PASSION FOR LIFE

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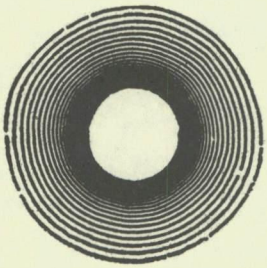

by

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CHAPTERS page

A Seminar took place in Hoeven (Holland) from 31-7-1988 till 6-8-1988 where Vimala Thakar gave Talks about:
"The Urgency of psychic Mutation".
These 7 talks, sometimes also as answer to questions, have been published in this book.

1. ENQUIRY, URGENCY, MUTATION

Once again we have come together. We are a brotherhood or a sisterhood of enquirers, scattered over continents, countries, separated by geographical distance, who conduct an enquiry of the meaning of life, the facts of psychological life, the transpsychological truth behind those facts and we enquire about the absolute ground of our being, the ground of existence.
In this brotherhood, inwardly all of us are equal. Outwardly one may be sitting here and giving discourses and one may be sitting at the farthest end of the room, quietly, or sometimes asking questions. But inwardly at the level of consciousness all of us are equal. The realization of this basic equality is the essence of the brotherhood.
Some may be new, they have never seen or listened to the speaker, some may be old friends and acquaintances and have been meeting the speaker over many, many years. So the new and the old, the young and the elderly, as if members of one family, we have come back together and we shall be living together for about a week.
Let this week be a festival of togetherness. Not only physical togetherness, but also psychological togetherness. To be together, not separated by contradictory motivations, incompatible motivations, but together in focussing all our energies on the act of understanding.

To be an enquirer is something very sacred. I hope we understand the difference between a seeker and an enquirer.
A seeker goes round the world, meets people, joins gatherings, studies books, with a particular motivation of getting

something out of that listening, reading, studying, travelling; out for himself, getting something for himself or herself. The ego, the self, the me, wants to get experiences, sensual, non-sensual, transcendental. The ego, the me, wants to have powers, acquire powers, through meditation, through hatha-yoga, raja-yoga, the powers through mantra, tantra. Seeking is a self-centred motivation. Even after understanding the truth, the concern of the person is for obtaining, acquiring something for the tiny little ego. So seekers wander around the religious fields and meet the so-called liberators or enlightened persons, not to learn, not to understand, but to acquire, to obtain which they can hold on to, which they can possess, which they can brandish around.

The only concern of an enquirer is to understand the truth, in order to be able to discriminate the true from the false. If you see yourself surrounded by darkness, you light a candle. After lighting the candle one does not ask oneself the question: what shall I do with this light? The lighted candle has dispelled darkness. In the same way understanding of the truth of life is like lighting a candle. You don't ask yourself the question: what shall I do with the understanding? As you live in the light of the candle, you live in the light of the truth that you understand. So the only concern of an enquirer is to find out, to learn, to discover the nature of truth and to live in the light of that truth. So enquiry is something very sacred. Seeking is the worldly way. Whether you become a seeker in politics, in economics, in the so-called religion, industry, business, you are a seeker, you want to gain.

The motivation of seeking is related to the egoistic tendencies to own, to possess, to dominate, to compete, to compare.

We presume that those of us who are sitting in this hall are not seekers, but enquirers and we shall be together this whole week in this act of enquiry, in the act of learning, discovering. We might enquire, discover through verbal dialogues, we may learn and discover through non-verbal togetherness which is sitting in silence. Or we might even discover secrets of life through the language of Presence, which is beyond verbalization. Of course it requires a sensitivity to receive the vibrations with which the Presence radiates. Not of one person, but each and every person. We carry the light of life beneath our skin and bones and flesh and blood. Even in carrying that light of life all of us are equal. Some are aware of it, some are not aware of it. So we shall be together in learning, in discovering, in understanding and all other things on the physical, on the verbal and psychological level will be secondary and perhaps not of much importance; who is talking with whom and what does the neighbour do or the person living with you in the room does, who eats what, the quantity, the quality, you know .... So let this be a festival of togetherness.

It's not very easy to organize such gatherings and togethernesses. Once in a year or a couple of years, does it become possible for us to come and share life with one another.

We are going to enquire about the urgency of physic mutation. The word psyche has a different meaning according to the Greek language from where the word comes. Origi-

nally it meant "the soul", what the Indians call "the Atman". But later on as the science of psychology developed, the word psyche came to mean "the mind". This week when we use the word psyche or psychic, let us be clear what we would imply by that word: "consciousness". Not the soul or the Atman or the spirit, but the consciousness. The word consciousness obviously includes the mind, but is a conditioned part of consciousness. But it is not limited by the term mind, it extends its arms to the unconditioned part of consciousness also. So we will be enquiring about the urgency of psychic mutation.

The word mutation is borrowed by the religious and spiritual people from the science of biology. Mutation is a sudden, abrupt, qualitative change in the totality of the mutant. If we study the biological evolution of the whole cosmos, we might come across this word. Suffice it for us that the word mutation means radical qualitative change in the totality of our consciousness. We are not referring here to the biological aspect, though the biological structure is bound to be affected by such total changes or transformations. So how does this transformation in the quality of the total consciousness take place and why is it so urgent to find it out and to let it occur in our individual lives?

As we have seen the meaning of the words psychic and mutation, let us turn to the word urgency. I wonder if we ever look at words carefully. Do we know what is a sense of urgency? The modern civilization in which we live keeps us extremely busy. Throughout the day there may be very little time that you can own for yourself, that you can afford to spend with yourself or

with life. You have to run around for the job, the business, learning, teaching at schools, colleges, hundreds of demands made upon an individual by the lifestyle that we have created. When you run around with such jobs - and we say they're very urgent, they must be done urgently - what is happening to you? You are reacting to the compulsions of social, economic or political life; you whip yourself up and make yourself run around and do those things instantaneously, they are not related to the inner state of consciousness. There may not be a sense of urgency within you, but you do those things promptly, efficiently, because you cannot afford not to do them. It's a question of losing a job, losing a degree, losing in the competition.

So whipping oneself up and running around breathlessly in hundred-and-one directions does not imply that you have a sense of urgency about life. Please do see this! Rather, this lifestyle makes you impatient with space and time. So this running around doing urgent jobs, one after another, impatiently, hurriedly, has no depth, it has no intensity. Impatience and intensity can never exist together, they are incompatible.

Whereas a sense of urgency has depth of intensity and it is never contaminated by impatience. A sense of urgency has tremendous patience and simultaneously indescribable intensity, which gives a depth to your being, which takes away all shalllowness from your physical, verbal and mental movement. A sense of urgency is related - is it not - to the awareness that life is unpredictable. It can end, the physical life can end any moment. The breath of death is mingled with your

breath. So the unpredictability about the ending of physical life, disintegration of the physical, biological structure, gives a sharpness to all your sense-organs. You become aware that the opportunity to live is now, today, here, not tomorrow and there so far away from you. If one is interested in living, it has to be done this moment, so the thisness, the nowness, the todayness, that is the part of urgency. What does it do to you if there is a realization that there is no tomorrow, there is only today, and leave aside the individual and his physical life, now the question is even about the survival of the planet as a whole, as a unit. If you realize this, what happens? Does it not create an intense urge to live every piece of truth in every field of activity? Maybe a tiny bit of truth that you understand, but there is no desire to postpone the living of truth till tomorrow, till the evening. When the timelag between understanding and action becomes unbearable, that state of consciousness is called the sense of urgency.

So as one goes along enquiring and finding truth, this action of learning, discovering and finding results in instantaneous dropping of the false, whatever price one has to pay in terms of social life, economic life, may I use the term family life? Because the lifestyle that we have developed through centuries nourishes falsehoods, it encourages myths in the name of education, in the name of prosperity, in the name of peace. It's based on competition, comparison, aggression, violence. And supposing one fine morning you discover for yourself - not because the Vedas say it, or the Bible says it, or the Koraneeshes say it, or any other scriptures in the

world of any other religions say it - but you have seen the truth, you have seen the viciousness of comparison, competition, violence. What do you do? If you have really discovered it and there is a sense of urgency about mutation, you allow the false to drop away, you don't hold on to it, you don't cling to it.

My friends, truth is not difficult to be understood, freedom is not difficult to come by. What is difficult for ninety-nine persons out of hundred is the courage to let the false drop away, the myths wither away, the dependencies melt away and the dominations to die away. That's the difficult part of it. We have been nourished and nurtured on acquisition, ownership, competition, aggression, violence. We have been nurtured on that and the social structures are erected on that. So we reserve the act of enquiry to the cerebral level and psychologically, emotionally we live with the status quo, with the society as it is; whether it is a relationship between the husband and the wife, the parents, the children, boy-friends, girl-friends or what have you.

So the verbal understanding remains a prisoner of memory and sensually, psychologically, we carry on with the existing ways of society. We compromise here and there, we adjust here and there. So our personality has two aspects: one is intellectual craving for the understanding of truth, and the other is emotional fear of being alone with that truth. So you make two compartments, or perhaps more compartments in life and the truth that is understood is allowed to coexist with a number of falsehoods, myths, etc. And we say to ourselves: how can a person live without getting angry? Anger is quite natural,

jealousy is a natural feeling, the desire to belong to someone, to have someone with you, to call someone your own, that's natural. In other words, we think to be limited is natural and living with the truth, which is limitless is unnatural, abnormal. We leave it to the abnormal persons like a Socrates or a Jesus of Nazareth, or a Buddha or a Krishnamurti. We say it's their prerogative to stand alone with the absolute truth of life, to be grounded in that absolute truth. And we will live here in the valley with the whole paraphernalia, because that gives us some pleasure, that gives us some sense of security. We live here and occasionally we will look up to them, admire them, if allowed worship them and say: how great you are! That's how the humanity has lived.

In order that a qualitative change takes place in the totality of consciousness, the austerity of learning, discovering, understanding and living your understanding is necessary. As you peel the skin of an apple or a fruit and put it away, you peel away the falsehoods of life, the limitations. The sense of urgency which is unwillingness to live with the untruth, the intense urge to live the truth you understand, that sense of urgency is mostly not there. Our intellect gets recreated, rejuvenated, refreshed, by reading about the unknown, the unknowable, listening about it is a romance and the intellect loves that romance, the verbal romance with the unknown and then derives a delight, saying: I have read it, I have listened to it, it is like this, it describes. It finds a kind of deliciousness in the verbalization about truth, and satisfied with the words, that it writes about those words, that it paints

about those words, it sings about those words. Naturally there is no urge to take a step forward or upward and instead of describing, painting, writing, propagating about it, begin to live it immediately. We are satisfied with words, we are satisfied with adoring others.
Why is it so? Because truth and freedom know no security. The mountain tops have no securities in the valley, the infinite skies above, the winds and breezes rushing at you from every direction, unobstructed by woods and forests. So truth knows no security, love knows no security. A network of securities cannot be structured around the truth. Therefore we go only up to that point where we do not have to lose the so-called security to which we are used.

