feel, when you are in any one of these movements, we have never observed ourselves, which we do not understand, that is the daily contradication in the life of an enquirer. He presumes that the mind as it is, the quality of the mind that he has, is capable of finding out God or divinity. If a person is lame, he has the honesty and the humility to say that I cannot climb. But those who are psychologically lame, who have never learnt to think, to feel, to do things out of their own spontaneity, but who have been doing things only out of compulsion, have been floating on the social customs, traditions, rituals. Then the ownership—the individuals with their mind that can find it, they must acquire the reality, should come into the grip of their tiny, shoddy arrogant mind. All those who wander around in search of techniques and methods and all those who wander around, promising them the methods, the techniques and the ways, together create an illusion that the human mind as it is can capture divinity or God. That is the totality of existence.

This illusion has caused many an enquirer his whole life and in the evening of his life he says, I tried my level best, but I could not get it. I listened to the talks, "I went through the rituals, I followed that practice, I did this being under the illusion that the I and the structure around the I, was a

vehicle with which I was going to get it.” None of you would think of experimenting with the spaceship tomorrow without training, without education; none of you would say, if that fellow could go to the moon, I also will go to the moon without taking any education about the spaceship, how you will have to live in the recklessness of the atmosphere and so on. So, you know, it requires some education. So this illusion that the human mind as it is—cultured, sophisticated, civilised—can capture the dimension of meditation, can own it, can possess it as an experience, can capture the God, the divinity, the immeasurable, the unnamable into the framework of man’s own experience. This illusion has to go. Unless we purge our minds of this illusion, the next step cannot be taken. We may talk, discuss, thrash out the issues as citizen, but academic thrashing out, discussions or verbal speculations these days do not help when it comes to actual living.

So by examining the mechanism of mind, the quality of the mind, the ways of its functioning in your daily relationships, you will discover the limitations of the cerebral organ that you have, you will discover the frontiers of the mind, you will discover, for example, that when you feel joy in the moments of communion, with the nature or communion with other individuals, that joy cannot be expressed in words. You will discover how love cannot be touched by words and languages and patterns of behaviour; you will discover that freedom cannot be touched by the mind; the mind can acquire information, organise it, convert it into knowledge. Knowledge is organised information that mind can do, but acquiring knowledge does not result in understanding. So one sees the limitations of mind, the capacity to acquire information, the capacity to organise it skilfully, the capacity to handle it skilfully—it is not understanding. One has to see this. Unless you discover that you tell a lie ten times a day or 4 times a week you discover it, you see for yourself how you tell a lie, how the motive makes you tell a lie; how telling a lie or falsehood makes you afraid; how that fear inhibits your relationship. See all this in operation. You will discover that knowing the truth in life, does not enable to live the truth. There is in fact a difference between knowledge and understanding.

But this is not an academic difference; this is a difference that gets expressed when you move in relationship, otherwise you feel you know the truth and you are speaking the truth and you are a very truthful person; you have an image about yourself. As you have an image of yourself, you do not get angry, you are not easily irritable. Because whenever anger surges up, you try to push it behind, cover it up. And you won't look at it. But it does not disappear because you do not look at it. It is still there, pushed behind a cover, tucked up neatly behind an etiquette, behind a polite gesture, behind the effort to suppress it. It is there. Unless you examine your behaviour, how anger surges up and how you suppress it and push it into background, your image that you are a person who never gets angry, there will be a wrong image about yourself unless you personally examine the behaviour, understand the motivation forces behind the behaviour, understand the limitations of the mind, of the brain. This is absolutely necessary. Personal observation of the quality of behaviour is absolutely necessary and for this you do not need any experts to help you. This can take place itself. Do it again for the fun of it, for a week, for a couple of days. There is a gap between your motive and the verbal expression of the motive. Just watch the gap, you have a motive and you feel ashamed to confess that motive even to yourself and you want to hide that motive from the other person. You clothe the motive in different ways—the gap between the actual nature of motive, the motive force, the intention, the purpose, the ambition and the verbal expression that you give to it. I intend to do this, that is what you say, but when you say I intend to do this, you may be having an absolutely different thing. Maybe the verbal expression and the motive are in contradiction with one another. They are incompatible. But you create a world of make-believe around yourself, you believe that really you do not want that. Somewhere inside you see that you want it, you make yourself believe that you do not want it and you behave in the third way.

So the gap between the actual motive, the verbal clothing that you have put upon the motive to impress upon yourself that you do not want this and you want that and then that

scarecrow—that verbal expression—again deceive when you move into relationship or your efforts to hide the motive prove fruitless and the other individuals with whom you are living, find out your motive because the momentum of the motive is too much for your verbal concealing and hiding. It speaks through your eyes, it speaks through the tone of your words, it speaks through the gesture of the whole body, it is a great fun to watch the whole game that man plays with himself. So the gap between the actual motive, the intention, the verbal expression, the clothes or words you put upon them and the nature of actual action, actual motive, the fearless expression in between. Find out whether they are mutually compatible, or, contradictory and how you get torn half a dozen times a day within yourself.

And this world of make-believe goes on flourishing every day, you create a world of make-believe around yourself. It is a very expensive self-deception. It is only your habit of self-deception that creates and sustains the wrong image about yourself. I carry my image about myself and you carry your image about yourself. Those images meet, they come into conflict and the relationships get strained. So when you begin to examine the quality of your mind as it gets expressed in actual relationships, you will discover that to get related to the other person, to the other individual is extremely difficult because you are not related to yourself.

The actions, the work, the motive are strangers amongst themselves; there is not the relationship. So there is a gap. And if there is a relationship, it is a strained relationship and, therefore, at the end of the day, you get tired. Because you had to go through so many relationships as a husband, as a wife, as a shopkeeper, as a businessman, as a boss, as a secretary, as a typist, as a citizen of the society, as a member of the community, you have to go through an innumerable variety of relationships. And in every relationship this gap between the motive, the words, the action—the contradiction between these things—eats into your vitality and, therefore, the relationships instead of giving a reed-back of vitality to you, exhaust you completely. It is a torn man within himself, a person fragmented and divided within himself who has to

move out of the skin through the word and gestures and go on doing his job in the life. So it is the division and fragmentation within oneself that exhaust and not the relationships.

To live is to be related. Life is relationship, but these relationships exhaust you because you are divided, fragmented, in contradiction, in conflict, in constant tension within yourself. That is what the personal discovery brings to your notice also that whenever there is no gap between the intention, the purpose, the motive, the verbal expression and the actual action, there is a great job. When these three are in normal, when these three function not as an artificially integrated whole, but as a homogeneous whole, then you are in joy, then you are in relaxation, then you feel you are moving freely and that relationship does not tire you, does not exhaust you.

An enquirer has to discover the science and the art of moving through relationship without friction, without inner contradiction and tension. Then only the last cerebral voyage can take place because you have to eat when you are hungry, you have to have a shelter over your head, you have to live among the people. If the spiritual enquiry takes you away from the human beings into isolation, then the very isolation will become an inhibition in the enquiry. The essence of freedom cannot be found out when you are alone. Freedom can breathe and vibrate only when you are with other people; if you are not with other people, freedom has no meaning, love has no meaning because then the essence of life, love, truth, freedom, silence express themselves only when you are in relationship. Therefore, I say, before we talk about silence and meditation, will it not be helpful to all of us, too sober and sincere enquirers that we have gathered together in such a small number, in such an intimate atmosphere of friendship—Is it not desirable that we examine not only quality of our mind, the quality of our thoughts, the feelings, the sentiments, but the actual movement of the mind in operation.

When you stand before a mirror and the mirror shows unto you that you are not handsome, that you are ugly or you are not tall or you are very tall or you are very short, when the mirror shows that, do you get angry with the mirror? You

stand at the shores of a very beautiful serene lake and you look into it and you see the reflection. Do you get angry with the reflection or with yourself? You only find out something has got to be done about it. The body seems to have gone out of control—something will have to be done. That is all you say. But when you notice the different parts of the body and their quality, their relationship with one another do you throw away the mirror because it shows that you are ugly, that you are not clean, that the body is swollen?

In the same way when you begin to observe while you move into relationships and the relationships show unto you that you are barbarian, you have got the element of savageness, you have got greediness, you have got many contradictions, does it create depression? Does it create frustration? Does it make you feel that you must throw away the mind, that others have very good mind and you have not. Does it lead to jealousy when you compare with other people that you are less violent than the other person and more alert than the other person, comparing and contrasting either way with the superiors and the inferiors. As you do not throw away the mirror because it shows unto you the fact of your physical existence, you do not give up relationships because they cause the expression of inner life. You do not turn away from relationships because they show distortion. So living with the people, among the people, going through the relationships, the inner voyage has to be launched upon. And I hope you will not forget with what we begin this afternoon that the mind has universal ways of functioning and operating. The cerebral ways or patterns of behaviour are not your personal ownership; they are not your personal monopoly. That is exactly the way the human being has been living as a Hindu, as a Christian, as an Indian, as a Muslim—He has been living that way.

