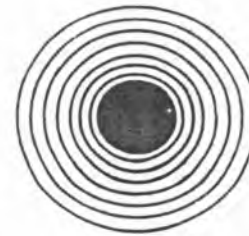


# THE BENEDICTION OF BEING ALIVE



## VIMALA THAKAR

## NO AGE CAN CLAIM ME

I am passionately interested in Life.  
Nothing can divert my attention from living.

I am madly in love with Man.  
No distinctions, discriminations, can hold me back.

I am consumed by the passion of Freedom.  
No ethics, no religion, can check my spontaneity.

Earth is my home, vast skies my abode.  
No state, no nation can ever own me.

I am the perfume of cosmic evolution.  
No thought, no race, no age can claim me.

Out of "Friendly Communion"  
Poems by Vimala Thakar

110:28  
V.T.

## DE HOORNEBOEG - HOLLAND talk on 10-3-1983 Afternoon

We are meeting here after a very long period of 5 years.  
One is glad to be back in the Netherlands where one's work began nearly 20 or 21 years ago.  
One wonders what has been happening in your lives in the last 5 years that we have not met one another.  
As regards the world situation, it is the same mad world, carrying on its insane ways and postponing facing the challenges confronting it, the political, the economic, the social problems confronting the human race in every part of the world.  
Though the world has seen, that through the movement of thought, ideology and patterns of behaviour, problems cannot be solved, the leaders, the politicians, the intellectuals, the religious teachers propagate the illusion that through some new pattern of behaviour or creation of a new ideology, the human beings could resolve the challenges, resolve the problems.  
So we succeed in postponing war, but never succeed in creating peace. We crave for peace and we prepare for war. We crave for brotherhood and sharing of the resources of this planet equally and we do not leave any opportunity of exercising domination over one another as a nation, as a race, as a religion and so on.  
So the world goes on its mad way, keeping ever busy with changing patterns of collective behaviour, creating new authorities in the name of new ideologies or theories. The same old game that has been going on for untold centuries. And those who feel concerned about solving the problems, accept the authority of the movement of thought and go on playing around.  
But we have come together here as enquirers of truth and meaning of life. We'll be spending a few days together, communicating verbally and being in communion on a non-verbal level. So, we will focus our energies on finding out what is happening to us, not about what the others are doing - and why they are doing it -, but rather finding out what we have been doing and are doing with the facts of our lives in daily living. Have we recognised that no human problem, no problem of human relationship, can ever be resolved through knowledge,

through thought, on the cerebral level?

We will have to give the movement of thought its right place in our lives before we can plunge into an enquiry about the meaning of the totality of life.

So what is the place of thought, knowledge, memory and experience in my daily life?

We cannot by-pass the movement of thought, cannot ignore it. So, turning away from the collective problems, which are an extension of the problems existing in the individual psyche, we have to turn to our lives and find out if, as individuals, it has been possible for us to put an end to the constant battle that is going on in our hearts of conflicts, contradictions, tensions, ambitions.

Has it been possible for us to put an end to misery and suffering on the emotional level? Has it been possible for us to live without any imbalances occurring in our daily lives?

If, on the individual level, we can find an alternative way of living, free of the inner violence, inner aggression, then perhaps, we might be able to take right action in relation to the collective problems. But the problems have to be faced in the individual psyche, practically, concretely, not in an abstract, theoretical way.

A religious enquiry is for putting an end to the misery and sorrow in one's life.

It is not an acquisition of new knowledge or new experiences. It is putting an end to the everlasting sorrow and misery that man has been living with, putting an end to this constant friction of conflicts and contradictions taking place in the heart.

So, I am afraid we will have to turn to our very own lives and find out how we look at this movement of thought which is the repository of knowledge and memory, experience of the total human race. Now how are we looking, how are we going to look at the movement of thought? How are we going to look at the movement of the "me", the "I", which contains the total human past and how we act from that centre. Have we ever questioned the validity of acting from the centre of the "me"? Do we ever question what is this "me" and is that "me" apart from the movement of thought?

Can there be an ending of sorrow without ending the movement of the "me"? Do we ever question ourselves about all this?

I am afraid we will have to put these questions to ourselves if we would like to conduct an enquiry in utter freedom in a non-authoritarian way.

The enquiry of freedom cannot begin with the acceptance of authority; authority of persons, authority of scriptures, books, ideologies.

If we accept the foregone conclusions, theories and experiences of those who have gone before us, then we might continue them in a modified or qualified way. Propagating the old, continuing the old is not the content of enquiry.

To enquire is to begin anew, to begin afresh, without the acceptance of any authority whatsoever.

There are two things now, we have to question the validity of the movement of thought, and find out its relation to "me" or the "I" from which action springs, and we have to conduct that enquiry and investigation in total freedom.

Unless we are free at the beginning of an investigation there is no possibility of breathing in freedom at the end of the enquiry, because understanding at the end of enquiry is only the blossoming of enquiry. Understanding is not something separate and does not have a separate entity from the enquiry itself.

If there is no freedom, not the fragrance and the flavour and the beauty of freedom, a non-authoritarian way and approach, then obviously at the end of enquiry there cannot be the blossoming or flowering of freedom.

Are we willing to conduct the personal investigation without the urge for security in enquiry? Are we willing to conduct the enquiry banishing all authority from our minds?

These are very crucial and very significant questions that we will have to deal with. If in the deep corners of the mind or the psyche there is that substance of authority, then we will be tethered to that authority and try to project the experiences of that authority, in the form of a book or a person, on every discovery. To carry the shadow of somebody else's experiences along with the act of enquiry is something really silly.

So, I say to myself: In order to understand how the world-problem of disorder and insanity, these wars and violence, has to be solved, let me turn to my own life and put an end to the wars, the violence, the aggression, the misery, the suffering and I am going to do it by myself with whatever little understanding I have.

I begin by watching and observing what I call thought and its movement: the ideologies, the knowledge, that is holding the whole world at ransom, it is holding the whole world in bondage. People go on changing the old ideologies for the new; they go round and round the problems because the authority of thought is there.

So, let me see what this thought is and how it moves in my life. What is this "I" and "me"?

One will have to observe and watch personally while the thought is moving. You cannot sit down, take a book about psychology and read about the mind and thought. That will be knowledge about the thought-structure. Knowledge does not result in direct perception.

For a direct perception, for an intimate, first-hand encounter with facts, you have to brush aside the books and begin to watch and observe yourself. We have to learn to watch and observe in order to launch upon an enquiry, we haven't got anything else but this act of observation.

We have left behind the path of knowledge, experience and memory which is the movement of the past, which is the conditioning, whose authority has not helped the human race in millions of years to set itself free of this agony of constant battle in relationships.

I have to observe, I have to look, when the thought moves. Can I look? Can I watch?

Do I understand what observation is? This is the only thing left for me. Do I **understand**, how to observe?

I sit quietly, begin to watch and notice within a few minutes that observation is not possible for me, because the moment I look at the movement of thought a judgement creeps up in my mind. My perception-without my knowing-has become a movement of comparison, evaluation and judgement.

It is not the movement of observation, which is free from any kind of interpretation, evaluation and judgement. To observe is to look innocently, to look in a reaction-free way, to watch in a resistance-free way.

But when I observe or look, within a few minutes I come face to face with this tremendous movement of interpretation, evaluation and judgement.

Within a few minutes now, when I dare to sit down and learn, there is the discovery of the beautiful fact that I don't know how to observe, that I cannot sustain the state of observation, reaction-free attentiveness even for a few minutes. It is a beautiful discovery. It tells me that all my life I am busy with interpreting, evaluating and judging.

So when I say: "I think", "I want", "I feel", it is not me that is wanting, feeling or thinking; it is the past knowledge, the memory and the experience, that is projecting itself through me. Please do see this.

I do hope that when we carry on the verbal dialogues, it will be possible for all of us to see the psychological facts as they get pointed out through words. This is not an academic gathering. We are not going to share ideas, theories; but we are going to share the psychological truth, the facts and the truth behind them.

It is very necessary to have the sensitivity to perceive the psychological fact when it gets pointed out by words. Then the sharing takes place through the communication.

When someone points out: "It is a table", one who listens to the sentence "It is a table", immediately perceives the fact that it is a table and does not use it as a chair. The immediacy of perception is there when the sentences are related to material facts.

Can there be an immediacy of perception about psychological facts when they are pointed out?

When I sit down and begin to observe, I see that I cannot, even for a minute or two, be in a reaction-free attentiveness - cannot be in the state of observation. What does that mean? It means that the interpretation, the evaluation, the judgement goes on. It is a stream; the thought-stream is moving.

Through me, the collective thought-stream is flowing, and my

thought is a response of that memory, it is a movement of that thought-stream.

I had mistaken it to be *my* thought, *my* feeling, *my* wishes. There is nothing mine, but it is an organised stream of knowledge, evaluations, criteria, value-structures. All of them are flowing through the bed of my body, as it were.

It is a tremendous discovery that there is no reaction-free observation. One has to learn to watch and to observe - such simple words, which previously one felt one knew and thought there is nothing difficult, what is there to learn about observation?

But if one is honest and sincere, then one notices that the simplicity is the most difficult and complex thing.

One notices also another fact: that the "me" and the "movement of thought" cannot be separated. Whenever the "me", the "I" moves, it moves with words that it carries with it. The movement of "me" is a movement of the word, the thought and all that is included in the thought. So, the "me" and the "movement of thought" are not two separate things, but are one and the same. This is the discovery that takes place in the moments of observation.

So, when I watch my thoughts, I am watching the organised collective thoughts of the whole human race and I am a part of that. The "I" is a part of that; the "I" cannot be separated from that movement.

It is no more possible to carry the illusion that the "I" shall stand outside the stream of thought, on the banks of the river of thought, and watch it as an outsider. You cannot do it.

When you watch yourself in the mirror, there are not two different entities. You get reflected into the mirror. You are the looker and you are that which is looked at. You are the observer and that which is observed.

In the same way the stream of thought is yourself - you are that. The "me" and the "movement of thought" are not two different things. They are one and the same.

If we really see this simple fact then all the ambition to change myself, that "I" shall bring about a change in myself, in my behaviour, that the "I" shall become free, that the "I" shall

become enlightened - you know: the very favourite illusions that we nourish and have been nourishing for centuries - they drop away.

Perception of truth results in the dropping of the false.

If the truth is not looked at as an idea but if it is perceived as a fact of life, then, you do not use the false as the true, as you do not use the table as a chair.

So, the desire, the ambition, the urge to have new experiences, the ambition to acquire enlightenment, to become free - all these childish and juvenile things drop away from the enquirer's life. The enquiry has its own austerity. It is a movement in life. If you are walking from this place to the door, with each step you are further away from the point of beginning and you are nearer the point of the door. You cannot say that I walked and that I still was at the same place.

When you conduct an enquiry, with each step there is a movement away from the false in our daily life, in our daily relationships. When I learn observation and the reaction-free attentiveness comes to be there as a steady flame in my consciousness, many secondary and false things drop away.

We are racing against time. We have the grave and serious situation in the world; so the conducting of the enquiry cannot be gone into casually, saying that we will do it slowly, spread over years. There is a kind of urgency that the movement of thought cannot solve the problems. We have to find out another way of action - whether there can be any action free of thought, free from the movement of thought.

If that action can take place in an individual's life, obviously it also can take place on the collective level.

Religious enquiry is really related to the gravity of the situation in the world.