It seems to me that at the end of this century, the twentieth century, the human race hasn't got much choice about this responsibility to go through a mutation and co-operate with nature in maintaining the planet. It's no more a question of individual choice, there's a challenge awaiting the human race. It has taken nature fourteen billion years to bring about a human race in the process of evolution and this human race has inhabited the globe for a few million years. So it's high time that it wakes up to its responsibility and extricates itself from this immature, juvenile way of living, based on violence, based on jealousies, cruelties, exploitations. We as a human race have experimented with manipulating mutation through methods, formula, techniques, processes, procedures. So in addition to the verbal understanding, we, all over the world, belonging to perhaps practically every religion existing in the world, we have played around for

thousands of years building up procedures and engineer or manipulate mutation. You do so much japa, you chant such mantras for such a long time and you expect it to happen. You go through the tantric, the tantra discipline, handle the so-called chakras inside and you think the mutation will take place. You do the vipashana, or follow some other technique.

So we are going to discuss together this week whether such a psycho-physical activity has any relevance to the occurrence of mutation. The words by themselves, the philosophies, the verbal teachings of the great ones by themselves have not helped us. We read, we listen, we hear and the teachings become prisoners of our memory, safely locked there to be shown around occasionally that we know what Confucius has said and we know about the sermon-on-the-mount and we know what Krishnamurti has talked about.

That fase was replaced by this fase of psycho-physical techniques, methods, which bring about peripheral changes and leave the centre of the ego untouched. Mutation is not a peripheral change. Mutation is not polishing the old one, the old habits, the old thoughts, the old trends, the old habit patterns. It's not a replacement, it's growth. It does not happen in a part of your being, in a compartment of your consciousness, if it happens, when it happens, the quality of the totality is in a different dimension altogether.

The hatha-yoga asanas, the pranayama, the concentration-methodologies, they can bring about partial changes, they can be used as therapies and they have tremendous value as therapies to help the mind to sublimate the instinct, to refine the thought-structure. So it has not been a total waste of

energy on the part of human race when it developed these methodologies or techniques.

But our concern is not about partial change, it's not about refinement or polishing. We are concerned about that centre of the ego, the I, the me, the self and the whole structure of knowledge and experience built around it, which is the content of our consciousness today. When we talk about our consciousness we refer to our knowledge, don't we? We refer to our heritage, we refer to the immense storehouse of human experiences. So the thought in the form of knowledge or memory or experience is the content of our consciousness.
The question is: can there be a mutation in this consciousness where the thought, the knowledge, the memory shall not be the sources of our perception and responses. The question is: if our lives can be a communion with the present and not a propagation of the past, not a continuity and projection of the past. Obviously there cannot be any technique, method, procedure, where the I, the self, has not to exercise itself. Every psycho-physical activity in the name of spirituality implies - does it not - the I-consciousness exercising the past, exercising the thought, exercising the knowledge, interpreting the present in the terms of the past and then trying to mould the present in consistency with the past, so that the future is safe; there's nothing new about the future. We don't have to be afraid about the future, we have already shaped it, moulded it in terms of the past, no fear! This is our life. Mutation implies a complete break away, complete snapping of this self-deception that has been going on on the global level,

racial level. The challenge is: are we willing to meet the present, learn from it and understand it, without the intervention of the past. As long as the past is allowed to continue, to control the perception and to shape the responses, there cannot be any transformation. The thought can create an idea, a definition and say: this is transformation, this is God and I have reached God. Thought can create gods, goddesses, thought can create liberations, muktis, satoris and then say: I have reached it. This projection, this creation of the ultimate destiny and then rushing towards that predestined point and feeling fulfilled, this is what we have been doing. Can we stop all that and be left with the emptiness, so that the new can emerge out of that emptiness? In this first dialogue one wanted to invite the participants to look at the words, understand the meaning of the words intellectually, at the verbal level; therefore we started with looking at the words "psyche", "mutation" and "urgency". We proceeded to look at the present challenge, the planetary challenge with which we are faced, what has been our way of living in a few million years and what the necessity is today is to break away from the traditional, conventional way of psy-chic living and be left with life, be left with the emptiness of consciousness, be left with the choiceless encounter with life and be willing to let the life operate upon us.

2. LEARNING, PERCEPTION, ANGER

First question: One gets angry; if one expresses anger it's destructive for the other. So one chooses most of the time not to express it. But then the energy of anger turns inward and I myself become selfdestructive, self-pitying. Could we please look into this?

Second question: What blocks psychic mutation if my lifestyle is reasonably healthy, psychologically as well as physically?

Third question: You say: we are enquirers. I assume that the method of enquiry is awareness. How do I know that I am enquiring in the right way? Because I am aware from only one standpoint of view. I have got no point of reflection from where I can say: this is right, that is wrong. Please comment.

VIMALA: I wonder if we understand very clearly what is awareness. Awareness is not the method of enquiry. It is the by-product of learning. We had seen rather briefly that enquiring is not seeking. I hope that is clear for everyone of us sitting here. Enquiring is not an acquisitive activity. When one goes to a school or a university, attends gatherings of philosophers or psychologists, the motivation is to acquire knowledge, the wisdom of the ancient sages through philosophy, information about the human mind when you study psychology. So you acquire information, organize the information and convert it into knowledge. The knowledge gets transferred to memory, it becomes a part of the thought-structure, it becomes the content of your consciousness and the knowledge becomes like your bank-balance, to be used when necessary. Acquisition, possession, ownership, exercising it, you know, the whole paraphernalia

of acquisitive activity.
A person who is very knowledgeable may not have learned a thing in life. These days the schools and the universities are not places for learning, they are places for acquiring. And then you compare, you compete and you obtain a degree which helps you to acquire a job, which helps you to acquire money, which buys for you social prestige and security a.s.o., a.s.o. So knowledge is not related to awareness at all, which is a movement of life.

So is your enquiry an act of learning?
That's the crucial question. Not a cerebral activity of collecting information about the divine, the samadhi, the meditation and what have you. It's not a partial, fragmentary, cerebral activity. Learning is a movement of your whole being. A child learns to walk and that learning to walk gives it a new freedom. So it tries to walk, it tries to run, it falters, it fails, it falls down, it cries, stands up again and walks ahead.
Learning gets implemented in life without a timelag. It's a dynamic movement of life. Acquisitions are always stale, they have no life, they have no dynamism. So if enquiring is learning, that enquiry involves not only the brain, but your whole being; the senses, the blood, the flesh, the bones, the marrow within the bones, etc. When you learn something you grow, as the child grows through learning to walk, to run, to climb. So enquiry is not only an intellectual movement, it's not something academic, theoretical, it requires the commitment of your whole being, it requires the openness to life. So learning gets implemented in the movement of life effortlessly. As a child doesn't have to make an

effort of the will and say: I have learnt to walk, therefore I shall walk. Learning leads to living. When a person thus enquires, the person learns and awareness is the perfume of that learning.

It's not a part of the thought-process, it's not a part of memory. Knowledge can be forgotten, awareness doesn't get forgotten. So my friends, awareness is not the process of enquiry, it's rather the result of enquiry.

How do I know that I'm enquiring in the right direction and the right method? What are we enquiring for? Why is there an urge to find out what truth is, what love is, what peace is, what freedom is? Why? Why aren't we satisfied when we have a house or an apartment to live in, good food, good clothing, all the amenities of life and the precious bank-balance? Why aren't we satisfied? I hope we ask these questions of ourselves.

Perhaps we're not satisfied because money, prestige, pleasure, amenities, do not create harmony in our life. They do not eliminate imbalances on the sensual or the psychological level. They do not awaken peace, that sense of being a whole person, they do not awaken love, which is a sense of belonging to the total life.

So we are enquiring, learning to find out the essence of truth and freedom and love, because I think there is a basic aspiration incorporated in the human being that is the aspiration of harmony. Harmony within and harmony around you. It is only when there is the harmony in your physical, psychological and transpsychological aspects, that you feel as a whole person.

If my enquiry, my enquiring rather, my learning, results in lessening the disharmony in my personal life, in the inner

life, if it lessens and then eliminates the conflicts and contradictions in my being, then obviously the enquiry is being conducted in the right direction. After all, peace is absence of conflicts and contradictions. Love is absence of jealousy, envy and comparison. And truth is absence of credulity, beliefs, myths and superstitions, isn't that so? If my enquiry is learning and if that learning gets manifested in the movement of my relationship with others and leads to the blossoming of harmony between others and myself and between my body, brain and mind, then it is getting conducted in the right direction.

No one else than myself can lay down rules and regulations and principles about the correct enquiry or the right method of enquiry. Perhaps learning has no method, no technique. Perhaps it requires a sensitive receptivity and the intelligence within receives the light of truth which percolates through every layer of the being and the person radiates with the clarity of understanding.

So sirs, perhaps harmony could be tentatively used as a criteria, if at all one needs any criteria to test the rightness or wrongness of the enquiry.

If my enquiry obliges me to sell my freedom, to buy meditations and samadhi and enlightenments and liberations, if my enquiry obliges me to sell my independence, my initiative, then perhaps I'm under an illusion. There's nothing in the world purchaseable at the cost of independence, initiative, that precious inner freedom. What is a human being if there is no inner freedom. And when one thus learns, enquires, discovers the truth, what happens to that person? The person is face to face in a very intimate encounter with the truth

of life, with the essence of life, with the absolute ground of existence, without any theories and ideologies, concepts about the truth, about the essence.
We are not dealing only with words, this is a sacred gathering of a brotherhood, engaged in a holy enquiry. So what happens, if at all, a person is face to face with the naked truth of life?
There is no acquisitive movement on the part of the person, he doesn't want to grab the truth, own it, possess it and say: it's here, I have it. There is no mental effort to experience the truth and suck some pleasure out of that experience.
It's only intimate coexistence of the divine essence of life and yourself. If the vastness of the skies can affect your being, if the depth of the oceans transmit that depth to you just be being near it, if the golden sunshine enlightens your being and the peace of the mountains calls relaxation, surely the truth is going to affect your whole being. What you call transmutation, is the result of that communion with the truth. The intimacy brings it about. The austerity of being in a non-acquisitive state of consciousness results in that transmutation and then awareness becomes the breath of your movements.
Then you do not move out of your knowledge and memory and stale experiences of other people or of your yesterdays. Then the timeless present and the timeless awareness blend together. That's the movement of life.

Question: My lifestyle is reasonably healthy, then what is the blockage for psychic mutation?
Vimala: Slowly, let us proceed towards the second question. You could spend an hour

together talking about the first: the difference between knowledge and awareness, knowledge as a part of consciousness, as a part of your inheritance and awareness as the principle of life. It's a beautiful question.

But we are here together for a dialogue and those who are coming for the first time are entitled to have every right to ask questions, so that they can be taken up in these verbal dialogues. So reluctantly perhaps for you we proceed to the next question. Lifestyle cannot be the blockage, according to the questioner. What is a lifestyle sir? Is it the house in which you live, is it the food that you take, the quantity, the quality, the timing of the intakes, is it the exercises you do: tai chi or hatha yoga, asanas or pranayama, is it the clothes, the cosmetics, the hairdo? What is a lifestyle?