And when this clarity of understanding is there, then the exposure of your inner contradictions and complex does not lead to frustration and self-pity. You are not looking at the inner life and the expression to change it, mind you, you are not looking at it to transform it, to convert it, to change it. It has a momentum of thousands of years behind it. It has a momentum of the whole human race behind it. You cannot change it

overnight or in 10 years or 15 years. You can patch it up a slight reform here and a mild reform there. That can happen. But you cannot transform the whole material. Mind is as it is. When there is no desire to change what is, then the exposure does not cause self-pity, does not cause depression or frustration. It is only an ambitious mind which wants to look at it in order to change it. That feels frustrated. Because even while observing, it is comparing itself with others. The old habit—comparing, evaluating. We shall proceed with this issue when we meet next on Monday.

9

International Youth Talk

Mount Abu

July 22, 73.

There seems to be a built in yearning, craving in each human heart for a state of joy that will not be affected by the behaviour of other people around him. There seems a need, a dream, a vision incorporated in every human heart of a state of love. That will not be emulated by the game of attachment, jealousy, envy or the game of draw and detachment. The vision of a state of love, the vision of a state of peace and the state of joy seems to me to be built in the human heart and this man who has inherited the globe for millions of years, has not realised the vision, has not arrived at a state of joy, unpoisoned by pleasure and pain, the state of peace undisturbed by the relationship through which one has to go, the state of love which is impregnable and has not diminished or increased with the changes in the surroundings. So those who enforce mind have not arrived at this though they have unarticulated, non-verbalised yearning for peace, love, friendship and joy.

In spite of all the organised religious propaganda, innumerable techniques and methods of pacifying the mind, soothing the brain, you and I as human beings feel unfulfilled. You

can acquire all the works that you are capable of and the society in which you live can offer unto you. You can acquire the property, the social recognition, the political, the economic power; you may acquire psychic power, the psychological power and yet all acquisition leaves the heart cold, empty. You may become a learned scholar; you may learn Prāṇāyāma, Yoga and become a Haṭhayogi; you may learn the methods of Tantra, develop psychic powers and become a Tantric, a Mantric, specialised in Tantras and Mantras. But the acquisition of physical, psychological or psychic power does not necessarily enable you to feel fulfilled, to live in a state of peace or happiness, joy or love.

Why all this ? Could it be that the road to acquisition, ownership, possession, the road to becoming something is not the road to fulfilment at all ? I wonder if you have ever been in experienced harmony. How a well is dug ? We had to dig wells, when we were working in Bhudan, the Land Gift Movement, day by day digging the earth, removing the rock, the boulders, working together. I have worked with Vinoba for digging well. It is a very interesting experience. When you dig a well, you dig, you remove the earth, the pieces of rock, the roots of trees, the boulders, the earth. You have not acquired anything while you are digging. And when you have dug deep enough, suddenly you come across a stream of water, living, bubbling, crystal clear, spring of water. You would say that your digging has created a stream of water. If you would not dig, you would not come across, you would not be able to touch the living waters of the spring. But you can academically discover how deep you have to dig and with what instruments you have to dig, how many hours of manpower you have to put to. You may discuss all these aspects, but if you sit there without digging, you will never come across fresh waters, you will not be able to touch them, or drink and quench your thirst. The digging has not created the spring of water. The spring is there. Your digging is not the cause that has brought about the effect. The spring was there. But it was invisible, intangible. We could not touch it. We could not do it properly. You have not created it. You have not obtained it. Perhaps the process of becoming, acquiring, the process of experiencing,

takes you exactly in the opposite direction of peace, joy and love.

When you climb a hill or a mountain, step by step, very cautiously, then your body according to the altitude, according to the nature of the soil, the rock, gets the feel of the rock formation, or your feet are in close contact with the mountain in the climbing. The horizons go on widening. There is more space around you, more sunshine, clearer and purer than in the valley. But you have not acquired anything. The mountain path was there waiting for you, to be paved by you, but you have not acquired anything. You have not become something different from what you were when you were standing at the foot of the hill. You have gone through certain movements, actions and certain inner changes have taken place. The metabolism responds to your action of climbing. The deep breathing that you naturally go through, the conservation of energy that is required to climb a rock only gives the actual action, the action of living every moment alertly, sensitively. It involves not for acquiring anything but for the joy of climbing.

When you take a plunge into a pool, a lake, a river or into the sea and swim, the thing that you learn or experience is the intimate contact of the waves with your body. The salty waters of the sea or the ocean stimulate the heat in your body. So many changes take place. You come out of the swim, what have you acquired? But man, whether in the name of religion or spirituality, or in the name of holy life, is possessed with the idea of acquisition, ownership, possession, becoming, comparing himself with others. So he never arrives at the source of joy, love and peace within himself. It is always an outward activity, never an inward action. It is always an outward voyage, never an inward voyage. When you get acquainted with the physical body, do away with the secondary unessential or unnecessary things. It is like conditioning. You are acquainted with the mind, the speech. You examine with intensity, and the understanding of the mind and the body removes a lot of dirt from your life when you see things for what they are, without justifying them, without defending them, without fighting against them. Then those conditionings of love lie

there within the structure, harmless like a spent-up force, having no grips whatsoever. That is like removing the rocks of the earth.

Understanding removes the dirt of inaccuracy, imprecision, ignorance, distortion and twistings and if that is done, you feel yourself in an atmosphere of clarity, lucidity; you feel light. Understanding enlightens you. You know the meaning of the word 'enlightenment'—that which throws light on the object of your precision, audition or relationship; throws the light on yourself. It is only the understanding that enlightens you. Enlightenment is not something mysterious, not something mystical, but when you clearly see things as they are and understand their relationship with the whole of your life, your life gets enlightened. It gets flooded with the light of your understanding. You are no more in a state of self-deception and therefore, no more capable of cheating and deceiving others. You see false as the false. You see the crooked as the crooked, without going into the analysis or comparing the causes, defending, justifying and explaining them.

And the simplicity and humility of a person of understanding enables him to be what he is—a person that moves in life when there is no desire to compare with others and to become something different from what you are, to acquire something psychologically or psychically, to own, to possess. The more you go through experiences, the more conditioned you get. Unless you are anxious for becoming something else than what you are, you would not run after the experiencing. Experience-mongering, pleasure-mongering—they are all conditioned. But to be in the dimension, to live in the isness of one's own being, is to be at peace with one's own being. But when you compare yourself with someone else or something else, your peace is disturbed. If you can move in relationship without comparing yourself with others, peace will never be damaged.

If you reconcile with what you are, there will be no desire to impose yourself upon others, there will be no aggression, verbal renunciation; there will be communications, there will be communions, there will be living together. But the living together does not take place because all the time you

are comparing yourself with others, evaluating, judging, trying to become what you are not, trying to pretend what you are not, hiding from what you are. This whole business keeps us in isolation. There is no living together. The way to fulfilment, the way to joy, the way to peace and love is to come face to face with what one is, the limitations, the conditionings, the trend, the access, the weaknesses, to see them what they are, to see the frontiers of physical strength as well as mental strength, to see the limitations of the physical structure as well as the cerebral structure, to use the structure whenever it is necessary and to relax in the non-use of those structures, to relax in the state of silence, in the state of isness whenever the movement of physical or cerebral structure is unwarranted or to use it only when it is necessary and otherwise to relax in the isness.

To relax in the isness of one's life is being at peace. Peace is not different from this. When you relax in what you are, aware of the limitations of the brain and the mind, aware of the nature of the conditionings of the brain and the body, capable of using the brain whenever it is necessary, you relax because you have nothing to hide and nothing to pretend, nothing to show off, nothing to suppress. It is only when you compare that this whole business of suppression, depression goes about. So you relax in your own isness. That relaxation is joy. Such a person goes through pleasure or pain. That pleasure may stimulate slightly on the face and the pain may cause a shrinking of the facial or the other nerves. But he goes through the shrinking of the nerves as well as the smile on the lips; he goes through it in a relaxed way, not trying to seek one and avoid the other, not run after the one and run to give up something. Giving up or acquiring is not the way of feeling fulfilled in life. That is not the way to love and joy. I hope you would not misunderstand. One has to have a livelihood, one has to take up a job, one has to provide the body and the members of his family with food, shelter, clothing, etc. I am not talking about that. That has to be done. But when there is no desire and ambition to become richer than the neighbour, to become more powerful than Tom, Dick and Harry, to have more recognition and prestige than the other relatives

and friends, then there is no ambition. Having the job and earning a livelihood also becomes an inevitable thing. The temptation to compare and compete brings about a complication in the economic life, but not otherwise.

