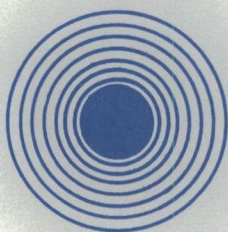


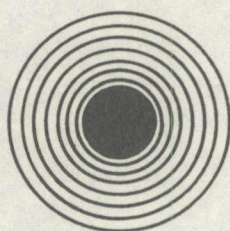
life is  
to be related



VIMALA THAKAR



life is  
to be related



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## **SYDNEY, AUSTRALIA FIRST TALK 7-5-1982**

It seems to me that we are a perplexed humanity, we seem to have lost the sense of direction and purpose for life and living, and we have entangled ourselves in many a contradiction. Each one individually wants peace, each nation individually not only wants peace but needs it also, and yet we prepare for wars and engage ourselves in fighting recklessly and thoughtlessly. We have created affluent societies in many a country, a marvellous advance of science and technology, and we have not yet learnt how to enjoy and utilize the affluence for our own welfare, how to enjoy it without harming the interests of other people. We have organized institutions and religious denominations and spiritual sects, and yet we have not learnt as a race to commune with the life around us. We want freedom, intellectually we aspire for that and emotionally we are not equipped to stand the strain of being alone what freedom requires. We haven't equipped ourselves with the capacity of a voluntary self-restraint that freedom requires.

It seems to me that after inhabiting the globe for millions of years, we as a race are still perplexed, embarrassed, in conflict with ourselves and with one another. I hope we realize the gravity of the situation. The simple truth is we have not yet learnt how to live.

I wonder how many are visited by this enquiry: "What is living? How to live? What is this life, the movement of life going on incessantly around me and within me?"

We get perplexed, embarrassed and then we lapse into depression and self-pity and indulge in releasing negative energies wherever we go.

But hardly do we sit down by ourselves and question why this embarrassment, these contradictions? Is there an end to this stupid game of fighting, exploiting and murdering one another, aspiring for peace and preparing for war? Is there an end to all this? Is there going to be an end to the disorder we come across in the world and in our own lives?

Who is going to put an end to all that?

Are we waiting for some saviour from the east or the west, or for some miracle to take place?

I wonder how all of you look at this question - whether it enters your mind at all.

To those who feel the urgency of questioning themselves, of saving one's own sanity, the inner balance in one's own life and to come out of the embarrassment and state of getting perplexed immediately, the talks are addressed.

There do not seem to be saviours on the economic, political or

religious field. Rationally, looking around ourselves, we do not see any chances of wars coming to an end. In spite of the organized religions, individually we are unhappy, we are not in peace with ourselves. If we get leisure or we arrive at affluence, we don't know how to use them. Do we question ourselves: "where do I begin? Nobody else is there to help me, nobody will help me without exploiting me, without demanding from me acceptance of an authority?"

So, retaining our own freedom and the integrity of our own initiative, can we find a way out of this situation, out of the despairing circumstances of today?

If such an inquiry can be born in the heart, then I think there is some hope for the future of the human race, because you and I, the so-called common individuals, are the reality. We have to solve our problems by ourselves. We have to face the challenges using our own resources.

So, we say to ourselves that we do wish to save our own sanity, that we would like to see if there are any seeds of violence within us, if there are any conflicts and contradictions within us, if there can be a different way of living altogether.

Questioning the validity of what is existing, and stimulating a willingness in the whole being to explore an entirely new way of living, is the content of a religious inquiry.

A religious inquiry does not begin with an ideal that there is a god and we must go and find him out, or that there is a soul or atma and we say that we must find it out.

A religious inquiry begins with the facts of our own life, here and now.

I do hope through these communications we can brush aside all the sense of mysteriousness about the spiritual or religious inquiry. There is nothing mysterious, it is a science of life.

We are a part of the world, of society. The violence, the conflicts that we find around us also have their roots within us. How do we deal with them?

It is very difficult for us to come to grips with the facts of our life. We feel we are victims of social, economic and political structures. The others are guilty, the responsibility lies with others.

We do not realize that we are parts of the whole, of society and we contribute by our own ways of living to the violence, the aggression, the injustices that exist.

The social action begins with one's own life. A religious inquiry with the awareness of the world situation is the beginning of direct and penetrating social action, because one begins to deal with the human being, a specimen of collective humanity. So we turn to ourselves and say "is there any disorder in our



life?"

And if we turn to ourselves in that way we might find many disorders, many conflicts and contradictions in our own lives. Let us not pretend that we are not slaves of our minds and bodies, and still go on repeating habit patterns that give us comfort and pleasure.

There is no one to help us, except the life around us. We are probing within, and we are not running away from our life in search of a teacher.

We begin the inquiry by ourselves, then we find that we are really slaves of many habits. What we call our living is only a chain of reactions, of repetitive activity. We react to the inner and outer compulsions. Our life is a movement of reactions, of habit patterns. The impulses in our body create compulsions, we react to them and we feel that we are moving. Emotions, thoughts and sentiments that have been fed into us by the family and by society create their own compulsions, and we react to them, and we feel that we are living.

At the beginning of such an inquiry we realize that we do not know what an independent action is, and that we have only been reacting. The first move at dawn or at the beginning of the day is not a voluntary activity born of our own sweet initiative, but just a reaction to a need, to a compulsion. We get up early because we have to go to our job, and if it were not there then we would sleep till late. We take meals because of tradition, not finding out if it suits the body or not. We repeat pleasures - sensual, sexual. So life really is a chain of mechanistic repetitive activities, and if there were no compulsions from outside - socio-economic or political - then perhaps we would never be moving, we would be lazy, lying in idleness and not knowing what to do with ourselves.

Our life is not a voluntary movement out of freedom. These are the simple facts of our life which are ignored by us. Repetitive, mechanistic activities are the content of our living and therefore there is no vitality. We may have the best houses to live in, the best clothes to wear and the best food, yet there is no vigour, vitality, passion for life.

As we go along with this verbal communication, do we at all discover that our lives, our daily living, is the only life that we have?

Life is not only in abstract theory, life is not out there somewhere in tomorrow; - life is here and now in the present. If there is any eternity, infinity, it appears before us in the form of the present moment and brings its mystery in the tiny little fragment of the moment. Either we commune with it and uncover the mystery, or we do not commune and miss to live

that moment. Eternity is contained in the moment, the infinity is contained in the now. Either we miss communing and living with the present, or we live it.

If we have the humility we do discover that we have been following patterns. We may select the patterns, but changing the patterns of behaviour does not imply freedom, does not result in any inner growth. The same activity of acquiring a pattern, approximating our action to that pattern and repeating those patterns day after day, continues. Whether the patterns are of old scriptures or of modern modes of behaviour, the quality of our inner consciousness remains the same. Why do we repeat and go through the mechanistic repetitive activity, because there we do not have to be attentive? Automatically the activities go on. There is a kind of security in those repetitions, and if we brush aside the patterns then we have to find out how to live ourselves, then we have to begin from the very beginning. Then fear enters the mind: maybe we'll find out the truth, maybe we will not. Why brush aside the security? The inquiry gets inhibited by the fear of insecurity, in the name of inquiry, in the name of spiritual life we go on changing our patterns, our loyalties to different ideologies. We change ideologies, authorities, and we feel we are growing. We have done it for centuries.

In collective life we have been changing patterns, from capitalism to communism, to socialism, and also inwardly we have been changing patterns. It has not led us very far, it has not helped us.

So we say to ourselves "no more repetition, no more mechanistic activity, no more accepting the authority of any pattern - latest or the ancient, no more authority", because we love freedom and want to live in freedom, so let us begin our first step in utter freedom.

If the urge for the discovery of the meaning of life is born in the heart, the person gets reborn at that same moment of inquiry. Have we got that courage to do so? It will be hard work for us. For then we will turn to our physical bodies and get acquainted with them. We had taken it for granted, but we had never got acquainted. We thought we knew everything, but knowledge is not understanding. We had known about the body through books, but we never turned towards our body and got into contact and got acquainted with it because we thought it was a mundane thing and we thought religious inquiry was something high, not concerned with the body, not related to the body.

The second discovery is that we had divided life into spiritual and material, spiritual and physical. We had fragmented life and we never had paid any attention to this fantastic



marvellous instrument that we use day and night. We never got related to it.

We become aware of the division and the fragmentation of which we are the victims. This curse of fragmentation is the soil in which misery breeds. Life cannot be divided into physical and spiritual, religious and secular. Life is one, non fragmentable, homogeneous wholeness.

The foundation of meditation has to be laid in the physical structure, it has to be made alert, sensitive, sharp, the innate intelligence in the body has to be mobilized, activized. So we turn to the question of diet and put it right on a scientific basis, we find out what is agreeable or not to the body, and give it that, and give it exercises.

This equipment is absolutely necessary for any further exploration to take place. If the nerves are not strong, then the slightest movements in the psychic world will lead to a nervous imbalance. Exploration of a new way of living requires our attentiveness to the minutest details. Nothing can be excluded from this exploration.

So we find out what is the time to get up and what is the time to go to bed, how many times do we feed the body, what is the food that will help the nervous energy, and so on. This is an investigation.

Religion is not an intellectual inquiry. A religious inquiry is the involvement of the whole person, of the whole life. It is not gathering intellectually some ideas from a Buddha or a Christ. We cannot continue the previous ways of living and at the same time conduct a spiritual inquiry. So we put that very straight without making a fuss.

Once we understand what is right, that which is wrong gets left behind, we don't have to give it up. So, the body is never allowed to rust in laziness and idleness. It is kept sharp, pliable and energetic.

We don't know how much energy is contained in the body. We are not utilizing all the energy available for us even on the biological level.

There are sciences that can help a person to vitalize the body so that all the dormant and physical energies get released. It is absolutely necessary to have a fresh approach to exercises, sleep, food, what kind of bed we use, and so on. Without this foundation I don't see any other way for total growth.

We have seen how the old ways have lost their relevance to the context of today's life, so we can't turn back to them, we have no terms of reference. We have to create our own new ways of living.

We have now looked at the physical structure and we do justice

to it and help and educate it to grow into an alert, attentive condition. Then when we see a thing, the totality of the unit of perception will be received by the eyes.

But if the body is lethargic, lazy, indolent, the eyes may be open but we receive only a part of the unit of perception, we cannot take in the whole. The attentiveness is not there, the thoroughness of perception is not there, the very act of perception is not total, it is defective.

These insufficiencies and deficiencies of perception can be noticed if we experiment with ourselves. Then the quality of perception, of hearing, changes because the senses have become more alert. We have no other medium to relate ourselves to the outer world except these beautiful senses.

If we have concern, respect and affection for them then we educate them. Education is the only way to bring about a total revolution without any violence to ourselves. Through education the apparatus is equipped, then the transformation takes place by itself.

When we have done this then we question ourselves: "well, the disorder may be the mind. It is the mind that goes on changing the moods, elated now, depressed next moment. It's the mind that creates issues and gets attached or detached, gets infatuated. So the mind creates disorder".

We have noticed that the mind repeats the patterns. We have dealt with the body and the sensitiveness of the body is going to help the mind. But we have noticed while questioning that this mind is the source of much misery. What do we do with it? It was easy to look at the body, to get acquainted with it, but now we'll have to look at the mind and understand its mechanism. We can read books about psychology but that will give us only theoretical information. If we really want to understand how the mind functions we will have to watch our mind while it is moving, observe it while it is in movement.

Do we know how to watch?

See how questioning takes us step after step logically. The questioning becomes the teacher. Questioning the validity itself becomes the teacher and takes us further in our understanding, in our discovery.

We feel the necessity of understanding the mind. For a firsthand direct understanding we have to watch the movement of the mind ourselves not theoretically, not the mind in abstraction, not taking up books. How do we watch the mind? Do we know how to watch? And to great dismay we discover that we do not know how to watch, how to observe.

Because watching and observing requires an austerity that after perception subjective reactions do not come up and get



mixed up with the perception. If reaction comes, if it evaluates, compares, gives a judgement from the past, then observation cannot take place.

In our lives we have never observed. We looked to compare it with something else, to give it a name, to accept it, to reject it. So we don't know how to observe or how to listen without a motivation. Motivations were fed into us and we were using them, so we don't know how to watch.

Observation is a non reactional attentiveness. We perceive that the involuntary activity of the brain identifies the object, that it gives the name, and there is a full stop. No further reaction of accepting and rejecting, no likes and dislikes, no preferences and prejudices result from perception. We discover that we don't know.

We may feel tired when we sit down to watch, that is the moment when a honest person discovers that in the efforts to sophisticate the cerebral brain we have lost the elegance of simplicity of looking innocently at anything at all even for a moment.

So we learn to observe, we watch and observe, for a moment that state of observation remains there, and again we lapse back into judging and comparing, and again there is a state of observation. That is how learning to observe, learning to watch takes place.

How long does it take to learn this observation?

It depends on the individual. As soon as the observation is learnt we are no more conscious that we are observing. At the time of learning we are conscious that we are observing. There is a voluntary division created by ourselves in order to learn. We are looking at the movement of our mind, but that division comes to an end, and the state of observation - a non-reactional attentiveness - becomes a normal dimension. This kind of self education has to be gone into if the dimension of consciousness is to change, if the ways of living are to change. We are in such a hurry that instead of observing and watching we would like some technique, formula and method to change it quicker, to concentrate for example, or to use the fashionable word to "meditate". My dear friends, if it were to help, one would say, let us do that. But in concentration we still have to use the past, the content of the mind, the known, the experience contained in the mind. We have to accept some ideal, idol, mantra, some form, some image, and we gather all our energies and focus and hold them there. This concentration stimulates experiences - occult and transcendental.

We feel that observation does not give us any experiences. The movement of the past goes into abeyance while we are

observing, because it is a non-reactional attentiveness.