The seriousness of the problems confronting us is not a self-centered movement for acquiring something new, obtaining something new or arriving at some new point.

When I observe and when I arrive at the fact and understand that the whole movement of "me" and the thought is a mechanistic movement, is a repetition of the past, only with a slight modification or qualification, that there is no freedom on the level of thought, on the level of knowledge and experience, what

does this truth do to the quality of my being?

The thought-structure has created the idea of being a Hindu, or a Muslim or a Christian. The division, the fragmentation on the racial, the national, the ideological levels is a creation of thought. The idea of dividing life between the secular and the spiritual is a construction of thought. The division of life into the "me" and the "not-me" is a construction of the mind.

Now, if the enquirer has seen, while observing, that this thought-structure flowing through "me" and functioning through "me" is a mechanistic and repetitive movement, does the enquirer carry the authority of the "me" anymore in his daily life? Does the enquirer, after understanding the nature of thought and "me", belong to any country psychologically, any race, any organised, institutionalised religion? Does he carry the authority of any value-structures in his life after that?

If we are investigating the science of psychology, when studying academically, theoretically, that is a different matter.

If we are spiritual or religious enquirers, concerned with putting an end to misery, sorrow, to conflicts and contradictions, putting an end to imbalances and impurities, then obviously understanding of the nature of thought and implications of the movement of thought results in dropping every manner of authority that the human mind has put together.

If the authority does not come to an end it implies that only theoretically we are interested in spiritual enquiry. We are interested in knowing about things rather than living them and religion is living the truth that we understand. Spirituality is the act of living it - not knowing.

Knowledge, erudition, scholarship polishes the brain and the cerebral and verbal behaviour; it does not transform the human being.

We have been living in the authority of the mind and the brain for many a century now and no doubt that thought has given many important things like science and technology. And we are now on the verge of the age of computerisation. Marvellous things. So, knowledge, experience, that movement of thought carrying all the concepts, symbols, ideas, ideologies, have a relevance to our life for functioning on the mechanical level.

But, as regards the enquiry of what freedom, peace and love is - whether there is any action in total freedom from thought,

whether there is any dimension of consciousness beyond knowledge - for all this enquiry and investigation the movement of thought is absolutely irrelevant. Do I see this?

Do I allow the freedom from the authority of thought to express and manifest itself in my daily life, or do I divide life in: this is a religious enquiry and in my daily life as a practical person I am a Dutchman, an Englishman, an Indian, a Hindu, a communist, a socialist? Then we are indulging in an intellectual game and an emotional entertainment in the name of spiritual enquiry.

Spiritual enquiry is something serious. One cannot play with it, casually. It is something very fundamental

So, do I allow the authority of thought and what the thought has put together to drop completely in my life? As soon as I have learned to observe and have understood the structure and the movement of thought, what does it do to the quality of my life? Do I get up in the morning and watch if I am doing things out of habits which have been cultivated by the mind and thought?

If I begin the day with the repetition of habits, I am living in the darkness of the past. When I brush my teeth, bathe my body or take my breakfast in a mechanistic way, when I am going through those movements preoccupied in some thoughts, unmindful of what is happening to the body and the consciousness, then in those movements of inattentiveness there is a darkness, there is no freedom. I have already accepted the authority of habit.

When you repeat a habit, obviously you are not living. It is not a first-hand action, it is not a first-hand living, it is a second-hand act of repeating something.

Have I got verbal habits? Do I repeat habits in my relationship with others?

So, one watches. This act of observation gets co-related to everything that one does. Everything is done in the light of that reaction-free attentiveness.

An enquirer's life has a romance about it. It is not a dull life of an intellectual who deals with theories while reading the books, attending the talks, and forgets everything as soon as the book is closed or the talks and camps are over, and turns back to the age-old habits and carries on .... and says: this is human nature; contradictions, conflicts are human nature; misery is eternal, man is doomed to live in sorrow and misery ... carries on ... reads

about something, dreams about that freedom and carries on the old. Obviously, an enquirer cannot live that way; it's a way of split personality.

All energy gets focused upon the enquiry and the enquiry gets related to everything that one does in daily life, because that is the only life that you and I have got.

If you want to meet life you have to meet it in the timeless now; you have to meet it in the space free here-and-now. Life is not somewhere away in the idea of to-morrow - which exists only in the human mind. Life exists and vibrates in what you call the present moment. The eternity, the infinity, the totality of life is here and now. Either we meet it or we miss it.

The daily life and what we do from morning till night are the only opportunities to discover the truth, the meaning of life.

So, my friends, enquiry is not a commitment of the intellect; enquiry is a commitment of the whole of life.

Conducting an enquiry, investigating, exploring requires the dedication of the whole of life; not only an intellectual commitment to an idea or a theory.

As I observe and I understand, the authority of thought in every form comes to an end in my living. That's what enquiry implies. Please do see this; otherwise enquiry would be a static thing, it would not be a movement.

So I am no more a Hindu or an Indian or an Englishman or a Dutchman. I have no ideologies and no exclusive loyalties, I am an uncommitted, unlabelled human being. This is a questioning the validity of authority, habits, patterns. I am busy questioning. It is a beautiful state when a person gets charged with this attitude of inquiring in life. It is great fun, because then at every step you go on discovering the truth behind the facts, and with every discovery you learn, and with the movement of learning you grow, and transformation is the perfume of that growth.

So, I say that there are no more habits in my life and repetitive mechanistic movements in relation to diet, to sleep, to exercise, to clothes, to houses, to furniture.

If and when this takes place I turn to the more complex part of my life, and that is the part of human relationships. Where does the me, the thought and its movement, come in in my relationship with you, my relationship with the husband, the wife, the children, the neighbour. How do I live with them now that I have understood the thought movement, banished its

authority from my daily living. I am coming now to the crucial field of actual relationships with others, not with objects but with other human beings..

It is complex because when you begin to observe you notice that your movement of relationship is a movement of images; you have an idea about yourself, not only the name, the belonging to a race or a country, that has gone, that has dropped, but you have an idea about yourself, an image about yourself that you are a gentle or a compassionate or an intelligent or a loving person, or that you have modesty or humility. When you look at yourself you find a bundle of images that one has gathered while one was growing and while you were living with others, one was projecting the image rather than presenting oneself and one had an image about the other person too.

Everyday living with people: I look at them, I interpret their behaviour, I respond according to my interpretation - that is something understandable, but after having responded I carry my understanding as the authority for the next day. So when I come back after having been with you for a couple of hours I do not leave you at your house I carry you with me, I carry the image: if you have pleased me, I have a pleasant image, if you have displeased me I have an unpleasant image. Next day I do not meet you, though I see you: I put the mask of the image of my yesterday's experience on your head and I deal with that image. This mutual dealing with images goes on.

There is another thing also that this "me", the centre of the thought has two incentives behind its every movement: the urge for security and the fear of the other people, the world. The fear and the urge for security are the motivations or the incentives. When I meet you I'm searching for security in you - economic, political, social, cultural, psychological security. I want to find out if I can be secure when you accept me. Mutual searching for security ends in clinging to one another or trying to own and possess one another. Either there is the exchange between images or there is mutual search for security ending in the desire to own, to possess, to cling to, either you dominate or you depend; dependency is a kind of domination also; or I am afraid of you therefore I manipulate my behaviour in such a way that I could please you.

This is an introductory talk, introducing ourselves to the movement of thought and how it manipulates human behaviour. Our relationships are the movements of images, inhibitions, the movement for the urge for security or the acquisitive urge and therefore there are conflicts and contradictions where all are busy seeking for pleasure or security, where all are busy with their inward fear.

Obviously when we come together we go on the defensive trying to dodge each other's aggressiveness, trying to cling to each other, dominate over one another, possess and own one another, naturally there is so much disorder, so much misery and suffering.

If one is interested in putting an end to misery and suffering, is it not necessary that one has to put an end to the movement of thought? One has to find out if putting an end to the "me" is possible. There is no short cut to peace, freedom or an alternative way of living.

An alternative civilization will have to be founded upon the ending of the movement of thought and me, whether we like it or not. The foundation of a new dynamics of human relationship where there is no misery of domination, aggression, violence or fear will require the sound foundation of freedom from images, from acquisitiveness, from the urge of security which are the essence of thought structure, the essence of I-consciousness.

So the enquiry boils down to the point whether it is possible to put an end to this movement of the me in actual behaviour in daily living in a non authoritarian way. In the humility of total freedom we are going to explore if it is possible at all to put an end to this movement of thought structure. In the movement of thought the idea of time breeds endlessly, thought and time cannot be separated. So the ending of the movement of the "me" will be the ending of the movement of time.

Before I conclude this introductory talk may I draw your attention to another significant aspect of our living that during the last few centuries we have been so busy as a race constructing a man-made world, man-made structures: physical and material structures, psychological structures of languages, literature, philosophy, art, music. We have been surrounding ourselves with the visible physical structure: social, economic, political, science and technology on one hand, and the invisible inner

structure of concepts, symbols, ideas. We have been playing with that.

There is nothing wrong in developing all these, but we forgot that the world created by the human hand or the human mind is a tiny fraction of the totality of life. Life is a vast gigantic isness and whatever superstructures we have created in the name of concepts and symbols cannot affect the homogeneous wholeness and non-fragmentability of that life.

Man shall never be happy and never be at peace with himself and never in love with fellow human beings unless he becomes aware of this homogeneous indivisible wholeness of life. The tiny bit of the man-made world of civilization and culture is just one part of it. We have the non human species living with us - the animals, the birds, the mountains, the rivers, the lakes, the oceans, the planets, they are our fellow beings.

In the last few centuries the human race got under an illusion that man is the master of the world and the universe, as if the universe exists here to provide us with pleasure, subserves our self centred interests; - surely that is not what the universe exists for. So this collectively inflated ego of the human race has imprisoned the human intelligence in this illusion that all problems will be solved on the level of human-made structures made by hand or mind.

Living implies being related to the man-made structures as well as to the non human species and to the universe that has never been created by man, that has been prior to the inhabitation of the human race on this globe. We are organically related to the non human species and other aspects of life, as we are also organically related to that homogeneous mysterious wholeness related to the human society in which we are born. Unless we become aware of this, unless we live in actual life our organic relationship with that totality, it doesn't seem possible to awaken into the dimension of love.

So on one hand we have to find out if there is an alternative way of action, if it is possible to put an end to the movement of thought which has created all the structures, all the norms, concepts and symbols, and on the other hand we have to find out if there is a way of being aware of the totality of life. And if that awareness can manifest itself into our daily relationships and what will that awareness of the wholeness of life do to my



relationship with you.

Life is for living and living is a movement of relationships not only with the tiny bits of man-made world, but with the whole universe including the man-made world. And if man has created the structures around him in a wrong and unscientific way; if the way we have developed results in polluting the universe, insulting and humiliating the non human species and our fellow beings, the earlier we correct our way of living the better for us. These are two areas for enquiry. Transformation in the way of living implies both these aspects: our relationship with ourselves, that is to say the human beings and also our relationship with that mysterious totality, the wholeness of life. I think in the next few days that we are here together we shall go into these issues, through the talks as well as through discussions. Once again I express my joy that life has brought me back amongst all of you, I am extremely happy to see so many of you coming here for the five days' camp.

## **DE HOORNEBOEG-HOLLAND**

**Talk on 11-3-1983 morning**

It is a benediction to be alive. It is a blessing to be alive and have the opportunity to relate ourselves to life within and around us.