10

Mount Abu

July 23, 1973

Between the object of perception, the object of audition and yourself, you are just looking at it. If you are interested in it, from seeing the attention gets limited to a particular object and it becomes looking. From looking one goes into observing. That is to say, you begin to take notice, you begin to get interested. You see many things. You look at one thing, you get interested in it either out of some motive or due to the nature of the object of perception and you look at it. Out of that looking you go into observing. Observation does not last, does not get sustained and you proceed to recognise it, to recognise the object as distinct from the other, its name, its species, its kind, its quality, its nature and so on—recognise it. Recognising implies identifying and putting the object under a category. That is recognition. But if you don't stop there, the activity goes on and from recognising one compares : I like this more than the other, I do not like this; I want it, I do not want it ; this is bad, this is good. A comparative evaluation takes place. So from looking to observing, from observing to recognising, from recognising to evaluating, comparing you arrive at a judgment about the object, and you interpret that judgment in relation to your other aspects of life. All this goes on very quickly in oneself. So one has to see very clearly the difference between the seeing, looking, observing, recognising, judging and interpreting—different shapes of

mental activity. And with most of us the state of observation is not sustained. To observe, even the state of looking at it without wanting anything in return for it, without comparing it with the past or with the rest of the present, comparing it without evaluating, without judging, thus we cannot remain quietly with the state of observation.

We have the capacity but yet that capacity has been neglected as so many other capacities of human mind have been neglected—this capability, innate capability of looking at a thing innocently in man. We are not capable of it, potentially. You would see children looking innocently, at the rainbow, at the cloud, at the raindrops, at the sparrow, at the parrot, at the flowers. The child looks at the thing with his whole body, not only with the eyes, as if the whole universe gets condensed into that flower, into that bud and so on. So there is in childhood the capacity to look at a thing innocently without wanting anything from that object, without wanting anything from that individual for that matter. The child can look at it. The beauty of that innocence begins to fade away when the child goes to school, begins to move out in society, community and if the child is looking at certain things, we, the so-called elders say, “Don’t stare at it; it is bad; it is not done; don’t look at that. When you sit with other people, don’t look at them, don’t stare at them. Other people are close by—don’t you stare at those people. We call it ‘staring’. What I want to say is : there is a potentiality to sustain the innocent look; the innocent gaze.

When you sustain that, when that is sustained, that is the state of observation. Most of us are not capable of that. So when an enquirer asks where you begin, how you set about it, one likes to suggest that you learn to observe once again, you relearn how to observe. Sit quietly with yourself, observing the physical movements, the verbal movements, the mental movements, sit down with you quietly. So sitting in silence or sitting in quietness by oneself is the way to learn, to sustain the state of observation. Unless that is sustained, you cannot observe yourself and the quality of your behaviour, the nature of your motivation forces, the texture of your

relationships throughout the day. So one suggests that one learns this, some time is spent with oneself.

When one does learn to observe, without analysing, without interpreting, without arriving at a judgment, one feels it is not easy; it is easily said than done. Because as you begin to observe, suddenly likes and dislikes come up, the values come up, the judgement comes up, the deep rooted habit comes up. So you observe, and before you know the state of observation lapses into the state of analysis, interpretation, evaluation, judgment and so on, you become aware of it and again observe, again the state of observation lapses into the state of interpretation. That is to say you grow into the capacity to become aware that you are not observing. For some time you observe and for some time you are not in the state of observation. But you become aware of the state of non-observation. That is a sensitivity into which you grow. So if a person does not condemn himself and say "I cannot sit, because the moment I begin to observe, the thoughts, the evaluations, the values come up, the comparisons come up." Does not matter, let them come. They are there. Therefore, they get exposed. If one does not run away, is satisfied with the awareness of the inattention of the non-observation, then the sensitivity and the intensity, the duration of observation goes on increasing. When that is sustained, observation has steady state of consciousness—please do see this non-comparative, non-interpretating attention. Observation is non-comparative, non-evaluating, non-interpretative attention.

When that is sustained, then only in daily relationships you act and you are aware why you are acting in such a way. You see the reaction on the other person and the reaction of his reaction on you, and you know the whole thing. So one has to co-relate the two. One has to go into it. When one wishes to learn how to observe, he has to co-relate these two, that is to say, work on both fronts. He has to work with himself, upon himself in the quietness of his room whenever he gets leisure and he has to be aware while he is in daily relations.

So observation in relationships and observation in solitude—they go hand in hand. Now are they the same? Are they similar? In one way, 'yes' and in another way 'no.' In one

way they are similar because the quality of consciousness when observation is sustained is the same. Both, whether you observe yourself by sitting alone or you are observing in relationships, the quality of your consciousness, the state of observation is making your consciousness very alert, very sharp, quick. So whether you do it in solitude while you are alone sitting in silence by yourself or you do in relationships, the quality goes on changing. The quality of consciousness, the quickness, the sharpness, the alertness, the sensitivity—they are the logical results of both. In another way 'no' because when you sit by yourself in silence and observe, you have the security that there is no one else in the room who will see what is going on within you. When my stupidity, when my shoddiness, shabbiness, when my cruelty, violence etc. get exposed to me in the solitude of my own room locked from within, I feel the security that there is no one else who knows it. There is no one else before whom or to whom this inner state gets exposed. When you are in daily relationships, there too you are in the state of observation. Supposing I feel jealous and my jealousy gets expressed while I am with certain individuals. I am talking to them, working with them and I feel jealous. Now I feel jealous while with them and I am aware that I feel jealous. Now this feeling of my own jealousy makes me a bit uncomfortable.

Human beings do not like to be dishonest; they do not really like to be violent and angry. That is not in their reach. Other considerations of social, economic and political factors have taught man to tolerate his own savageness and even to glorify it, but when you take the human individuals, in the east or the west, from whichever country you like, you do not like all that, you do not like this, you do not like cheating. There is inner goodness in man, that is the potential divinity contained in man. That is why there is a future to the human race. So while in relationships I feel angry I am aware that I am angry and because I am aware of that anger and my state of getting angry, I would like to see that the other individual does not notice my anger or at least does not notice that I am aware of my anger. You see the complication. So he feels a bit uncomfortable to be in the state of observation.

In the uncomfortableness he feels a bit embarrassed and that state of embarrassment he wants to hide from the other person.

So to sustain observation while you are with people, living with them, moving with them, working with them needs tremendous humility and very intense enquiry. So I can say to myself : it does not matter if the other person notices that I am angry and that I am aware that I am angry; it does not matter if the image that he has about me gets shattered. You know, as long as I am angry and I pretend that I am not angry, I put up an image with great effort before the other people that I feel safe and secure, but the state of observation makes it impossible for you to deceive yourself. Self-deception and the state of observation are mutually incompatible. So people say, well, it is better to sit in silence in a room and observe and then analyse according to Freud and Jung, Edlar and Martin, depth psychology and Pavalove and what not. Therefore, such justification that can come up, defences that can come up when you are doing, bring it alone by yourself. But when with people, there is no time for self-defence, for justification, for explanation, for referring to theories. You are face to face with the other person, your anger and your awareness of the anger, do you see ? That is why it is hard work. It is arduous work and needs tremendous energy and humility to sustain observation, to see oneself as one is and because you see as you are, there is no effort to project another image for the other person.

That is the only austerity that is required of an enquirer, the austerity of humility to see things as they are, to see my inner being as it is when it gets reflected in relationships, to observe it as it is, without defending it, without justifying, without interpreting, without relegating the responsibility of those directs, those states to the other people. I can easily say that it is my inheritance. I can easily say that it is due to the society. Very easily I can say it is due to the schools, the teachers, the leaders. I can delegate all the responsibility, scatter it all over the society and feel I, poor me, I was helpless. The anger, the jealousy, the greed, the violence is due to—1, 2, 3, 4, I can count more factors—and feel that I am not responsible. Delegating the responsibility to others,

putting the blame upon others, would not hurt me so much. But look what that does to you ? Because when you delegate the responsibility and put the blame upon other people and feel 'poor me, I am the victim, I am the helpless', then you enter into such a deep pit of self-pity that no one else can pull you out of that pit of self-pity. It is a valley into which you go rolling down and every time you notice shortcoming, you put the blame upon someone and it may be others are responsible. I do not deny the theories of any of the psychologists. Whether it is Freud's, Libido's, or Racial Psychology of Jung, or whether it is parapsychology I have no quarrel with any of the psychologists.

But what I would like to suggest is : you observe, you see the inner life, the good or the bad. If you see the good and feel elated and proud that these are my qualities, these are my virtues, and living in the state of observation if you try to become a proprietor of those virtues, those good qualities, then again you get isolated. And if there are the defects, the mistakes or the shortcomings, then you delegate the responsibility and put the blame upon others and enter into self-pity. Self-pity isolates you as much as the pride and vanity isolate you. On both hands it is isolation. So it requires tremendous energy and you know humility is the eternal fountain of energy. I have one foot at that fountain. As a friend I say it unto you that humility is the perennial source of energy, or freshness. Humility enables you to learn, keeps you pliable, perhaps till the last breath I hope so. Pride, vanity and arrogance have no momentum, they are sterile and they get exhausted and they exhaust you so very quickly.