Obviously, the person whose consciousness is visited by a religious enquiry, gets rid of all complications and obscurities and his life becomes simple on the periphery: simple diet and simple way of communication, sufficient exercise and sufficient sleep to the body etc. These are peripheral changes, which a genuine enquiry does bring about and the peripheral changes are necessary. Unless the physical structure is beautified by an inner orderliness, unless every manner of disorder is dispelled on the physical level, including the verbal, enquiring about the invisible, the unknown, the immeasurable, cannot take place. You have to equip the biological structure with a marvelous orderliness, which brings about a beauty, which brings about appalling purity in the neuro-chemical system, which confers a grandeur on your physical being. Disorder is ugly sirs! Order has a majesty,

it has a grandeur. You know what orderliness is? It is the elimination of imbalances. Imbalance is like dirt, creating impurity in the nervous system, in the chemical system, in the verbal system, in the movement of thought, including feelings, sentiments etc. So elimination of imbalances results in orderliness.
You cannot pursue order per se, by itself. That is what we have done on the peripheral level, and I say: my lifestyle seems to have been reasonably healthy and conducive to a religious enquiry. I feel I'm sincere, I feel there is seriousness and yet mutation doesn't seem to happen. What can be the possible blockages?
I hope you can look at this question not as belonging to a person. It's a question perhaps the whole of humanity is asking of itself, at least the people living in affluent countries, who are not tortured by starvation.

We have seen yesterday, haven't we, that psyche implies consciousness and the consciousness through which we live, with which we perceive, with which we respond in relationships, in daily life, is conditioned. It is conditioned by the family, conditioned by society, by the religious denomination, by socio-economic circumstances, conditioned by the man-made divisions of nations and races. So the consciousness is chained to so many pillars, so many limitations and in order that mutation might occur, it seems necessary that the consciousness empties itself of all the conditionings, empties itself of total knowledge, experience, personal and collective, individual and racial.
Who is going to empty the consciousness of all its content? Is the "I" going to

do it, which seems to be the centre from which we function? The "I" that is called the self, the me, the ego etc. Is the "I" separate from the content of consciousness? We are not going to get the answer from the pages from books on psychology or philosophy. They might provide us with information, but information does not result in acquaintance. Please do see this! Do see this: knowing about something does not mean that you are acquainted with the fact of it. Acquaintance requires observation, acquaintance requires encounter, face to face coexistence. So in order to find out if there is an entity called "I", independent of the content of consciousness, what shall we do? If the books, the lectures, the talks, the gatherings, are not going to help us to see it, what shall we do? The consciousness is an energy moving within us from morning till night. It's the consciousness that moves and sees the outside world through our eyes. It hears the sound through the auditory nerves, it touches with the help of the skin. Obviously one will have to watch the movement of the so-called "I". Can the I move without the help of thoughts? Does the I move when anger moves or does it stand apart? Is the movement of thought, knowledge, feelings, sentiments, reactions, values, is this total movement separate from what you call the "I"? Or is it the movement of "I" itself? Is "I" a name given to the movement of thought?
If I'm an enquirer, if I'm a learner, if I'm a lover of life and living and watch the movement of the so-called mind, you cannot watch if you are running around, so you have to sit down some time in the day, at some quiet place and watch, observe. You cannot watch if you are busy com-

paring, evaluating, judging.
So watching or observing is a non-evaluatory movement. You watch without comparing, you watch without judging, evaluating, without accepting, without rejecting. You know, it's great fun to watch, to observe. But we have not been taught, we have been trained to look when we see and to look for something which will benefit us, to listen to when we hear and listen to things which will give us some knowledge, some experience. So we have been trained to move only with acquisitive motivations.

The first thing would be to learn to watch, to observe, to look at the movement of mind innocently, defencelessly, non-aggressively. Just to look at it in order to understand what it is. In the act of observation is total freedom. It's quite possible that when one thus observes, one might notice that there is only the movement of thought, the movement of knowledge, the movement of inheritance, the movement of memory and the idea of a thinker, separate from the thought-movement is a superimposition of the human brain. The idea of a knower, independent of the movement of knowledge is something grafted, superimposed. A person has a body, physical body, distinguishable from the bodies of other people and that body has a solidity, a form, a shape. Mankind has imagined that within the biological structure, in the movement of thought and knowledge there must be a thinker, an identity. As there is an outer identity, a gross identity, a material identity, in the movement of thought there should be a thinker. How can there be a movement of thought if there is no thinker? To imagine that there is an individual thinker inside each human person, has been

a wrong turn in the human civilization. We turned in the wrong direction as soon as we convinced ourselves that there is an inner self, the me, the ego, as an entity in each individual.
Perhaps there is only a global human consciousness, conditioned in hundred-and-one ways, having different models and designs of its movement. The conditionings have different designs, patterns, but the human consciousness is conditioned, and through each one of us that conditioned consciousness moves; the knowledge, the experiences, sensual, extrasensory, transcendental, occult and the rest of it. Maybe there is no "I" separate from the movement of anger. It may be an illusion to say: I have anger, I have jealousy, as if there are two parallel forces running through your body. This duality of the thought-structure and an ego separate from the thought-structure is the creation of human brain. After all, the human race is still learning, it's very slow in learning. It has been busy inventing means of pleasure, means of security. It has been busy with the material world, it has been busy playing around with the cosmic energies.

It hasn't had time to turn inwards and find out the reality within.
Long, long back, wasn't it Socrates, who had warned the human race by saying: "Self-knowing is the only virtue?" I wonder if we can claim that virtue at the end of the 20th century! How can you deal with anger, suppress it, repress it, or express it. Does expressing anger, once or half a dozen times, eliminate it completely? Suppression does not help and people understand that. Does expressing help in eliminating it, in rooting it out completely, that it never,

never visits you again? Does it happen? So expression of anger is as unhelpful as suppression. So what do you do with anger? Is anger something that the I can deal with? The anger, the cruelty, the violence and please this is not a personal question. The human race suffers from anger and violence, jealousies and exploitations and it is standing today on the brink of self-destruction.

Look at this question please with me, not on a personal level, but as a challenge with which the whole human race is confronted. Anger is the source of violence, it is the genesis of all wars that humanity has fought up till now and has the potential of future wars, if the human race does not wake up. The seeds of world wars are carried by you and me in the so-called privacy of our homes and personal lives. Turning the anger inward upon oneself and suffering from self-pity, depression, melancholia, hatred for oneself, cynicism, all this is equally unhealthy as getting angry with others and hitting them with words and glances is unhealthy.

We as enquirers cannot stop at the shallow level and feel satisfied of having solved the problem. The problem is deep down, not on the superficial level: chant a mantra if you get angry for ten seconds and then it will pacify you. Go to primal scream therapy, grouptherapy and express all the pent-up emotions, suppressed and repressed and then you'll be free of it. We have played around with all this, at least in America, Europe, Australia. One has seen people, playing around with these things. One has wandered across continents for more than twenty-five years.

So either the movement of knowledge, thought and experience is allowed to func-

tion without tying it up to an imaginary entity called the I, the me, the self, the ego, or the ease with which the egotist and self-centred human being is suffering chronically shall continue. It's not the treaties between President Reagan and Michail Gorbatsjov that are going to take us very far, nor is perestrojka or glasnost going to take us very far.
Religion is tackling the problem at the very roots. A religious approach takes you straight to the fundamental issue, the basic issue and you tackle it there, not cutting the branches of the tree, or cutting the trunk of the tree and leave the roots inside the earth intact. It will sprout again. Given an opportunity it will again become a tree and have the same branches.
First of all it might be necessary to observe and discover how there is nothing like an individual mind, nothing like an individual I-consciousness. It's a human consciousness that you and I partake of, we share that, we carry that within us. And do what you will: the Hindu-practices, the Tibetan practices, the Buddhist, the Zen-Buddhist, the Catholic, the Jew and other practices, **do what you will with them, as long as exercising the I-consciousness and the movement of thought is required for those practices, the creation of the new, the perception of the unknown, the unconditioned, shall not take place.**

So when I find that I get angry, I have to correct my statement about the fact and say: one notices the movement of anger; not I get angry, my anger, my jealousy, my violence, it's a human violence, human anger, conditioned in various ways. First of all there will be no identification

with the movement that takes place within me. There is a space between the movement of thought-structure and the perceiving intelligence. If the religious practices, social controls, political dominations, military power and prowess, have not helped the human race to set itself free of anger, cruelties, violence etc., if the thought-process, the ideologies, the disciplines, the codes of conduct, have not helped, doesn't it indicate, my friends, that as long as thought controls my perception, rather determines the nature of my perception, determines the quality of my response, there is going to be anger, acquisitiveness, assertion, aggression. The movement of thought implies all this.

The challenge is **to allow the movement of thought to discontinue itself completely, totally, unconditionally to let it go into abeyance and see what happens to yourself when that movement discontinues.** Please, do see this! This is the crux of the whole issue, not what to do with anger, not what to do with sexual impulse, you can't deal with them piecemeal, one by one. For thousands of years the human race has tried a piecemeal job and yet we are so immature! The biggest international problem is of terrorism, of violence, personal terrorism, group-terrorism, state-terrorism. After all, terrorism and violence is the culmination of anger and anger is the result of assertiveness and assertion is in the very nature of the ego.

So we have to explore, haven't we, if the thought-movement can discontinue itself completely, if the consciousness can be free of the movement of thought and knowledge. Do you see what the blockage is? It's not for the speaker to enumerate the blockages, it has got to be each one's dis-

covery. Enumerating the blockages one by one, identifying them, will cast a shadow upon your face. It will be conditioning your consciousness. Verbally we can share with one another what it is not, what the truth is not. We can share verbally what is false and if you let the false collapse, as it is in its nature to collapse, then what remains with you is the truth, obviously!

Do we realize that the movement of the ego, the I, the self, the me, is the movement of knowledge and thought which is acquisitive, assertive, aggressive, which is divisive movement, which is the root of all violence? And is there a willingness to let it go into abeyance? And then, if someone asks you: who are you, what are you, you don't say: I'm a Russian, I'm an Indian, I'm a Dutchman, I'm an Englishman; you don't say: I'm a Christian, a Communist, a Hindu, a Muslim; all those man-made divisive forces have receded from your consciousness.

Do you allow them to recede? Do you allow the movement of envy, jealousy, comparison, competition, recede from your consciousness altogether, in your life at home, in the office, your economic life, your family-life? Or do you say: no, no, they must stand there intact, they are valid there, they are not valid only in a religious enquiry? Do you divide life into religious and non-religious? Do you exclude your political, economic, social life from the realm of your enquiry?

To let the movement of thought go into abeyance is quite a serious thing friends. If that is allowed to happen, then you get reduced to a nobody. You have a body, so you have a name, but inwardly you get redu-

ced to nobodyness, nothingness, because thought was the thing and that has gone into abeyance. Because the idea of an ego, the I as a factual entity, had given you the feeling of some-bodyness, that's gone! So within you is an emptiness covered with flesh and bone. No identifications, no evaluations, no experiences, nothing! Do you see the implication of the inner nudity, the total nakedness of the consciousness, the complete renunciation.

Religious enquiry requires the fearlessness which is not afraid of nudity, which is not afraid of inner nakedness. No possessions left with you inside, inwardly. Just the flame of perception, the flame of observation, the perfume of awareness. It is only when a cup is empty that it can be filled. So perhaps the fear of renunciation, the fear of nudity of consciousness is the blockage. Perhaps the fear of parting company with the past, parting company with the whole thought and experience of the human race is the blockage? Perhaps the fear to be entirely alone with unnameable, immeasurable, indescribable life is the blockage. The peripheral changes that we talked about are conducive to the inner enquiry, but they are not the essence of the enquiry. A healthy lifestyle is a necessity, even in the life of those who are not enquirers of religion. The trust that we have in the egocentred movements, the belief that we have that the continuity of egocentred movement is the security, are perhaps the blockages? We want to look at the blockages, don't we?