While in concentration we get extra sensory perceptions and non sensual experiences. We are attracted by them. Though we want transformation, mutation or inner revolution, intellectually, emotionally we are craving for some new experiences, because our life is experience mongering on the sensual plane.

The modern civilization has taught us to increase our needs and wants, and deal with proliferation of consumer goods, to give more comfort and more pleasure. That is our way of living. Now a new way of living says we are not going to become a pleasure mongering race, we are not going to run after comforts and experiences, but we will see what will happen if the mind first becomes steady through observation and then becomes absolutely silent. Then perhaps in that silence of the mind transformation or mutation might take place.

Intellectually that appeals to us, but emotionally we are starving for experiences. We have had sensual experiences, we have had romance with sexual revolutions in the fifties, sixties and seventies, so we would like now to wander around in the invisible, the occult, and get experiences. We feel that those experiences will change us.

Those experiences might condition us. There will be new conditionings, we will change the prison-house of the mind.

So people run after experiences and techniques that give experiences, that stimulate powers and experiences.

Very few like to learn, to discover, to find out for themselves. The acquisitive tendency changes its field of activity from the physical to the mental, from the visible to the invisible, from the sensual to the occult. Yet it wants to retain the center as the experiencer, the activity of experiencing and the new sensation of experience, even though they may result in injustice and exploitation. We say: don't change the structure, we may qualify and modify the existing structure but don't touch that, even for our world peace and global peace, don't touch our concept of national sovereignty, don't touch our concept of ideological imperialism; - and yet create peace.

We want patchwork in the existing structure because we are afraid that if the whole thing tumbles down, what will happen to us?

In the same way, inwardly we are afraid to let go the structures, to let go the activity of experiencing and proceed towards silence where no action of the ego is possible.

Observation leads to the cessation of the mental movements. First the flame of attention becomes steady, and then the consciousness that we are observing also disappears. There is



neither the observer nor the observation, and silence reigns supreme in the consciousness of the person. The realm of words, ideas, thoughts, symbols is left behind. We are standing at the frontiers of the known, and the horizons of the unknowable are before us. So one turns away from observation. This reaction-free attentiveness doesn't appeal to people, it's very austere and revolutionary. If we do not turn away from the state of observation where the consciousness that we are observing also disappears, there is just the silence of the inner space, there is the emptiness. The mind has been denuded of all its activity. The ego, the self, the me and all its activity have gone into abeyance. This is how it can happen if we experiment. I do not expect you to believe what I am saying, but perhaps I can persuade you to experiment, explore and find out for yourselves - not accepting anything. I have not come to you as a teacher, a preacher, but as a friend to share with you how the dimension of consciousness can really change, how a person can be reborn within one's own body, how it is possible to live in utter freedom where one does not follow any pattern whatsoever, where one does not live by any authority whatsoever - old or new.

Observation leads to an inner silence. There is no more the I at the center saying to itself "I am observing", but the flame of attentiveness permeates the whole being. The whole person becomes a state of observation. It's a living state of observation expressed through that person.

The contents of the mind have been observed by the person, therefore there is nothing like subconscious and unconscious for that person. It has become one homogeneous whole for him, with no compartments anymore. Throughout the day, whatever the person does and whatever happens to the person is observed quietly by that flame of attentiveness, and therefore no possibility of dreams, tensions, conflicts.

A human race that has succeeded in landing on the moon and creating missiles, I hope, will not say that this is impossible.

This is not something for the chosen few, this is the birthright of every human being to transcend this worn out mind and the cerebral organ which has exhausted its faculties and capacities: ideation, imagination, memory, permutation, combination of all the faculties, it has even created a parallel computer brain and transmitted nearly all the activities of the cerebral organ into it.

For that human race this is not impossible if there is an urge to explore without any compulsion from outside, without any authority to which we can run if we want to save ourselves, our sanity and freedom, our initiative, keep it intact and discover

the fountain of freedom in our own hearts, the fountain of love for which we are starving personally and collectively. Then it is not impossible.

If our hearts have become benumbed and callous and not willing to assert to work on ourselves at all, if we want everything ready-made given to us, then such explorations are not possible.

A religious mind is and austere mind. The urge to create orderliness in our life is an austere urge, so we are face to face with a new dimension of inner silence. Not a single thought moves there, the whole thought structure has ceased to move so therefore no tension on the nerves and no pressure on the chemistry of the body. It's a totally relaxed condition.

In the cessation of mental activity is real relaxation, not only physical but total, in which the healing forces get released, and the scars and wounds and scratches which we had suffered in the travail of life get healed by that silence.

When I say that a person is reborn within, I am not using figurative language at all, it's just a simple statement of a fact.

In that inner silence, uncluttered by thoughts, the energy of intelligence gets activated. It's an unconditioned energy, and not a part of cerebral energy, it's not something physical, muscular or cerebral.

The energy born of silence, in the inner space, is not a part of inheritance.

The qualities of the brain are to a very great extent, a part of the physical and psychological inheritance; but silence is not. Intelligence, the energy of silence activated in that state, has nothing whatsoever to do with our inheritance. In the dimension of silence the energy of intelligence begins to move and operate, it looks through the eyes - a kind of new sight. It uses the brain, the known, the memory.

So intelligence, qualitatively different from intellect, begins to operate. That intelligence has no center.

Intellect, the mind and its whole contrivance is the creation of the center as the me, the I, the ego. We know the whole structure of the mind: how the I consciousness is born, how it has a conceptual but not a physical reality.

Intelligence is not a move of the intellect which divides life into the me and the not-me. It's intelligence that looks through the eyes and it takes into its sweep the totality, it is aware of itself as part of the totality, and it is aware of what it is observing also as part of the totality. It never sees the particular in isolation from the totality. The movement of intelligence is the awareness of totality.

The same person, now looking with the same eyes, sees an



absolutely different world - an awareness of the totality and the particular as an organic part of the total. The part in the total with the total, within the total, and therefore the relationship with the total also goes through a qualitative change.

On the mental level perception was born of the mood of the mind. If we were depressed, the same object appeared to us in a different colour. If we were excited or in a joyous mood, the same object appears to us qualitatively different. The mood, the state of the mind, was using the senses and determining the quality of perception.

But intelligence has no moods. The content of intelligence is silence. It's a smokeless flame of awareness that burns bright once it is lit, and therefore perception changes and the responses also change with it. There is a spontaneity now. No bargaining with the external situation, no bargaining at the counter of relationship.

The awareness of the whole stimulates love, compassion, a tenderness of the heart and concern for all. Therefore the responses are spontaneous, no calculation, no manipulation, no manoeuvring of our own behaviour or the behaviour of the other, but a simple and graceful spontaneity. That is how human beings change. Gone is the acquisitive tendency for security and therefore constant chronic fear which the mind suffers, and there dawns a day of fearlessness, perception resulting in understanding, and a spontaneous response.

What we have been going through for this last one hour through this verbal communication is really meditation.

We were trying to commune with one another with the help of verbal communication, we were taking the journey together trying to reach out to one another and investigate together, riding over words and their meanings.

We began by saying that humanity is really perplexed and a victim of inner contradictions. We cannot save the world, and we do not see any saviours around us.

Can we save ourselves or are we waiting for someone to come and save us?

Those who are not interested in waiting but feel a concern and a sense of urgency, begin to question: is it possible to have a different way of living?

Where does the questioning begin? It begins from the physical, and if we want to explore a different way of living or a new way of living, obviously disorder is not the way.

To allow the new to enter into us, we have to eliminate the disorder. On the physical level we get acquainted with the body, with its demands, its needs, its requirements, and eliminate the disorder.

How does the disorder come in?

If we are behaving mechanistically and repeating habits without ever going into the question: why should there be habits at all, why should each dawn not be new for us?

We turn to the physical, get acquainted and in that acquaintance if we at all experiment and turn to the physical world we will discover, as I did, that we were just repeating and repeating, never questioning the validity of that repetition. One says stop repetition. We were repeating because we had accepted some authority of the past, of the persons, of the ideologies, of the scriptures, of the so-called gods. We don't deny anything, but we see that we must keep that authority aside if we want to find out and discover. If we want to be nourished we have to take meals ourselves. No one else can take them for us.

In the same way, if we would like to be nourished on the truth of life we must discover, we brush aside the authority, not in arrogance but with all humility. We don't want to repeat the past experiences of the greatest person in the world.

Repetition is not life; it is suicide. Conforming to the habit patterns of life might have been not only very noble and grand and very useful, but that is not living. Living is an act out of freedom.

To live is to move freely, fearlessly with the movement of life, but we are not moving because we were busy repeating.

So we stop repeating. Once we understand what is wrong, we cannot continue doing the same wrong thing, can we? We discover and stop repetition, stop conforming. The first step has to be taken fearlessly, and humility provides the fearlessness.

Arrogance leads to cowardliness, humility results in fearlessness. So no repetition, no conforming and no authority. We neither accept nor reject it, we just brush it aside.

But then there will be nobody to tell us if we are doing right or wrong, we will be insecure.

Yes, we will be insecure, but we will be with life.

We are afraid to be alone with life. We want to be with life via the past of the human race, we would like to be with even god via Christ, Krishna or Buddha, but not in a direct contact, a direct encounter with life.

When we brush aside the authorities and patterns, then we are left alone with total life around and within us and vulnerable to the operation of life upon us.

Isn't that beauty? Every discovery has insecurity, but there is great fun in that insecurity. We cannot explore what freedom is while all the time we are worrying about if we are being



protected or not. So we proceed with a willingness to be insecure in the solitude with life.

That's why I said that a religious inquiry requires the strength of austerity to be alone with life. It seems to me that as the world situation is grave, a revolutionary social action beginning with our individual lives is very urgent.

One feels as if the house in which man has lived and the culture and civilization are set on fire. The cultural, religious, political institutions and organizations are tumbling down, the myth of national sovereignty is getting exploded. International law and justice is not proving effective in helping nations to solve their problems.

A drastic social action of exploring alternative ways of living, new dimensions of consciousness, and living out of these dimensions is necessary. A religious revolution is urgently necessary, and it begins with oneself.

I do hope people in an affluent country like Australia who have an opportunity to explore the psychic avenues and new dynamics of human relationships, will take advantage of that opportunity, I do hope that the economic and political stability that they have created, be utilized for such explorations. The countries that are suffering from poverty and starvation are busy with their economic problems of starvation.

But such religious explorations can be undertaken by the people in affluent countries, and I hope the youth of Australia will wake up to the challenges confronting the human race and tackle them independently in complete freedom and fearless humility.

## **SYDNEY, AUSTRALIA**

### **Second Talk, 8-5-1982**

Life is a mysterious wholeness. It is a non fragmentary, undivisible wholeness wherever it exists. The day mankind felt that man was the master of life, the mystery began for the whole human race.

If we look at the cosmos, it's a field of innumerable energies acting and interacting upon one another. The earth is related to the skies, to the space, the mountains, the forests, the oceans, and the species that exist here on the earth are related to one another.

But in the arrogance of the intellect and drunken with the power of knowledge, the human race felt that this whole kingdom of the universe exists to serve him, as though nature has no justification for existing by itself but that the purpose of nature is to serve man.

That seems to be the fundamental mistake that has been committed. The civilization and culture in which we live are the result of that fundamental pollution in that perspective. We are organically related to this wholeness of life. The trees, the birds, the animals, the mountains, the oceans, the rivers, the lakes, the other planets, the sun, the moon do not exist only to serve man. They have every right to be there along with us.

Unless the human mind learns a little humility and discovers this organic relationship with the totality, it does not seem possible to me that we will get rid of this suffering, this misery, this sorrow, these conflicts, these wars, these violences in the midst of which we have placed ourselves intentionally or unintentionally.

Now, how is it that the human race that could invent high technology, that could make wonderful discoveries, that could sophisticate and condition the human body and mind in such a marvellous way, committed such a basic mistake of looking upon itself as the master? How could it feel entitled to plunder and loot nature, to exploit the forests, the birds, the trees, the animals, and use them to satisfy its needs and psychological wants and greed, to exploit nature for physical and psychological pleasure?

The ecological crisis that exists in the world today is the result of some contamination in the basic perception of life. It seems to me that this mistake has been committed perhaps naively by the human race. Looking around and through the senses coming into touch with the universe around it, the human mind must have wanted to relate itself to that which existed outside the skin.



Through the senses we perceive, but perceptions have to be communicated, they have to be reduced to concepts, they have to be reduced to some abstraction. The human beings must have started engineering the sound, the capacity to speak, and created words, ideas, and languages.

We look at a form, give it a name, but never think about it as we take everything for granted. We never go to the source of all the concepts and all the symbols representing the concepts that we use in daily living; we created around ourselves a beautiful complexity - perceptions and also concepts representing the perceptions.

The content of civilization is a very rich and beautiful complexity. We are in the midst of it, but we may not be aware of it. We created a variety of concepts. For example, we looked at the infinity of life that we wanted to measure, and then the human mind created a concept of time.

Life has nothing to do with the concept of psychological time that the human mind has created. Time exists only in the mind and not outside of it. The mind created the concept of time, organized the whole universal isness into seconds, hours and days, worked out mathematically. We needed a symbol to represent the concept of time, so watches and clocks were created. We have here the symbol the watch, the concept the psychological time, and the reality upon which this superstructure of psychological time has been grafted by the human mind.

Life is free of time, life is timeless. Around us we only see the isness of life. We see the sun, the moon, but the moment we see the sun we call it sunrise because we want to relate ourselves to that event of seeing the sun.

The sun neither rises nor does it ever set. But the human mind in a beautiful way anxiously related itself to those events and created the sunrise and the sunset, saw the light and called it a day, saw the darkness and called it a night. This is the way the superstructure of concepts has been created by the human race and grafted upon reality.