Living is a movement of relationship and one wonders how many of us are aware that it is a privilege to be alive in a human form where self-knowing and self-discovery is possible, where relationships are possible.

If we are not aware of the benediction, this sacred opportunity to relate to the life around us, we may equate the act of living to going to school, acquiring a degree according to our talents and inclinations, opting a job, getting married or not married, raising a family, having a bank-balance, repeating pleasures and pains and getting entangled in one's own preferences and prejudices, likes and dislikes, and going on projecting them till we die.

I wonder if we are aware what a privilege it is to be alive. In order to relate to the life within and around us, we have to be present at the sensual level and relate to the world around us through the

senses: those beautiful and tender senses, sense-organs, developed and sophisticated through centuries. We are a product of untold centuries and their sophistication and refinement. So the human body has in it, built in it, these marvellous senses which can relate to the sound, to the form, to the colour, the scent, the fragrance, the lines of objects and so on. But the sensual experience, the sensual contact, the sensation of pleasure or pain and the experience of going through that pleasure and pain is something that is transitory, it is like a ripple or perhaps a wave on the waters. The sensation of pleasure cannot be captured and retained, it cannot be imprisoned and kept there. It is felt, it flowers and it withers, that is the beauty of pleasure and pain.

But as we have sophisticated and refined the sensual level, we have also refined and cultivated an inner body, the conceptual level.

In order to live it is vitally necessary to have a physical structure that is sensitive, alert and subtle, that can receive the sensations; that the body is not benumbed, not lazy, not sluggish; otherwise the pleasures and pains that visit us just for a fraction of a second and wither away, will be missed by us.

This area of relationship will be missed by us if the body is lazy, sluggish, underfed, overfed, underslept, overslept, if there is not a scientific relationship to diet, sleep and exercises. Then we'll not be able to get into contact with life on the sensual level which is the tender most and delicate most aspect of our life. There is a beauty in it, if the mind does not try to impose continuity on that sensation of pleasure or pain, if the mind does not impose the idea of permanency on that movement of constant change, that is taking place around us and within us.

The capacity of the body to feel the pleasure or pain is not the same throughout life. They have a different quality in childhood, quite a different aroma and beauty in youth, a kind of maturity and depth in adulthood, a wistful fading away in old age.

The capacity of the body to feel the pleasure and pain changes every day, perhaps every moment and life around us also changes. The cycles of seasons, the circumstances and the social, economic, political changes that are going on, the patterns of behaviour, the context of life changes. We are living in a world

that changes very fast; the context of life in affluent countries changes every year or every six months perhaps. We have created a society that moves with an inhuman speed.

It is extremely necessary to have a very alert and sensitive physical structure, to keep it alert and sensitive, not to neglect and ignore it by calling the sensual non-spiritual or non-religious. Nothing can be excluded from the field of religion and spirituality. Spirituality is an all-inclusive attentiveness to every aspect of life. Life in its wholeness is holy and sacred.

Neither the body is sin nor is the sensual pleasure something derogatory until thought steps in and wants to continue it, own it or possess it. Thought corrupts the beauty of the sensual pleasure, it corrupts the penetration of pain.

So along with the sensual and the perceptual we also live on the conceptual level and it is necessary to look at the conceptual structure, the thought-body, as we look at our physical body and look at the skin, and its colour, the features, the shape of the body and so on.

Human beings endowed with the capacity of self-knowing and self-awareness began to reduce every perception to a concept, to give it a name in order to identify and recognize it. The world we live in to-day with all the names, identifications and categories is a world created by the human brain. Would you recognize anything without identifying it? Can we identify anything without the name given to the object by the civilization and culture?

The names, identifications, recognitions and evaluations, all this is a construction of the mind, of the brain. Not only that. The beauty of civilization and culture consists in identifying and naming the feelings. The objective world became recognizable through this process of naming, identifying, analyzing and categorizing; and the feelings, the sentiments, the emotions, the thoughts, etc., the world within, were also given names and identified. Then codes of conduct and patterns of behaviour were formulated.

Within us there is a very deep rooted world of names, identifications, evaluations which we call the thought-structure. The interaction between these inner identifications, comparisons, evaluations and the life outside the skin goes on constantly, the action and the interaction. As soon as we see or hear something,

those conditionings, those names, symbols, concepts and ideas begin to operate within us. The playback of memory is the content of thought.

Now this conceptual world, the content of our consciousness has become so deep-rooted, we have been repeating those ideas and patterns through so many centuries, that we have come to believe that the conceptual is as real as the tree or the river or the lake. We have forgotten that it was created by the human race for the convenience of living with nature, living with other species, with fellow human beings.

These concepts, symbols and ideas are like currency, the money that we use. It is a human creation. The money that we use is not wealth, is it? Wealth is quite different from the money that we store in banks. Wealth is the richness of geographical ecological life, it is the bounty of rivers, the generosity of clouds and rains, it is the sharing of life and light by the sun and the moon with us. That is wealth. But as we created the currency and the vicious economy based on that currency, we have come to believe as if money is wealth.

In the same way we have come to believe that the concept of time that we created - the psychological time - is a reality. We created it in order to live together. We wanted to measure the isness of life, this universal life that we see around us and in an effort to measure the eternity of isness we arrived at the conceptual time, the psychological time. Time by the clocks and watches has reality only in the human mind. It's a very useful means of sharing life, but we forgot and we became prisoners of this idea of time, began to get frightened with the idea of tomorrow; and worrying about tomorrow prevents us from living today.

We became victims of our own concepts and ideas. The space around us, is it measurable? As the isness of life is not measurable and psychological time cannot measure it, we use the negative terms: infinity, eternity. We tried to measure space and we arrived at the concept of furlongs, miles and kilometres. Please do see this.

Concepts and symbols are very useful for the physical and mental level of our life, but let us not confuse them with the reality that is measure-free and concept-free. The super-structures that we have created have a relevance to our psychological behaviour, but they are not facts of life.

If we have seen this let us proceed a little further. We use the terms "the I", "the me" which is the source of misery and sorrow, which is the source of conflicts and contradictions in us. What is it? Is it a name given to the body? Is it an amalgamation of identifications? The parents say: the child is beautiful. We give a name to the child and say: this is your name. The life contained in that little child is unnameable.

The space, the emptiness in this room is unnameable. We can measure the length and breadth of the room because we have built the walls, but the emptiness which fills the room is immeasurable.

In the same way the life contained in the child that enables it to breathe, to cry, to move its hands and feet, to look, that life force is neither male nor female. But we say: you are a girl, or you are a boy. We are teaching identifications saying: you are brown, you are fair, you are black. Life cannot be yellow, brown, red or black, it's the colour of the body. Life cannot be dull or brilliant, it's the brain which is affected by inheritance that can be either dull or brilliant; but we go on identifying these things.

The child absorbs these identifications, evaluations, learns to absorb the pattern of behaviour from the parents, the school, the society, and then gets convinced "I am so and so". This is a centre that thought has put together.

Like any other concept or symbol the me is a concept put together by the thought-structure. The mind of the human beings the world over is the same and it functions in the same way. The patterns may be different, but the contents of the patterns are the same. The cerebral ways of behaviour: anger, jealousy, lust, greediness, arrogance, violence, tenderness, affection, concern, all these are common to the human race, they have been organized, standardized and given a name: the Hindu, the Muslim, the Christian, the Buddhist, the communist, etc. views and interpretations of the world and life, are organized, standardized thought-structures. These structures are fed into the human children. Thought-structures have divided the human race. The organization and standardization might have been a natural process of evolution; but today they have become a barrier in meeting and sharing life.

Do we see that the "me" as a centre of our perceptions and responses has no physical reality as the body has? It is

something that is put together by the human race and is a product of untold centuries. There is only the movement of thought as organized and standardized by the human race, neither by me nor by you. It is not my anger or your anger, though anger as a cerebral defence may get expressed or manifested through you or me. The manifestations may be peculiar to individuals.

When we observe and watch the movement of thought in ourselves we are watching the movement of thought that is common to the whole human race. Though the thought is expressed through me, it does not belong to me. Life is neither Hindu, Christian, Muslim nor Buddhist. But this conditioned energy, the mind, is called the Christian mind, the Dutch mind, the American mind; that pattern of the cerebral behaviour has been organized and standardized, it is a result of the collective effort. The sentiments, the emotions, the thoughts, the ideas are a human movement, like the movement of the waters of a river. If we are not aware of this fact, of this nature of thought, we will begin to get disturbed when in the moments of observation we come across the anger or the lustfulness contained in us. Then we are going to create a problem out of that fact and say: this is my anger, how do I get rid of it? This is my jealousy, how am I going to eliminate it? We will separate the jealousy from the centre of the me, and imagine that the me is going to do something to the anger or the jealousy.

Once a couple of friends were walking by the side of the river, and one of them happened to look into the waters and he saw the reflection. So he began crying: I have fallen into the river, now who is going to liberate me, who is going to save me, I am going to die, because I am deep down there in the river. He was looking at his own reflection but he confused the reflection in the waters with himself who was standing outside on the bank of the river. So, when one observes the movement of thought as it manifests through one's behaviour, one may confuse it as if something belonging to him or her, then one feels self-pity, gets shocked and disturbed by it because there is an illusion that it is his or her problem. It's a problem common to the whole human race, we share it with one another, one feels proud or one feels sad when the observation takes place. The simple exposure of the movement of thought is converted into a huge problem. And

then one begins to think: where shall I go? Shall I go to a psychologist, psycho-analyst, a Freudian, a Jungian, an Adlerian, and find out why this anger is here? What are the causes, how to get them eliminated; - not realizing that the I, the me, is a part of all that.

The me is the movement of anger and jealousy, the me is the movement of lustfulness and aggressiveness, of violence, the me is not separate from that. The me is all that; the me is the total past, the whole thought-structure.

So, in observation one does not identify oneself and create problems out of the simple movement of the thought-structure, otherwise one will run away from the state of observation with an anxiety to change oneself. One will run away either to the psychologist, psycho-analyst, or some religious teacher, master or guru, because one wants to change that. As I cannot change the colour of my skin and the form of the body, the I cannot change its own content. This ambition to change is an obstacle in growth.

But religious enquiry has been confused with this ambition to bring about change. I will follow a new discipline and I'll change myself. I am angry, I'll cultivate non-anger as a different discipline, I am violent, I will cultivate non-violence. I'll take vows, I'll adopt a new pattern of behaviour through which I am going to change myself, a new trap-moving from one pattern to another, and there are so many patterns. When you change the pattern of behaviour the sensation and the thrill of the newness is there, the dramatic feeling of the unusual code of conduct is there, you feel you have really changed. In a few days that becomes a repetitive movement again and you feel: no this is not it. So let me change again.

Changing the patterns of behaviour is not an indication of inner growth. It's going round and round on the same level, - the mental, the psychological, the cerebral. So the enquirer is not in a hurry to change oneself.

There will be ideologists, religious and spiritual teachers talking about cultivating new experiences, non-sensory perceptions, occult and transcendental experiences through which the change could take place. In the process of experiencing the non-sensual, the extra-sensory, the occult and the transcendental, the me as the experiencer goes deeper and deeper, becomes

stronger and stronger by the day. It is only the field of experiencing that changes, but the experiencer and the activity of experiencing remains the same.