And this should be sufficient for the morning-session. Let me express my joy that the very first day very pertinent questions have been asked. Thank you for participating in the dialogue by asking questions.

3. TO BE RELIGIOUS

I wonder if those who have come here for the first time are aware that this is a religious gathering. We have not come here to provide intellectual stimulation or emotional entertainment to one another. We have come together to find out if human suffering can be ended. It seems to me that religion is ending the suffering. When we inquire, investigate, explore, we have to be mercilessly truthful. So I would request the new-comers not to feel hurt or irritated if the analysis is painful. We are going to look at the reality of life without any blinkers on our eyes. So this morning we are going to ask ourselves a basic question: whether we are alive, whether we are awake, and what is the indication of being alive or awake?
The earth is alive, and so are the oceans, the mountains are alive and so are the rivers. The aliveness of the earth, the trees, the mountains, and the aliveness of human beings are different, aren't they? The earth, the trees, the rivers, the mountains are limited by the properties they contain. They can function in the framework of the laws of nature. If you come to the vegetation kingdom it is also limited by the properties and qualities. The trees cannot run, they are rooted in the ground and the birds are hardly steady. The grains, the vegetables, the fruits, have certain specific qualities which they manifest. There is a kind of instinctive but mute cooperation between the laws of nature and the mineral world, the vegetable kingdom, and also the animal kingdom to some extent. The instincts and impulses in the animal kingdom are eloquent, more eloquent than the mineral-

and the vegetable kingdom. Instinctively and impulsively the animal kingdom collaborates with the laws of nature. It follows instinctively the laws of nature as the earth follows the law of gravity. So you can say the animal is alive.

Is it the same with the human being? We are questioning. We are going to find out something rather fundamental about ourselves, if we would take the journey together, if we will look at reality described by the words, together.
It seems to me that the human race, in addition to the instincts and impulses incorporated in the biological structure, has a precious gift and that is the gift of reason, rationality. The human being can reason out things, can analyse, can synthesize, can distinguish, discriminate things from one another, the false from the true, the unreal from the real. The human being can measure things, with the help of rationality it can build up concepts and ideas about life, about reality. And we have been busy on the racial scale conceptualizing, ideating, for thousands upon thousands of years.
We created language. First we built up the word out of the sound existing in the universe, then the language. And we created norms and criteria, ideas and symbols to represent the ideas, and we created structures and patterns.
Out of the reality of life we built up a perspective of life. We created a world out of reality. The world is a creation of the human mind. It is grafted upon reality. So in the name of religion we created structures and a structural perspective of the unknown, the divine. We created a god, temples, churches, mosques,

rituals to worship the god we had created. We defined the divinity. We began to describe, attribute motivations to the divine, graft human qualities upon the god that we created. It has been a gigantic cultural activity for the human race.

In the name of religion a structure and a structured perspective of life was developed systematically. In the name of ethics and morality we created codes of conduct, definitions of good and evil, virtue and vice, sin, and so on and so on. Physical or natural sciences built up the structured perspective about the material world, the atomic theory, the molecular theory about reality. We need not elaborate upon the point.

But today what we have as the content of our consciousness is a variety of structures, a variety of patterns, ideologies, theories, and we live by them. We have symbols, we have concepts. So all the time we are busy ideating, conceptualizing, comparing, evaluating, judging. Is this constant mentation or ideation the symptom of being alive? Do we ever ask ourselves this question?

All the waking hours of our life are spent in hopping from one idea to another, one thought or feeling to the other. Is this faculty of reason and rationality the prison-house in which we, as a race, are doomed to live forever?

As the non-human fellow beings like earth and mountains and oceans are limited by their properties, are we going to be limited by the property of rationality and reason and its activity? Or is there something more to a human being?

One is afraid that this movement of rationality, the movement of reason, has given on one hand the marvellous civilization:

science, technology, literature, music, mathematics, fine arts and the rest of it, it has beautified our lives on one hand, and on the other it seems to me that we have become confused. We are confusing the concepts for reality, we are confusing the symbols that represent our ideas for the essence of life, for the reality of life. So we go round and round on the cerebral level, on the intellectual level, playing with one ideology after another - politically, economically, religiously. We move from one pattern and discipline of our psychological life in the name of religion, so we move from one religion to another and try to discipline ourselves. Or train ourselves in psychophysical activities: your tantras, mantras, hathayogas, vipasanas, transcendental meditations, innumerable variety of psychophysical activities.
We have been doing it generation after generation, for untold centuries, and perhaps the modern human being has come to believe, rather naïvely, that this activity of the reason, the thinking, the movement of the thought-structure, is an indication of being alive.

It seems to me my friends, that as breathing is the criteria of being clinically alive or dead, awareness of reality, independent of all the structures superimposed by the human civilization, is the indication of being alive. If the awareness of reality vibrates in whatever I do - physically, verbally, mentally - then I'm alive. And if the awareness of the essence of life, the existential essence of life, the symbol-free, concept-free, time-free, space-free reality, the awareness of that reality, if it is there then

I'm alive. And I'm afraid I'm not alive if there is not that awareness. Then I'm vegetating. It's a biological vegetation, it's a psychological mentation, but not an indication of being alive.
As one had said a few minutes ago, a merciless analysis of life is bound to be painful. It destroys illusions, it destroys myths and beliefs which we have nurtured. Everyone of us has some favourite beliefs. As the light dispels darkness, truth dispels myths and superstitions, and that is painful for us.
If a person is dreaming you wouldn't call that person awake, would you? Even according to western psychology you have a waking consciousness, a dream consciousness and profound sleep. So if a person is dreaming he's not awake. What one sees in the dream consciousness is unrelated to the time and space proportions of the waking consciousness. Things move much faster in the movement of dreams. You may have been in bed for say two hours, but sleeping in that bed in your dream-consciousness, you can travel all over the world. So time moves faster, space gets enlarged, the symbols get distorted. I wonder if we have ever looked at what happens to ourselves while we are dreaming and what is the relationship of what we see in dreams to the so-called reality when we are awake. So there is distortion, there is mixing up, there is twisting of experiences, of knowledge etc. Thus a person who is dreaming is not awake. Even in the relative sense of the word. In the same way one who is moving through thought, knowledge and experience, busy all the time with concepts and ideas which are unreal, as in a dream you are dealing with the unreal, you get effected by the unreal: you get frightened,

you weep, you cry, the body shakes and trembles. Doesn't all that happen? Battles are fought, wars take place in your dream, while realistically speaking nothing is happening in your room, you are alone in your bed.

In our so-called normal waking consciousness we are dealing with thought, knowledge, experience, memory, in other words we are dealing with ideas, concepts and criteria that have no reality. They have only conceptual reality, they have no factual content, and we get effected by them as we get effected by dreams. This is an interaction between the unreal and ourselves. What is psychological suffering but getting effected and influenced by the unreal? The reactions of other people, the judgements of other people about us? What is pleasure and pain but getting influenced by the game of unreality surrounding us? Let us see this morning, together, how the concepts, the ideas, the philosophies and what have you, is a world of unreal things, it is a conceptual world that we have built around us. And we are mistaking that world for the reality of life. We are missing the communion with the real because we are ever busy with the unreal, the unfactual.

Isn't it painful to see that the world of the Vedas, the Upanishads, the Bibles, the Zend-Avestas, and so on, they are all unreal.

The word god is not the reality of god. We are busy with the word god, we are busy with the form of god that we have built up. We are busy debating, discussing, whether god is one or many, personal or impersonal. We are fighting around the concept, the word, and we have moved far away, strayed away from the reality, from the real. So can you see with the speaker that the

word created by human beings for the sake of communication, the measurements created by the human race for the convenience of living together and sharing things on the material level, has no reality, no factual content whatsoever, and the movement of our consciousness is the movement of the word imprinted in us, imprinted in the neuro-chemical system of the body. So whatever is described through words, by words, is unreal, non-factual. Let us not introduce the word 'maya' and 'false' etc. It's a non-factual, it has no content. And we have been busy with this constructed world and we got separated from the vibrating reality, the essence of life.

It is this isolation from reality which is the source of all suffering. It is the absence of awareness about the ever vibrating, all permeating life which causes misery and suffering.
How can mutation take place if we are playing around with the unreal, if we are playing around with the past, the total past of the human race: choosing, selecting, rejecting out of it, trying to conform to that which we select, and reject what we do not like or appreciate. As long as this game of choosing, selecting, rejecting from the past goes on, as long as this activity of selecting and choosing from the unreal goes on, there is bound to be tension, there is bound to be conflict.
Don't you find a human person living in a scientifically, technologically advanced country, confronted with the proliferation of consumer goods, getting confused? Don't the governments and the people in industry, business etc., keep you and me busy all our life: choosing and selecting from the

consumer goods, buying them, earning money to buy them; indulging in believing that they are necessary for life? The industrialists create wants for us, psychological wants; we believe in them and we keep busy. Our lives are spent in that nasty game. We succumb to their advertisements, don't we? That's what is happening in the third world today.

The ideologies, the theories, the philosophies, the codes of conduct and so on, they keep you busy. And you feel that you are becoming religious or spiritual or holy, or what have you, because you are busy choosing, selecting, rejecting from the stale world of thoughts and ideas, the stale world of yesterday, the world of experiences of other people. We spend our lives imitating them, conforming to them, aping. Surely one who is busy conforming is not alive, because he is living second-hand. He is pretending to be alive. Conformity leads to repetition. Imitation leads to repetition, and you go on repeating mechanistically. You give up the old repetitive activities and you build up your new repetitive activities, new ideologies, new verbal phrases, idioms, terminology. And you fall into the rut: a new habbit pattern; a new conformation and a new ritual if you like. So as long as we are busy living through the mind, or rather equating the act of living with the mental movement, we are not perhaps awake. We have to wake up.

See the whole process of conceptualization and ideation and identification which has been necessary in building up the culture and the civilization, but which can be and might be the greatest obstacle in communion with the reality, communion with life. And to be alive is to be in communion with

life, not with concepts and ideas. Identification with concepts and ideas is not an indication of being alive. Yes, to be alive is to be in communion with what is, with life as it is.

My friends life is a reality, the world is a concept. The human person is a reality, society is an idea. We, living together, is a reality, the state is an idea. In the same way the word 'god', the word 'transformation', the word 'liberation', is an idea!

Tethered to the past, clinging to personalities, ideologies, one cannot think of unconditional freedom. One cannot talk about peace and relaxation while one is constantly busy building up tensions and conflicts.

So the blockage to psychic mutation seems to be the addiction to structural perspective of life. Knowledge seems to be the greatest obstacle, rationality seems to be the greatest impediment. And please do not misunderstand the speaker, when one says 'rationality is the impediment', one is not implying that we should go back to irrationality; you can't do it! You can't run away from technology, from science, you cannot run away from the life, the global human family and its life interwoven, the lives of nations and races woven together intricately. You cannot go back. Primitivity is no solution.

The challenge is to explore and to find out if one can set oneself free of the clutches of irrationality and rationality and grow into a non-subjective, non-rational dimension of consciousness. That's the challenge.