So one says I am out to understand the meaning of life, I would like to see the divine, the real, the God, what you like, within me and around me, so let me see things as they are. Observation in actual relationships escalates the speed much more than the observation done in the security of a room because the challenges are not so intimate there and there is a temptation to go into abstraction, academic abstraction when you observe because there you are observing the past or you are observing an idea of anger, idea of a sexual urge, idea of violence. But when you are face to face with

violence, it is bubbling, it is coming up within you, living, vibrating, affecting your nerves, your mind, your speech, everything. You are face to face with anger with the people around you and with the awareness, the state of observation of that anger. Oh, such a thrill ! So you may feel embarrassed and yet you don't want to hide, you don't want to hang your heart on the sleeve and say, "Oh, wait a minute brother, I have a feeling of anger, I am in the state of observation of anger." You don't verbalise that. You don't have to say all those things, get sentimental about it, get excited by that, you have to live with that person, you have to work because the challenge cannot be away. I have to get certain work done from that individual. I have to drive a car, post a letter, do the shopping, all sort of things are to be done. So you may get embarrassed, go through the embarrassment, do the thing necessary without waiting to see the reaction of your embarrassment on the person, that impact of your reaction upon the person.

So I am moving to another point. Now that you are not much concerned with the reaction on the other person, you don't value yourself according to the reactions of other people, you don't want to weigh yourself in their eyes, then it is easy to live in humility and easy to sustain the state of observation. If you are terribly concerned how the other person will think about me, what he will say about me, what he will feel about me, what he will tell the other people about me, if you are terribly concerned about what the other people have got to say about you and will say about you, then observation can never take place. So the challenges are more intimate, the situation is more complex and more humility, and austerity of enquiry are needed. But all these put together, they make you so intense and they escalate the speed so much that the texture of relationships goes through a change in a very short time. It was a very interesting question.

Are you saying that when there is anger, the anger does not allow observation ? Look, I am learning how to observe, observation as a dimension of my consciousness is not there. What I have been brought up to do as a human being is to look at things with motive; to accept them psychologically,

to reject them psychologically, to acquire them psychologically or physically or to reject them, to call them good or bad, and to judge them thus. That is what I have been taught to do. And now here is an enquirer who understands that from interpretation, analysis and evaluation, one has to go back to the state of observation and sustain that bare simple attention, non-interpretative and non-comparative attention. Then only the observed and the observer could go into abeyance. When he realises this, he is learning how to observe, whether sitting in his room alone or in relationship.

Once one is in the state of observation he has grown into and whether in waking hours or in sleeping hours, the consciousness inhales and exhales only observation. Then the question of anger or violence does not come up. But we are talking about the state of enquiry, an enquirer learning to observe, while he is alone in his room sitting in silence and an enquirer learning to observe actually in daily relationship. Was not that the question ?.....That is exactly the difference, Sir. You are talking about the state of observation as a dimension coming to life and you live in it all the time. You are talking about that. And I am talking about an enquirer learning how to observe and grow into that dimension. There are two different stages, but let me say one word. The anger, the violence or whatever it is, the greed, the jealousy or the temptation to tell a lie, if you do not affect the body or the mind by any chemicals, drugs, if you do not affect the brain cells and the chemical condition of the body by mantras, by chakras, by tantras, if you do not inhibit the body and the brain cells, but allow them—then all these cerebral ways of behaviour are bound to get stimulated by brain and you can have their existence felt. If you do not benumb yourself—it is becoming very popular to benumb the mind, to benumb brain cells or to stimulate them to such an intensity, heighten their sensitivity in such a short period that abruptly you find yourself beyond the senses, into a different world,—if you neither inhibit nor stimulate, if you neither suppress, deny, negate nor worship it through so-called devotion and other emotional and sentimental things, if you do neither of this, then the whole conditioned human mind, the total human consciousness

that you and I have inherited, vibrates with every challenge. It is a condition. So it gets stimulated in every relationship. So people say, let us see that it does not get stimulated, I would like to suggest that I do not benumb it, chill it down, affect it artificially by drugs, but I understand, I feel it is there.

So understanding purifies. Not knowledge. Knowledge never purifies a person. Nor has it any dynamism. It is sterile. Because it is information gathered from books or individuals, organised, put into order, but still it is something acquired intellectually, it can become your intellectual property. It can decorate your brain. But it does not percolate through the layers of your being and it does not transform the quality of your being. Understanding purifies. Observation leads to understanding, if I am not attached to my weaknesses. People love their weaknesses; people are attached to their defects, shortcomings. They have lived with them for such a long time that they like to justify, to explain, to defend. Unless you are attached to a habit, the habit does not last. Unless you are attached to a shortcoming, to a defect and non-verbally, inaudibly you justify it to yourself, it does not last.

Observation opens the way of understanding when one is not attached to one's own image, one's shortcomings or defects or whatever they be. So it purifies, it cleanses. All the images that one has constructed about oneself break down completely. And understanding collects all these pieces and throws them away. They are unnecessary. The image-making business has no room in the life of a person who lives by understanding and not by knowledge. So he collects whatever broken pieces of the images he has constructed about himself in his life and puts them away not making a bonfire and invite other people to see it. He does it quietly. That is renunciation, not having the single image of oneself. That is the essence of renunciation, Sannyasa.

So the understanding of the psychological structure, the patterns of psychological behaviour, the conditionings, one's addiction to those patterns, —all these when understood in relationships, prove in the awareness of their limitations to be very dynamic. So such a person then moves in relationships,

in humility, in receptivity, eager to learn from the challenges of daily life unfolding itself through relationships and learning through the challenges. Learning through the challenges is the inhaling of life, and unfolding oneself as one is, through relationships, is the exhaling of life. A person who knows how to inhale and to exhale is fresh. Isn't it? You know the art and science of inhaling and exhaling. When you are exhaling the breath, the whole of the breath that you have taken in and that entered the different parts of the body, gets exhaled, that the carbon dioxide does not get pressurised behind some organ, does not get choked up behind some muscles, glands. Unless you exhale the whole of the carbon dioxide, you cannot take in the oxygen, the fresh breath and, therefore, the blood is not oxidised and you don't feel fresh. Inhaling and exhaling have their own elements. In every exhaling of the breath, some residue of the inhaling is left behind. Then you feel dull. Then you get heavy. But if you know how to exhale graciously, gracefully, not with a jerk, smoothly, then the inhaling also has a joy.

So learning through challenges has new joy. When you unfold yourself totally and completely in each relationship, then speech becomes an extension of the inner silence and relationships become extensions of the inner oneness of your life. Then the complexity of life comes to you as a challenge through your alertness and sensitivity. Difficulties, obstacles, unexpected, unanticipated, feel like love letters written by God to you because it takes time to read those letters, to decipher those letters. So it becomes a fun to live. There is pain bringing tears to your eyes and you don't resist the tears trying to choke them with some religious precept or some moral injunction. Those tears have their own beauty. It is not only the smile that is beautiful, the tears also are beautiful, when they are not borrowed, when they are not imposed; they are born of your heart and the soil of your heart. So one neither resists the smile nor the tears, does not run away from the joys and does not turn back on the sorrow, knowing that this duality has been there since the human being has inhabited this globe.

The duality, the variety, the complexity of life is the organic nature of life. When one sees that one lives through

all these, walks through the corridors of duality, marches peacefully, serenely and joyously, living passionately each moment because he knows that this moment is not going to be repeated. This moment is eternity condensed in that. So he needs each moment, needs each person, needs challenge with all the sensitivity, intelligence, alertness at his command and lives through that moment, communes with that moment, so totally, so thoroughly that there is no desire to look back at it. When the next challenge comes before him visited by pleasure, visited by pain, visited by prestige, visited by humiliation, the individual lives. So speech does not damage the silence nor do relationships damage his solitude nor do pleasures and pains that are inevitable for human beings mutilate his joy.

11

Mount Abu

July 24, 1973

In the work when one gets interested in metaphysical or spiritual aspect of life one invariably turns towards the East, towards the oriental countries—India, China before 1949, Japan, Tibet, South East Asian countries and so on. Organised religions are not of much use to an individual who has an urge to understand the source of life, the nature of death, the meaning of living as a total action. One is interested in discovering for himself the essence of the love, the vehement fountain of joy inside, within himself and around himself. He turns to the oriental literature and he turns to the Upanishads, the Vedas which are not the monopoly of the Hindus. Hinduism as a religion as it has developed and as it exists in India today, has betrayed the Vedas, has betrayed the Upanishads. The Vedas and the Upanishads whether they were written in the Himalayan region of India or across the

Himalayan ranges in Pamir, the area of Tibet or in Norway—as there is a group of Indian scholars who have been saying that the Vedas were written in the Arctic zone and not in the Himalayas—have nothing whatsoever to do with mythology or organised Hindu religion. In the same way, there are ancient books written in Tibetan language, dealing with the nature of life, living, birth, death and so on, which have nothing to do with Buddhism. Buddhism is a later development. So we find that today all the world over, those who get interested in the spiritual enquiry, psychologically and psychically, turn towards the oriental countries, to their literature, their way of living, their traditions and so on. It has been so for over two centuries since the German people got interested in Indian philosophy and bought very precious manuscripts specially the Vedas from South Indian people in the second half of the 18th century. Then followed the French. India was a slave country and the people could sell the ancient manuscripts for hundreds or perhaps thousands of rupees.