We move from the sensual to the non-sensual, more subtle and therefore more intoxicating. The intoxication of occult and transcendental is something phantastic. The pleasure that it gives is much more subtle. Subtler the pleasure, the more the intoxication.

The enquirer is not interested in changing himself through adopting patterns of behaviour, new world-views, new evaluations and new structures, because one has seen that the me is something that is put together by thought, it has no reality. As long as the me moves the whole paraphernalia of concepts, symbols, reactions and evaluations will travel with it. The me is the movement of time, put together by the mind. Do what you will, on the mental level there is no growth, no freedom and no discovery. It is so unpleasant for us who exercise the brain and this conditioned energy of the mind for fifty, sixty years to relish this bitter truth that the cerebral movement, the psychological movement, the movement of the mind is absolutely irrelevant to the discovery of an alternative way of living, discovery of an action that is free of thought, discovery of a way of living where acquisitiveness, the urge for security or the fear of the morrow have no place at all.

We were asking ourselves yesterday, were we not, how to put an end to the movement of thought contained in us with such a tremendous momentum of thousands of years behind it? Is there a method, is there a technique or a formula? Can it be done through an effort? This is the question we are asking ourselves, and this morning we have seen that the effort of the mind will be a trap. It is irrelevant to the further discovery, and therefore non-action of the mind, effortlessness of the mind, could be the way out of the dilemma.

One who has investigated the nature of the mind and brain on the verbal level, one who has observed and watched that movement in personal life is now equipped with the understanding of the thought, understanding of the relative, conceptual reality of the I-consciousness, the self, the me, the ego, is equipped with the verbal understanding and the personal observation.

Please do see this. Unless there is this clarity on the verbal level,

the perception of the facts first through the words, then encounter of the facts through observation, one cannot proceed further.

This has got to be done because we live through the brain. If there is a confusion on the cerebral, on the intellectual and emotional level, then the non-cerebral enquiry or exploration will not be possible.

If there is a disorder on the sensual level and the body is not equipped with sensitivity, alertness, then you cannot live on the sensual level. In the same way to function correctly, precisely, accurately on the psychological level, it is necessary to understand the whole mechanism of the mind; how the mind moves, what is the content of that movement and how the patterns are organized and standardized by the human race.

There is nothing like your thought and my thought; thought is a response of memory. It's a play-back of memory, knowledge and experience contained in us, and fed into us systematically through education, through socio-economic pressures, a.s.o.

One has to see these facts very clearly and not as an idea of someone else. If we only know about the mind as an idea described by someone else, please do see that enquiry, investigation and exploration could not take place. Knowledge is borrowing ideas. They may be useful to learn engineering, to read a book, to drive a car, to handle the machine, how it is assembled, how it functions, the cohesion of all the parts together, a.s.o. There knowledge is relevant for mechanical functioning, and we have got a phantastic brain to deal with the mechanical things of life, there we have to use the brain.

And we have to see this nature of the conceptual world and what it does to us. It goes on repeating. The brain, the mind goes on repeating the pleasures, the pains, the evaluations, the structures. Do what you will, it is a repetitive and mechanistic movement, it can construct but not create. You know what construction is: permutation and combination of the known and you arrive at a construction. There can be constructive activities - I have the basis of notes of music, I may compose, but unless there is the recognition of the major key and the minor key and the relationship between different notes, unless I have that, composing of music, however original it is, will not be possible. I must have a taste for words, the nuances of their meaning, then

I may write poetry, but the recognition of the words as the foundation for poetic construction has got to be there. The sensitivity and recognition for colours and lines as the foundation for painting, for sculpture, is necessary. The cerebral, the psychological movement can be constructive, but there can be no originality, no creativity on the cerebral level. Thought has never been free and shall never be free. It's rooted in the past, and it carries the past in its movement. It is that past which meets the present and wishes to continue through the present towards the future.

The repetitive and mechanistic movement is one aspect of the mental movement, and the organized, standardized nature of it is the other aspect.

If one sees this clearly, will there be any addiction to one's own reactions: I like this, I don't like that, I am mad after this and I hate that, these are my values.

One may live by those values, but would there be any insistence on those, and would one try to impose them upon others?

It is trying to impose our likes and dislikes upon others that leads to misery, so much misery in family life. Is not that our experience: likes and dislikes about petty little things, what kind of dish to make, what kind of clothes to buy and when to go out and which movie to see, what kind of furniture to buy, which piece of music to play etc.

We can create problems and misery out of anything that we touch because the emphasis is on the me, its likes and dislikes, its wishes, its whims.

So, relationship becomes a movement of that self-centredness. Naturally there is no relationship. The movement, the effort is there, and yet the communion of relationship does not take place because each one is on the defensive of self-centredness trying to impose oneself upon others: subtle ways, crude ways, clandestine ways, overt ways.

Relationship becomes a movement beginning with verbal assertion, then psychological assertion which again is the beginning of aggression, which is violence. We are violent in our daily living because we are searching for security and feel that unless we assert ourselves we will not be secure.

We see now very clearly that the movement of the me is irrelevant to the further exploration and therefore it has to be

ended, and what do I do now, how does that end?

I think as an enquirer I would begin creating an orderliness wherever the body and the mind are used. No confusion, no disorder on the physical, the verbal and the mental level, whether I am using the sensual level or whether I am moving to the conceptual structure there will be the orderliness of precision and accuracy.

Disorder, sluggishness, lethargy, chaos result in benumbing the sensitivity. Taking the meals any time I please, going to bed any time I please, as if the body is a slave to be tortured by the whims and moods of the mind. If we torture the body and impose the moods of the mind on its relationship to diet, to sleep, and to other exercises, etc. the body is going to suffer. This is an apparatus to be used.

First I create orderliness, which is beauty. Disorder is ugliness which leads to confusion.

Secondly being aware that death is there all the time and can end living suddenly and abruptly. I will never postpone living, taking decisions, taking actions. One who postpones till tomorrow sees that the tomorrow never comes. Postponement is a way of suicide. There is neither disorder nor postponement in my life, I am attentive and alert in whatever I do, so the brain cannot rust. If I act out of habits, if I go on repeating patterns then there will be inattentiveness, and when there is inattentiveness the brain cells do not have to function, so there is a kind of partial atrophy of them, the brain is not exercised. I would like to keep the brain very sharp, very clear before it can go into non-action, so that wherever the movement of the brain is necessary it will be sharp, clear, precise. This I create as the foundation in my life.

Moreover whenever I move into the day, through the day, I will act according to my understanding, whatever that be, however little or dim it might be. I will never act upon the authority of books or individuals, but I'll selectively find out what I understand about this and act.

We have seen yesterday that if there is no freedom at the first moment of enquiry there cannot be freedom at the last moment of understanding which is only the blossoming and flowering of the enquiry.

My friends, understanding is not a separate entity from this beautiful divine enquiry which gets born in the heart. Questioning, the urge to learn and discover the meaning of life, this holy and sacred urge blossoms and flowers, and its flowering is called understanding.

So, I will act out of the freedom of my own understanding. There is no pressure and tension of the past on me: that the traditions expect me to do so and so, the religious teachers had said so, the social valid structure demands it of me. I will try to understand, I'll sit down. I'll say this is what I want to do in life. Acting out of one's understanding results in an inner lightness and freedom. You will see it for yourself if and when you do it. So one creates this foundation in daily living. Whenever the mind moves, it moves in an orderly way, in a clear and sharp way, with precision and accuracy.

You know what will happen if we really do so? There will be no vagueness, no distraction, no preoccupation, we will be totally present, present every moment, in every situation, sensually as well as psychologically. Our perception will be intensified by that sensitivity and alertness, we will be able to see much more than we do now, when we are most of the time preoccupied with anxiety and worry. We are busy with the past or the future and are never present with the now and the here, the moment before us. Or if we are there, we are there physically but not mentally. Our life, our relationships are a movement of half-heartedness, preoccupation, abstractness, they have no charm, they have no warmth of life. In repetitiveness and in mechanical movement there is no warmth, they are cold. It is only the alert attentiveness of the person behind the act that brings the warmth of life. If and when this is done, and your movements are movements of alertness, sensitivity and attentiveness, then you go through the relationship whatever it be so thoroughly, through the pain and the pleasure, the success or the failure so thoroughly and fully, that there is an end to it as soon as the event is over. When you thus live thoroughly and fully you don't have to wait for the reward or the consequence of that action; the very living of it gives you the joy of fulfilment.

Even though there may be physical pain, to be alive is a benediction, and in the movement of relationships the act of living is involved. You live thoroughly through that movement

and you end that there. It is finished. No residue as memory of pain or pleasure is carried to the next relationship or carried to the next moment. The mind remains innocent and fresh as the morning dew. It goes through the movement of relationship without carrying the burden of hurts and wounds. The hurt is noticed, the wound is registered, the pain is experienced, and perhaps tears are shed, but they are shed and you have finished with those tears, the mind does not create an issue out of them, does not convert them into a grudge against life and carry it on. We carry the hurts, the wounds, the memories of pain and pleasure in a stupid way throughout life. The mind is never free of the memory of those hurts and wounds, therefore the minds are heavily burdened and relationships feel like battle-fields which they are not. They are the only opportunity of living, they are the only opportunity for self-discovery. It's only through relationships that one may arrive at what freedom is, it's in the midst of relationships that one can see what peace is.

In isolation there is survival, but no life, there is existence but no living. Living requires relationships. So when one has gone through these relationships attentively, alertly and sensitively going through the pain, the pleasure in a very deep way, not in a casual, superficial, shallow way and one finishes with it, there is nothing stale about the person, there is no burden.

Before the ending of the sorrow can take place, before the ending of the movement of the me can take place, this foundation has got to be laid. We are going to be in relationship for 10,12,14 hours a day, if in that process there is no freedom, if during those hours there is no beauty of ending the memory of the hurts and the wounds caused by the relationship, obviously we are not able to deal with the timeless sorrow that the human race has gathered unto itself. Relationships can be free of the misery of suffering and agony. The way we live in the 10,15,24 hours of the day is extremely important. That is also the field of enquiry, and in that field of enquiry we are equipping the apparatus making it sharp, clean, so that it learns to move when the movement is necessary and not to move when the movement is not warranted.

After all, silence is the voluntary cessation of mental activity. Silence is the non-action of this ever active mind and brain. But before the mind can relax into non-action it has to learn and

educate itself about how to function.

Life is for living and living is a movement of relationships where freedom, peace and love as new dynamics of relationships have to be manifested. We have had wars throughout the last 5000 years and at the core of our beings we are the same barbarian, violent, lustful human beings, creating opportunities for fighting out of situations and facts.

We have been dealing with the field of relationships.

### "DE HOORNEBOEG" - HOLLAND 12-3-1983 morning talk

Though one has been speaking for nearly over twenty years, one always finds it rather difficult to move from silence to the dimension of verbalization <sup>1)</sup>. In the last couple of days together we have been investigating the thought-structure and its movement, we have seen very clearly how one can handle the thought-structure in an orderly, competent and efficient way. Through the investigation we perceived clearly that an action based on thought, a movement from the centre of the me, results in the continuity of the past. The movement of the me carrying time with it, rooted in the past, never results in freedom or love or peace.

If one has seen these facts through the verbal dialogue or the communication, let us proceed today into something much deeper than the dimension of thought. We have seen how the conceptual level has been built up brick by brick through thousands of years, so we dealt with the perceptual and the conceptual.