We have come here together to explore if one can meet that challenge and we are exploring on behalf of the human race. We

are not here to find out how you and I can get satori, samadhi, meditation, or awaken our kundalinis, you know, that kind of stuff. We have no time for that. It's a question of the survival of the planet. It's a planetary responsibility. This religious enquiry is a planetary responsibility, because the human race seems to have got stuck somewhere in the thought-movement, it goes round and round: capitalism, socialism, communism, back to capitalism; religion, secularism, back to fundamentalism; we are going in a vicious circle, obviously. This is unbearable, the plight in which we as a human race are living: outward prosperity and inward poverization; inwardly poor, outwardly prosperous; outwardly absence of war and inwardly boiling, simmering with hatred, with jealousies. In spite of all the sophistication of the cerebral organ it has not been possible for us to end the fighting in Ireland, between Ireland and England; the atrocious war going on in Irak and Iran; the tensions between India and Pakistan; what's happening in Nicaragua. It has not been possible for us in spite of all the technological advances, computerization, high technology, etc. to end the starvation of half the population of the world. You see, the contradictions in our life?
It has not been possible up till now for us to allow the citizen to live in intellectual freedom. The citizen has been reduced to a passive consumer. He consumes consumer goods, he consumes entertainment provided to him by the state, consumes ideologies provided by the so-called religious teachers and technologies of meditation provided by the so-called spiritual teachers. Do you see the ridiculous state in which we are today? And in spite

of the sophistication of the cerebral organ we are psychologically so immature that in our individual lives we are most of the time imbalanced, mildly or acutely. We are divided, we are even sometimes split inside. Then we suffer from depressive psychosis or schizophrenia and we require doctors, medicines, psychiatrists. We cannot take care of our physical and mental health after having inhabited the globe for millions of years. Don't you feel pangs of sorrow?

It seems that the human race has got stuck-up somewhere. Somewhere it took the wrong turn and confused things. Is it possible to set ourselves free of the mistakes that we have committed, and begin afresh, living, exploring new dimensions of consciousness, new dynamics of human relationship? So is it possible that this constant mental activity discontinues itself? Having seen the confusion it has created, in order that exploration can take place, the brain and its activity go into abeyance. It's not a question of your sitting in silence for half an hour or not sitting in silence. It's a question of whether silence as a dimension for further exploration is possible. Because through the activity of the mind exploration cannot take place. Thought and knowledge keep us tethered to the past. There is no freedom on the level of thought, is there? When there is a necessity to choose and select, obviously there is no freedom. I know this sounds crazy, because we imply the freedom to choose and select when we talk about the freedom of will.
So do we see the limitations of rationality? Do we see the utility of rationality? Do we see the relevance of the movement of

thought and do we see where it is not relevant? That's the first question you have to ask yourselves. The knowledge, the experience, the thought, the languages, the symbols, the concepts, have to be used. As we cannot go back from technology, we cannot go back from the thought. So it is relevant in certain fields of life. The knowledge, the experience, have a relevance and one has to learn to use that efficiently and in an orderly, sane way, and yet not remain imprisoned by it. You see the beauty of it? To use it when necessary and be free of its movement completely when its movement is not relevant.

Have we seen together this morning that the criteria of being alive is awareness of reality, the criteria of being alive is manifestation of the capacity to collaborate with nature, to co-operate with the cosmic nature in preserving the harmony of life. Do we see that? Do we see that rationality has its limitations?
If we have seen these two points then please take one step further with me. The instinctive behaviour, the impulsive behaviour going on on the biological or the physical level, has its own place of relevance, and the thought-movement has also its relevance to our life, but it is not the supreme. It's not the supreme power of life. If thought is the source of perception, and if the patterns of reactions and values are the source of responses, then obviously there is going to be conflict in human relationship, there is going to be tension in human relationship.
So we are going to ask ourselves: is it possible to let the thought-movement discontinue itself voluntarily, by itself? You cannot force thought-structure and

order it to stop, because the 'you', the 'I', is a part of that structure. You cannot suppress its movement, you cannot order it. The 'you', the 'me', is a part of it. And for the benefit of the newcomers I hope you will allow me to go into a little elaboration of how the 'I', the 'me', the 'ego' is a part of the thought-structure.

The thought-structure came into existence when we began naming objects, in order to identify we began naming. We saw the light and we called it the 'sun'. The sun is a name given to that source of light which we find visiting us every day. Giving us light and warmth, giving us healing radiation, helping the vegetation to grow and the human beings to grow. Sun is the name given to the object. Even the word 'object' is a name given to what we perceive. This process of naming has been necessary, the process of identification has been necessary, because we have to live with them. We have to live with what we call the sun, the moon, the stars. We are fellow beings sharing the planet. So it was necessary to give it a name so that you could talk about it. We saw an object and we called it a 'tree'. A tree is our creation, or we called the object a 'horse', a 'dog', a 'cat'; do you see? The process of naming and identifying is a part of human civilization, inevitable for creating societies, inevitable for collective life. This verbalization is necessary for sharing. A child is born and you give the child a name. It has a form, it has qualities. So you start describing, you teach the child: this is your name, you are fair, you are brown, you are black, you are short, you are tall, you are dull...., it

is the brain that is not moving fast and we call the child dull. So you go on describing, and the child has to assimilate your descriptions, identify itself with it. So it begins to believe and then gets convinced, that it is so and so: x, y, z. It identifies with the qualities, it has to identify with the behaviour at pattern in the family, in society. So the 'I' is built up. That, which was a contrivance for the convenience of living together, to distinguish persons, one from the other, that became a very rigid thing. And the child grows up with the idea that inside the body there is an ego.

The very source of the 'I', the 'me', the 'self', is the thought, is the activity of conceptualization, ideation. So when the conditionings in which the child has been brought up begin to move, the child says: "I am angry", "I am jealous", "I am Hindu", "I am an Englishman". The identity, separate from life, has been systematically built up. So this built up and structured and manoeuvered "self", "me" or "ego", cannot transcend thought. Please do see this. It's a part of the known. And when the I-consciousness or the movement of thought wants to meet the unknown, it wants to translate the unknown into the terms of the known. It cannot do otherwise. It can describe, it can measure, it can define, it can evaluate, so it wants to do the same with the unknown, the divine, the all-pervading. It wants to give it a name, identify it.

How can that which is all-permeating be identified by any term at all? How can that which is wholeness, indivisible, non-fragmentable, how can that be defined? In order to define you have to distinguish it from something else, and this is the

wholeness of life... You know, life is the totality, the indivisible totality. It is the mystery of interrelatedness of everything that exists. That mystery of interrelatedness is what you call the divine, the divinity, the god. It is self-created, self-sustained. It's not creation of human thought, it has nothing to do with human thought or knowledge or language.

The human mind cannot reach the unknown, the immeasurable, the unnamable, through names, through words. Is that clear? The movement of the word, the movement of concept and idea, is absolutely irrelevant to the exploration of that which is beyond time and space, that which is beyond form, that which is beyond being personal or impersonal.
So do we see that mental movement in any direction is an obstacle to mutation? The mental movement has to be used on the physical level, please do not misinterpret what is being said. You have to move in society, you have to drive cars or ride in a bus, you have to have that knowledge about diet, about clothes, about health, there the thought-world and movement is absolutely relevant, to be used precisely, accurately, without any confusion, without any make believe world of superstitions. There it has to be used, but in relation to the reality, in relation to the divinity of life, in relation to the essence of life, that activity is absolutely irrelevant and may be a great obstacle.
Let not rationality imprison us. Let not thought be a fetter, a bondage. Can this happen? So psychologically all the structures that thought has created are brushed aside: no authority, no authority of any concepts about god, about divinity, about

reality. Can that happen? Can our minds be purged completely of all the authority in the name of religion and spirituality, the ancient authorities and the modern authorities?

Please do see this, if I accept the authority of any ideology, any version of reality, there will be no exploration. Acceptance of authority is denial of exploration. Then you play the game of projecting what is accepted getting obsessed with that projection, concentrating on it and when you get filled with that projection of yours, you feel you are enlightened. Please, this is what we have been doing with ourselves. In the name of religion and spirituality there has been a tremendous wastage of precious energy and precious handsome lives.

So can we say to ourselves: my exploration will be non-authoritarian. No authority! I'm not going to explore as a Hindu, as a Muslim, as a Christian, as a Buddhist, but as a human being.

Is it possible or do we carry preferences and prejudices for god and against god? Do we carry preferences and prejudices, belief in life after death and reincarnation? Either acceptance of those theories or rejection? You see, exploration cannot take place as long as you're busy agreeing disagreeing, accepting, rejecting. Every acceptance and every rejection stimulates its own tension.

And when the neuro-chemical system is loaded with tensions there cannot be relaxation, which is the content of silence. So to set the whole neuro-chemical system completely free of all acceptance of authority, is the foundation of exploration. You have to lay the foundation! The mutation has to happen here, in the neuro-

chemical system, in the vibrational structure of your being, it has to happen here and therefore the neuro-chemical system has to be set free of all inhibitions, all clots, all tensions. You see that? Can we say to ourselves: I do not know anything about god or divinity, and I do not accept anything known to others and experienced by others. Can one have that fearless humility to put oneself in that state of inner emptiness? That's the crucial question sir. Mutation is not a game of words. It's not playing casually around ideas. It's dealing with the substance of life.
So the first step would be, would it not, purging the consciousness of all authority so that you never look to the past, you never refer anything perceived by you, in the present to the past and interpret it. So that you are willing, every nerve, every pore of your being, is willing to have that romance with the unknown where nothing will be interpreted, nothing perhaps could be identified, recognized. Perhaps nothing could be described also. See, the first step is the most important. If there is no freedom at the first step it shall never be there!

If in the dark recesses of our mind we have our favourite inhibitions, for example: if transformation for me is something according to Maharshi Ramana, or according to some Rama Krishna, I have that point of destination in my consciousness in a clandestine way, stealthy way I want to be in the state of Buddha, because that, according to me, is the enlightenment. Or I want to be like, say, J. Krishnamurti, the greatest light of the century that was shining brightly just till a couple of

years ago. If we have our favourite points of destination, unverbalized to others, but kept in the secrecy of our consciousness, and, in the name of exploration we are hankering to reach those predetermined points of destination, I am already suffering from authority. Whoever the person, dead or alive.
You see, the freedom at the first step is the crucial thing in life. You can't afford the luxury of being a theosofist, a Hindu, a Krishnamurtiite, a Ramanite and god knows what, and then say: "I'm going to explore what freedom is, what unconditional freedom is. You require the austerity not to put a mask upon the reality of life, not to condition the reality by the experiences of other people, however great and respectable they would be.
You learn from them, you love them, but you do not condition the truth by the person or the experience of the person! Do you see what it is to be religious?