Reality is beyond and free of all concepts, but we need concepts in order to relate ourselves to life, the mysterious wholeness of life.

We cannot remain unrelated to what we see around us, we want to relate, we want to measure it. So man arrived at the concept of space and started measuring the emptiness around. He developed the idea of kilometres, miles.

Along with perception, concepts are fed into our brain. We are born with those concepts and very soon after birth we get acquainted with the symbols representing those concepts. A very interesting concept is this concept of the ego, the self,

the me, beautifully carved out and constructed. When a child is born we give it a name to identify, to distinguish it from others. We teach the child you are Harry, you are Robert, but life in the child is unnameable, as the emptiness in this room is unnameable.

Life is immeasurable, unnameable, but the measurements are useful to enable us to relate ourselves to life. They have a utility for us, but if we mistaken them for the essence of reality then the misery and confusion begins.

The first identification is with the name and the body, not only associated but also identified with. The parents describe the form of the body, the colour, the shape and then the child learns to believe that it is a fair, brown or black child, that it is tall or short, they are attributes of the structure, but this identification with the name, the form, the attributes of the form, comes very early in life. When the brain begins to move we call the qualities of the brain either intelligent or dull, so the child comes to believe that he or she is a dull or a brilliant person.

The brilliance or dullness are the qualities of the brain, not of the life inside. But layer after layer of identification amalgamated into one concept: the me, the self.

That which was only a means for distinguishing a person from the other is mistaken for a physical reality. The I, the me, the self, has a conceptual reality, not a physical one. Psychological time has a conceptual reality, we grow with the perceptions, the concepts and the symbols and we deal with the objects of perception with the help of concepts and symbols. The ideas, the thoughts, the words themselves are symbols.

The use of concepts and symbols is useful for relating to life around us, we become so used to it, and year after year we are functioning through the concepts, so that we forget that they are conceived by the human mind. Outside of the human mind they have no existence. We forget that.

We create the concept of time and we begin to be afraid of the tomorrows that do not exist, and we get entangled in the memories of the past that has already happened and gone, and we get isolated from the reality of the present moment of life that is in the "here" and in the "now".

Our whole thinking becomes a prisoner of the concepts and symbols when this identification comes about. We very conveniently forget the reality of life outside the concept, we forget that life exists there, we forget that the word is not the thing and that the concept is not the reality. That is how we weave the self created bondage around us.



It seems vitally necessary to me to investigate this issue of perception, concepts and symbols and how we live through them. We forget that beyond the todays, the tomorrows and the yesterdays, beyond the years and centuries there is a vast isness of life untouched by verbalization or by any concept. That isness of life is forgotten and therefore the human race looks upon itself as the race of rulers over nature, but we forget that the mountains and oceans had existed even before us, that they are more ancient, that this planet has been inhabited for millions of years. We lose the reverence for them, we lose the concern and the sense of care.

We may have ecological conferences and discuss the issue of pollution, they may have a relevance to the present challenges confronting the human race, but it seems to be necessary to go to the roots of it. Unless there is freedom from the grip of the symbols upon us, from the imprisonment in the world of concepts that we have created, an entirely new way of living may not emerge out of all our sincere and serious efforts. The human race is racing against time. The inner conflicts and incompatibilities contained in the modern way of living are getting exposed very quickly and we cannot deal with one contradiction now and another two years later, we cannot deal with them piecemeal.

We have to look at them holistically. A religious revolution is a holistic revolution. We have to grow into an holistic approach to our life. As regards the other symbols and concepts when they logically step by step are explained or communicated there is an inclination to see the truth of them.

There are two concepts that have had an indescribable grip upon our psyche: the concept of time and the concept of the ego. The I-consciousness and this psychological time haunting us creates fear and does not allow us to live freely and gracefully, it does not allow us to move through relationships without any inhibitions whatsoever.

The first thing that the grip of this psychological time does is that it makes us postpone decisions and actions, postpone crises. We feel that there is the "tomorrow", we will understand today and we will act tomorrow, we understand, we see the truth today but we'll act tomorrow.

Now there is nothing like next day in reality. In reality there is only an isness. Life just simple is.

But we create the tomorrow, the next day, and postpone the responsibility of taking decisions. We get into the habit of procrastinating, postponing every little thing in life.

Meanwhile between the today and the tomorrow comes the play of emotions and sentiments. The intensity of the

understanding that has taken place this moment, today, begins to fade away. In those twenty four hours the dynamic force of understanding as it takes place is not utilized, it fades away and the fermentation of emotions, calculations, sentiments, goes on in the mind, and the tomorrow never comes.

We make many pious intentions, determinations, we promise ourselves so many things, but with the help of the conceptual time we postpone action.

If we really probe into our real lives and see how it happens, we will see how our lives are full of such postponements and procrastinations.

The second thing that results from this concept of time, is fear of death. The concept of psychological time creates an illusion that death is somewhere far away from us, it is not something near, as if it is not already with us. We divide life into life and death, and imagine that death is an entity somewhere far away.

Probably every minute we are dying and every minute we are getting reborn. But we feel that death is far away, and we have read about it, so the idea of death and dying stimulates a dislike, then a fear, then an obsession with the fear, and it inhibits our act of living in the now, the today.

The acquisitive tendency of the I-consciousness to a very great extent is a result of this fear of tomorrow, fear of death. We are worried about the idea of death and are thus busy to find out how to save ourselves from that. Again we are not in relation with the present, with the now. We are busy with the anxiety, the worry and how to get rid of that worry.

In every inhalation and exhalation of breath being born and dying, move rhythmically.

The grip of concepts and identification with symbols takes us far away from the mysterious reality of life. It's very essential to see that chronological time is there. The relation with the sun and the moon is there and one doesn't say that concepts and symbols should be thrown away. They can't be thrown away, they are the substance of our being.

We have to learn to handle the symbols and the concepts without breaking away from reality. We have to have a grip on the watch, have to function as a member of society according to the concept of time, and yet be aware of the timelessness of life.

Then there is no fear, there is no worry and anxiety about the morrow, then we live in the present thoroughly and fully. Then every moment we express our own being with full abundance, with spontaneity and live every relationship so thoroughly and fully that there is no desire to look back upon what we had



been doing an hour ago. The grip on the concept of time and the awareness of the totality, that is timelessness, creates a new balance in the human being. We move through relationships without any inhibition of fear, we pour our being into every relationship. If the actions, the relationships, the behaviours bring pleasure then we also live through that pleasure fully and thoroughly without suppressing and repressing. If the actions and behaviours result in pain and tears then we live equally and fully through those tears, then life is lived fully. Fear doesn't allow us to live fully, it inhibits, we shrink in our skin as it were.

The same thing happens with the other dominant concept: the I-consciousness, the ego, the self, the me. We have forgotten that it is a contrivance to be used, it's a conditioning which has been fed into us like many other conditionings.

The conditioned energy of the I-consciousness is not the total energy that may be within us. The I, the ego with all its knowledge and memory, with all the human past contained in it, is not infinite. It's a finite entity created by the human mind used for living together - very rich and complex - and yet may be there are other energies in us which have not been conditioned by civilization and culture.

If we accept the authority of the mind and the brain, if we accept the authority of the measurements created by the human race and say that this is the totality of life, that there is no life beyond what the human race has written about or experienced, and that there is no energy independent of, or separate from the conditioned mind, the I-consciousness, then life is not worth living.

I don't believe that man is born to live as a prisoner of this conceptual world. Out of the perception we created concepts and a conceptual world, a very rich world of symbology and symbols. There may be a transconceptual dimension to our consciousness, there may be many more energies contained in us than we have discovered up to now.

A religious person uses what is available, what has been made available by the forefathers, by the total human past, but never accepts the authority as the last word about life. You know, the last word about life has never been said and shall never be said.

Life is infinite, life is an eternity immeasurable and unnameable. Our measurements, names, terms and ideologies are our cultural toys - very useful to us. They have their grandeur, their magnificence and yet they are not the totality. Are we aware that life is a mystery? It's a mysterious wholeness where all contradictions and mutually incompa-

tible things complement and supplement one another and constitute that non fragmentable, indivisible totality.

We are so engrossed with the social, economic, political structures, we are so busy with them and with the consumer goods and the pleasures that they give us, that we have no time to go into all this and to question the validity of getting enclosed and becoming a prisoner in a man-made world.

We never look towards the skies, the starlit skies of a dark night, not to get pleasure out of them, but just to commune because like us they are fellow beings not existing, but living in and with us.

To look at a tree, not to analyse it botanically, give it a name, evaluate it and find out how useful it is to us, but just to look at the beauty, the grandeur. That communion has a healing power.

We never look at the space, the emptiness around us. We open our eyes and the eyes follow and reach an object then only the eyes stop, but the emptiness between the objects and ourselves is never observed, never watched.

This emptiness, even the physical emptiness, the space around us in a marvellous thing. It contains many energies. The sound energies are contained in the emptiness of space and may be the emptiness contains many more energies than the ones we have discovered up to now.

We have discovered the energies of impulses incorporated in the body: the energy of appetite, of thirst, of sex urge. We have sophisticated those impulses contained in us.

We have discovered the energy of thoughts and emotions and their relations to the chemistry of the body.

We have conditioned the movement of thought, we have even created patterns for them, but we have never explored the dimension of silence out of which sound is born.

We have never related ourselves to the dimension of space around and within us, the emptiness within us which is as much a substance of life as these objects around us.

Meditation is an exploration of that inner space untouched by verbalization. If we let the mind go into non action in its totality, if we allow the mind to go into abeyance without forcing it into abeyance, then may be we have an intimate encounter with what is called the dimension of silence, where unconditioned energies can get activized, take over the charge of our lives and enable us to behave in quite a different way than in which we are living today.

Those who turn to religious enquiry or meditation for just selfcentred ambition, and those who are not aware of the gravity of the situation, the problems with which the human



race is confronted, they perhaps miss the beauty of religious life.

Religious life is not one of isolation. In isolation there is existence. Life is in relationship. In the movements of relations which are changing every minute, in the flux of changes we have to move with the movement of life. In isolation there is no life, there is survival, there is existence. Life is quite a different thing from existence, it is an interaction between two objects, two persons.

I feel it necessary to mention this because religious or spiritual enquiry has been used as an escape to run away from the responsibility of meeting the challenges that our civilization has created for us. We cannot turn the clock backwards, we have to meet the challenges, understand them, live in the midst of society and explore new avenues, new dimensions of life, tap new energies. And with a great sense of responsibility and with all humility I say unto you that in the dimension silence there is an energy of intelligence which has a velocity uncomparable with the velocity or momentum of thought. The movement of thought and the velocity of thought have been measured, the colours of thought have been identified. Thoughts having vibrational existence in us have already been measured long ago in the late thirties. That energy, though it has helped to a very great extent, has not helped us to live with one another without fear, without exploiting one another, without violence and aggression.

We have to confess to ourselves that after inhabiting the earth for so many centuries, we have not yet learnt the simple thing to live with one another without fear, with care, concern, compassion. Man shall have to learn this, and the earlier we learn the better for us.

There may be resolutions in the United Nations not to use nuclear weapons, to arrest the spread of conventional armaments, but where are the sanctions to those resolutions? The sanctions must be in the individual psyche, in the human mind - your mind and my mind.

Some other energies have to be explored and utilized for changing the basis of human relationships.

Therefore this exploration of the dimension of silence is urgently necessary if and when this conditioned mind, this I, the me, the ego is allowed to go into non action.

We have to learn to educate ourselves, to educate our minds. If it is allowed and the I-consciousness does not move anymore, voluntarily goes into non action, if the movement of conceptual world comes to an end, we are transported, into a

transconceptual reality where there are no measurements, no symbols, no concepts.

I am sharing with you the science of life which is spirituality. It is not a talk to entertain.

The energy of intelligence has nothing to do with our brain, our body, has nothing to do with inheritance, conditionings, knowlegde. It is an energy born out of silence. Silence and emptiness is the content of that energy.

The mind that we use today is full of the conditionings of the past. The mind and the conditionings are the same, but those conditionings do not move. In the cessation of their movement this energy of intelligence gets released, and when it moves the movement is called awareness. The intellect moves with the help of the word, it identifies an object, brings back a sensation, the brain interprets it and we say: I have an idea. The movement of the intellect brings back knowlegde or it can bring back an experience, which again becomes the possession of the I-consciousness. But there is no intervention of the mind, of verbalization.

When the energy of intelligence sees through the eyes, the skin, the ears, there is an awareness of the totality, of the particular in relation to the total.

The very perception is born of non duality. There is no tension of the me and the not-me, or the wanting something from the not-me.

These perceptions born of non duality are not something from mythology; perception, awareness and then understanding are physical facts. So without the obstruction of symbols and concepts there is a direct and intimate contact with reality which is free of all the structures which the human race has created and grafted upon it mentally.

This communion with the essence of reality, without any superstructures which man has created, is a marvellous thing. Then we see the beginning of a new birth in dying and death, then we see that prior to birth there was death, and after the event of death and dying life does not end. So, there is a way of getting reborn within ourselves.

I do not say that there is nothing more than the energy of intelligence, but surely beyond the conscious, the sub-conscious and unconscious mind, beyond all the cerebral movements and its creation of space and time, there is a dimension of life where time moves not and the idea of space touches not and where the perceptions are born of the awareness of the totality. Therefore our response to the particular is with the awareness of the whole.

The ego centred reactions have no scope to colour our



response. The likes, dislikes, preferences, prejudices do not intervene, interfere with the responses at all.

If somebody hurts or insults, that is recognized as a hurt or an insult, yet it does not become a grudge or an issue, it does not result in a pain that is carried and nursed. Then there is a different way of living, of behaving. Then the human being shall realize that the non human species are as important if not more for the cosmos as the human species are. The forests and the oceans have their own life and they have much to give and to teach the human race.