If I see and *understand for myself as a personal discovery* that the movement of the me or the thought-structure is not going to help me to explore what freedom is and what love is, then the only choiceless action that remains for me is to stop functioning and moving through the me, and see what happens. I have to do a job and have a family to take care of, a house, and so on and so on. I organize those matters, organize the family life, the job,

<sup>1)</sup> Before the talk there was half an hour silence.

work out an order of priorities and how much time and energy I am going to allot to what.

So through organizing life, I create an orderliness where I have to operate through the thought-structure, I have to use my knowledge and experience. So I find out how much time and energy is left for me after discharging my responsibility. Even in running a family or doing the job I'm careful to have a kind of job that is agreeable to my enquiry, to my exploration of that which is beyond mind, beyond time, beyond thought. I find out as far as possible a kind of job that will not be too much taxing for the brain, that will not be too much exhausting and that will leave some time for me for the exploration.

If necessary I simplify the needs of my life. I have already brushed aside the value-structure of society - so I am not victimized by the idea of a standard of living. I am no more in pursuit of pleasure. I have brushed aside the cult of pleasure and comfort, brushed aside the idea of acquiring, owning and possessing properties, taking care of them; that will be wasting my time and energy. I am concerned and I have the top-priority of exploring if there is any other way of living. So I cannot entangle myself, or have an encumbrance of too many things to take care of, too many responsibilities to discharge.

I am equipping myself for the plunge into that which is beyond mind and time. So I simplify my life, minimize the needs, so that not much time and energy are spent in satisfying them or providing for them.

I am aware that as soon as the me moves, it is the total human past that moves. As soon as I verbalize and enter the realm of words I expose myself to the past, knowledge and experience, so I minimize the areas of verbalization, do not go chattering and talking unnecessarily, gossiping, criticizing, condemning.

The me gets the thrill of being alive through the movement. It is only through the movement of the past projecting itself, that the me, the I-consciousness, the ego is always busy sucking some sensation to feel that it is alive. People talk, whether it is necessary, warranted, or unnecessary and unwarranted.

If you will experiment by going into retreat and living in silence, say for a week, you will see how starved you feel, because you do not hear words and you do not talk.

There is not the physical starvation, you may have the necessary nutrition and yet the mind feels starved, it gets uneasy because it has been addicted to verbalization, to using and hearing words so that the past keeps moving and flowing and the me, the I, the ego gets a kick out of that movement.

Now I have seen that if the me moves, it is the past that is moving, therefore the exploration of the new is not possible, even if there is something unconditioned beyond the measure of the mind. The other, that which is the immeasurable or unnameable, will not have an opportunity to manifest itself as long as I am busy with the movement of the past. It has to manifest itself in this very body. If there is any unconditioned energy, if there is an intelligence beyond intellect, if there is any movement of awareness beyond knowledge and experience, it cannot manifest itself as long as I am obsessed with the me and the movement of the me.

So I minimize the areas of contact with people, verbalization of my own or of other people, and I say to myself: accept the bare necessities and the time and energy to be spent for them, let me be alone with life quietly, peacefully, let me be without the movement of the me, without the movement of thought. So not one hour in the morning and one or half an hour in the evening, but one begins to change the way of living, and wherever one has time: 5 minutes, 10 minutes, 20 minutes one retires into a quiet corner, sits down in a relaxed way and stops moving psychologically, no thinking, no brooding, no worrying.

The moment the me moves, the psychological time will begin to haunt you. The movement of the me divides the immeasurable isness into the past, the present and the future. As soon as that idea of time haunts or hovers over the movement of the me, you get frightened with the idea of tomorrow, the next month or next year. The movement of the me is a movement away from the isness of life. The movement of thought is a movement away from the unconditioned aspect of life. So I have seen the whole trap of the mental movement, the whole vicious game of this knowledge, experience, thought, etc. taking me round and round.

And I say: I am not going to move. I sit quietly in a state of non-doing. I do not want to know anything even out of the silence, because if I want to know I will try to convert the silence into an



experience, measure it in terms of pleasure and pain, excitement or depression, evaluate it and say: I was sitting in silence and I got this in the last two hours, I saw some lights, I heard some sounds, I had an experience. The I will be busy with knowing and experiencing.

I say to myself I want to denude myself of all these activities, I would like to empty myself of all this sense of knowing, doing, experiencing, becoming, acquiring, obtaining, arriving - voluntarily, not forced by any idea or ideology, but due to the perception of facts and understanding of truth. I would like to be in a state of non-doing, non-knowing, non-experiencing, in other words non-moving. I'll just be at the centre, I'll not move at all.

Here comes the crucial point, the gateway to meditation as a way of life and living. We have equated living with the movement of mind and thought. We have equated the act of relationship with this movement of the self, the ego. Though intellectually we see the necessity of relinquishing all mental movement, emotionally there is a clandestine resistance to the motionlessness of the ego. We are afraid.

We may see the necessity, but the I-consciousness being self-conscious energy, refined and sophisticated through centuries, is clever enough to understand that if it does not move it amounts merely to its death.

So an intellectually developed, knowledgeable person sees that if the me, the time, the thought, the words, the experience does not move then it will be virtual death, an emptiness that has no centre, no bottom.

So as soon as the I, the me sees this even verbally and intellectually, it pays lip-service to the dimension of silence, goes through the frontiers of verbalization, voluntarily sits down in a chair physically winding up all activity, but carries in the deep corners of itself the fear of what shall happen to me if I do not move, how will I know what is happening to me if I do not move, how will I be able to interpret, how will I know that I am on the right track? If I do not use my knowledge, my experience, my measurements, if I brush them all aside, then I will be lost. Somewhere in the corner the I, the ego wants to remain alive to measure, to interpret, to experience and then to own it.

As we own physically the houses, the furniture, the cars, the television set, psychologically we own knowledge, ideas, ideolo-

gies, theories, measurements, and we are extremely fond of that psychological possession through which we have a sense of existing and survival. One may give up the possessions on the physical level, but it is very difficult for a modern, cultivated, sophisticated human being to renounce the psychological possessions, even though one may see the futility of it.

One sees very clearly that on a world level, on a world scale, the action based on thought has not brought about transformation either in the social structures or in the psyche of the individual. Thought has moved in the field of organized religions, theologies have not helped the human race. Thought has moved on the political level, action based on capitalism, socialism - utopian, scientific, guild, revolutionary, Marxism, Maoism. It has experimented with lives of millions of people, arriving there through bloodshed. It has experimented with inventions in science and technology creating enviable affluence in some countries - human beings got provided with all the manner of means of comfort, luxury, pleasure; and yet the transformation does not take place. Action based on thought, implying the continuity of the past, brings about changes, brings about a little polish here and there, but does not result in transforming the quality of consciousness, the quality of human life. Inwardly we are very poor.

Love is the richness and the wealth, and we have not got that wealth of love in relationship. Understanding sets you free, but we are crushed under the burden of knowledge and experience, and we live second-hand on borrowed ideologies and patterns of behaviour.

We are tired, carrying that burden year in and year out, sixty years, fifty years; that's why there is no freshness and warmth of life and joy in our life, it is only a rat race of avoiding pain and grabbing at pleasure, avoiding vulnerability, insecurity and running after security. For security we can bargain with freedom.

On the world scale we have seen the misery and agony of this continuity of the same pattern of acquisition, aggression, violence, ego-centredness, self-centredness, suffering, misery and we are enquiring if there can be an end to this suffering and sorrow.

If the thought, the me, the ego is not to move, obviously one has

to create an opportunity for oneself that the ego relaxes into non-action. What you call sitting in silence, what I would call living in silence, implies creating opportunities for yourself where you will not be compelled to move through the mind.

For the job, in raising a family, building a house, taking care of the family, one has to use the brain very efficiently, skilfully, without any disorder and there is a beauty in it. You and I cannot avoid ... the food, the shelter, the clothing, and if one has a non-comparative approach to oneself and one's life and is not ambitious all the time comparing with others, then this becomes relatively easy.

When that is done, then throughout the day, whenever one has leisure, free time, instead of reading a book, looking at the television, or going in for some organized entertainment, one goes back to the freedom of one's own corner somewhere in the room, or whatever it will be, and enters in a relaxed way into the state of non-doing, non-knowing, non-moving.

If and when one does this, one will notice that as soon as the thought does not move and time comes to a stand-still, all the pressure on the neurological and the chemical system withers away.

If one has worked physically very hard, for say several hours, or one has been climbing the mountains and the body is really beautifully tired, and one relaxes, then there is a joy in that relaxation.

In the same way when one relaxes psychologically saying to oneself that there is no need for any tension of thought, any pressure of emotions, then there is a joy in that relaxation.

If one says: I am going to sit down in silence, no thought must move, and I want to see what I get out of that, then the tension of expectation and this activity of waiting for something to happen, will tire the person out in half an hour because the suspense of expectation is more tiring in the actual movement of thought. One is waiting, one wants to imagine that something that had happened to Ramakrishna Parahansa, to Confucius, to Lao-tse, to J. Krishnamurti, will happen to me, so there is a tension of that waiting. You must have experienced the tension of waiting at the air-port, or at the railway station. May be you had to wait for only five minutes, but those five minutes are felt like half an hour, because the intensity and the suspense in

waiting creates its own tension. Please do see this.

When we sit down quietly, and if we are expecting things to happen, we are expecting the known: the known of the Hindus, the Muslims, the Christians, the Buddhists, something known to project itself, then it will be the movement of the known in the known, and there will be no exploration, there will be nothing new in it.

So one relaxes, no waiting and no expectation, because the me can survive and continue through that expectation, that waiting; it does not want to sit still, so it plays a trick.

When there is no waiting and no suspense of expectation, when all the pressure and tension on the nerves and on the whole chemical system is gone, you will see the majesty of that relaxation. This is the only thing that the you, the me, the ego can do. The ego can relax into non-action, there is no scope for its acquisitive tendency, for knowing and experiencing anymore. The only thing that the me can do is to relax into non-action. Relaxation is a physical, a psychophysical fact, is a tremendous event if that can happen in our lives. With the ending of the movement of thought you are out of fragmentation, you are out of that patched up personality of yours, where you have tried to create an integrated identity, patching up ambitions, emotions, wishes, desires, with the needle and thread of philosophies and theories; a pathetic effort. You are out of that whole fitting of fragmentation on your being, out of the prisonhouse of thought which has the walls of time, concepts and symbols around you, which had only kept the windows open, but you were closed in there.

For the first time a person is back in the wholeness of life, out of fragmentation, out of division, out of the clutches of concepts and ideas; that is the first contact with total freedom, with the unconditioned aspect of one's life, it is the first contact with the wholeness of life.

While educating the children nobody tells them you are not only the name and form, you are not only the word and the language that we are using, there is something more to your being, you are a being, and being carries the wholeness of life. As a pitcher carries water or a jar carries milk, everything with a form contains the formless reality, the wholeness of life, the divinity of

life, it you will permit me that word. The first contact with the sacredness of life, the holiness of that wholeness, that is what takes place.

That inner space, free from the contamination of thought and its movement, is called silence. Silence is that inner space of the wholeness of your being. As we have conditioned energy moving through us which we call the mind which is only a part of our being, a part of our totality, there is also the unconditioned part of energy concealed in that wholeness. The silence, the inner space, is not a utopia, is not an idea. One comes there as soon as the movement of the me is ended. In the ending of the movement of the me is the ending of suffering and sorrow.