To be religious is to have the humility and fearlessness to be alone with life, not clinging to some authority. And when the outer authorities are brushed aside, with respect and gratitude, not arrogantly, not with disdain because they have contributed, we are where we are today because of them, but we have to take the light further, we have to carry the torch further. Not sit down with the light and worship it.
If this is done then the inner authority of thought, the inner authority of mind, has also to be brushed aside. The authority of the mental movement. The temptation to imagine that the movement of thought and experience will put us in communion with the divine. If that can be brushed aside... then the very brushing aside of authority

brings to life the sacred emptiness which is called silence. And when we meet next we might have a dialogue about the energies concealed in the emptiness of silence.
This is the age for exploring the energies contained in matter, in atom, nuclear energies, solar energy. We have been busy doing that. Now is the time, rather high time, to explore the energies concealed in the vast emptiness of total unconditional silence.
Silence is the substance of meditation. So before we use the word meditation we'll have to be intimately with that emptiness, that silence. Look at it. Put our teeth into it as it were, drink it. And I hope you'll allow me to do that when we meet next time.
Thank you.

4. PASSION, FREEDOM OF THE PAST:

Q: Why have I no love or compassion? When I meet people, I see their stupidity, vanity and faults and feel aversion for them. Where have I gone wrong? Please help me.

V: I hope we have listened to the question rather carefully, as it is a very important question.
As we are communicating on the verbal level, we will have to be extremely careful and concerned about the words we use.
That word "help" is a rather tricky word, isn't it? On the physical level the word "help" may have some relevance, on the material level: you help the needy, not only food to the hungry and clothes to the naked and houses to those who need shelter, not that kind of help only. But you can help one another by providing the means of livelihood, the means of production.
Charity may not imply a sense of respect for those whom something is given unto.
Generosity and charity these are the words used in the field of religion, rather obnoxious words. But helping does imply reciprocity. There is give-and-take.

Has the word help any relevance when it comes to the inquiry of truth, the meaning of life? Are we here to help one another? I presume that we are here together to learn together, to share what we have learned.
Now, in that sharing, verbally or non-verbally, if something is received the credit goes to the receiver. Though I sit here, I have never felt that I am here to help others. We are here to learn together.
And a person whose learning has stopped may be physically alive but psychologically

that person is either benumbed or atrophied completely. You know, life is a movement of learning. Life is infinite, truth is infinite, therefore learning never comes to an end.

We are here to learn together. Suppose, you feel that the speaker here sitting with you, or other speakers that you might have listened to, help through their words. Please, let us be very clear. Clarity is the light, and absence of clarity is darkness. What do the speakers do when they speak, give discourses, hold dialogues? The speaker points out, doesn't he or she? Now supposing you point out with the help of words something that you have learned. Now, one who is listening, who is a participant in the communication, if he doesn't look in the direction pointed out by the speaker, and if he clings to the words, then obviously there would be no communication, there would be no sharing. It does happen. You point out with the help of words "my friend look in that direction" and instead of looking in that direction the other person looks at your hand and finger and clings to the finger, clings to the words. No speaker can help, perhaps no one can help anyone else in the realm of religion. One can point out, one can share. And if the listener takes the voyage together with the speaker, receives the meaning concealed in the word, is open to the transmission of energy that the words carry with them then something happens within the listener, for which no credit goes to the speaker. It's the receiving end that is much more important than the other; the speaking end. We are here to learn together. The day the movement of learning comes to an end in my life, I close myself in my room, never travel, never speak. Learning keeps you alive,

vibrant.
We are learning, we are finding out, we are trying to discover how we can help ourselves. Not how the other can help me, but how I can help myself. That is the whole point of these gatherings and camps.

Now, "I don't have love and compassion." This isn't an individual who is saying this, I think this is the conscience of the human race that is whispering unto itself, that at the end of the twentieth century we don't know what love is and what compassion is. It isn't the outcry of one heart, it is the agony of the global human family.
What is compassion, friends? Do we know what passion is? That vitality, that intense vitality and vigour which do not get affected by the external or the outer circumstances. The intensity, the intense vitality which never becomes dim, come what may, success or failure, birth or death, honour or humiliation. The flame of that intensity burns brightly, it burns smokelessly. That ever fresh, ever intense flame of vitality may perhaps be what the word passion implies. We, as common people, might have gone through moments of such intensity or passion in relation to a person, in relation to a project that we want to achieve, in relation to a particular field of activity, in relation to poetry, to music, to fine arts, to political power, to economic gain. We might have gone through moments of compartmental intensity. Passion is something which is not in relation to a particular object or individual. It is in relation to the total life, passion for life, not passion for a particular thing. It is wholistic in nature, that intense vitality, which doesn't get affected, doesn't get damaged, not contaminated by anything external.

When there is passion for life, there can be compassion for mankind. As long as passion is a subjective experience giving me some pleasure, security or gratification in relation to objects and individuals, it doesn't permeate my being.

As soon as I get what I wanted from that intense vitality, the passion disappears, it fades away. It is partial, it is compartmental, it is temporary. Not a steady state of consciousness, not a state of your being, but just a tiny little subjective experience.

Passion for life, do we have that? Is the act of living the most sacred thing for us in life? Is it the first priority in our life, the act of living? Or is the priority economic security, social security, a sense of belonging to some individuals, family, groups, organizations, institutions, nations, races?

Let each one of us find out where we stand. Are we really interested in living, is that our concern to move with the movement of life without any inner inhibitions, any reservations? Not for any goal independent of life. Not for any object or aim prescribed by scriptures, but living for the sake of life. Do you love life and living, do you feel that it is a benediction to be alive, to be able to breathe in and out, to be able to see the vast skies overhead, to feel the solidity of the earth beneath your feet? Are we ever concerned about living or have we been trained to feel concerned about the man-made structures, the social structure, the economic structure, the political structure, structure of thought? And we keep moving through those structures, feeling very self-complacent that one is living, one has earned money, fame, knowledge, experiences, a family.

Passion for life, that intense love for live is so rare to come by. Therefore, we are not much concerned about learning.

So, let me share with the questioner, whoever it be, that the human race has been playing around with external objects, still feeling curious about the cosmos, the stars, the planets, wanting to reach out towards them, conquering the skies, conquering the oceans, conquering the nature, subjugating the animal kingdom, exploiting the fellow human beings. We have been busy with all that, there has been no time to turn inward and find out what is within, who am I, what am I, what is within, what is this marvellous phenomenon called life, and the inexhaustible creativity manifested by life. So, you and I have no compassion because we lack passion. And this is not playing with words. One is being extremely serious. When you are concerned about life then you are careful about each expression of that life, be it a blade of grass, be it a gigantic animal like an elephant, be it a sinner or a saint, you are concerned with the life getting expressed through that; the grass, the birds, the water, the mountains, the trees, the human beings. You aren't concerned with how much it is crooked or straight, bitter, sour or sweet, that is all secondary, but you are anxious to look at the expression, to listen to the expression, to communicate with it, to relate to it. You are relating to life manifested in the other human beings. Then you are extremely careful when you meet people; you look at them, you listen to them, you have immense patience then. The gentleness of care, the sharpness of concern.
So through listening and looking you get

related to the other. Compassion is equal gentleness, tenderness for all, choicelessly there is tenderness and gentleness.
And what is love?
We are going to work hard this morning and perhaps for a longer time. We are not going to take up questions like some theorems in mathematics and we shout answers. We are looking at the questions together. It is the source of the question that contains the answer. It is the source of the problem that conceals and contains the solution. A solution never exists independently of the problem. The problem and the solution are intertwined, they are woven together in the dance of life.
What is love? If we have looked at the word compassion, and understood it at least verbally, reasonably clearly, let us proceed to the word love. What does that word mean for you and me, in daily living, when we use it? Is it a sense of getting attracted towards someone? Is it a sense of getting infatuated with objects or individuals, getting obsessed with them, getting attached to them, so that you are emotionally dependent upon them? Is that love? Is love a flower that blooms in the soil of duality- love against hatred, love against enmity? Is it an attribute of the mind? Is love a quality of the mind?
Please don't get tired of asking such questions of ourselves. We are going to ask questions, doubt everything. It is only this act of questioning which might clear the grounds for us, without any credulity whatsoever. In a non-authoritarian way we are going to question.
If love is getting attracted, infatuated, obsessed with an object, a situation, money, power, an individual, same sex, opposite sex and what have you, if it is that, what will

be the state of consciousness? If I am infatuated and obsessed by an individual, I will run after her or him, I will not allow any freedom to that person because I want to own and possess that individual; he or she gives me some pleasure, sensual pleasure, sexual pleasure, a sense of security if it is an intelligent person, entertainment if it is a talented person, if we have the same taste.

So, feeling empty within I run after that individual and I try to feed myself on him or her. Please do see this. This is our life. This is the substance of human life since centuries.

And we have never dared to look at ourselves, at the quality of our life. We have been busy preparing the best quality of consumer goods, of capital goods, technology, computerization, cybernetic revolution and we have done quite a lot about all those things, what about the quality of life within, the quality of life when I live as an individual and the quality of life when we live as a group?

I run after the individual, I would like to dominate or depend upon the person. Domination is a kind of dependency and dependency is a kind of domination. The state of consciousness is the same behind the two.

So, I am denying freedom to myself and denying freedom to the other person in the name of love if it is attachment, if it is infatuation. Do you see this? And does love put itself in bondage, or does love liberate? Why is there a craving in each human heart for love? Because that is the ultimate liberation. That is the supreme freedom. Love is the ground of existence.

So there is no love and compassion in our life because we have looked at the human

relationship as a field of owning, possessing, jealousy, envy, competition, comparison, evaluation, judgements. While we are busy judging one another, can there be love? Love that accepts you as you are; love that is aware of your excellences and your shortcomings and gets affected by neither. Love that doesn't want to gain anything in return, it is not bargaining, and we who are busy bargaining at the counter of relationships, how can we talk about love?
My friends, it's not a mental movement, rather, neither compassion nor love are the movements of the ego. They aren't the movement of the I-consciousness, they are the movements of the totality of your being, and we are fragmented, we are divided, within ourselves. And this fragmented person, this divided person, this schizophrenic human person in the global family today, is asking: why don't I have love and compassion? It is the ending of inner conflicts, contradictions and fragmentations, that might make this soil of our being fertile enough for love and compassion to sprout and blossom. It is the fragmentation that has to be ended, not how will I have love. It cannot be acquired. It cannot be cultivated. "When I meet people, I notice their stupidity, vanity and faults", what is wrong in it? If you are a sensitive person and an intelligent person you are bound to notice it. We are a neurotic society. We suffer from chronic neurosis, mild or acute, isn't it so? Let us see facts for what they are. Let us observe our lives even for a week and we will find out our corners, angularities, the fields of our neurosis. So, if we notice the stupidity, the vanity, etc. in the other person, I fail to understand what is wrong there. You know what is wrong there? If you get stuck up there. I will

feel aversion for another person when I notice the stupidity only if I naïvely believe that there is no stupidity within me. Instead of getting stuck-up in the observation of the stupidity and faults etc., vanity, in other people let me take one more step. I have learned to recognize what stupidity is, and vanity is. Let me turn inwards one step more and find out how much stupidity I have and how much vanity do I have. It's no good halting halfway. When I notice that I have my share of stupidity, faults, shortcomings, vanity, will I feel aversion for the other people when I notice it in his or her behaviour? We are inquiring as religious persons. Our concern is to find out the meaning of life, how to live life together, how to share life. And how to live together in a way that psychological suffering comes to an end. We are concerned about psychic mutation, aren't we?