So this inclination and this bias towards orientation, towards the Indian, the Tibetan, the Chinese approach to life is perhaps a few centuries old. Certain words from the Sanskrit, the Tibetan, the Chinese or the Japanese language have been adopted by the occidental languages including the English. 'Guru' happens to be one of such words which is unfortunately translated into English as the 'master'. I wonder if the word 'master' is suitable at all to convey the nuances, the subtle shades of meaning contained in the word 'Guru' coming from the Sanskrit language. The word 'Śiṣya' has been translated as disciple. In fact, the latest origin of the word 'disciple' implies one who voluntarily disciplines himself. To discipline is to get to educate oneself or to get educated by others. So as one travels from continent to continent across the oceans, one meets the young people at the universities or living in communes, groups engaged in cultural, religious or spiritual revolutions as they call it. They asked me, "Don't you think you need a Guru for meditation, for the human transformation, for the psychological mutation? Can you do it without a Guru?" These questions presume that the questioner understands the meaning of the word 'Guru' and I question it.

A guide, a teacher, a master and Guru—these are four different categories. They are absolutely different from one another. When you visit a country different from your own, the use of the words 'foreign' and 'foreigner' stinks. That is why one does not like to use them. Is there a foreign country? What do you mean by a foreign country and a foreigner? So it is a different country from your own. When you visit it the Government of that respective country, the Department of Tourism, arranges in different cities to take you around: The guide has to study a lot. He has to learn how to guide a person coming to the land, in a particular duration of time, about a particular aspect of the city life, giving the historical, the social, the economic, the political, the cultural, the religious information about that country. So one has to learn how to guide. You travel with the guide or the guide travels with you in space and in time showing to you what you are seeking to see, showing to you something that is existing, that has existed that has been described, that has been defined. So there are things material, tangible, having associations—historical, sociological, political, cultural and he has all that information which you have not. So first he provides you with information, secondly, the guide and the traveller travel together; travelling is a wrong word, excuse me. They wander together, they go around together and he finds out the scenery, the object, the castle, the palace, the lake whatever it be. He points it out and gives you the information. That is the only thing he has to do. Whether he is interested in those objects, whether he has any love for the objects that he points out to you, is immaterial; whether he has it or does not have it, does not make any difference. So the object seen, the places visited have no relationship with the life or the traveller or the guide. They have nothing whatsoever to do with your personal life or the personal life of the guide. It is only an enquiry or a psychological interest. I call it curiosity because it lasts a few days. It is like a sensation. I visit this country today and I see the Delwara temple, Taj Mahal and Gopuram. Tomorrow I visit Australia. Then I am interested in other objects. Then I visit another country and I see those places. So there is a kind of intellectual curiosity which is a healthy feeling in human

life—a kind of psychological curiosity—which takes you around the world, but what you see and what has been told unto you has no relationship with your personal life. You were what you are. After visiting twenty countries in the world you can be just the same; more informed but the quality of life, the texture of your relationships, the way of your behaviour may not change. It may have a kind of superficial polish; you may know some words of this language, some words of that language, some information of this way of living and of that way of living, a kind of sophistication, outward, external, but inside, the person remains the same.

We proceed to the second word 'the teacher'. A teacher is he who teaches out of experience. I am not referring to the word 'teacher' in connection with the schools or colleges who go there to give information about certain text books and reference books. If the teachers present in this company would forgive me, I would say there are no teachers today, there are information dissipators, they dissipate information, they pass on information, some in a crude way, some in an interesting way, some in skilful way, some in an efficient way and so on. A teacher is he who teaches out of experience, he does not give mere information. "Truth is the nectar of life" is said in half a dozen languages. Still he goes on telling lies three-fourth of his life. But he lives. If he has to say, "Truth is the nectar of life", he shall taste of it first. So when the expression is born of his life and not of books, he is a teacher. Communications born of books can carry one through examinations, but not through life. A teacher is one who communicates out of personal experience to someone who is interested in learning that.

You can acquire information from a dictaphone, from a tape, tape recorder, from a computer; acquisition of information is not learning, acquisition of information or dissipation of information does not amount to education. There is no life in it. But still let us leave it ourselves. There are many things that one would like to communicate this quiet afternoon as the days of departure of my young friends are coming nearer. One would like to dive deeper and deeper into the regions. A teacher is communicating out of his personal experience to

some-one who is anxious to learn. That is to say, that which is being taught has a personal relationship with the life of both, the learner, the student, the pupil as well as the teacher. The teacher has no monopoly over the pupil and the pupil has no sense of ownership or possession over the teacher. In the ninth grade I have one teacher for History or Civics or Geography. When I go to the tenth grade or tenth standard I have a different teacher. I join the university I have different teachers and I go meeting one teacher after another. A teacher meets one batch of students after another, like fresh waters flowing into the bed of a river; the waters are fresh. In the same way, in the lives of teachers and students or pupils there are fresh waters flowing all the time, going out to meet the sea, the ocean of life, actual life. So here the relationship is not limited to intellectual curiosity. That which is being learnt, heard or communicated has a personal relationship with the life of the person and yet there is no sense of ownership or possession that is 'my student' or 'my teacher'. There is a sense of belonging as you have in a family if it is a healthy family. You belong to one another. As there is a sense of belonging to one another in friendship where you don't possess one another and yet a sense of belonging, affection exists. So personal relationship—a sense of affection and belonging and communication—is out of personal experience received out of one's desire to learn.

We come to the words 'master' and 'disciple'. We will come to the word 'Guru' afterwards. To understand the precise implication of the word 'Guru' we have to find out what it is not. So we go negatively. The 'master' indicates a person who communicates out of his personal experiences and discovery, but feels a sense of authority about what he is communicating, about what he is teaching. He feels that his personal discovery has something unique about it. And the way he has arrived at that is something special, extraordinary, so when you arrived at that, it may have been, it might have been just a way, a pathless way. It might have been that he stumbled across that pathless way and he arrived at that understanding, at that freedom, that peace. But then the conditionings in which he was brought up, the peculiarities of those conditionings,

the landmarks that he has come across in his inward voyage—all that is looked upon by him as something that can be universalised, that is capable of universal application, that it is superior to other ways of inward voyages or explorations. So he feels a sense of authority over it and when a student or pupil comes to him, he says that 'I have this technique, this technique leads to these results for physical, for mental, for cerebral development, specialisation, in certain talents, capacities, development of powers—physical, psychophysical, psychological, psychic ! So he feels a sense of authority and he feels that he can teach provided the student is loyal to him, has faith in him, sticks to him, commits himself to the way if not to his person. So the master accepting the disciple, the disciple accepting the master, the language changes. In teacher-student relationship it is not so. But here on the one hand it is the sense of authority and on the other hand, on the part of the student or the pupil who comes to learn, there is the acceptance of that authority. Here it is the feeling of authority, there it is an acceptance of authority. On the part of the master there is the conviction that his is the only way, it can be taught and it demands faith and loyalty and sticking it out with the master and there the student feels 'I have to accept the authority of the technique, the method and I have to have faith' and by faith he means 'I should not question anything, I should not doubt anything'. So imposition of authority on the one hand is not the physical authority but the psychological authority that I am talking about. It is imposing psychological authority in the name of liberation, freedom, meditation, samadhi, satori or whatever it is on the one hand and on the other hand, the acceptance of authority, the willingness to conform, and to follow that authority.

So there is the sense of ownership and possession on both sides, my master and my disciple. That is how sects are born and you have plenty of them in this country and you have plenty of them even in Buddhism. Sectarian, dogmatic approach, the techniques and methods, formulas and blueprints are relevant and useful up to the field of the physical and mental structure. By mental path, I include occult and the transcendental. Techniques and methods may be useful. But

this relationship invariably has led up-till now to dogmatic, sectarian, narrow approaches, sense of competition, jealousy among different ways, different methods, techniques among those who teach them or those who follow them. And the very human mind is wanting to propagate, the ambition tending him to construct an organisation or an institution so that the teachings become permanent and are carried to generation after generation. So a sense of authority, a desire for continuity, a sense of ownership and possession, acceptance of authority, universal conformity, surrender individual freedom and initiative. All these take place and what does one get in exchange? One gets in exchange some powers, some experiences, sensual, non-sensual, extrasensory, occult, transcendental—all that Clair-audience, clair-voyance, reading the thoughts of other people, the capacity to materialise objects at will. Anybody who studies alchemy can arrive at those powers to learn and know how to change copper into gold, how to transform the inner chemical conditions suddenly, abruptly with the help of psychogenetic chemicals, ancient or modern.