The root of our misery is in the intellectual arrogance and also ignorance. It's also in the forgetfulness that life is infinite and eternal, it can never be imprisoned in our measurements and symbols.

We can use our symbols very gladly, skilfully, but when we mistaken them for the totality then we sow the seeds for suffering. So religion wakes us up from this slumber of ignorance, from this dream-land of arrogance, wakes us up to the reality and human beings realize their own place in the universe as one of the many.

The crisis, the curse of fragmentation is upon the human psyche. We have to wash out those toxins and be aware of the wholeness of life which will ever defy verbalization. It is and will be possible to commune with it non verbally, to be with it, to live with it, but not to own it, to possess it, to conquer it. Then science and technology will be used in quite a different way, then they will be used to share the resources of the planet with all those who are hungry and starving, irrespective of to which country and to which race they belong.

Then human beings will feel fulfilled in sharing and not conquering, owning, defeating, fighting. The barbarian concealed behind our skin will no more be there.

The world today is really starving for love, for friendship. We have attained many things and really they are remarkable and we have all the respect for the scientists and philosophers, but yet we have not learnt to live in love, in friendship and cooperation.

Through meditation a new quality of consciousness gets manifested in the human beings. Such human beings will be capable to create a new society and alternative cultures. The old is collapsing anyway. All the efforts to retain the old structures are not going to succeed, the structures have outlived their day. Science and technology are changing the context so fast. The religious, the political, the economical structures are tumbling down.

Before a vacuum is created, let us face the challenge of an

inner mutation, of an inner transformation, and not get busy with petty little self centred activities of awakening kundalini and having some petty little experiences.

The issue is a radical revolution which will revolutionize our relationship with life, with our lives, and bring about a fundamental change in the basis of our relationships with others. That is the issue.

A challenge facing the whole global human race is waiting for us to be met and to get resolved.

The motivations for bringing about social, economical or political change have themselves to be changed, to bring about a change without hatred, aggression, violence. How do we do that?

This exploration of the silence within, of meditation, of the dimension of meditation, is the historical necessity of the day.

Let us hope that we will not be engrossed with our personal sufferings, but that we will have the sensitivity to look upon the sorrow and the misery in which the human race is living.

I hope we know the difference between suffering and sorrow. When the ego relates to the challenge and difficulty and thinks of his own pain and pleasure then there is individual suffering. But sorrow is the awareness of the whole travail of human life.

Vimala ends with singing a song in Sanskrit (Mantra).

The meaning of the song is:

Oh my mind, wake up to the Presence of the Divinity,  
Those who sleep, Divinity stands by and watches over them,  
Those who wake up, look at the Divinity, the Divinity begins to respond.

And those who get up and walk with the awareness of the Presence, the Presence of the Divine enriches their lives.



## **SYDNEY, AUSTRALIA**

### **Third Talk, 9-5-1982**

I wonder if we have looked at an interesting phenomenon that those who get interested in self realization, in enlightenment or in the discovery of truth or meaning of life, invariably try to run away from the facts of their lives and even from their own minds.

We are interested in finding out what peace is, what silence or quietness is, we notice the restlessness of the mind.

As soon as the restlessness is noticed, we run away in search of someone who will tell and explain how to get peace.

We notice the violence in ourselves and we turn to books, to teachers, to masters, asking them "how can I become non-violent?"

We are lonely or bored with our own life, we feel miserable, and instead of probing into the loneliness, the miserableness of life, we turn away from those facts in search of companionship, some excitement, sensation, some occupation, and so on.

We get interested in finding out whether there is god or not, whether there is anything like divinity. Is it necessary to run away from the physical, the biological, the material, and seek somewhere in abstraction, in theories, in ideologies, whether there is a divinity or not?

This urge to seek far away from the realm of facts, from the oneness of our life, seems to me rather unscientific and an undesirable approach.

If we are bothered by the impatience, irritation, annoyance, anger and jealousy that torture us in our daily life, why don't we find out what is this mind that experiences anger, etc.? Instead of running away in pursuit of the opposite, in search of an idea about truth, can we come back to the petty, little facts of our life and understand them? It could be, if we understand the facts as they are, all search and seeking might come to an end.

Let us ask ourselves what is this mind that becomes a tyrant and tortures, intimidates and confuses us? Is it an entity like a physical organ, like the brain? What is the content of this mind?

The movement of the mind is noticed by us, so obviously it is something that constantly moves, and movement is the nature of energy and therefore the mind must be a kind of energy that is operating within us all the time. This energy is conditioned, trained, refined and made to operate in various different channels.

These ways of behaviour fed into the brain are organized by

society, they are the results of collective human efforts. The mind that moves is an energy that has been conditioned through centuries, organized, standardized, and every movement of the mind has been identified, it has been given a name and it has associations of feelings. It has been judged and called a good movement, or a bad one, a sin or a virtue. Is it not that the mind is conditioned energy and that energy permeates our whole being, our whole body? It is not located in the brain, it is a consciousness, an energy permeating the whole body, and the content of this consciousness is thought, knowledge or experience - individual as well as collective.

Thought exists in a vibrational form, so thought, knowledge and experience are engraved in the human frame, they are saturated within us. Every drop of blood, the flesh, the bones, the marrow of the bones contains all these conditionings. As soon as one opens the eyes and looks at an object, the playback of those conditionings involuntarily begins.

First comes the name of the object and so the identification, then comes the recognition as "good" or "bad" according to the norms, standards and criteria that have been fed into us. Then comes the like or the dislike, the judgement of liking or disliking, then the acceptance and rejection.

It does not take as much time as it has taken me to verbalize it. It moves with a terrific speed this naming, identifying, recognizing, judging, accepting or rejecting.

This playback of memory goes on when there is contact with the external world through the senses. Even the patterns of reactions have been fed into us.

The reactions of the people the world over are not different, they are collective ways of behaviour.

The mental movement is not something owned and possessed by the individual, but it is a cerebral, a chemical way of behaviour and we have been conditioned to respond to the situation according to our conditionings. Anger and jealousy do not belong to you or to me, they are there as human ways of behaviour and have been there for thousands of years, so we look at them objectively as a pattern of behaviour and not as something owned and possessed by us.

If we can understand this mechanistic movement of the mind, that the contents of the mind are only these conditionings through economical, political compulsions, religious ethical and aesthetical norms and that we are conditioned in thousands and one ways, and that we are the product of those conditionings.

The physical behaviour intertwined with the cerebral behaviour is really a playback of the conditioning of thousands



of years, it is a playback of the past.

As we grow up into intelligent human beings we qualify, modify and change those patterns here and there, but to a very great extent we have accepted the authority of those patterns, of those conditionings and we conform to them intentionally or unintentionally. When we say "I think", it is really a playback of memory, it is a thought of the human race that is being repeated and projected through us. The past is being projected and imposed upon the present, so as to modify the present as an investment for the future.

If this simple truth about the mental movement is appreciated, if these facts are understood as they are, without feeling sorrow for ourselves, then we would not pamper our mind and we would not worship our reactions.

Today that which binds us is not the movement of the mind, but our attachment to those movements. We justify our angers, we defend our jealousies, we explain away distortions and perversions. Though we may be recognizing inwardly that it is a perversion we are not willing to accept it onto ourselves and onto others. We see that the mind is a repetitive, mechanistic movement, and the game of self cheating comes to an end. No more worshipping the reactions, the likes, the dislikes, no more trying to impose them upon others, all the anti social behaviour comes to an end.

If the limitations of the mental movement and the organic nature of the mental movement is observed and understood, instead of seeking non violence we look at the violence in the mind, the violence expressed in our behaviour, we look at the restlessness of our behaviour without trying to justify or defend.

When the seeking and the search for the opposite comes to an end we have then the energy to be with the facts and see them for what they are. To see the false as the false is the beginning of understanding what is true. To see the nature and the content of bondage, is the beginning of freedom. Freedom does not exist separately and independently of what we call the bondage or facts of life. We say unto ourselves that the mind through which we operate is the cumulative human past contained in us, we have to use it, we have to use the knowledge, the experience transmitted unto us. The total past is not irrelevant but we have to recognize the past conditionings as conditionings and not glorify them, but realize that conditioning puts a limitation upon us. We do not have to go in search of a master. Life, the master, is ever present around, with and within us.

We have come back to the facts and we say that we are not going to run away from the jealousy, from the anger that is

contained in us. We are not going to cultivate the opposite. To remain with the facts as they are requires courage, it requires an urge to learn, to find out, to discover for ourselves, not to take anything second-hand on the authority of others, but to have the courage to begin from the very beginning, and step by step get into an intimate encounter with the facts of life, unfold them through analysis, investigation and discover the concealed meaning ourselves.

Religion is the personal, first-hand discovery of the meaning, the truth of the facts. Religion is not borrowing theories and grafting them upon our psyche. We are not going to seek or search, but we are going to be with the facts.

Now the understanding of the facts has put an end to the worship of our own mind.

Observe how we behave in our relationships with others, telling lies and indulging in likes and dislikes, and how we create a big fuss about our own reactions, we pamper them. If something displeases us then the whole day is spoilt. One person, one word has hurt us and we can't relate ourselves with anyone else throughout the day just because of that one incident that has taken place. We can't put an end to that. This identification with the movement of the mind, this attachment to our patterns of reaction comes to an end when we really understand and factually see, not verbally, not only academically or theoretically, that they are only conditioned ways of behaviour. They are neither to be suppressed nor worshipped. If and when the worship, the justification comes to an end we will wonder why people justify their wrong behaviour.

Observation and understanding are not something with which we can play casually. They operate upon us and bring about a qualitative change in the person.

As we have seen the content we do not go on the defensive and we do not hesitate to accept the perversions, the distortions or the maladjustments in our behaviour. So two things take place: the first is that we have discovered the truth of the fact, and the second is that the habit of going on the defensive comes to an end, there is no defence.

A kind of humility, of innocence dawns upon the heart. The rigidity of self defence is replaced by an openness, a humility and an innocence. So without moving away from our homes, from the places where we are in life, without having gone out to search for anyone, two important events take place in our lives.

We have understood that the past moves through us wanting to modify the present in order to create an exclusive direction for the future, that the human past wants to continue itself



through us. We have understood this bondage. Those who have seen this are no more attached to the movement of the past, to the thought, to the ideas. We use them whenever necessary, competently, but there is no more attachment even to the thought structure.

The authority of the mind, that is the total human past, comes to an end. The identification with it comes to an end and it remains only as an instrument to be used. This is the essence of freedom.

Freedom is always from the known, from the conditioned. When the attachment to and the authority of the known comes to an end there is freedom from the clutches of the known. The known is not destroyed. What has been transmitted into us through centuries does not deserve to be destroyed, but does not deserve to be worshipped either. It has to be recognized for what it is, and it is necessary not to be limited by that, but to live in freedom from the authority of the known. We do not want to continue the past, project it through our behaviour, and we don't have access to any other source of energy, so what do we do?

Defencelessly we are with the facts of life. Look at the state of the mind where the authority of the known has come to an end, the state of the mind that is defenceless and innocent. The mind would then say "I don't know how to proceed". So we stop with the understanding of the known and the cessation of the authority of the known, one is in the state of non knowing and renunciation of the authority. Then the mind does not move in any direction whatsoever, does not make an effort in any direction because it knows that the moment it moves the whole paraphernalia of the past will move with it. It says "I'm not going to move, I'll be at the centre, let me be still". This requires austerity and humility.

If the mind reacts and stimulates an anxiety about the future then we have already moved. The habit of the mind to be anxious about the future has come into play again. It doesn't stay put, but it is waiting for something to happen, it is anxious about the so-called future and it wants to know what is going to happen to it in the future. It cannot stay still. It says "I won't be moving" and the next moment it gets worried. Thus worrying creates a tension and pressure, therefore there is no opportunity for anything new to happen there, any new energy cannot get released because there is already the tension of anxiety, of waiting, of despair or depression, or self-pity. These are all reactions of the mind.

So the facts were understood as they were, but the mind began reacting to those facts. We have to be with the facts

without the reactions.

Do you see the meaning of renunciation now? Renunciation is not renouncing clothes and houses, but renunciation is only the renouncing of the identification with the reactions; they get renounced.

If there is no despair, no depression, no anxiety, then in that relaxation things begin to happen to the individual. Unconditioned energies begin to get released in the body. We don't know and we cannot give any name or identify those energies, but the energies, which are not part of the physical and psychological structure, get activated and mobilized in the person, if the person is relaxed in the understanding of the act.

We cannot relax because we think life is our movement, our effort, if we stop making an effort then nothing will happen to us. The effortlessness of relaxation is too much for us.

Though every day we have seen that when we go to bed we do not make any effort, the mind goes to sleep, the mind goes into abeyance and yet we are alive. Though the mind was not moving in the night something was operating upon us. Life was operating upon us and within us. There was freshness, and even the growth of the body took place in the night, though the I-consciousness doesn't move a finger.

We have seen what can happen to us in the effortlessness of profound sleep, and yet we are afraid to be in that effortless silence or effortless relaxation in waking hours.

Meditation is a spontaneous effortless relaxation of the whole being. Who is effortless? The conditioned mind is effortless, the I, the me, is absolutely unconditionally relaxed. All effort is surrendered at the altar of that inner silence, at the altar of understanding.

Understanding of the facts is the first and perhaps the last step that man has to take. He doesn't have to bring about a change, but he has to remain with the facts without any conflict or any tension and then the understanding moves and operates and transformation occurs in the person.

Why does transformation occur? Because truth is a dynamic force. If and when we see the truth, the energy of truth works upon the person provided the person is defenceless, provided the person is innocent.