So, in the situation of the questioner, I will take one more step, observe my behaviour as I observe the behaviour of the other person, and I say: "By Jove, I have the same that he or she has, so, we are sailing in the same boat." The so-called stupidity or vanity are cerebral ways of behaviour. They are conditionings shared by us all. When this fact is encountered and understood, then you feel aversion for neither the other person nor yourself, but you get confronted with the question "What is this stupidity and vanity? Is it possible to set oneself free of it?" If the whole cosmos and the behaviour of cosmic phenomenon breeds an energy of intelligence and has the flavour of immaculate orderliness, obviously we, being organic expressions of the same cosmic life have our share of that energy of intelligence, that capacity for harmony.

No wise person, no sane person would waste life and energy in feeling aversion, contempt. They are all negative energies. They do more harm to the person who feels them rather than the other person about whom you feel it. Hatred, contempt, aversion aren't they negative energies? And when they enter your neuro-chemical system and stimulate a variety of tensions and pressures, it is you who suffer. Then your perceptions get contaminated. Your responses get limited, distorted. So your loose the opportunity, you miss the opportunity to live, don't you? Thus we have looked at the first question, and if I may, let us proceed to the next one.

Q: How can anything or anybody become free of its past conditioning. You imply this possibility in your talk. It seems very strange to me, that this would be possible.
V: "What is implied by the term "setting oneself free of conditionings?" Does it imply destruction of conditionings? Look, the speaker sitting before you was born in India, a Hindu, Brahmin family. And many conditionings were fed into the system of the person while the person was being brought up.
Today the person hasn't got a sense at all of being an Indian or a Hindu or a Brahmin, except the way the person uses the clothes or eats the food, perhaps. Where have the conditionings gone? They have not been destroyed. They are there and when there is a need to recollect them and even mention them as they were mentioned a minute ago, it becomes possible.
So, setting oneself free does not imply destruction of the conditionings. You cannot destroy the ground on which you stand. We are products of human civilization and

culture. We are products of collective conditionings. How can we run away from them? How can they be destroyed? How can they be rejected? Please have patience with me. We are entering into very deep waters. You cannot wish away your past or the past of the human race. As the colour of the skin cannot be destroyed, the structure of your body cannot be destroyed, in the same way the conditionings cannot be destroyed, and one says it with the full sense of responsibility.

Then what does the freedom imply? Freedom implies first of all acquaintance with the conditionings. See where the freedom begins. If you are ignorant about your conditionings which govern your perception and regulate your responses, surely there can never be freedom. If knowledge is an obstacle in the path of freedom, ignorance is the enemy of freedom.

So first of all I begin to observe my behaviour, physical behaviour, verbal behaviour, how I conduct myself verbally, physically, psychologically. I observe all that and get acquainted with the conditionings as they are. I may read books, I may listen to talks, participate in dialogues, discussions, but that will be the informative part of it. Having information does not imply direct acquaintance. Information doesn't create that marvellous event of encounter. And it is only encounter with facts that results in understanding. Knowledge or organized information have no dynamism. They are sterile. They don't necessarily result in understanding.

So after having dabbled with books and attended talks, discussions etcetera, if I mean business, I begin to watch my life, observe, so I am acquainted, I know what they are. Secondly, I know what they do to

the quality of my relationships. What they do to my perception, what they do to my responses, how they affect my relationship. I observe all that. I observe the source of disharmony, conflicts, contradictions, etcetera, the inner fragmentations and I say "This is not the way to live." Life isn't meant to be a chain of disharmony, disharmonious activities. Life isn't groaning under tensions and grumbling about contradictions. This is not for which we are alive.

So I say to myself "Let me find out what will happen to life and its movement when all these conditionings, rather the authority of those conditionings is brushed aside." It is the authority that you get rid of. The sense of identification with them. The desire to impose your conditionings on other people. Hindu-religion, the most beautiful, the supreme, the superior to be imposed upon others, the catholic religion. There is no desire to impose the conditionings individually or collectively. See what is happening? How the qualitative change comes about? Acquaintance, seeing what they do to you and then the desire to brush aside all the authority, the sense of identification with them.
So when the mind is purged of the sense of authority about conditionings, they lie within you defunct. They aren't the source of perception. Awareness of their limitations, awareness of their distortions, awareness of their fragmentariness becomes the source of your new perception. Not the identification with the conditionings but the awareness of what the conditionings are and what they do. A new source of perception. The whole cognition changes, you know, the biology of cognition, the

chemistry of cognition. The whole thing changes. There is no heaviness in consciousness. The consciousness was heavy and loaded because of the sense of identification with the conditionings, with the past. Then the whole neuro-chemical system, the whole being becomes light like a feather. So the quality of perception changes. The quality of response goes through a radical change and therefore the texture of your relationship with other people gets transformed. Aren't we looking for a new dynamic of human relationship? Aren't we looking for a new dimension of consciousness? So, when the questioner says: "How is it possible? How can one set oneself free of the conditionings?" I am afraid the term "setting oneself free" has not been appreciated. I hope this makes it clear. Shall we proceed to the third?

Q: How does one proceed inquiry, once one has left the conferencehall? (laughter)
V: At least in the conferencehall the inquiry is being conducted. What are we doing in the conferencehall, friends? (laughter) No, seriously. What are we doing here? Entertaining ourselves? Stimulating ourselves? Aren't we looking at the psychological facts indicated by the words of the speaker? Aren't we here to look at the whole behaviour of the psyche where the mutation has to take place? Such dialogues, such verbal communications are aimed at enabling us to look at the subtle facts of psychic behaviour. We have been educated to look at the behaviour of the physical structure, how one walks, how one sits, how one stands up. Mirrors help you to look at yourself, your figure etcetera. But we have never been educated to look at the mental behaviour, the movement within.

So, aren't we learning here to look at that? Unless you look at the fact and be with it, there will be no understanding. If we are only hearing the words, if we aren't listening to the meaning that the words convey, if we aren't looking at the facts pointed out by the words, then when we step out of the conferencehall we will have only empty words with us, which have no value. They are like empty shells.
If the meaning contained in the word slips out and if the act of listening doesn't enable us to catch the meaning before it slips out, then these gatherings will be reduced to intellectual stimulation, stimulants and emotional entertainments. They have a relative value because of the drudgery we have to live every day, but they will not carry us very far.
Are we looking at the facts while we speak and listen in the conferencehall for one hour? Look at this intense meditation. The speaker and the listeners looking at facts with the only motivation of learning and discovering the truth. Not as seekers but as inquirers. If 150 or 200 persons can spend one hour intensely in the conferencehall looking with all the austerity at the facts in order to learn and discover the meaning, it can be a tremendous event. I say it can be a tremendous event because understanding leads to awareness. Understanding doesn't become a part of the heritage. It gets converted into awareness, which has only vibrational existence. So when I step out of the conferencehall the perfume of awareness is carried by my being, not by memory, because awareness never gets transferred to memory. It doesn't become part of your thought-structure. It doesn't get added to the storehouse of your knowledge. Thought is matter, awareness is not

matter.

So, when I step out of the conferencehall, that perfume goes with me. That interaction with words, their meanings and the understanding, the light of understanding that was kindled in my heart goes with me, and out of the conferencehall I live the truth I have understood. And whatever I do, I live that truth. Knowing about the truth or even understanding the truth is going halfway. Living the truth I understand is the most important part of it because it is the living of it that equips my being for mutation, not the knowing of truth, not the verbal understanding of it, but the actual living of it. Sensitizes the whole being to such an extent that the mutation occurs. The transformation happens.

Most of you must have known J. Krishnamurti. Many of you might have listened to him for years. Do you know what was his last message, not only to those few who were around him, but for the whole humanity? He uttered those memorable words a couple of days before he departed: "Sirs, live the truth you understand, otherwise you will get destructed by the truth."

So in the conferencehall you are learning, you are discovering. Outside the conference hall what remains for us is to live it. You will say the questioner had asked "how do I carry inquiry? How do I carry the inquiry outside the conferencehall?"

Is inquiry an intellectual movement? Is inquiry a commitment or a conviction to certain theories or ideologies? We have looked upon this religious inquiry or whatever you call it, spiritual inquiry, as an intellectual commitment, as a subject of new intellectual conviction - you become a socialist, you become a communist - and in

the same way you commit yourself intellectually to certain descriptions of truth, to liberation, to enlightenment, to satori, to samadhi, to transformation, you become intellectually committed. Is intellectual commitment inquiry? Is inquiry a partial movement? Or does it involve your whole life, does it involve your whole being? We haven't come here to get convinced about certain things or certain versions of truth. We have come here together in a holy brotherherhood of inquirers to discover. Religion is personal discovery of truth, and to be religious is to live the truth you have understood. It is so simple sir, so simple. Everything else becomes secondary to the concern for living your sacred understanding. Even the tiny bit of understanding is like a flame of light.
So if the candle has been kindled in the conferencehall it is carried wherever you go, back to the place you live, the jobs you do, the countries you are resident of. Didn't we say in the beginning that life is infinite, it is inexhaustible creativity. Life, the supreme master, is creative energy and therefore life, being inexhaustible creativity and infinity, immeasurableness, learning has no end. You go on learning, discovering. The infinite truth has infinite angles and therefore the last word in religion and spirituality can never be said. As long as there is a human race inhabiting the planet there will be new angles of the infinite truth, which will be perceived, which will be lived, which might be verbalized, and the human race shall move with life, sharing its creativity.
We are ploughing our consciousness. We are ploughing the human consciousness, so that our children will be able to sow the seeds of a new human race. Not this miserable

suffering lot that exist today but a new human race with a new way of living. So, I do carry my inquiry wherever I go. An inquirer is a learner. And life is movement of learning.

Q: Don't you think people who drop the false can get crushed, also because they have become more sensitive and conscious, but still don't have the strength that perhaps comes with a more fundamental change?
V: Are we looking for security when we are busy discovering what the truth is? Are we looking for security along with ultimate freedom? Are we looking for security along with the discovery of truth? Mercilessly we have to ask this question to ourselves. Security or insecurity, are these the primary concern? It is not a very pleasant question that I am sharing with you, but share I must and face we must. Are we looking for that?
Supposing that truth gives you no guarantee of security, what will happen to the quality of your inquiry? Supposing freedom is eternal insecurity, what is going to happen to the inquiry? And what is security? Is it continuity of the physical living, biological structure? Is that what we are looking for?
Unfortunately, the societies that we have built around ourselves are not founded on truth, love and compassion. They are not concerned with the psychic freedom of an individual, nor are the religions concerned with it, I am afraid. It has been nobody's concern, the unconditional freedom of man. Till one fine morning in 1929 a handsome young man stood up and said: "My only concern is to set man unconditionally free." So, let us not be under an illusion that in this society founded on untruth, violen-

ce, mutual exploitation, economic, political, psychological, cultural etcetera, inquirers or discoverers of truth and freedom will be safe. Let us not be under illusion that they will be acclaimed and hailed as messiahs, honoured as saviours. Who ever was? Was Jesus honoured? Was Socrates honoured? What was the crime of Socrates: sharing the truth that he understood with the youth in Athens, wasn't that the only crime?

Friends, we are talking about a revolution, a psychic revolution, mutation, breaking away from the whole content of our consciousness that has been fed into us and starting afresh, anew. We are talking about a revolution, my dear friends, not a slow gradual programmed evolution.