All this can take place, but whatever is being experienced in life admits that there is an experience, there is a centre, there is the activity of experiencing that takes place in time and space and in the end experience implies that there is an event that takes place. And you recognise it in terms of the known, the experienced, individual or collective. An event gets converted into an experience. The moment you are referring back to the past, your own or the whole human race and you identify, you put it under category and evaluate it, it becomes an experience. The emotional content of such an identification, recognition and evaluation is what we call experience. So the disciple remains the disciple all through his life and the master remains the master all through his life, full time occupation. The word 'student' has a different implication altogether. Literally, it implies a state of the whole being, a state of the whole being of the person, which has no centre in the individuality, which has no centre at any level of his activity, in any sphere of his activity, no centre and, therefore, no circumference, no frontiers, no periphery. Not academically, not theoretically, but in all the expressions of

his life, at all the layers of his being, at all the levels of consciousness, in all the fields of activity there is no centre, the me, the I, the ego, the self. It is a state of life in which assertions become impossible; there can be communication only. There is no feeling that he can teach, that he can teach others a technique, a method, a formula or give a blueprint that he can protect others.

All those feelings imply a centre. Unless you are conscious of your own state, you don't feel that you are capable of doing this or that. You need a feeling of self-consciousness. Maybe at the psychical level, but in order to be a master, you have to limit yourself, you have to come back to the centre and live in with centre, create circumference around you of a terminology, of a method, of a technique, of a sense of ownership which take you away from one who lives at all the levels in all the fields, without a centre and who moves into relationships without a centre. How can he have the sense of authority, how can he ever claim that, "Come here, I shall teach you, as the master I can initiate you and you are my disciple now." The master and disciple relationship cannot come into existence in relation to a person who though he has a personal form, has the content in that personal form which is non-personal, is not even universal, multiversal. It is just like a bubble which contains nothing but water as the form. I could merely call that form as an optical illusion because it is all water. In the same way, the personal or the individual form remains of the body of the gestures and the form of the word remains when the verbal communication is gone through. But the content of a gesture, of a movement, of a word, of an action is always universal, non-personal, not impersonal. The dichotomy between personal and impersonal should be left to the scholastics, the philosophers, the academicians. It is neither personal nor impersonal, it is non-personal. That is to say it is personal in outward form and universal in content. So he is an individual, he is a person who lives, who is capable of vibrating with life and nothing more.

That life has no direction, no purpose, no sense of mission that it must be done, this is my ambition, this is my work. He lives and those of us who have been together since 9th of this

July communicating with each other, being together whether for silence or for talks, are aware by now that to live is not very easy, to live is to move freely without any reservation, without any inhibition, in all the elements of spontaneity, with all the fearlessness of humility, to move with the movement of life, to go through the challenges of life without friction. When you meet a challenge and that meeting leads to a friction within you, there has been something missing. If you go through the relationship without a friction within you, but all the friction outside you, a disharmony, a disorder outside, then something is missing. A note of music born out of the silence of heart brings the unmanifest sounds into the world of manifestation harmoniously and goes back into the unmanifest without causing a friction. When the note is not precise, it causes a friction. First in the local chords of the musician itself and then to other chords, it causes a kind of disharmony even into the space through which it travels. So Guru is a person, a state of life in flesh and bone which has no centre and no circumference. He belongs either to all or he belongs to none. He has nothing to teach. Communication and sharing is another thing. Communication never leads to a static relationship. Through communication you share and both are free to live their lives. There may be mutual affection, there may be mutual respect, but even the sense of belonging is not there. What about the sense of ownership or possession? It cannot be there. There can be no static relationship with such a person.

In the same way one would like to turn to the word 'Śiṣya'. 'Guru' and 'Śiṣya'—these words have become very popular in all the countries of the world. 'Śiṣya' or the word translated into English language as the disciple, indicates a state of consciousness, vibrating with an urge to learn, to find out, to discover truth. It is a first-hand personal discovery. An enquirer is a learner, and not an acquirer, one who is concerned with the acquisition of knowledge, information, experiences, powers with whatever motive. One who is interested in acquisition, wants to acquire them, store them in memory as his own. The unexpectedness of this, you see the truth, but why do you want to capture it as your own experience? Can you ever capture the fresh air in your fist and say this is my

air, this is my light ? Light cannot be imprisoned in your fist. If they see a little light, if they hear some sound, if they perceive a light truth, if they have a glimpse of reality, the reality does not interest them, but they have seen reality become a terrific issue and the seeing of it is converted by the mind into a precious experience, to be stored into memory, taken pride of, vanity of and then I am more interested in telling people how I feel it rather than actually be in immediate contact with that reality. I am experiencing, ruminating over the experience, talking about it, feeling important, superior to others due to that experience. An acquirer cannot sustain the humility to learn because acquisition is motivated by ambition. Truth cannot be acquired; love and beauty, peace and joy cannot be acquired; they cannot be bought even with the currency of occult, transcendental experiences; they cannot be bought, purchased. You cannot bribe, bribery does not work there. It works with masters. You bribe more and you learn more than the other students. You learn the technique because it is something physical, something mental, you repeat certain type of practice. You will see that and respect certain concrete factors and you are after that. So you want more secrets. Acquisition does not sustain the humility to learn the pliability, the subtleness of the whole being. So a Śiṣya is a person who is out to find out, to discover, not to acquire. And once there is no temptation to acquire personal experiences, nobody in the world can enrich you, or to sustain the state of enquiry is as beautiful as to live in the state of life without a centre and without a circumference.

To be in the state of a Śiṣya or a Guru is extremely difficult. That enquiry is born in the heart that we are to find what death is, what life is, what truth is, what peace is, where the source of joy is. When such an enquiry is born in the life of a person, let him feel that as priceless because it is the enquiry that is going to blossom into understanding. The state of understanding and the state of enquiry—they are not two different entities and that the enquiry is born, that is a great event in life, sacred and holy. If the enquiry is to find out, to discover, to understand, to learn at whatever cost it be, it is a great event in life. When that enquiry is allowed to permeate the

whole being, to permeate the whole life, please do not restrict it ; it is only an academic issue of life. Liberation, the state of meditation, Nirvāṇa or Satori are not academic theories ; they are different names given to the is-ness or to-beness of life. So when an enquirer does not limit his enquiry to the intellectual level, he has the fearlessness to co-relate it with all his life. It is not only the mind that has to be sensitive, not only the brain that has to be sensitive, the body has to be sensitive also. The way I earn my livelihood, the way I live in, the way I meet people, all the relationships at all the levels and layers of my being have to be set in time.

When the waters of enquiry are sprinkled, you get a fresh approach to your whole life. If I am not truthful in my daily relationships, why am I not ? If I want to trace the source of peace, let me find out why I feel disturbed in my daily relationship. Where are the places where I get annoyed, irritated; what part gets disturbed, what damages the joy ? So one begins to examine. The flame of enquiry burns bright in your heart and everything is done in the light of that flame. So don't you say, "Oh, this is only for one hour a day" when you go and attend somebody's talks, lectures, game and then you come back. It has nothing to do with the whole way of living and that enquiry is whole way of living. It is not a mental activity, it is a way of life.

When an enquirer works fearlessly, he co-relates his enquiry to the whole of his life, without a compromise, without a justification, without self-defence. For example, a person who is eager to understand the truth of life would not indulge in untruth intentionally, callously, absent-mindedly, casually. As he wants to understand the truth of life, how can he utter untruth ? Because that untruth, that lie, that exaggeration, that overstatement, that understatement, is going to pollute his nervous system. To utter a lie is to inject poison in your own body, physical and mental. For example, if I want to find out and understand the nature of peace, how can I cause irritation, annoyance in the lives of other people ? So the whole behaviour changes without your conscious effort to change it.

It is only the enquiry that enables you through your negative approach, instead of attacking peace and joy forcibly, aggressively, just to see the cause of disturbance and that gets eliminated. Once the illusion that truth or freedom is something to be acquired gets routed out, once the mind is caught in the illusion that spirituality is something to be acquired, this negative approach comes to person very easily. So when a person co-relates the enquiry to his total life or rather co-relates the whole way of living to that enquiry, then a very significant change becomes noticeable.

Taking the risk of being misunderstood I would like to say miracles happen to begin in the life of an enquirer. Wherever he cannot understand, wherever his way gets blocked in the enquiry, life brings across his path someone who by some chance words or through communication or through gesture or relationship throws a flood of light at that point where he was blocked. Either the life takes him to the individual where there is clarity, where there is understanding, where there is freedom and life without a centre and circumference. Either the enquirer is thrown towards that individual or the individual who understands gets drawn physically, geographically towards the enquirer. It seems to me the way of life, the strange way of life divine that brings the enquirer and the person who understands together without their conscious efforts to be together.

A talk, a dialogue, a conversation, the ways of condemnation by others and suddenly the path and avenue opens up. An enquirer has never to hunt for a guru. As there is law of gravitation which enables you to walk upon this earth, it is the solidarity of the earth that enables you to walk upon it. As the law of causality, time and sequence enables you to think, to have communication, there is a law of love in the universe and the relationship between an enquirer and a person who understands takes place for a fraction of a second as an unlit candle gets lit over the candle that is already lit. It meets and that meeting results in the unlit candle getting lit.