But we would like to have a blueprint of what is going to happen to us, how it is going to happen, at what time. The ego wants to know everything in advance, but the unknowable cannot be verbalized.

There cannot be a blueprint of what is going to happen and in which way it will happen, and what the procedure will be. In the cessation of the movement of the known the unknown,



the immeasurable enters the being or gets activized within the person. There is neither within nor without at that stage, neither the inner nor the outer on the physical level, but the unnameable begins to operate when the known voluntarily ceases to move.

We not only have to let go the grip of the known, but we have to be vulnerable to the uncertainty of what is going to happen to us.

The word "unknown" stimulates a fear in us, we have been trained to feel secure with the known, surround ourselves with the framework of the known and be there. The known is vast so we can move around in the known and wander around, but we still are within the frame of reference.

For the modern man this is the most difficult part, for he can go to the frontiers of the mind intellectually, appreciate the necessity of giving up the authority of the mind, but then it becomes restless, frightened, scared of the unknown and that requires faith in life that we are organically related to the organic wholeness of life where innumerable energies are acting and interacting upon one another.

We are not lonely. Even if the conditioned mind ceases to move, there are energies within and around us. If we have this faith then the defenceless waiting with the facts becomes possible, then relaxing in the understanding of the false and the bondage becomes possible.

But if there is no faith in life and we feel that we are the master and that if we stop moving, then something bad, something evil may take over; if we always are afraid of the unknown, then that relaxation becomes a problem. Then we do not trust our understanding. Understanding is O.K. but tell us what is going to happen, we want to arrest the movement of life and do some booking in advance. It can't be made.

You might ask me, what is the basis for such a faith in this universal life? How do we know that this life is infinite and not blind but intelligent?

One can look at the history of the universe. Millions have been born and have disappeared, but the universe still survives. There are vulcanoes, earthquakes, burning and cutting down of forests and yet the forests survive, the earth survives, the planet survives. The infinite source of life seems to be there to replenish everything. Though everything is governed by the law of birth, decay and death, there is no end to life. Species after species may come and go, but there seems to be an infinite fountain of life. We ourselves can observe how this life is replenished through seasons' cycle. We have just to watch this play of birth, growth, decay and death.

Behind the manifested forms reigns supreme the formless. In the invisible, behind the darkness and light, is the life that contains them both. When the conditioned known ceases to move, we are face to face with that infinite source of life. Man-made worlds drop away, the world of concepts and symbols is left behind, and we are face to face with the totality of life, the wholeness of life.

In our effortless relaxation that immeasurable, unnameable, indescribable mysterious wholeness takes over the charge of the person's life, and what you call enlightenment or transformation occurs or happens. It's a happening.

It is not the result of our action, it is not something that we have obtained. It happened when we ceased to move.

So effort on the physical and on the mental level for an accurate, precise living, and an effortless relaxation in the cessation of mental movement, these two together create an orderly life in which mutation takes place.

Expressions like "receptivity, surrendering the effort and faith" may sound unusual to the western mind, but I have no other words to communicate with you.

Our organic relationship with the totality functions as soon as the I-consciousness moves not.

It is the I-consciousness that creates a myth of separateness, and keeps us in the enclosure that man has created for himself.

When the mind moves not and time comes to a standstill, then as the drop of water is back into the ocean, one is back into that homogeneous wholeness.

It is only the wholeness that can heal, it is the wholeness that has the healing energies. To be fragmented is a sin, and to be whole and to live in that wholeness is to be holy. One lives in that relaxation and lives out of that relaxation. Relationships become the movement of that relaxation.

Obviously the brain, the body are used whenever it is necessary to use them. We use the car when we want to go out for a drive. In the same way the energy of the silence, intelligence or awareness uses the brain, uses the body, whenever it is necessary, but as soon as it is not necessary, the movement is not warranted, one is back into the total relaxation, and therefore ever fresh and ever vital.

The abode has changed from the conditioned mind to the realm of unconditioned energies. Then the individual is an individual in a form, it is a human being that requires food, clothing and shelter like any other human being, but there is no centre as the I, the me, from which the human being functions.

Transformation is not a Utopia, it is a science. There is no



wishful thinking or a world of make-believe there. In that state of transformation there is no centre as the me which divides life into the "me" and the "not-me". There is only an awareness vibrating in the person, an awareness of the totality. This is freedom, this is enlightenment, this is love. The awareness of the wholeness of life, the awareness of interrelatedness of everything that exists, lives and moves stimulates a tenderness that flows through the behaviour, which we call love.

My friends, love is not a sentiment, love is not a feeling. Love is the perfume of the awareness of the totality.

It seems to me that the whole human race that has been working with the mind and the brain making remarkable inventions and marvellous discoveries, is really inquiring what is beyond the mind, what is beyond the brain, what is beyond the known.

Co-existence with the computer and the electronic brain has posed a very serious challenge for the human race: is there any consciousness beyond space and time, is there consciousness that does not move in space and time? These are the questions that the human race has taken up in the last decade, and we have seen that space and time are creations of the mind, they are concepts. Symbols have been created to represent those concepts, and we have been using them beautifully.

We have created a world around them with the help of those, but there is a transconceptual reality. Life is not limited to the conceptual world that man has created, life is not limited to his perceptions.

Beyond perceptions and beyond his concepts there is a reality which no word has ever reached and verbalized and no colour has painted.

The energy of intelligence does not require time nor words for its movement. Awareness and understanding mingle into each other, there is a dimension of consciousness, there is an energy within us.

As there is conditioned energy, there seems to be unconditioned energy, and the release of that energy renders a human being fearless, non acquisitive, and sets him free from the obsession of the me.

**BOWRAL, AUSTRALIA**  
**Fourth talk, 10-4-1982**

The mental movement is a repetitive and mechanistic movement. The content of the mind is thought, knowledge and experience. We have seen that psychological time is a creation of the mind. The mind creates concepts and with the help of them it relates itself to the physical reality, so we live in a dual way.

We live with the physical reality, getting related through the sense-organs, and we get related to the concepts, the ideas, the knowledge that the human race has evolved and developed. Simultaneously we live on the conceptual and the physical level, and man has to learn to use thoughts and ideas. In order to use the concepts, the symbols, the ideas, the thoughts, the mind has got to be very sharp, competent and efficient, and not to enter into wishful thinking, not to enter into day-dreaming, into a world of make-believe.

We have to learn to be present and mindful of whatever we do. Otherwise in the darkness of inattention habits grow like mushrooms and we go on repeating the habits mechanically, automatically and we live in a state of inattention most of the time. Habits make us go through a mechanical movement inattentively. We brush our teeth, we take a shower or a bath in a state of inattention, we take our meals even preoccupied with some other thoughts, and every moment that is spent in inattention is not lived.

To live is to move sensitively, alertly with awareness, with attention.

Unless there is a relationship of sensitivity, of attention, of awareness, there is no life. Life is a movement of relationships.

If we live casually, carelessly, doing things haphazardly, then the quality of life that we live becomes very poor. It is the quality of life that should be enriched.

Minds have to be educated so that we can live in this mad, violent and aggressive society sanely, fearlessly and keeping our initiative intact. Education of the mind and of the body is necessary.

Let us turn to the other aspect of the mind. I said that the mental movement is a repetitive movement because it is repeating the past. It qualifies and modifies the past, as the children qualify and modify what they have inherited from their parents and continue with it.

On the mental movement the past enters into the present, the present qualifies and modifies the past and continues or



projects towards the future. It is the past that is travelling. Thought is the past. Thought is tethered to the past because without words there will be no thought. Words are a creation of the past, their meanings are chiselled out associations of emotions and ideas; the atmosphere around the words created by traditions and conventions are all the product of the past.

As thought cannot function without the word and the mind cannot function without the thought, there is no freedom on the mental level, no freedom from the past. One is trying to see the facts as they are. Please do remember that one has nothing against the past or the inheritance.

Along with the old symbols handed over to us by our elders, we create new symbols. The age of science has created many and we handle and relate them to the concepts and we live on the conceptual level of reality. That is our life.

If we can see the symbols as representing the reality and we do not mistaken them for the reality then there is no bondage, no fear. What happens is that we get so used to the symbols that the symbols and the concepts become the reality for us. We saw how psychological time is created. In reality there is no time. Life is time free. Life is an isness that ever has been there, and that shall ever be there.

In our efforts to relate to this gigantic infinite isness we created measures. The psychological time is a measure which man lives by. We say "today, tomorrow, yesterday", we measure by the measurements we have created.

In the eternity of life there is nothing like a minute or an hour, nothing like a day or a year. It's only a pure isness.

We so much get used to the measurements that we feel that the hundreds or thousands of years that we have counted are the reality. Then we forget that life is time-free, is timelessness. Obviously that is what eternity means: it defies measurements.

Measurements are useful to us as our cultural toys, as our currency for collective relationships and behaviour. We can use the time and symbols and play with them, but if we forget that life is timelessness and measurelessness then the idea of tomorrow creates fear, and prevents us from living today, so we go on postponing. We forget that tomorrow is a concept existing only in our minds.

In life there is nothing like a tomorrow, but we use the concepts for procrastination, postponement of decisions and actions, and we go on cheating ourselves. Life is in the today, in the now, in the here. The tomorrows and yesterdays exist in the human brain.

We forget that and therefore our habits of mental lethargy, habits of postponement, of pushing the responsibility of taking a decision away from us. They dissipate energy and therefore our lives are not vital and vigorous, they don't have the passion required for it.

We see plants being born, seeds being sown, we see them sprouting, we see the trees growing, decaying and dying, but as soon as the I, the me, relates the process of birth, growth, decay and death to itself, it begins to shrink in itself and feels afraid of death.

When we are confronted with the fact there is no time to get afraid, we have to act. Life demands action, so there we act instantaneously. But when we play with the idea in our mind sitting in an easy chair or talking with friends, then the idea, then the word "death" stimulates fear.

What I am trying to bring over to you is the necessity of educating the mind to function alertly and sensitively and understand its own mechanism. We had seen that human beings have self-consciousness. We can think and at the same time be aware why we are thinking, we can be aware of what it is going to lead to. It is a multidirectional and multidimensional consciousness that is functioning, operating in us. Now we have seen that with the help of that the mental movement is being related to the past. Whenever we have to move and to express ourselves through the mind, we better be careful and learn to function precisely, accurately and not indulge in mental movement when it is unnecessary or when the movement is not warranted.

On the physical, material and psychological level an orderly movement of the mind is absolutely necessary. No addictions to thoughts, feelings and sentiments, no attachment to our own reactions; these are all maladjustments and we have to suffer unnecessarily.

Much of the suffering and misery is created by the mind. The misery caused by starvation and illiteracy is there in the world, but I am not talking to the starving ones. I would not talk to them about a psychic revolution, but say that we have to exert ourselves and create an economical context where the basic needs of every human being will be provided for decently and sanely living without any inequality.

For the have-not-countries the revolution will firstly have to be on the socio-economic level.

Those who are living in wealthy countries, those who are not suffering from starvation or poverty, to them I address the words for a psychic transformation which seems to be necessary for further human growth and development.



Thought cannot take in its embrace the wholeness. Thought cannot create love, humility, innocence, cannot cultivate affection, real concern or compassion. These are beyond the reach of the thought structure.

If we realize that the mental movement is organically very much limited, that it cannot be free of the past, and that God, the Divine, the totality or what you will cannot be reached through this mechanistic movement of the mind, then what do we do? We have to use the mental movement on the material, the physical and the psychological level, but when it comes to the other side - the human relationships and our relationships with this mysterious universe around us - then what do we do?

We use the ego, the I consciousness, the me - a contrivance created by man - very useful, but we see that it cannot take us any further because it brings with itself the total human past. It brings the words, the thoughts, the ideas and again it starts measuring the unknown with terms of the known. The mind carries the trap with it, the trap of the past references, ideologies and conclusions, be they from the Vedas, Upanishads, Gita, Bible, Zend Avesta or Koran. The trap of the past travels with the mind and the present or unknown is pounced upon to identify it, to give it a name and convert it into either a piece of knowledge or an experience. So beware of the mind and the trap of the mind, the past, symbols, concepts, etc.

This morning after having seen the perceptual and the conceptual level, we are turning towards the transconceptual reality, to the transperceptual aspect of our life, aspect of the universe around us.

How do we know that there is a transconceptual aspect to our lives? Do we have to take it upon somebody's words? Surely not. One can watch the phenomenon of sleep or rather one can contemplate, reflect upon this issue of sleep. One third of our lives are spent in sleeping. Does the I, the me, the ego function in sound sleep? Are we all the time conscious: I am sleeping, I make an effort to sleep? Or does the entrance into the dimension of profound sleep depend upon the unconditional relaxation of the I? The body relaxes and so does the ego, the ego is not functioning as the centre, controlling the sleep.

In the so-called waking hours the ego is sitting tight at the centre. The I consciousness - the centre manipulated by the human race for the sake of functioning on the physical plane - controls the function of the mind and the senses, controls the objects and relationships and regulates them. That is what we call the waking hours.

But in profound sleep the I is not sitting at the centre. It has gone into complete abeyance and in the complete abeyance of the ego there is profound sleep. We don't know that we are sleeping, we are totally relaxed. Now in sleep consciousness the control of the I consciousness over the periphery of our lives, over the nature of our activities, over the content of life, the I has gone into abeyance. It has no control, no regulations and yet life moves. Life moves, there are no concepts, no symbols, no controller, no director, nothing. It is a spontaneous movement of life that goes on within, and we come back out of sleep and say "I had a good sleep", and if somebody asks "What happened in good sleep?", then we will say "How can I tell you, I was sleeping, I was not functioning". So without the functioning of the ego it is not only possible to survive, but it is possible to live. Life is not suspended even for a fraction of a second while we are sleeping. In the unconditional relaxation of the body which is not taking in any perception, in the complete abeyance or spontaneous non-action of the mind where there are no concepts, no symbols and no reactions, the movement of life still persists. I am giving a very simple example, so that we may be able to catch the implications of what I am going to say.