It is the me, the ego, that carries the memory and retains the suffering, carries the hurts and wounds, carries ideologies and theories of how to handle them. Two pressures: one is the pressure of the actual hurts and wounds, and the other is the pressure of theories and ideologies of what to do when you suffer. But when the me does not move there is not only an ending to the movement of thought, but it is an ending of the suffering and sorrow in the life of that person.

Suffering is chewing into memory. In the present, in the actual interaction with challenges, situations and individuals, there can be pain or pleasure, but the human mind carves suffering out of the events by retaining what had happened in memory. Memory is the storehouse of misery and suffering. So with the ending of the me, with the ending of psychological time as an authority, there is the ending of suffering and sorrow.

When one lives in that wholeness, that inner space, that silence, the other, the unconditioned energy gets activated. Intelligence is an unconditioned energy born of the emptiness of silence. It is not a cerebral movement any more, it has nothing to do with the me, the I-consciousness, with the physical or psychological inheritance. It is an energy born of the total unconditional relaxation that takes place in silence. So the content of intelligence is the emptiness of silence, please do see this. Intelligence has no past and no future.

When we utter the word 'emptiness of the space', we feel that emptiness is being void of something. Emptiness for us is a negative idea, because we have never related ourselves to the space, which is the emptiness outside and inside, within and around us. We have been busy all the time, dealing with the

forms, handling them, using them for our physical comfort and pleasure. As a race we have neglected this space and the emptiness outside and inside, within and around us. We have been busy all the time, dealing with the forms, handling them, using them for our physical comfort and pleasure. As a race we have neglected this space and the emptiness containing the space as a substance of our life.

In that state of total relaxation, that energy of intelligence gets activated, mobilized, and begins to operate with a tremendous velocity. The space is filled with that unconditioned energy of intelligence. There is no time-lag between the ending of the me and the manifestation of the new, the unconditioned. But with its tremendous velocity it gives a shock to the whole system and therefore the physical structure requires time to get into tune with that new energy.

For centuries we have been trained to adjust to the speed of thought. We are aware, I hope, that thought moves much faster than the body moves. We are acquainted with the velocity of impulses incorporated in us, with the velocity of thought, emotions, but we are not acquainted with the velocity contained in silence, in relaxation.

When that new energy begins to operate, the body requires some time to adjust and to get tuned in to the frequency of that new energy. When there is this encounter, the first contact with the wholeness, then the body begins to tremble and there are certain symptoms that take place.

We have noticed how in the process of growth symptoms take place on the physical and mental level. Haven't you watched your children growing up: when the child passes through the period of puberty it is no more a child, and still it has not yet become a young woman or man, but the symptoms of growth are there. The child does not know how to adjust with the changes that are taking place physically and mentally. The eyes are the same, the body is the same, but there is a change that is taking place, a growth that is taking place. The taste changes: taste in food, clothing, colours, in everything. The body requires time to tune in to the stimulation of the new energy that begins to vibrate in the body.

If there is no fear and the movement of the me is allowed to discontinue totally without any reservation or inhibition, then the logical consequence is relaxation, and relaxation is the state of wholeness without any fragmentation whatsoever.

The me does not get transformed, does not get liberated, the mutation is taking place in the totality of consciousness, it understands its limitations and can relax into non-action. For the me it is the first and the last step. It cannot go any further.

Those who say: I am liberated, I got enlightened, are either misusing, abusing the words or they don't know what is happening to them. The I never gets enlightened, liberated, transformed, mutated. With the use of the self-conscious energy it only investigates its own nature and the method of operation, and works in its own field competently; it does not go beyond its field.

This new, unconditioned energy of intelligence is awakened, mobilized, it begins to operate. This is how it happens. It is not a theory, not an idea, but this is how one has seen it happens.

When this unconditioned energy gets activated, when there is that being in the wholeness of one's life, it releases healing forces on the physical and the psychological level. The whole or the wholeness of life is holy, the wholeness is sacred.

Due to our obsession with fragmentation in the name of analysis, knowledge and experience, we have moved away from the sacredness of life, we are denying everything that is sacred and holy.

Or those who accept the holiness try to graft it on their petty little fragments. Holiness and fragmentation cannot go together. Fragmentation as a workable convenience on the physical or material level, one can understand.

For investigation in physical sciences you have to break things to pieces, analyse them, and so on. But if that fragmentation for the convenience of analysis, physically or psychologically, is mistaken as some way of living taking in its fold the totality of life, then I think we are sowing seeds of misery and suffering. What I am trying to say is that the wholeness of our being in the state of that relaxation and silence, releases healing forces. The wholeness of life is sacred because it heals. Nothing mysterious. When one walks in the lush green woods, say for a few hours,

you are not touching the trees, you are not doing anything, there is no conscious effort, you are just walking, but that greenery does something to the eyes, those green lush woods emanate something that enters your physical and psychological being and it heals you. You expose yourself to the sun and the life giving rays of the sun operate upon you. When the wholeness is allowed to operate upon us it has a healing effect. I am talking about healing not as a therapy, but as an emanation of the wholeness of life.

On one hand this unconditioned energy of intelligence begins to operate and on the other hand all the old wounds and hurts that one had gone through, the scars and scratches on the mutilated consciousness will begin to get healed. You do not heal them, they begin to get healed in that holy silence. Marvellous.... even the physical sicknesses get healed in that state of relaxation and in that mystery of silence.

But as we have been living through the brain, the cerebral activity, moving through the intellect and thought, we say: wait a bit, tell me how it happens, what will happen the first day, then the second day, the third day, how long will it take, what is the guarantee, can you assure me that it will happen to me?

One has travelled verbally, accompanied the investigation and exploration, come to the frontiers of the known and then one gets stuck-up. One says: tell me how it is going to happen, how did it happen, how did it happen to you, tell me the time-table, the technique, the formula, the method, the how, so that I can wait for the tomorrow, or the day after, or three weeks when it can happen to me. One gets back from the frontiers of the known into the trap of the mind which thinks that the transformation is an acquisition of the I-consciousness.

There was a parrot, kept in a beautiful cage, and the owner of the parrot had taught him to say: freedom, freedom, freedom, the whole day long the parrot would scream, sitting in the cage, clutching at the bar: freedom, freedom, freedom. And one day someone went there and opened the door of the cage, feeling that he had done a very righteous and holy thing, that he had done some service to the parrot. The door was open, but the parrot was still clutching at the bar, shouting: freedom, freedom, freedom.

The verbal communication can open the door, the verbal understanding can open the door, it cannot persuade, it cannot

press the parrot to relinquish the hold on the bar. If the parrot begins to think here I am safe, every day food is provided for me, I am quite secure, supposing I fly and sit on the branch of a tree, and someone attacks me, then what will happen?

If the parrot thinks that way and if that constructed security put together by the human mind and thought is more important than the urge for freedom, then the parrot can never be free. This is the story of the human race.

When Jesus of Nazareth visits the earth and opens the door of the cage he said "Love thy neighbour as thine own self; resist not evil by evil; if someone asks for your cloth give him the shirt".

I am not talking of personal morality, it is a revolution in the motivations of life. Love denies attachment, and resisting evil with the force of goodness in you as the absolute value, is denying degradation.

But who will expose oneself to the insecurity and vulnerability of new motivations? So we stick to the old; we say Jesus did not know economics. Let him be, let him be in the church, put him in the church, but let our lives be free of his revolutionary teachings.

If a Buddha comes and says: life is a flux of movement and change, and if you are seeking permanency and imposing a theory of permanency and stability on this constant change, you are sewing the seeds of misery. You are surrounded by impermanence; do not create an idea of permanency and run away from the stream of constant change in the nest that you create out of your ideology, and withdraw from life. Live in impermanence, live with the transitory, get exposed to the suffering of pleasure and pain, go through it.

But we create a pattern even out of that and banish Buddhas and Christs into the authority of superhumaness and feel free to live and continue our old way of misery and suffering, looking upon it as the way of living. Why should relationships be like battlefields, end in hurting and wounding each other or conquering and owning each other, dominating each other?

Meditation is an alternative way of living, and it is only the energy of intelligence, that unconditioned energy born of the emptiness of silence, which enables us to be fearless. There is no centre that will feel afraid of anything. There is no centre that will create a periphery of frontiers or circumference around it,

when intelligence moves, the wholeness is moving. Not the "me" creating the "not-me". My friends, the awakening of intelligence results in the transformation of perception.

From the mental level our perception is polluted by the initial division of the me and the not-me, the I and the other, thou or it, and then we try to put the me and the not-me together with the help of an ideology, and say: we two belong to one. We are two, there is a duality and therefore there are many tensions between you and me, but in spite of the tensions we two belong to one God. We create an entity, and we retain the two, the duality and the tensions of the two, the battles between the two, and impose the third, saying that we belong there. If we cannot live in harmony today, we say that after death we will be there with the third in harmony.

We have been playing very serious games with ourselves, the human race.

So, don't worry what happens in this life about socio-economic, political problems, family problems, create a religious life where you talk of God, divinity, harmony, unity, but when you go back to your families, your professions, your jobs, you carry on the old way of assertion, aggression, violence. We have created a dichotomy between the daily living and the so-called religious or spiritual living. That leads to hypocrisy, my friends, that leads to ugly pretensions and the quality of life does not change. There is a sense of urgency with which I'm communicating with you, that a revolution in the psyche is urgently needed. The human race, that is on the brink of self-annihilation has got to find out an alternative way where perception itself will be changed.

On the mental level we begin with the division, fragmentation and with the help of ideas and ideologies create the sense of non-duality.

When the intelligence is awakened the perception is born of the non-duality of wholeness. You are in the wholeness of your being, you are totally relaxed. So the perception is a movement out of that relaxation, out of that wholeness which is non-dual. Duality is a creation of the mind, and the reality of life is non-dual, it is one homogeneous wholeness. Please do see this, that as soon as the intelligence is awakened the perception is transformed.

It is not the looking at the pieces and trying to put them to-

gether, integrating them into an artificial wholeness, but it is the perception of the whole along with the past incorporated in it. It's a perception of the totality, with the particulars belonging to that totality.

I hope we understand the difference between the particulars, parts, and fragments. Fragments are isolated, and a separate entity and identity is attached to each fragment. The parts always have an existence in the whole. The particulars are always in the totality, they cannot be separated.

So one sees the whole. For example when two persons meet each other, the person sees the other person in whom is contained the history and the travail of total human life, he is aware of the totality of human life. Do you see that? Perception out of intelligence is always related through awareness to the totality. So the sensory, the eyes see one person and you touch one person, psychologically you are aware how you are carrying the total human past in you, and how the other is carrying the total past, the awareness of the totality and the grip on the particular through the sensual level, so perception gets transformed.

It is a pure perception related to the totality, to the wholeness, which I call divinity, which I call the sacredness or holiness. One is in communion with it, one is in touch with it, through the awareness.

The senses cannot touch the sacredness or holiness. Through the senses, the sensual level, you have to touch the particular, their parts, their transitoriness, go through the game of sensation, impression, pain, pleasure. So the perception is born out of this non-dual wholeness and gets transformed, leading to the awareness of that totality of life. When perception is thus purified the response also goes through a qualitative change. There is no longer an effort of the I, the me, wanting something out of the other person and therefore manipulating the behaviour of the other person or of one's own behaviour, therefore the response is born of spontaneity. This is how it takes place, it is a revolution.

Spirituality is not playing around casually with wishes, ambitions, theories and ideas. When there is growth, when there is inner transformation, it gets reflected in your actual behaviour. The quality of the being is manifested in the extension through relationships.