In the same way, thrown by life together, the enquirer and the understander meet. None has reservations or ambition of giving or taking. But being together results in an

enquiry, exploring into understanding. And mind you, to live in the state of consciousness where there is no centre and the circumference means a tremendous thing. The intensity with which such a person lives, the vitality, the passion with which his whole nervous system vibrates, the emanation of peace and joy, the resonance of peace and love, is a tremendous thing. So when an enquirer is open every time receptivity and humility will come because he has not come to acquire it. There is nothing to limit his enquiry. Any acquisition conditions the enquiry and limits it. There is nothing in the life of an enquirer to narrow the enquiry down, to limit it, to condemn it. So there is a freshness there. The receptivity, the humility has a tremendous freshness. So that which emanates from the person and gets transferred due to the openness and receptivity without either of the two making any conscious effort, is something noncerebral, non-psychological. They may never live together in life. There is no one to claim this is my guru and this is my śiṣya. The meeting has taken place. It is an event—that is all. It is very simple. It is an event in life of those and both get enriched.

A person who lives in the state of freedom and liberation in his joy is infinitely enriched when he comes across a person bubbling with enquiry or with an energy geared towards his exploration. To come across such a genuine enquiry, is to get into raptures of ecstasy. The sheer intensity of the joy of that person affects the enquiry. Nothing is taken, nothing is done. There is nothing to be done. All the doing are from the centre, the ego, the self, the me. Both lives are enriched and they go their own way. They may meet, they may not meet. They may be together; they may not be together. So the meeting is always for a moment and, you know, eternity lives only in moment. A moment is condensed eternity. I want to communicate to my young friends that in spiritual life and where there is a genuine enquiry, the first step is the last. To let the enquiry not to suffocate it, to co-relate one's life with that enquiry, that urge is the first and the last step. The rest is taken care of by life itself.

12

International Youth Talk

Mount Abu

26.7.73

It always baffles a non-Indian coming to India with a spiritual enquiry to find innumerable variety of paths and ways propounded authentically by individuals who have specialised in those ways, methods, techniques and paths. I would like such individuals to see the fact that India has a territorially vast area, has been a cradle for many races and many religions. If you travel round the Himalayan belt, the Himalayan region including the area of Azad Kashmir that has been under Pakistan, the valley of Jammu and Kashmir that has been under the Indian Government, Ladakh, Nepal, the northern parts of the United Provinces, Bihar, Assam,—if you take the whole Himalayan region, you will come across people belonging to Mangolian and Aryan races coming together and a mixed race coming out of that, the Aryan and the Dravidian, the natives of India and ancient India coming together and a new mixture out of the union of the two races. So this whole region has Indo-Mangolian people living at the foot of the Himalayas, in the Himalayas from the height of 4,000 feet from the sea level up to 16,000 or 17,000 feet height in the Himalayas.

There are hundreds of thousands of people speaking different languages having a very deep impact of Tibetan language, Chinese language and in the eastern part of Assam, north-eastern part of Assam a little impact even of Japanese language. So they have their own dialects. The Hindi that they speak would not be understood by the Hindi speaking people in Punjab or U. P. or Rajasthan or other parts of India. It has different dialects. So also languages. Their

sculpture is different; the way they live, the diet that they have, is also different. These people have had communication, exchange of means of livelihood, trade and commerce with the people in Tibet and China for thousands of years. So Tibetan approach, the Buddhist approach, not only to physical and social life but also to religious and spiritual life is found in these areas. They may talk of Hinduism, but the practices there specially of Tantra are very deeply affected by the Buddhist and the Tibetans together.

You come down to the Gangetic area, the area of the five rivers in Punjab. The very word Punjab means 5 rivers. 'Abu' (Sanskrit 'Āp') is a Persian word for 'water'. 'Panch' is a Sanskrit word for 'five'. Punjab is a land with five sources of water, five rivers—Ravi, Sutlej, Beas, Chenab, and Jhelum. You come to that area and then you come to the whole of U. P. and Central Provinces, you get the Gangetic area, the river Ganges, the river Jamuna and their tributaries going towards the east. This area has been attacked by Mughals, by Muslims, by people from the middle east, sometimes people from China, sometimes people from Uzbekistan, Afghanistan and Kabul. So this area has always been full of political conflicts, turmoil, unsteadiness of civic and economic life. The practices that exist here—religious practices, cultural practices as well as practices in mental paths of enquiry—are affected by the culture of Kabul, Persia, Iran, very little of Tibet and Buddhism; but it is a mixture of the native Indian practices, the Aryan practices and the chaste original ancient Muslim practices of mysticism, of the master-disciple relationship, of the medicine, of certain words being chanted, certain graphs and charts being carved into metal like copper, silver, gold and given to you as a charmer to wear as a pendant in your necklace or have it on your arm. So the use of sound vibrations too affects the graph and the chart along with the particular kind of metal.

The science of alchemy comes from Persia; Some aspects of this science come from Tibet and some from Persia, and Afghanistan. It did not originate in India. It has been taken up by the Indians, later on, developed very meticulously and it has flourished a lot. Thus in the religious practices, the mental

practices, you will find chanting of the names, dancing, music, drums. Drugs have also come from the middle east, the north east and Tibet. Opium came from China, hashish very much from the middle east and also the south east. So the drugs were used by the ascetics, the Muslims and the Hindus alike for getting non-sensual experiences and expanding their consciousness. A variety of drugs known in India came from the middle east and they were very popular till the 17th century. So the practices were developed, theorised, rationalised, codified and crystallised due to a mixture of very many currents.

In southern parts of India there are states like Kerala, Tamil Nadu, Mysore, some parts of Andhra Pradesh and the coastal area of Orissa. Tamil Nadu comes on the east coast, Kerala on the west, Mysore and Andhra Pradesh are sandwiched between the two coasts. Here you will find emphasis on knowledge as well as emphasis on Yajña, ritualism and knowledge. You find in the southern States of India a mixture of two races—Aryan and Dravidian. North and south India are culturally and racially very different. The languages are also very different. It is extremely difficult for the northerners to understand any of the southern language and for the southerners to understand any of the northern languages. It is a different development altogether.

So we find a mixture of the Aryans and the Dravidians, Dravidians being the original inhabitants of India. They spread over Ceylon, they were in Indonesia and Australia. They told me in Australia last year that the natives of Australia claim a racial relationship with the Dravidians in India. They say it was a whole one continent not separated by the oceans in ancient days. They go back to 5,000 years and they dream of having one continent, one state, of all these natives. They look upon the Aryans, the Europeans, the British, the German as foreigners—people of different culture. Those people would not accept even the people in north India as belonging to them. Their religious, and spiritual practices are derived from either the ritualism given by the organised religion or the path of knowledge given by Śaṅkara, the expounder of Vedānta philosophy. These practices were followed because people were not literate. Somebody had to tell people what to do and how

to do it. Very few people could read and write. So you have to take the spoken word as the authority and express yourself. That is how codes of conduct must have come into existence. Very precise chiselled-out ways and patterns of behaviour were given. Take the bath only at 4 O' clock in the morning, do this, sit like this, wear these clothes, catch your nose like this, look here between the eyebrows—all these things had to be told because they were not written and if they were written down, the overwhelming majority of the people were illiterate, so the authority of the spoken word was a necessity.

The authority of the spoken word as well as the authority of the person who gave the word, was a necessity. Literature about the spiritual enquiries and paths, in the 14 different Indian languages, is a very recent growth. Till the 15th century you would hardly find books written on religion, about religion or spirituality in native languages. They were all in the custody of few Brahmins living in each place, in each district or state wherever the princes ruled. This was the land of princes and states. More than 650 states existed in India hardly 30 years ago, and in every state the prince would have a learned scholar, a talented musician, instrumentalist, vocalist or scientist, men of literature in his court. India that you see today as one unit when you talk about practices in India looking upon it as one unit, is the creation of the Britishers. That too after 1860.

In 1842 Lord Macaulay wrote down the constitution; the East India Company was dissolved and the Crown Imperial took over. Till then, the East India Company was ruling on behalf of the Crown of Britain. So the concept of Indian state is a very recent growth. There were different units, different princes, several Muslim States—Bhopal, Hyderabad, Junagadh, Rampur, etc. They brought all the Muslim culture, the Muslim practices. In Bengal, Assam, Bhutan and Sikkim, the princes have been Mangolians bringing all the Mangolian culture along with the Chinese, the Japanese and the Tibetan practices. The original word for Assam is 'Aham'—Aham is the name of a race coming from some southern portions of Mangolia and Manchuria. They brought their practices. The Muslim states had their own and the Hindus had their own. Thus the practices

developed. But only the few had the books with them. So the authority of the spoken word as well as the authority of the person was a necessity in this country for many centuries. Whether it is the path of devotion, whether it is the path of Tantra, Mantra, Yantra, the necessity of authority has been in the situation itself, in the social, the cultural context. Sometimes the necessity brought pleasant results and sometimes it brought unpleasant results.