There is a transperceptual level of our being and an area or field of our life where the mind does not function and yet we live. There is an emptiness in the mind, no movement of thought or emotions, no pressure, no neurological tension in the body of a thought, because movement of a thought creates tensions and movement of emotions creates pressures that are felt by the stomach, by the eyes and the brain.

It's fun to watch and note down our observations of what happens to us when we feel angry, jealous, depressed, excited, frustrated or ambitious. Just to watch the movement of ambition and see what it does to the vital parts of our being, note them down and then it becomes our own discovery not borrowed from books.

Understanding becomes the substance of our being. Knowledge remains a burden in the memory. That is the difference between the two. Understanding becoming the substance of our being, helps the total growth, it brings about the transformation. There is a transconceptual and transperceptual level of our being, a dimension of life. What happens in sleep consciousness can happen in the submission of meditation.

Meditation implies a state of being where in waking hours one is living in that inner emptiness, inner space uncluttered by the movement of thought, totally relaxed both chemically and



neurologically, responding only when a response is warranted. Meditation is a state of being awake, alert and yet the brain is absolutely quiet, it is not active. The mind is alert but does not react. The inner space is called "emptiness", we have to use the word.

There is an emptiness of space between you and me but that emptiness is not void, it is full of many energies. We cannot see or perhaps touch them with our senses, but that's a reflection on the limitedness of our senses. It is not a reflection on the nature of those energies, they are there, right now inside the room though we cannot see, feel or touch them.

In the same way there is an inner space within us, like the space outside, where there are innumerable virgin energies untapped, unconditioned, unexplored by man, undefined by verbalization.

So in order to find out, to investigate, to discover the nature of the transconceptual reality, to find out if there is anything like God, like Divinity, it is necessary to let the mind go into abeyance while we are awake. All the concepts, the total human past goes into abeyance and the mind is completely denuded of all the concepts, theories and words to be in that state of denudation. The inner emptiness requires great energy. It is not a movement of the body towards some object away from the body, it is not a movement of the mind, the I, towards something which it has not got. It is voluntarily winding up all the movements and to be in your being, just holding on there without moving in any direction whatsoever. The mysteries of life are uncovered in the emptiness of silence. We do not uncover them. The grace of life reveals them onto us. Getting revealed is not the result of our action. We feel that through our brains and minds we can uncover any mystery, we can understand anything with the help of the mind and thought. This assertive intellect is an addiction, and we feel that which the intellect cannot grasp with the help of words, does not exist. We thought that with the created measurements we have covered the wholeness of life, but with all the knowledge and experiences of the total human race put together, they have covered a very small part of life. A person who is interested in finding out what is beyond the mind and thought, what is beyond the world of concepts and symbols, will have to learn to be in a state of non action. That's the first and the last step to be taken by us to be in a state of effortlessness, effortless spontaneity. Now we do not know, nobody has educated us on those lines, so we begin self-education or sadhana as they call it in India.

The definition of sadhana is very interesting, it's a sanskrit word. Where the word sadhana is used by the Upanishads they say that it is not for gaining something which you have not because there is nothing in the cosmos that the individual does not possess within himself.

Then why is sadhana necessary? To remove the obstacles in the path of realizing one's own nature. We have many encumbrances around us. We have surrounded ourselves with so many things - physically, psychologically, with so much knowledge. It's an encumbrance around us. Sadhana is for removing the obstacles in the inward voyage.

Meditation is going home, it is going back to the source of life and not going away from oneself; it is for removing the obstacles, or unlearning the wrong things that we have been gathering, absorbing, assimilating, acquiring as we grew up. So the original, pristine nature of the reality shines through us, it shines through the brain, the eyes, the speech, it radiates through the whole being.

Sadhana is not for acquiring something. It is not very encouraging for the people when they come to learn that through sadhana there is nothing to be acquired; everything is to be understood as it is and to enable ourselves to live in the light of that understanding which we carry in ourselves.

We begin to learn, we have observed that the mind moves constantly, incessantly. In waking hours when we see through our eyes or hear through our ears we are reaching out towards objects, sensation is brought towards the body, it is carried over to the brain, the brain interprets it according to its education, and then we react according to our conditionings. This is going on throughout the day: receiving, registering, recording, interpreting, evaluating, accepting, rejecting, consciously and unconsciously this process is going on.

We watch and observe that the mind moves whether we want it to move or not. We observe the mind and see the terrific momentum of the mind. To have an intimate encounter with that terrific momentum is quite an event in life. Reading books on psychology does not create that encounter. We have to sit down and observe for ourselves. We observe the momentum, the upsurge of the emotions unrelated to each other, chaotic emotions, ambitions and desires dragging us in opposite directions simultaneously - the anarchy of ideas and the chaotic emotions. We see our inner factual being when we sit down and observe, so the education begins with observation.

Unless there is an urge to discover what is beyond the mind and the brain, unless there is an urge to reach out towards the infinite, we begin to observe. Observation is an attentiveness,



it is a non-reactional attention. When we watch and observe and see some weakness we get annoyed with ourselves because our image of ourselves is hurt and shattered by that encounter. We have an image about ourselves that we have transcended the sex urge, we sit down to observe and we notice that it has not been resolved. The truth discovered in the moment of observation hurts the ego because the ego had been carrying an image of itself and now that image is shattered, it gets damaged and we don't like that, so the austerity of observation is lost and we indulge in self-pity, annoyance and irritation.

Unless there is the humility to learn and to discover, the ego gets hurt and that's why we often come across individuals who say that they cannot observe.

That austerity of being attentive, observing without reactions, is something we have never been educated for, it is a new thing for us.

We have been educated to look with a motive and try to use what we observe for our purpose-self-centered motivations and then using the objective reality, the things, the persons, the situations in self-interest. That is what we are trained for. But now we are coming to our relationship with total life. Life is not going to be a means to an end nourished by the ego. The communion with life is the purpose. Realizing the nature of our relationship with the totality is the motivation, there is no other motivation. We learn to observe and if we observe jealousy we admit it. Observation requires a humility.

If there is pride and vanity and we insist on carrying the images about ourselves that the parents had created and we become dogmatic about our own images and try to deny the truth revealed by observation, then we cannot proceed any further.

But while observing, come what may, the inner, factual aspect of our being is reflected in the mirror of silence and we are pleased to learn about ourselves. Up to now we were ignorant. Now there is nothing that is not noticed by us. Observation has exposed ourselves to ourselves. We are the observer and we are the observed.

If and when there is the urge to learn and discover the meaning of life, discovering if there is anything like God, when the passion is there, it has a depth and intensity to it. Everyone can have an intensity of energy, a passion and vitality when the leakages to the vital energy are taken care of. When you don't allow any leakages, any dissipation or unscientific wastage of energy, then every person has infinite energy at his or her disposal. The human being, condensed cosmos, is a

mysterious being. We learn to observe and that is to say we can be with the given fact without emotionally reacting and getting entangled in the reactions.

We get so much entangled in our own reactions, stimulated by the objective situation that it gets pushed into the background and we are busy with our own reactions, can't get out of them and can't relate to the objective situation, can't relate to the person and the challenge.

Observation enables us to have a distance between the object and ourselves. It creates a healthy space between the two and we can be with the fact; otherwise we run away from the facts most of the time and try to create a make-believe world and indulge in wishful thinking.

When the observation becomes a normal way of living then one is no more aware that one is observing. In the beginning when one is learning there is a division: I am observing myself. So we begin with that voluntary division of the I, a voluntary activity. When we have learnt it there is no more consciousness that we are observing, there is no more effort involved in it. Observation without the observer remains a dimension into which the person has grown.

From the constant doer and the experiencer, from the constant acquiring, experiencing, evaluating, judging, etc. we have moved with our whole being into a new dimension of observation. The state of observation becomes normal. As now it has become normal for us to look and listen to each other effortlessly, so as breathing is going on effortlessly, in the same way observation goes on without the I sitting at the centre making an effort and saying to itself "I am observing". The transformation takes place from one dimension into the other, it is not something mystical and mysterious in the reach of a chosen few. It is the birth-right of every human being. In this state of observation when it becomes a normal state, the division and the boundaries between the conscious, subconscious and the unconscious, fade away completely. In the moments of observation we have seen what is contained in the subconscious and we can and might have seen even the contents of the unconscious; that also gets exposed, and if we have the deep and genuine interest there is the humility not to get disturbed and upset by what we have seen because what was seen is already contained within us. How can we be afraid of ourselves.

If that has happened then a very important thing takes place in the life of the individual: self-deception, carrying images about ourselves comes to an end. In daily relationships we



have the burden of the images, we have to project that image as people are expecting that image of us. So we try to manipulate our behaviour to suit the image that they had created about us. It is quite a burden, it exhausts people to pretend to be what they are not and to hide and conceal what they are. That's why relationships exhaust us, otherwise they should revitalize us. So that game of pretensions, hypocrisy, of being afraid of getting exposed to others is no more. One moves in that simplicity of one's being.

The important thing, if it is allowed to happen in our lives, is **the** ending of this game of self-deception, hypocrisy and **pretention**. Then the elegance of simplicity and the glow of that elegance permeates the being and the behaviour.

We have not yet come to the transconceptual world, we are on the threshold between the perceptual, conceptual and the transconceptual equipping ourselves, because the transformation or the transcendence takes place instantaneously, it does not require time. Equipping ourselves for the happening requires time and education.

The actual happening of it, the actual transformation is something that happens instantaneously and is not the result of a particular action by the person. It is a happening that occurs when the equipment is ready, purified by a scientific approach to everything and every layer of our being. Then it happens by itself. It is not of time and it is not in time, it is unrelated to both, but it cannot occur unless the whole equipment of the body and the mind is prepared and educated for that happening. Sadhana is a preparation for the occurrence of transformation, not for acquiring and achieving transformation.

**BOWRAL, AUSTRALIA**  
**Fifth talk, 11-4-1982**

Let us proceed this morning very carefully and slowly towards the dimension of silence.

When observation becomes a normal state of our consciousness, effortlessly taking place - without any entity becoming the observer - in every movement and at every moment of life, when all the layers of consciousness and their contents are laid open before us and nothing is concealed from our gaze and perception, then the quality of our behaviour throughout the day goes through a radical change.

In a meditative way of life there is no place for wishful thinking or for deceiving oneself. If there is peace within, the outer behaviour will be peaceful. If there is a state of egolessness within, the outer behaviour, the verbal along with the sensual, does not stink of the isolatory activities of the ego. Our factual contents get reflected in our daily relationships, which are the mirrors held before us by life.

As we conduct the inquiry, as we embark upon the pilgrimage towards our home, the relationships are the occasions when confirmation of the inner changes can be had.

There is no one to tell us that we have changed, but the movement of the whole being through the relationships exposes if the changes have taken place. This is the verification.

It cannot be that inwardly a person is advanced but the verbal, the psychological, the physical behaviour of the person betrays primitivity, egocentric activities. Surely when there is peace within, the person cannot burst out in violent language, it can't happen, because with every step and every discovery of truth there is understanding of the fact. The understanding gets converted into the substance of the being. As the food gets converted into the substance of the physical body, understanding gets converted into the substance of the psychological structure.

So let us remember that changes are reflected in actual behaviour. If the behaviour does not change spontaneously there is no qualitative change in our relationships. Then there is no reason to believe or take it for granted that we are proceeding further in our inquiry or religious pursuit. If there is an inner order and clarity the physical behaviour cannot be chaotic, emotional behaviour cannot be anarchic, but there will be an orderliness in every movement, at every level, in every layer.

If there is disorder outside, we cannot claim that inwardly there is orderliness but outwardly there is disorder. As a person who loves cleanliness refuses to live in a dirty place, and if the occasion demands the person cleans the place



himself, but cannot accept the dirt, the untidiness. Choicelessly living in a clean place is the aesthetical need of the person. Aesthetic needs are like the physical needs of appetite or thirst.

If we have taken the journey together we have seen for ourselves that in the state of observation there is a reaction-free attentiveness at every moment of life. Observation, attentiveness, is there but the I, the me, the ego, is neither conscious that it is attentive nor is it at the centre. There is nothing to observe as the contents of the mind have been observed without resistance, without defending or rejecting any of the things that we have observed. Is it not very difficult for us to observe things and not to reject them, not to identify with them? We cannot accept what we are. In our minds there are grudges against ourselves. Even after having understood that it is due to the inheritance there is a constant friction going on within and we nurse grudges against life: why should it be so with me, it has not been so with others, why should I have that inheritance?

it be so with me, it has not been so with others, why should it be so with me, it has not been so with others, why should I have that inheritance?

Life is life and inheritance is not something that you can scrape away, it is there. If there are shortcomings or if there are pathological conditionings we have to accept them for they are as they are. We can do the needful to remedy them with a grudge, with resentment, with anger, with annoyance, irritation in the mind or we can accept them with all these cluttering. Nothing can help us if we are nursing these grudges within ourselves and the constant friction goes on, constantly comparing ourselves with others. The moment we accept what we are the process of becoming comes to an end. Otherwise we are ever busy trying to become something different from what we are, trying to change, permutation, combination. This process of becoming born of constant comparison goes on in the mind, comparing ourselves with others, so we can never relax with our own being. All the grudges, complaints and resentments cannot wash away what is, it is there and we have to live with it. We can live in constant tension or we can relax and say that it can't be helped, that we have got to live with it, that we are that. Inheritance is not like a property or a thing that we can keep aside, it is within us. Through observation we have seen ourselves and after having gone through observation, if the mind does not suffer from either the identification with, or rejection of what has been observed, then we are free to explore further. If we get stuck up at the level of observation and begin to defend our weaknesses, try to hide them from the eyes of others, then this

resistance to the content of our being brings about constant friction of effort which puts us on the defensive and does not allow us to be free and behave freely among other people. We cannot enjoy life if constantly we are on our guard. First of all there should be a relaxation to reconciling to what is, acceptance is not identification. If we identify with what is we become dogmatic and insistent. Accepting leads to resigning to what is without identifying, acceptance and reconciliation enable us to be pliable, to be free.