There is no fear, there is no eagerness to acquire, there is no ambition to survive through acquisition.

A new human being gets born in the old. So with the ending of the movement of mind and thought, suffering and sorrow come to an end, leading to a first-hand intimate contact with the wholeness of being, out of which the energy, the unconditioned energy of intelligence is born and begins to manifest itself.

Meditation is an inner mutation, it is a revolution.

Revolution never arrives through reforms. Every desire for change is an obstacle in the path of total revolution.

## "DE HOORNEBOEG" - HOLLAND

Talk on 14-3-1983 evening

It seems to me that the fear of death and dying is the soil in which the urge for security and this misery and suffering accompanying that urge, breeds and grows. Though we realize very clearly that physical death is inevitable and to a very great extent unpredictable, we like to believe that we are not going to die, say for the next ten or twenty years.

Dying implies, does it not, suddenly breaking away from the context that we have known for the whole of our life, breaking away from everything that we have gathered over the years, physical as well as psychological possessions.

This complete and total break from acquisitions and possessions, from the surroundings, from the known, is something that terrifies the human mind.

The mind loves to be surrounded by the known on the physical as well as on the psychological level, because it has created around itself the frontiers of the known, and the capacity to create the area of the known is limited.

However vast our area of collection might be, our psychological, intellectual possessions, knowledge, erudition, scholarship are limited. Our material or physical collections are limited because they are exclusive, they have a centre that owns and possesses them.

Limitations are built in in the process of acquisition. We call the rest of life the unknown, and the area of collection and

possession the known. We divide life into the known and the unknown, and say that we are afraid of the unknown.

The content of that fear of the unknown is really the unwillingness to leave the known. If there is no unwillingness to leave the known, there would not be any fear of death or dying. It's the idea of being removed from whatever we have known all our life which frightens us, and as long as there is the fear of death and dying there will be the urge for security. The urge for security and the fear of dying or death are two different names of the same state of mind.

Supposing we find out a way of dying to the known in every moment and in every movement, supposing we put an end to the psychological gathering of preferences, prejudices, norms and criteria and live in the nudity or denudation of the psyche, will there be any fear of dying?

Meditation is a way of living in which we move through relationships every moment, pouring our whole being into every relationship, because that pouring or that uncovering of the content of our being gives us a sense of fulfilment. That pouring ourselves into relationships is not a means to an end: it is an end in itself. The act of living implies pouring ourselves, our totality into every relationship at every moment so that there is an immense satisfaction of having lived.

We can live in the moment that is given unto us. We can move through the relationship that is waiting for us. The relationships, the challenges, the situations are the opportunities for self-discovery. The moment that is present or available to us is the timeless eternity waiting for us to meet her.

We pour ourselves totally into every relationship, at every moment, live richly, thoroughly, fully. The movement of totality enriches us, vitalizes us, so we live through that. We go through the pain or pleasure that interaction brings to us without any inhibition of theories or ideologies.

We neither try to evade pleasure, nor do we try to escape from pain, but we receive whatever comes through that act of living with open arms and pass through it to the next moment, to the next relationship with the elegance of freedom, innocence and freshness.

We do not gather any residue from that relationship. Every act of relationship becomes an end in itself and ends with the living of it; it comes to an end as soon as we have lived and passed through it.

The totality is cleansed and purified through that total pouring, and is empty again to be filled to the brim with vitality and vigour.

Unless we empty the content of consciousness with every act of relationship, how can we be refilled, recreated or revitalized by life? There is a great fun in dying after every act of relationship and getting reborn. This living and dying is something phantastic.

Meditation is a way of living where we get constantly renewed, revitalized and recreated. The very movement of life, the very movement of living and relationship brings about the cleansing, the purifying, the renewal and the revitalization.

This way of living requires that we are totally present every moment with what is and do not run away into "oughts" and "musts", and "ought-nots", and "must-nots". We do not run away into any ideals, ideologies and theories, but meet the present squarely. We do not wait to measure the challenges or to measure our adequacy or inadequacy, but with our totality meet the challenge, the situation, the individual, spontaneously with all our wholeness, thoroughness and fulness, so that memory is not burdened with new experiences, pains, hurts and wounds. It remains clean.

Secondly; meditation as a way of living, not a technique, not a formula, not a structure, but a way of living where we discontinue this preoccupation with creating and projecting an image of ourselves.

We are preoccupied with creating an image of ourselves, and with the idea of the image is associated the idea of status, and we expect the world to respect that image of ourselves that we have created.

If the world does not respect the image that we have constructed and put together and the world attacks the image, then the I, the me, who is hiding behind that image, begins to cry and scream and shout "I am hurt". It's the image that gets shattered.

Can we live without building up any image of ourselves and move through relationships?

I'm interested in education, pedagogy; I become a teacher. This process of becoming on the physical and psychological level to function as a member of society, is a necessary evil that cannot be avoided.

We either become a teacher, a politician, an engineer, a lawyer, a

doctor or what you have, we exercise all our cerebral capacities, talents and function as a good lawyer, good teacher, good carpenter, good gardener, with confidence and self-assurance. But as we move through relationships we build up a moral image of ourselves as a good person, a non-violent person, a loving gentle person, a generous person, a person that has no jealousy, no greed, no lust, because verbally, intellectually we understand that they are bad.

On the basis of that intellectual understanding we create an image. We have gathered those ideas and they are stored in memory. Due to the possession of those ideas we get into an illusion that we are really there, that we are actually in that state of non-jealousy, non-lust, non-anger, and so on. We build up our image: I'm a good husband or wife, a good mother, a good citizen, a.s.o. Those images get hurt and shattered. If we have to deal with 20 different persons in a day, we are projecting 20 different images to them to secure their goodwill, acknowledge-ment from them, recognition, prestige, respect.

Can we function and express ourselves psychologically without building up an image? Maybe I'm a tender hearted person and the tenderness, the compassion gets expressed. I enjoy that expression and the other person does also and there is an end to it; but after having gone through that expression we collect an image of ourselves "I am a generous person" and not that generosity got expressed through us. Every act leads to building up an image, and the burden of images that we carry is so heavy. Those images get hurt, shattered, torn or broken to pieces by other people in society and then we get hurt and wounded.

This self-inflicted misery and suffering can come to an end my friends, through meditation as a way of living. We can watch ourselves and learn to move through relationships without building up an image.

Once we have seen this whole game of image building, this trap of the mind, then we do not create new images about ourselves, and the old ones that were created, nurtured, polished and stored with great fondness also drop away.

Other people are also busy with their own images, so relationships become a mockery when these images meet each other. We hide ourselves behind these masks of images and there is never an actual intimate relationship between us.

Meditation is a way of living where we are in the simplicity of our being in every movement - no pretensions, no hypocrisy, nothing to conceal and hide and no ideals to project. The activity of projection, the effort at hypocrisy and pretension are not there. Relationship does not become an ordeal any more; it can become a movement of relaxation.

If there are no images, there is no possibility of getting hurt.

I do not know if I can make this point sufficiently clear through my words, but if this understanding of non-image making as the mystery of relationship, harmony, love and friendship were something liquid, I would sprinkle it on every heart.

On one hand we do not gather any residue of the movement or the act of living, any residue from any relationship whatsoever, and on the other hand we are completely denuded in every relationship, because there is no image behind which we hide and conceal, there are no masks. We are exposed and vulnerable to the challenges of life.

Life as a movement of relationship throws challenges at us every moment and we want to escape the act of living, therefore we want to dodge those challenges and find out the network of escapes. Those who are afraid of living are bound to be afraid of dying also. So neither can we die, nor can we live.

I would like to share with you this possibility of living without building images, living completely in the freedom of non-image. How I wish I could share with you the relief that one feels, the lightness in the heart when one realizes that, and does it in actual living. You feel light like a feather and innocent like a child and then every relationship becomes an occasion to learn.

Not to implement our knowledge and project our experience, but to look at it afresh as a challenge from life. Look at it wide eyed as children do, to look at it from every possible angle and to learn from it, to discover the mystery of living and learning; then we are fresh at every moment. We never become stale. The body may grow old and the old age would be there, but this energy of learning never gets old. It's a timeless energy. Learning is a time-less action.

The third point that one would like to share before we depart is also an equally important and significant one. Now we have attended the camp for five days, we have lived in a very intense atmosphere. The intensity of the talks with which this room has



been filled and charged for the last five days, does not belong to the speaker alone, you cannot escape your responsibility in creating this intensity.

When serious minded enquirers come together and focus all their energies on this act of listening, receiving, participating, then the atmosphere gets charged with that openness and receptivity. Without that intensity of receptivity and openness the verbal dialogues, whether in discussion meetings, in question-answer meetings or the discourse meetings could not have been as intense as they have been. This is a fact that we must understand, otherwise you would attribute all the intensity to the person sitting here, not feeling responsible for what has happened. We have lived in this camp for five days in a very intense atmosphere, exposed ourselves without any inhibition. We were here not as an Englishman, a Dutchman or an Indian but as an enquirer, our consciousness was purged of any exclusive identifications, we felt so free in this camp.

I'm speaking on behalf of everyone of you, because you are me and I am you.

Now we go home. We have our job, family to take care of, what do we do? How do we live our life? We haven't got the intensity of enquiry and this love of sharing, so what do we do? We are now faced with the facts of our lives as they are.

Say, tomorrow morning when we get up, or when we go to bed this evening, we ask ourselves what have I understood? Not what we have brought home as ideas and theories, but through all this intense and deep interaction what has happened to us? Where are we factually? Are we the same person that had come here on the 9th? Or is there a difference in the quality of our consciousness as we return on the 14th evening, and what is the content of that change, the quality?

Supposing we notice that there is no difference in the quality of our consciousness, we have only brought home some new thoughts and new ideas because that has been the habit of the brain, it has tricked us and done the same thing even this time; this also can happen. The human brain has been functioning this way for thousands of years. We are at home and within a couple of hours we find that we are back again in the old consciousness, the habit patterns, the assertion, the annoyance, the irritation, back again at the old game.

We notice that and as an intelligent person there is a tremendous

sorrow in our heart. We say to ourselves: we went and heard, we felt we understood, and how is it that we are back again? There is a tremendous sorrow.

I would not touch that sorrow. I would not try to defend the behaviour of the mind or justify it. I would not try to change it. I hope we are together as this is being shared.

We notice that our mind is back in the old trap of habits and we feel great sorrow, deep sorrow; not that we suffer.

If we suffer, if we let the sorrow lapse into suffering, the emphasis will be on the "me", and we will begin to condemn ourselves, criticize ourselves, feel sorry for ourselves, and then the result will be that silly self-pity, depression and the whole story of negative energies.

If the emphasis is not on the "me" that the "I" has gone back into the old practice or the old trap, but that the mind which is the product of thousands of years and has been living in the network of habits and habit patterns is back, if we see this fact, and the emphasis is on the fact rather than on the "me", then instead of self-centred suffering there is a sacred sorrow.

Look at the human mind which goes back again and again to the old trap after having understood the new.

So I would remain with that sorrow, not converting it into a self-centred misery of suffering. Sorrow can never lead us towards self-pity and depression. We are not in a hurry to change the old, to do something with those old habits and traps and say: "After having been to the camp, if this continues, oh this is too bad. I must do something, I must change it, I shall find out how to change it. I'll ask someone, I'll read some book".