Now apart from the authority of the spoken word of the individual, there is one good point about the Indian tradition, which you have to remember. Living together is something that the oriental countries specially India have to offer to the world. When you live together, you have one purpose in mind. The uniqueness of each individual contributes to the collective culture. Every individual is unique; he looks at a question in a particular way, out of his conditionings, out of his maturity or immaturity. So when enquirers come together and live together, there is an escalation of speed for each individual and we can learn from one another. Thus they had ashrams. They had places where the teacher would live, where people would come, learn from him. So ashrams had to come into existence. To-day such centres where people could come together, as enquirers, as friends have a great value because enquiry is not an intellectual game, so that you listen to a talk, you go your way and I go my way. It is not a speculation, it is not an abstract, dry, theoretical issue.

So when you live together as enquirers, say, once every year, twice every year, for a few days, it becomes a thing which refreshes you, rejuvenates you. You don't feel isolated. you learn from one another and you have the humility to be exposed as you are to your friends. Your anger is exposed, your shabbiness is exposed, your untruth and lie is exposed, your habits of lethargy, sluggishness, all that is exposed, you and unto others. If the coming together is for an enquiry and not for mutual criticism, if the coming together is out of friendship and affection, then it is out of becoming a dogma, without having a group consciousness, without having something to offer to other people, you can come together and go back as the birds come together and

go back to their places. The intimacy, the friendship, the co-operation on the footing of equality and learning from one another—these are the four virtues that such living together has to offer. So the enquiry does not remain an intellectual game. You don't listen to a talk, discuss it and go away. Then you discuss the diet you take, the science of medicine, the kind of exercises you make, you discuss about sleep, about dreams, etc.

That was one point that I had wanted to convey to you, that not as master and disciple, but as friends who have taken voyages in different directions of life, we should come together to enrich one another's lives. I think the ancient Indian way has this to offer and the challenge is very great, to come together, to live together, to learn from one another without converting anyone into an authority and without creating a dogma, a sect, a theory out of it.

Now the second point that I would like to communicate to you is, supposing I as a non-Indian come to India, I come for the first time and I try and I am attracted by Tantra. One of my friends is attracted by the temples, the Vaishnava music, the dances and the chanting of the Mantras. Another one of my friends is attracted by the Buddhist way of meditation—Vipassana meditation. A fourth one is attracted by Yoga. According to our emotional and intellectual idiosyncrasies in the first encounter we get attracted, then we get influenced. Supposing this has happened. It does not matter. A person begins with Haṭhayoga. Another begins with silence and sits in silence for hours together. A third one likes to sing and he is charmed by the chanting of Mantras. He does that. What harm is there, provided everyone is sure that he does not do a thing that he does not understand?

You are attracted, say, by chanting of Mantras. Go into it, what is a Mantra? What are the sound vibrations? What do they do when I chant the Mantra? What do they do to me, to my body, to my brain, to my enquiry? What do they do to me? Go into all this thoroughly. If an enquirer does not do a thing unless he understands it, unless he understands the implications and the co-relation of what he wants to do, what he feels like doing, with his total life, he will not be misled. It

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is a huge complex thing indeed. But at least let me find out what their relationship is with my whole life, whether I begin with worshipping, whether I begin with dancing, whether I begin with chanting, whether I begin with meditation, whether I begin with studying the books, Śaṅkara's Nāgārjuna's, Ramana's and Aurobindo's and Ramakrishna's and Krishnamurti's, or Vedas and Upanishads, it does not matter.

If I am attracted by something, let me begin, because in my conditionings, there may be a point that will put me into contact with the whole thing. That could be the thread, but if I am not there in my totality, then I don't accept a word of authority and I do not do a thing without understanding scientifically why it is to be done. Provided there is a scientific approach, the enquirer can never be misled; he will see the utility or the futility of the thing that he is doing within a very short time. So that is one thing—never to accept a word unless I understand the meaning thereof, never to accept an activity or a way, a technique, a method unless I understand the implications of it and its relation to my physical and psychological life. The foundation has to be so laid that I won't do a thing and I won't accept a thing, I will experiment it—if someone tells me to do so. But I will arrive at a personal discovery of the meaning thereof. If somebody says to me, "You won't understand, but do it because I say and because it has been done like this in India," I won't accept. Those who are throwing away the authority of science and technology, are they going to accept the authority of traditions in India and for what? So that is one thing.

And secondly, I would do something without committing my whole life to it. If somebody says, "You become my disciple and get initiated by me, that is to say, commit yourself to be my disciple for all the years to come or get initiated into this path", with all humility I will say, "How am I to bind my future? I can be with you. If you can teach me, I will be with you. If there are certain things that I can do for you, I can serve, I can help you, I will do that. Why should I commit myself for the whole life?" Who are we to bind our future, to commit our future? "No, unless you surrender

yourself to me, this does not happen". But surrender can be only to the life universal, because surrender takes place, surrender is never made. So I would say with all humility—"I am not going to bind my future, I respect you. I do things which I can do for you." So one has to proceed without committing one's whole life to it, without committing one's loyalty.

If there is to be loyalty, let it be to the truth. If there is to be surrender, let it be to the life that moves through birth and death, through growth and decay, through conflict and harmony, through tension and relaxation. If there is to be surrender, it will be of the conditioned psyche unto unconditioned psyche, the limited to the unlimited, to the total life. Humility there will be in any case, because enquiry means humility incarnate in flesh and bone. So whether I go the way of so-called surrender or devotion or Mantra or Jñāna, (knowledge)—, studying books, discussing or I go by systems of concentration ; it does not matter where I begin. If the beginning becomes a problem and an issue of discussion, it might imply that you are trying to suppress your conditionings, that you are trying to deny the conditionings, that you are trying to ignore them.

That you feel attracted towards something implies that you have something akin to it in your subconscious, in your racial unconscious. It does not matter. People who say, you must begin this way and you must not begin that way, are trying to control the freedom of other individuals. That is how one is tempted to criticise others, to condemn others, to deny others, to speak derogatorily about others. When someone comes and tells me, I don't like sitting in silence, I can't sit in silence, what am I to do ? Oh ! I would like to sing devotional songs, then my whole being becomes quiet and peaceful within 10 to 15 minutes. I say, O. K., proceed with that. But don't tell others that they also must sing and that singing is the only path ; don't create a path for others. That you can begin elsewhere is sufficient unto yourself. The moment you begin to theorise and say, "because I feel inclined to do this, it is like this for the other too", that is where the dogmas and sects are born.

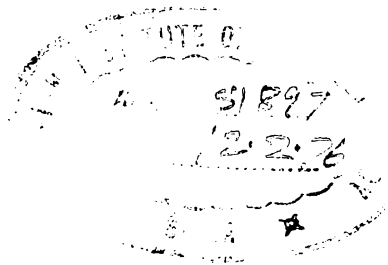
Someone else says, I like to begin with Haṭhayoga which means purification of the whole system as well as the breath, the blood circulation and where purity is quietening purity quiets you, pacifies you, relaxes you, soothes you and purity also illumines. So he begins the way of Haṭhayoga. Let it be so, as each individual is unique; the way his enquiry begins will also be unique. But what he does, he takes, does not matter. If one takes one step in life; but if that step is taken out of understanding and clarity, then that very first step results in being the last. So those who come from different countries need not get puzzled and baffled. It will be well-nigh impossible to co-relate all the systems, to compare them and to evaluate them, unless they spend five to ten years in India and go into the whole racial, cultural history of the Indian people. It is a tremendous thing.

That is what happens to those who come to study Indian music—a very complex system co-related with Ayurveda, the medicinal system, co-related with Yoga, Haṭhayoga, co-related with so many things. Music is not only music. It is so complex absolutely—the ragas, the talas, the relation to the seasons, the time of the day, the hour of the day, the night, the relation to the human psychology, human biology and so on. It is a very comprehensive approach that the orientals have had, not only the Indians, not only the Hindus, but also the Muslims, the Chinese, the Tibetans and so on. So they need not get baffled if they begin to compare Tantra with Haṭhayoga and Haṭhayoga with Nāḍayoga and Nāḍayoga with Layayoga. If they begin to do that, they will be lost in the forest of those innumerable paths of spiritual enquiry because there have been so many ways, so many cultures, so many languages, so many ups and downs.

The variety came into existence due to various factors. The variety might have been a blessing in those days; these days it is becoming a hindrance because people are becoming narrow-minded. The approach is exclusive, the approach is of specialisation, not of having a comprehensive approach. So the complexity looks like complication. Those who are interested in making a study of this complexity may sit down and make a deep study : when did Tantra come into

existence ? How many branches of Tantra are there ? Where does Tantra begin ?—with the physique or with the psychology or with the psyche ? Where does Haṭhayoga begin ? What is its historical development, location in time, in history, and location in the cultural stage of the people ? So it is a complex affair. We have no time to go into all this.

We are enquirers. So if one goes around the country, sees different Ashrams, meets different people—(of course in youth there is an urge to do so) let him begin wherever he feels like doing so, without wasting time. When an enquiry becomes an activity for a particular duration of time, it becomes only a dry, academic, theoretical game. You can play brilliantly or you can play it in a dull way. You can play it in a sophisticated way or you can play it in a crude way. But it is an intellectual game. So enquiry is not to be postponed. Postponement of relating the enquiry to day-to-day life is not helpful at all.



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