The contents have been exposed and we are aware of the contents whether we are alone or with people. In every movement of life there is the conscious movement and the awareness of the subconscious movement. Due to that awareness it becomes possible for us to sleep without dreams. When the subconscious and unconscious do not remain any more subconscious and unconscious but they become the whole of consciousness and the trends, the tendencies are seen and attended to while we are moving and relating them to ourselves, then there is no burden.

Today there is fear of the mind because the subconscious is something we are ignorant about. The fear of our own mind is dispelled in the dimension of observation, there is no burden on the mind. Throughout the day relationships become a movement of relaxation, not of fear or defence or such other inhibitions. We become simple, no other complications, nothing to pretend, to hide, just be what we are and the inward simplicity getting reflected in outward behaviour brings about change, but no tension, if and when that happens we can grow.

Man is born to grow and let the potentialities contained in him blossom and flower out so that the texture of human relationships changes. Man is not born or doomed to be a prisoner of the body and the mind, of the thought structure. Man is born to understand them, to utilize them and grow beyond them.

In the state of observation there is a movement without the observer and without the observing, no centre making the conscious effort to observe. That was necessary while we were learning to observe.

Once it is learnt then efforts become irrelevant, spontaneously it goes on. As there is nothing to observe and there is no one at the centre making conscious efforts to observe, there is silence. Silence is not abstaining from verbalization only, that is the crust of silence. Silence is being without a centre, without making a conscious effort in any direction whatsoever. There is no possibility of experiences in the dimension of



silence.

When we sit down quietly, the body and speech are quiet and yet the I consciousness is furiously watching: what is happening to me now I have been sitting in silence? It wants to watch and interpret it in the terms of the known and derive some experience out of it. The tension of expectation follows what we call the physical or the verbal and mental quietness. That is not silence. Quietness is an attribute of the mind. The mind can be quiet without being silent, the body can be quiet, peaceful, in a peaceful posture without our being in silence. The peacefulness, the quietness should be distinguished from this revolutionary dimension that I call the dimension of silence. This silence is as much the substance of life as the activities of the I are. We move and live through the I and the body. We have a motive, we make an effort to realize that motive, and when the motive is realized, either there is success or failure. If there is success then a little pride, vanity along with the feeling of success becomes the residue of the mind. If there is failure in the eyes of the people and society then along with the thorn of sadness at failure there is depression that becomes the residue of that action. With every movement we have a motive, a direction and an effort for realizing that motive, we are spending energy, that is our life. We don't know a motiveless movement. We know of a movement born of a motive, having a direction involving efforts, arriving at either success or failure, honour or humiliation, sorrow or joy, and whatever happens to us we get stuck up there, because we can get stuck up in pleasure or pain. This is our practical life. We must begin where we are.

In the dimension of silence, if at all we have educated ourselves in the art of observation and have grown into that dimension, there is now silence where the I does not move at all, it has gone into complete abeyance with all its paraphernalia of knowledge, experience and memory, so there is no movement. When there is no movement of the mind time comes to a standstill. The mind and the sense of time and space go together, because time and space are both creations of the human mind, we have to see that very clearly. Life is infinite and we tried to measure infinity and we arrived at kilometres, miles and furlongs. We live surrounded by the concepts and symbols, the conceptual reality. But now the I consciousness, the thought structure does not move at all, its movement is suspended, so the sense of time and direction is gone. Time has come to a standstill, the sense of space has disappeared.

Many an enquirer comes up to this, to the frontiers of the

known, the frontiers of the I consciousness, and now the difficulty of the modern man begins. Along with our beliefs, superstitions and credulity we perhaps have lost the capacity to have faith.

It was necessary to get free from superstitions, beliefs and credulity and we got rid of them with the help of reason. The cultural revolution that came about in the Middle Ages in Europe helped man to set himself free of that.

We have created new superstitions from the 19th century onwards, scientific superstitions. There is no capacity to have faith in life, though we have seen life moving in deep sleep. Without us moving a finger we go to sleep and life vitalizes us. It's a miraculous event. And yet in waking hours we have no faith that when the I, the me, the thought structure does not move, there will be no danger to us. If the me does not function, people are afraid of what will happen to them. The I must know everything, the I which was created for convenience becomes so much more important to us; it is much more important than the totality of life.

When there is silence and people come to this point, when the first contact of the emptiness, the timelessness of silence, the spacelessness of time takes place, suddenly the I, the me, the ego comes up and shudders with fear. The I was willing to go into abeyance as long as it could watch and translate what was happening in terms of the known. Now the terms of the known are irrelevant. Silence, love, humility cannot be interpreted. It is something through which we go with the wholeness of our being and it operates upon us. We don't do a thing to the humility, the silence, the love. It is not an outcome or a result of the movement of the I. It is an organic part of life with which we come into contact personally, intimately, when the total activity of the mind goes into non action.

In silence there is the spacelessness and timelessness and we begin to tremble because we have been relying on the knowledge, on the intellect, the brain, the cerebral organ. That organ and its norms and criteria have suddenly become irrelevant, that frightens us and we turn back to the field of verbalization, to the region of the known where we will get some experience. The experiencer, the activity of experiencing and an event which can be identified as an experience, when we have that we are happy, or at least an idea that can be grasped by the brain and can be claimed as our personal knowledge, then we feel at ease.

But here we cannot move in the bottomless pit, spacelessness and timelessness of life, and that's why people prefer following practices that will give them experiences at different



levels of consciousness rather than go the way of meditation. We want a change in life, not transformation, we would like to change the present conditioning into something better; better experiences, better knowledge, better powers, but we will be there at the centre to have them, to own them, to tell other people that we have them.

That's why meditation is a path that few feel inclined to take. Firstly because we have to walk alone on that path. Secondly because the activities of the mind and the brain are to be left behind and non cerebral explorations are to be undertaken. Thirdly it is so difficult to give up effort, effort has become an essence of our living, and here all the activities of the brain are surrendered at the altar of silence without knowing what is going to happen. That is why I call it an inner revolution. There is no blue-print that when the activities are altered this or that will happen.

The brain wants to know the description of the destination and then a motivation is stimulated to obtain that destination, to arrive there. Then again we have a motive in the name of spirituality, we get a direction, we make an effort and then say "I have arrived". The dimension of the I consciousness, the dimension of the brain is our addiction. We have identified ourselves with that and therefore the surrendering of the total activity of the brain and the mind becomes so difficult for us, to be in that emptiness which reduces us to nothing and nobodiness on the physical and the psychological level. We are willing to undertake many adventures as long as we know, that is to say, the brain knows it is going to get certain things out of that adventure. This is the channel, the groove in which we have been living. For a minute or an hour we are willing to surrender the last of all the cerebral and mental activities, but to be there without an observer, without an experiencer, that's like a saltless meal to most of us.

Silence reduces us to nothingness and nobodiness. As in sleep we are neither Hindu, Christian, Australian, Englishman, a man or a woman, but we are an expression of life, a human being. All the discrimination, identifications drop away from us when we are fast asleep, and it is possible to live in so-called waking hours without having any of those identifications. Denuded of all the sense of identification, it is possible to live and move.

Use the brain if and when necessary, but free of all that encumbrance, it is possible to live in a dimension of total emptiness within.

Silence is a dimension where the conditioned mind is absolutely non active. Really speaking meditation has nothing

very interesting to offer to a human being except unconditional total freedom. It has nothing to offer except that marvellous sense of nothingness and nobodiness.

There we either belong to the whole of life or we belong to nothing and none. We don't belong to countries, religions, communities, we belong to the unity of life and the sense of unity reflected in our behaviour is called love. The person belongs to love, truth, freedom and peace. Man is reborn. After observation is the dimension of silence.

If we thus far have understood, if we have seen what happens in the realm of silence, let us take one more step this morning, that when the conditioned mind, the I consciousness, voluntarily, effortlessly goes into abeyance or non-action, a new movement takes place in the life of the person.

It's a new energy that gets activized by the non-action of the conditioned mind.

It is only the non-action of the total mind, frictionless, spontaneous, voluntary non-action of the total mind which activizes a non-cerebral, a non-physical energy in a person. Nothing else can activize or mobilize that non-cerebral, non-physical energy in man. For the sake of convenience let us give it the name of intelligence.

This energy or sensitivity is different from sentimentality and emotionalism which are ripples on the mental level. We generally use the word sensitivity, that non-cerebral energy which is not a part of inheritance, in a loose way. The brain and the cerebral energies are a part of inheritance, of which a part is inheritance, a part is cultivated by us, a part is trained by society, and so on. We are a product of so many conditionings.

Now comes a realm where in the non-action of the conditioned mind, intelligence or a perceptive sensitivity which has nothing to do with human past or human conditionings, gets activized in that silence. Silence gives the space to that energy to manifest itself. As long as we are identified and are busy using and utilizing the other energies, this energy though it exists within us, has no scope to get mobilized and to start functioning. Now that energy gets mobilized, it gets activized.

Even otherwise in our daily living we go through moments, rare moments of life when that non cerebral energy suddenly comes into play, for a minute or two, an hour or day. When we suddenly, abruptly get confronted by death and that stumps the brain, the cerebral movement or time comes to a standstill, suddenly the other sensitivity gets mobilized and works temporarily for some time. It is touch-and-go.



In moments of love we get transported into an egoless state and the other energy begins to function, but it does not become a normal dimension of consciousness; we do not live in it and move out of it, but we go through it. Though we have not recognized it as such, I don't think there is any human being who remains absolutely untouched by this energy all through life; there must be moments when we get glimpses of it. But here we are not talking about glimpses, we are talking about the change in dimension and dynamics of relationship, we are concerned with that. Because the human race finds that, whatever it does with the mind and the brain, whatever achievements and attainments through the cerebral organ, man has not yet arrived at inner peace, love, friendship and compassion. We are at war with one another as individuals and as nations. We are really in a grave situation and we must find out some way of living where we can meet one another without fear and without a sense of aggression or violence.

This other energy contained in us and in the universe gets activated, it could be called intelligence, perceptive sensitivity. It is not an entity like the ego, it is not located in the brain. It is an energy that permeates every nerve, drop of blood, every atom of the matter. Now in that realm of silence that perceptive sensitivity expresses itself, gets activated and mobilized, and when the eyes are opened it is the perceptive sensitivity or intelligence that looks at an object.

Today when we look at an object our minds look through the eyes and according to the mood of the mind the object is perceived. Perceptions are polluted by the moods of the mind, they are not objective perceptions and therefore the responses get distorted.

But that non cerebral energy, not being a part of inheritance, its content is not the thought-structure but it is emptiness, and therefore it has a tremendous velocity to move.

It has a tremendous velocity, infinitely more than that of thought which has to travel through sound, thought rides over a sound and then it travels. But this intelligence rides over silence which is spaceless and timeless, therefore it has a tremendous velocity. So silence perceives and silence responds. There is no centre in the body or the consciousness from which the perception takes place and from which the response is aroused. But now the sensitivity vibrating in the whole of the being sees and responds. There is no governing, regulating and controlling centre now. It is a movement of totality.

In the realm of silence a non cerebral energy gets activated

which has no burden of contents, which has a tremendous velocity. When it sees, the totality moves. The totality of the person perceives and the totality of the person responds, so the quality of perception has gone through a change. It is not a perception born of duality.

On the mental plane when we look, life gets divided into me and the not me, but on the level of that intelligence or perceptive sensitivity it does not get divided. Life remains as a whole. It is seen. The language changes, we say "I see" and that is true, but one who lives in the abode of silence says "it is seen". So the quality of perception changes.

If I use the term "the perceptions are born of non duality", please, do not take it as a statement of a theory, it is a statement of a fact. That intelligence is always related to the totality within and outside. So the particular is seen in the context of the total.

The particulars are seen as organic parts in the set-up of the total. Like you see a stone in your ring, you don't see only the stone, the ring is seen with the stone. The total is seen consisting of particulars and the particulars are seen as set into the total.

There is a drastic and basic change in the quality of perception and therefore there is again a fundamental change in the nature of response, an immediacy of perception and spontaneity of response. That is one's own body. The perception and the awareness of the totality takes away all fear and the spontaneity of response takes away all the feeling of making an effort to live. So life becomes a movement of relaxation and spontaneity. The brain is not dead, the faculties of the brain are used by this energy. The powers and faculties of the body are utilized by this energy. May I say the individual consciousness and the cosmic consciousness are fused together, blended together in that person, as the air moves in and out of the body, that energy is not divided by the wall of the flesh and bones.

At the disposal of such a person the resources of energy outside are there. The energy is the same, that energy moves in its totality, the outer and the inner divisions are not any more there, individual and the universal. The divisions are not there at the level of energy, they are on the level of the body. But the energy, the total energy is at the disposal of the individual who has made silence his abode.

Silence is the cave in which the person lives, the invisible cave within each human being.

We have wandered today in the realm of silence where the total conditioned mind discontinues its activity, and a non cerebral energy comes into play.



**BOWRAL, AUSTRALIA**  
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Words are a difficult medium of communication, because words have different associations in the minds of the people. Every word is loaded not only with interpretations but also with associations of emotions and ideas.