If the "I" is in a hurry to touch the old solid trap, crystallized through thousands of years and is in a hurry to change it, then we forget the fact that the "I", the "me" is a part of that crystallized and solid structure itself. In the name of changing the old habits, it will adopt some new habits, create a new structure around itself.

So the temptation to touch the old, the temptation of having a desire to change it, is something that we have to be aware of and to be on our guard, not to be victimized. We don't touch the old. We notice the old coming up, neither do we defend nor justify it, nor do we want to change it, that's why I call it a sorrow. Sorrow to be with the fact as it is, without running away, without seeking

for an escape. It's something tremendous if one can be with the fact without condemnation, criticism, defence, justification, ambition to change.

We are there with the facts without any movement of the "me" at all, because a movement of the "me" in any direction is going to add to that old, so we do not move. We are aware of it, and we leave the awareness to operate upon the old, being conscious that the "you", the "me", is a part of the old. We do not move through the "me". Otherwise from tomorrow morning we'll create a problem for ourselves: look, I attended the talks and I did this and I did that, and still I have not changed.

The "I" has not got transformed, the "I" does not get transformed. We have to have patience with ourselves and be with the facts as they are.

My friends, when one is thus defencelessly with the facts as they are, that being with the facts stimulates intelligence. Fearlessly one is with the facts and the sorrow created by the facts, then the energy of sorrow stimulates intelligence. That's why I called the sorrow something sacred.

Suffering is a puny, petty little thing. It's a self-centred movement that takes us round and round, and we go on ruminating over the issue which causes suffering. It neither allows us to move horizontally nor vertically. We remain a prisoner of the issue that has caused suffering and we go on talking or thinking or ruminating over it, and we get a kind of subtle pleasure out of that painful incident.

We remain with the sorrow. We let that sorrow operate upon us, but our being still, our being defencelessly with what is, in itself is most positive action.

That positive action and the energy of sorrow together, release an intelligence before we have raised a finger, and the new begins to operate.

Many of you in the Netherlands have known me for years and years. I have always come, lived and moved among you, as a friend with the authenticity of my life and living, without any sense of authority whatsoever. That's why coming back here after five years was as coming back home to me, and these discourses and talks have been sharing what has happened to me and what I have understood in the last five years while we were physically separated from one another. These are not formal

talks given to audiences. This is a sharing with members of the family of enquirers scattered all over the world and we belong to one another in that sacred enquiry of the truth and the meaning of life.

In order that all this happens may I suggest as a friend - no prescriptions, no rules and regulations - that when we get home we watch every movement of the body, the speech and the mind, and are very careful that there is no disorder, no chaos and anarchy in our physical and verbal behaviour, we do things precisely and accurately, when we speak we use precise and accurate words, so we bring about a beautiful orderliness in our lives.

This will require an education, a self-education on our part. As an enquirer it is our responsibility to equip this apparatus with sensitivity and alertness. In order to create or increase the sensitivity we'll go into the issue of our diet, physical exercise, sleep, our relationship to clothes, to speech, to everything, just beginning afresh. The known is not necessarily the understood. From tomorrow morning we begin to examine the area of the known and find out if we are living out of understanding or just on the authority of the known.

If you remember we had said on the first day that such an enquiry requires freedom from the first moment. If the enquiry is not conducted in freedom, then we cannot hope for an unconditional freedom at the end of the enquiry. What is there at the first moment will blossom and flower at the last moment, they are not two separate things.

We examine it and put our physical and verbal behaviour on the footing of understanding, brushing aside the foundation of authority and traditions, we'll create a new foundation for our relationships for our living on the basis of our fragile, tender, delicate understanding. That is the light that we hold in our hands.

If we cannot be a light unto ourselves in the beginning of enquiry, then there are no chances that our enquiry will result in being a light unto ourselves at the end. We have to be a light unto ourselves, brush aside the lights of other people, however dazzling, bright and brilliant they may be.

Ours may be a tiny dim little thing, but we live by it.

As self-education we not only create an order in our physical and verbal behaviour, but we live in the freedom of our understanding.

In the beginning it may be felt as dim, but when we begin *to live our understanding*, the clarity grows around that understanding. The understanding of the fundamental truth is the same at the first and at the last moment of enquiry, it does not change. In the beginning it may be clouded, it may be covered up, it may be dim. Every time we live our own understanding there is a little more clarity, a little more purity in the system because we have moved away from the authority of the past. So the systems get purified as soon as authority is banished and the light of understanding becomes clearer by every act of living it. It's only the living of our own understanding that will purge the understanding of any doubts, of any suspicion about the depths and about the validity.

If we leave the understanding imprisoned in the storehouse of memory and never live according to it, it will always be surrounded by doubts, suspicions and a vagueness.

It's only the act of living that cleanses and purifies our whole being and that makes the understanding shine crystal clear, shine like a diamond. Every act of living gives it a new polish and a new glow. We begin to live it. We do not make a fuss about being religious and spiritual and do not create a panic around us. We do not create a separate set of activities in the name of religion and spirituality.

Spirituality is a science, it's a method of investigation and that investigation has to be carried on in every thing that we do.

There are no exclusive relationships, nor exclusive sets of activities, nor places where we have to enquire and investigate. It is a benediction to be alive and the movement of living gives us the opportunity to enquire, to explore, to learn, to discover.

In spite of all the ugliness and violence that man has surrounded himself with, the beauty and the majesty of life is still there in nature and in the non-human species. We can still turn to them, feel the companionship with them, let their presence operate upon us and heal us, heal the wounds and scars that we have to go through when we live in this mad world.

The third point was to live in the freedom of our understanding and to banish the authority of traditions, ideologies, theories and scriptures, not because they are worthless, but because we

would like to explore and discover the meaning for ourselves. We have to live first-hand.

Religion is a discovery of the truth, it's the discovery of the meaning of life and we will have to discover it for ourselves.

Every discovery has its own unique and pristine beauty. The conditionings, the context of life, the temperament of the person brings about that uniqueness about the discovery and the expression of the discovery in the life of that person.

Whatever we are doing during this period of self-education is not a means to an end of transformation. When we create a rhythm in our physical living or purify the verbal and mental behaviour we are not under an illusion that that is going to bring about transformation. It's not a means to an end, so we are not waiting for transformation.

If we are waiting for the transformation, the mutation, converting everything that we do to a means, then again we will not be interested in the means, in the dignity of the means; then the dignity of our relationships before the transformation has taken place, will not be there. We are going to lose interest in living because our eyes are focussed upon that idea of transformation.

So we are not waiting for the transformation to happen and to occur, but we are doing choicelessly what we understand to be right. We enjoy doing it, because we understand it to be right, to be correct; we can't do otherwise. The living during the period of self-education is as sacred, as significant and as important as the occurrence of transformation.

We have created a status and a pedestal for that occurrence of transformation and mutation and therefore everything else in life loses the sanctity, the sacredness, loses the charm and the fun.

As the young people going to schools and colleges today are interested in degrees in order to obtain jobs, and are not interested in getting educated, in the same way we are interested in getting transformed, and therefore we are not interested in this act of self-education.

I do hope we see this very clearly and enjoy this process of self-education, which is really a process of purification, which is really an inwardly scientific approach to our lives and is as important as the ultimate mutation that takes place as soon as

the equipment is cleansed, as soon as the limitations of the thought structure are understood and used only in its field of relevance. The mutation, the transformation has to happen, has to occur when self-education is taken care of. So we are not in a hurry, but we go through the timeless daily living with an attitude to learn and to discover.

The last point. During the period of self-education every second of our free time or leisure is dedicated to this inner silence, this relaxation. Because we are beginning when we are grown-up and when we are burdened with many other responsibilities, it will require dedication and devotion of time and energy.

Every moment that we are free we will devote and dedicate to this inner silence, retiring to a quiet place in our home or somewhere outside in the fields, or by the side of the river or the sea, or whatever it be. We create an opportunity for ourselves that the conditioned mind, the mental movement can willingly go into non-action when its movement is not necessary. Call it sitting in silence, going for walks in silence, whatever it be; but that opportunity - when the mental movement is absolutely irrelevant for that half an hour, ten minutes, two hours - seems to be necessary to create a new balance. The whole day long we have been so much busy with the mental and the verbal movement that our lives have become one-sided.

In order to create a new balance we will have to dedicate and devote time to solitude, silence and motionlessness. When the mind gets an opportunity to go into non-action, when its movement is not at all relevant to that time, then it would be inclined to relax and enter into abeyance, and not when it is haunted with the idea and thought of responsibility.

Spending as much time as possible in quietness and peace with ourselves and the wholeness of life, seems to be an integral part of self-education.

Creating an opportunity for the old to discontinue is giving an opportunity to the unconditioned to manifest itself. We can't do anything else.

We can only create opportunities so that the conditioned mind goes into abeyance and leads to the emergence of the unconditioned.

When we thus enter into quietness and peace is there not a danger that the subconscious or the unconscious comes up and frightens us?

What will protect us from the onslaught of the subconscious or unconscious? That question might creep up in some minds.

Whether we call it the conscious, the subconscious or the unconscious, all of it is the me, it is not separate from me, I am that. Because we are not aware of it it is called unconscious.

When it gets exposed in its crooked or straight forms, frightening or flattering forms, if we are aware that we are observing ourselves, not something outside of us, not something separate from us, then is there any possibility of getting frightened by it?

We get frightened by it, if we are in a hurry to interpret it according to some theory. We have a dream or we get an experience and we rush to someone asking what does it mean? The I wants to interpret the dream or the experience in the terms of the known according to some theory.

As religious enquirers we are not concerned with what it is. We only know that it is the past.

Why has it come up? As soon as the conscious mind is quiet, that which is beneath it comes up.

Sitting on the side of a lake, when the waters are quiet we can perceive what is at the bottom, they are transparent waters.

In the same way, when the conscious mind, the surface consciousness is quiet, the transparent waters show us what is at the bottom; they are not water-tight compartments where the conscious is closed and the subconscious is open; - they are all one homogeneous whole, and not watertight compartments. So it is "me".

If we are not intellectually curious to interpret what is being exposed then there is no fear. If we are not in a hurry to change it, if we don't feel ashamed or guilty about it, that is to say we are not judging, accepting or rejecting it, then we look at it in observation as we look at the evening clouds, the lightning or the rain, the storms that come, we watch them, we observe them, they flash across our consciousness, our awareness and they subside.

But we have been told that when it does get exposed we need some help; someone would come and help us, and so on, and so on.

So if we are aware that whatever is exposed is a part of our being, that we have been living with it and we'll have to live with it, then

the exposure of the contents of consciousness cannot do any harm, except to those whose nervous condition is very weak. If we are physically very weak or suffer from a very weak nervous system, then one would recommend that we acquire physical health and vitality, that we become strong enough to bear such exposures, before we launch upon an inward voyage of self-discovery.

After all it is a voyage. We require some vitality, some vigour, specially of the nerves. So we become careful about the diet, take a high protein diet, so that the nerves become strong enough to stand the exposure; not of something from outside but the exposure of something that is within us. We go through that exposure quietly, in modesty and with humility without getting into the temptation of interpreting or understanding it theoretically.

When the contents are thus observed, the observer as a separate entity withers away and we find ourselves in the dimension of silence.

As we are departing, I thought I should share with you what practically can be done when one returns home in everyday living.

I'm very thankful to you for the kind of cooperation each one of you has given me every morning and every afternoon during these verbal communications.