The moment the person begins to speak it is quite possible that in the listener it stimulates an emotional association of the past, memories are stirred up and a kind of resistance comes between the listener and the speaker. Verbal communication, though a feeble and dangerous way of communication, is the only way on the mental level. We live through the mind, we function through the brain and therefore words become necessary. They are means to an end.

If the verbal communication can lead us into a non verbal communication of the hearts then it serves the purpose.

Everyone of us should question ourselves in the privacy of the heart whether we want an unconditional and inner freedom to live in.

In the twentieth century man believes that he wants freedom, but I wonder whether he really wants it. We should question ourselves whether we really want it and need it, as we need food to satisfy our hunger.

Freedom offers no security. Freedom and security do not go together. Freedom is a total vulnerability to life.

Would we like to be rendered vulnerable to all the challenges of life, or would we like corners carved out in the name of theories and live in those corners away from the midstream of challenges and feel secure. It is up to us to find it out.

If we feel suffocated without an inner freedom, then the inquiry will be genuine, but if in some corners of the mind we are afraid of freedom, we would like to have some protective authority behind us in the form of personalities, theories, conclusions so that we can fall back on them, seek protection from them when we feel we are in danger, then it is not genuine. To be free is to live in danger, to be vulnerable to the insecurity of life and its movements.

Do we really want it? The intensity, the passion, the depth behind the inquiry determines the quality and the momentum of the inquiry. Does that happen with us? Have we seen how we are slaves to our mind, how we are bound to the egos, how those petty little egos of ours isolate us from the totality of life and keep us busy, the whole life long maintaining the identity of that petty little I, the ego, surrounded by so-called experiences, feeling very much proud of its assorted collection of knowledge and experience?

Do we realize the nature of the slavery? Have we watched and observed that the movement of the mind is mechanistic? There is no originality, no freshness, no freedom in the movement of the mind. Does that fact pierce our hearts, make us restless and create a thirst for freedom as a thirsty person looks for water? Have we watched how our whole life is governed by some authority? We have accepted authority and we are conforming our behaviour to the dictates of authority. Unless there is a personal touch, unless there is an intimate encounter with the inner facts of life, we will not be able to say to ourselves whether we want freedom or not.

Not freedom in one field of life, but within, in the totality of being. No authority whatsoever, no looking for psychological security whatsoever. I'm not referring to physical security, one must have it. We must decide what kind of work we are going to do, how we are going to maintain ourselves, all these details have to be worked out so that the physical organism gets some stability and security.

The organic intelligence contained in the body cannot function if there is instability and uncertainty on the physical level, it is haunted by insecurity. So on the physical level the organic intelligence has to be assured about the place to live in, the livelihood, the means to provide food, clothing, shelter, to take care of health, etc. This minimum has to be given to the body. If the body and the intelligence contained in the body do not know where it is going to be tomorrow morning, how it is going to maintain itself then the person cannot hope to conduct an inquiry of self discovery, freedom, realization. The physical security has to be taken care of as the foundation of the inner freedom. In an atmosphere of uncertainty the brain cannot function, the brain requires certainty and assurance about the basic needs of life.

When that is taken care of, we turn and find out the quality of our own mind and of our own behaviour and try to understand whether the behaviour is based on authority governed by habit patterns or vibrates with freedom. Whether it is controlled by the reactions of other people, whether it is controlled by the expectations we have from other people, the ideas of social prestige and respectability.

What is the source of our action and behaviour and what are the governing factors? If we do look into this aspect of life we will find out, if we are honest enough, that we feel quite safe when we are told to do certain things.

In every level of relationships we are looking for security. We want to be secure, the security given by society, by legislation, by tradition, by our own possessiveness.

If we want security, meaning denying freedom to others, are



we really entitled to believe that we want freedom where we belong to none and no one belongs to us?

We belong to life, to God, to the totality of life. The state of freedom is the state of renunciation, we do not give up anything, we do not own anything. We do not reject anything, we do not possess anything psychologically. But we love to possess not only objects but human beings, and knowledge and experiences. For us our existence is constituted of possessions and the bigger the possessions the richer we feel.

To be free is to be empty, my friends, to get reduced to nothingness and nobodiness. There is no centre that will try to own and possess anything in the world.

In that humility of nothingness, fearlessness arises, in that humility of renunciation where there is no assertion, just being, and communication. Life changes. Do we really want that freedom? Freedom is a state of total non identification. We have looked at one aspect of the inquiry, that freedom is a dangerous thing. If there is no urge for freedom we should pursue the methods, the techniques that give security and be content with it.

But if we are playing the game of self-deception, then in the evening of life there remains only emptiness in the heart and the hands are full of the ashes of empty words.

We should be mercilessly honest with ourselves in this voyage of self discovery.

We believe that we would like to find out what love is, but that is a superstition. Love is austere, love is not like attachment that we can feel on the sensual level, it does not gratify the sensual demands necessarily. It may, it may not. It offers no security or a sense of belonging. It is like the air everywhere. Love is like the breath of life, it is not in relation to any particular individuals but in relation to the whole. Then there is a tremendous velocity in that state of freedom and love. It changes the person drastically, qualitatively. There is inward freedom, the state of nothingness, and this love that is a sense of being united with the whole of life and the awareness of the unity of life, the sense of being one with the totality, melts away all the obstinacies, rigidities and identifications.

The third thing is the superstition that we want peace, collectively and individually. With this third question I am going to leave you so that when you get home you can ask yourselves intensely, mercilessly and find out for yourselves. We love activity, incessantly we love movement. Not that one is going to deny movement or motion. Movement is a part of life as motionlessness is, but we are so addicted to activity or movement of some kind or other, physical or mental, and

peace is the relaxation that motionlessness brings about. Peace is a by-product of the state of non action. Can we bear that state of non action even for an hour? Can we bear silence when the mind moves not, where the feelings stir not? That magnificent emptiness reigns supreme within the flesh and bones.

So my friends, a religious life is the life of an inner revolution where the dimensions change from the dimension of motion to the dimension of non motion, or a motion free, or action free dimension.

Meditation is a state where this egolessness, this motionlessness reigns supreme.

If after merciless consultation and asking of ourselves if we really feel that we would like to find out what this dimension of freedom and love is, and we have seen the futility of the mental movement, that the mind cannot reach God, but if the mind stops its squirrel-like acquisitive, fear ridden and security minded activities, if the mind can discontinue its activities, then silence will be there. In the motionlessness silence, the emptiness will be there. If we are really urgently in need of peace, love and freedom then only a genuine, spontaneous inquiry will begin, then there will be a foundation for the inquiry. If these three points are clear, I would like to proceed.

Let us suppose we have found out that we would like freedom, peace and the state of love. How do we begin, how do we set about it? As a hint from a friend, the first thing I see is that we do not move an inch from where we are placed by life. We do not wander around in search of guides, teachers and masters, but we stay put in the situation that life has placed us and try to find out our own conditionings. That's the soil of the mind. As we move and walk upon this earth and there is a contact between the movement of our feet and the gravity of the earth, in the same way when our mind moves it has a contact with our own conditionings which are woven into our flesh, bones and blood.

We must find out those conditionings and understand them for what they are. Ignorance about our own conditionings and running about the world in search of latest modes of conditionings won't take us anywhere. We understand what our conditionings are, how they bind us or how they strengthen or weaken us. This acquaintance with the nature of conditionings, is absolutely necessary. So we stay put, we look and observe our own life and understand the nature of conditionings, how they have created habit patterns, superstitions, myths, beliefs, the whole thing is actually seen by us.



Then we say "well, if this is the authority woven into my blood, if this authority is going to be an obstacle or block my inquiry, let me brush it aside". This brushing aside is done with all humility, not with the arrogance that we have nothing to do with the past, the authority of the past; not throwing them away.

Not in arrogance but in humility we say "well, the experiences of my forefathers might be true but they are of no use to me, I'm not continually going to approximate my actions to their experiences. I'm not going to create an ideal out of the past, out of the experiences of the people and try to reach those experiences, then I'll be running away from myself". So we brush aside the authority so that a voyage of exploration can begin.

If we are cluttered with all manners of authority around us, then the inquiry cannot take place. We only try to project those experiences on us or we try to repeat them emotionally, we try to create the surroundings, the circumstances, so that those experiences can be repeated in us.

Repeating experiences is not a discovery, my friends, nor approximating our actions to that of Ramakrishna or a Krishnamurti; they have lived or are living their lives. Let them live. Our life is our own, we have to live that. We cannot deny or reject the past. The only thing that can be done is to see that we cannot be a prisoner of the past, that we cannot try to run away from our own being, try to copy and imitate someone else and believe that we can become that.

The process of discovery is not the process of becoming. The process of discovery may be the process of unlearning wrong things, washing out imbalances or learning a scientific approach. But it surely is not imitating, conforming and approximating. It is so juvenile.

In imitation there is death, suicide.

It is to be what we are. Let the potentialities blossom and flower out and God resides in every heart, in every being, God, the totality of life, the unconditioned energies, the pure isness of life. There is not the minutest particle on earth where Divinity does not make its own abode. That is the mystery of life.

The mystery of life cannot be uncovered by the intellect and by knowledge. It may reveal itself unto us if we are in the state of non knowing and humility. It reveals itself to us; we don't attain it, experience it and so on. We brush aside the authority because we do not want to imitate, conform, approximate or to become.

It is difficult because we want to become. Transformation does not consist in becoming something that we are not. It

consists in the austerity of being what we are, organically related to the whole and living that organic relationship with the whole in every moment, in every relationship. We say brush it aside because it is irrelevant to our self-respect, to our discovery of the meaning of life. We cannot take it on loan, we cannot borrow it. The act of living cannot take place if we are busy borrowing and repeating.

We brush it aside but if there is a contempt, an indifference, a feeling of superiority over the past then I think the source gets poisoned by that arrogance. No inquiry and discovery can take place when the attitude has the rigidity of arrogance or a feeling of superiority about it.

In order to learn we must open up, be receptive. The past is past and we let it go. We let go the hold of authority because we are dealing with our own minds. The past is not something outside of us, it is within us, it is the substance of the known, the conditioned mind through which we are functioning. The moment we do not identify ourselves with the authority of the past it doesn't bother us any more.

We have to let go the hold, the grip of the past. It is upon us and we voluntarily accept the grip of the past because of the urge for security. Now the authority is left behind. We are taking the voyage together. We let go of the grip with all the humility, not attributing any meaninglessness to it, but it is of no use to us.

And now there is space inside. No thought, no reference to the past, we have to find out, we have to understand. If we move through the mind, through the me, the self, the ego, it will bring back the total past in one way or the other. In order that what has been brushed aside does not creep back by the backdoor, does not interfere, we stay in the state of observation.

Now the flame of observation is lit in the space within and the observation is a reaction-free-attention, and there we remain. We can't do anything more, we have done what was necessary, we have taken the first step of setting us free of authority, and may be the first is the last step, we can't do anything more. We can just be there and in the state of non doing anything, where we are reduced to non knowing, there is no direction to go, there is no motivation to push us into action, we are in the centre of our being.

I have used the term "humility" which is not used these days, and I am going to use another dangerous word. "Surrendering" ourselves totally at the altar of silence. All the activities are surrendered and we live in that state, so that the "other" might uncover itself, so that the "other" may come out,



remove the transparent screen or mask between itself and ourselves. That we have done by brushing aside the authority throwing open the doors and windows of our psyche and making space within, so that the "other", the unnameable, the eternal, the divine may step in, so that it may take over our lives. We can empty our minds, be in the emptiness and that's all we can do.

Generally most of us do not like to be in that state of non doing and non knowing. We do not like that emptiness within. Empty minds, denuded minds, no word, no thought, no feeling, no terms of reference, nothing whatsoever to look up to, to refer back - that frightens us.

The ego gets frightened. If we stick it out, doesn't matter, if there is fear, if there are tears. What is wrong with tears? It doesn't matter if we tremble for a while if we stick it out, and we don't run away from that feeling of trembling, shaking, tears, frustration. The ego gets frustrated and says "turn back, there is nothing here in the emptiness, in the void, turn back, get hold of some theory, some interpretation. You have gone beyond the words and verbalization and here it is only emptiness, the void, there is no one to tell you what is happening to you. What is the use of being in this denuded emptiness where you don't see a thing, where nothing happens to you".

Either the ego wants to do something to others or it wants something to happen. It cannot tolerate the austerity of beingness. It wants to become something, to do something, to change. The change, changing others or changing ourselves, becoming something or helping others to become, that's the content of our life, not being used to living in that inner space or directionless, motiveless emptiness. It's a beautiful thing, it's a terrific beauty, the beauty has a terror about it.

If we stick it out then only we see for ourselves that the emptiness and the void was full of innumerable energies unconditioned, unmeasured and unexplored by human beings. So the touch of the "other" transforms the being. We do not transform ourselves. It is the contact of the other that has not been measured by words, concepts and theories, whatsoever in the world, that has defied verbalization. It permeates, saturates the being, it saturates the brain, and we say the person is transformed.

When we cannot identify, when we do not have a framework of reference in which we can put the person, we say "oh, the person has changed".

Transformation comes about as a happening in the emptiness of the mind.

It does not belong to the mind, it is not brought about by the mind or the effort of the brain.

It is a benediction that comes about in the egoless state, in the state of utter nothingness and then there the new life begins. When life is taken over by the totality, by the other, the unmeasured, and immeasurable energy, when it is taken over by that, then man is born anew and life begins anew.

I am not stating theories. I am sharing life with you. It thus happens. It is the birthright of every human being to grow into the other dimension. The home of human beings is not in the body of flesh and bones and blood. The mind, the prison-house of the past is not the abode. Man is not born to be doomed to be a prisoner of the thought structure. Man is born to be free, to live in peace, in imperturbable peace within.



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Kan een enkeling iets doen om kernoorlogen te  
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Further books in Indian languages