Let us turn to the exact question "those who drop the false..." Look, I don't have to drop the false. The false gets dropped by itself unless I cling to it because it gives me pleasure or security. I am not the dropper, I don't have to drop it. You went out for a walk in the woods and it was getting dark. The evening skies were getting darker by the minute and you felt there was a snake under the tree. But being a fearless person you walked up to it and found out that it wasn't a snake, it was a rope. Did you drop the snake? The illusion that it was a snake disappeared. You didn't do anything to it. You only went near, looked at it carefully and found out that it was not a snake. Your part in it was to realize that it was a rope, it was not a snake. That's all to it. The first step was the last step. You walked up to it, that was to your credit. You looked at it without fear, or perhaps with little fear.

So, the false gets dropped by itself with the realization that it is not the truth.

Please do see the difference. You do not have to renounce the world. Renunciation comes about by itself when one discriminates between the immeasurable and the measurable, the nameable and the unnameable. It's the by-product.

Now, the questioner says "When the false gets dropped, the person becomes sensitive." Sensitivity is the perfume of truth. You perceive the truth, otherwise you would not call the false the false! To see the falsity of the false, is the beginning of the perception of what is true. Otherwise the terms false and falsity would be meaningless. When I say "I realize that it is false," what do I imply? That I have noticed what is true.

So sensitivity is the strenght conferred upon the person by the perception of truth. Truth is its own defence, and truth is its own security.

Many of you might have seen the film on Mahatma Gandhi by Attenborough. What had that young man while he was working as a barrister in South Africa and he revolted against the regime, a young man in a foreign country, without much money, without an organization following? Do you know what he said: "Truth is my God, truth is my defence, truth is my strategy." He didn't get strength only in 1947 or '48 when he faced the bullets, he had it the moment he stood by the truth.

So, the society could put him in jail, the British government, in South Africa, in India, they could beat him up, put him behind the bars, but they could not crush his consciousness. And he had put something into the orbit of global human consciousness and even today what he had set into motion, is still alive.

Please, let us not presume that the drop-

ping of the false will make you sensitive in the sense that you will become weak. Sensitivity and vulnerability don't necessarily imply any weakness. The perception of truth strengthens you, you know the truth transmits its innate strength into the person who perceives it. It's not something abstract, it's not an abstract theory. When the sun rises and you look at it, the sun transmits not only light but warmth, energy, freshness. You didn't do a thing! You just went outside and stood in the sunlight and the energy got transmitted into you. You went swimming and the water transmitted its energy into you, and you come out of the waters refreshed, rejuvenated. You slept, and you wake up in the morning fresh like a rose! This transmission of energy goes on if we don't close our doors and windows.

When the false gets dropped from our life a window gets opened for the truth to transmit its energy into us. And supposing, in spite of that, one gets crushed. Is it too big a price for the perception of truth, for the flavour of love that truth has?

After all, one has to die one day. Can a revolutionary think in terms of tomorrows, for himself or herself? Love knows no tomorrow. Mutations know no tomorrow. Revolutions don't know the language of tomorrows and securities.

I apologize for having made all of us work very hard this morning, but we had to deal with questions and we have hardly a couple of days more together. So be prepared for tomorrow!

5. UNDERSTANDING, SELF-EDUCATION

It has been said that this is a religious gathering, and religion is total transformation in the content of consciousness. Religion is unconditional freedom all manner of bondage. So, when one begins to enquire, one has to observe and discover the nature of bondage by which we are surrounded. Unless we see the bondage ourselves, feel the touch of bondage, we will not go through the pain and agony that the state of being bound releases in every nerve of our being.

What is the bondage that we are surrounded by or to which we succumb? What is the nature of our slavery which denies to us even the sustained seriousness and intense urge for freedom? The bondage to which we get accustomed, the bondage which we feel is a security, and begin to relish it in some way without admitting to ourselves that we like the security of the slavery.

It seems to me that the politicians, the economists and the so-called religious teachers and preachers have woven the fiber of bondage. Politically we have created an idea of a society, of a nation, of a state, and we, the modern human beings, have accepted the authority of these ideas without questioning the validity thereof. So we have the national tribes exercising authority; the leaders of the national tribes exercising authority in the name of state, making us go to wars, making us indulge in building up an industry of war, obliging us to send our children to get slaughtered in battlefields in the name of the state, in the name of the nation.

The amount of intellectual slavery in the name of politics, nations, states is something that makes one tremble in one's own

skin, as it were. Not only the conscious mind but the subconscious and the unconscious have accepted the authority of the idea of state, the idea of national sovereignty, and the acceptance of that authority makes us tolerate, defend and justify battles and wars that go on in the world. They have created and built up ideologies: capitalism, socialism, marxism, maoism, gandhiism - ideologies! And ideologies are commercialized, propagated, and we are expected to commit ourselves, intellectually, to one of those ideologies, which we most often do. Along with the politician comes the economist, and they have created a god out of money. The money power of the economist and the muscle power of the politician. By the word 'muscle' we mean the weapons: chemical weapons, nuclear weapons, and the rest of that rubbish!

The idea of money and of security vested in money - so we have economic ideologies. They have described what the psychological needs of mankind are, so, money is the god. After all, money is an idea, isn't it? Money is not wealth! The currency that we trade in is not wealth, but the paper that we hold in our hands, in the form of notes, dollars, sterling, guilders, marks, etc., represent an idea of money!

And we have a second god to worship: the authority of money and pleasure, which can be purchased and sold with the currency. The language of profit and loss. And we can put our lives on sale for the sake of money, the luxury, the so-called security that it purchases.

We are here to look at the facts as they are. Looking at facts is not very pleasant - it is painful. And yet, as enquirers of truth, we have to gather all the courage at our command and look at the facts clear-

ly, fearlessly.
So, the economic ideologies and their ideological empires on behalf of democracies or totalitarian states, and then come the so-called religious teachers and preachers, who have created the idea of god and the authority of the idea of god. We have political structures, economic structures and religious structures. And commercialism has not excluded religion from its pervieuw. We are reduced to the pathetic condition of being a passive consumer of religious, economic and political ideas, accept their authority and shape our lives according to them. Don't we do that? Where is the freedom then that we talk about? Where is the inner freedom that we love to sing hymns to, and pay lip-service? We believe we are free, don't we?
We'll have to tear apart the screens of credulity, beliefs, and look at the factual content of our being.

A religious person says this is the bondage I live in, and what does this bondage do to me? It keeps me at the level of acquiring ideas, conforming to them, collecting ideas and ideologies and dedicating myself to them. By the commitment and dedication to the idea of god, or money, or the state, I am kept on the scale of repetitive, mechanistic activity. The whole life I go round and round the vicious circle of ideation, mentation, repetition, propagation. And the religious, the economic and the political authorities witness this global human farce of human beings succumbing to their propaganda.
So, as a revolutionary person, a person yearning for authentic freedom, for the freedom of love and compassion, says to oneself: my inner life, the life of my

consciousness, will not be contaminated, by these authorities. I am not going to surrender to the theories and concepts about states and national sovereignties. I may have to live in some country, hold a passport, go by the laws, the legislation, I have to live in some city or village and accept the authority of the municipality, but inwardly I belong to no states and national tribes, and economic theories and theories about god or the divine. I'll have none of it. (Can we say it to ourselves?) I'll stand alone and find out what life is, I do not want to go on that repetitive and mechanistic activity, all these 60, 70 or 90 years that one is going to live.

One observes and understands the nature of bondage. Unless one observes and has an intimate personal encounter with the atrocious bondage, there will not be the pain, the agony, the sorrow. It is only the deep sorrow that gets converted into an urge for freedom. One who has not observed the nature of bondage, one who has not watched the movement of bondage within ourselves, how the slavery degrades ourselves in every field of activity, that person doesn't have the urge, the intensity, the depth of enquiry. To be face to face with the bondage, to see the lanes and by-lanes of our psyche in which the slavery moves creating illusions of security.

You and me, sitting here as enquirers, would like to brush aside all these authorities. The word 'god' is not the reality of the divine. The word 'money', after which we are kept running, is not the substance of wealth. And the theories about the nation, national sovereignity and the tribal fanaticism around the idea of the state and nation - that is dividing man today, instead of uniting.

Do we see that? Do we feel the pagns of sorrow and agony, the wars, the bloodshed, the prejudices, the hatreds, the fanaticisms: political, economic and religious? If we have seen all that, we brush it aside, and one says to oneself: let me find out what this life is and what this business of living is, not according to what they tell me. So, uncommitted to any ideology whatsoever, non dedicated to any theory and ideology, scriptures, not surrendering to any propaganda: religious, political, economic. I begin to look at life. The only way I can get acquainted with the reality of life is to look at it, to listen to it, for myself.
And what do I notice if I dare to look thus? What do we notice, sirs? Don't we notice that there is a man-made world and a universe, a multiverse, a cosmos that is not man-made? I'm interested in living. Where do I have to live? I have to live in the family, the society, the village, the city, the country, the man-made structures, and I have also to live with nature, the visible, the tangible - let us begin there. Let us begin with the world of forms, shapes, colours, scents, perfumes, flavours - it's beautiful, nature.

As I begin to look and listen to, I find myself with the responsibility of living in the man-made world, dealing with it, relating to it, and also living and responsibility of relating to nature that is not man-made. That seems to be my primary responsibility.
Realizing that the man-made world is something grafted upon reality - it is a super imposition on nature for the convenience of living together. For living together we create a society. Living together we build

villages, or towns, or cities. For exchanging and sharing life you create words and languages. For interaction you create symbols and use them, and so on.
It is a very complex and a very rich man-made world from which one doesn't have to run away. Do we have to run away from the woods to discover what a tree is? "Oh, I'm in the woods I can't discover a tree."
In the same way, one can be in the man-made world because that is the limitation of being born in a human body. In isolation there will be only biological vegetation, there will be survival, biological survival, but not life. Life is a movement of interaction, relationship. Living is the act of relating, responding.
I see that the man-made world is a limited world, various patterns of limitations, but that is not the reality of life this is a human creation, invention, weaving together various inventions and we weave the fabric of social life. So, I understand that, for what it is, I have nothing to gain from it. Yes, I have to have some work, some job, in order to earn a livelihood and maintain my body, but I'm not concerned with the rat race, with economic competition, more money, social prestige that it brings, the nauseating luxury which is propagated as a need or a psychological want. I'm not interested in that. I'm interested in feeding, clothing, sheltering the body in a decent way. I might find out some work to do, but otherwise, the whole network of economic ideas are irrelevant to my life and my living, and so are the political ideas, and the political race for power. So I do not waste my time in defending, justifying the cruelties, the wars, the battles, the exploitations that go on. I do not participate in them. I become a

conscientious objector to all violence, to all exploitation.
In order to understand the complexities of the man-made world I have to train my brain in the name of education. I have to equip the brain with the sensitivity to acquire knowledge, with the capacity to handle the knowledge without imbalance, to retain it, to reproduce the knowledge, but being aware that the word is not the real, the word is not the thing, I do not get drunk with knowledge. I do not look upon knowledge as a power to be cashed and traded upon. I use it as a means in order to deal with science, technology and the complexities of modern civilization, I acquire the knowledge and use it. In order to use the knowledge competently, efficiently, I sophisticate my brain, I refine the cerebral organ, I train it. Unless one has a very alert and capable brain, this mad world around us will make us go insane. One can lose his sanity very easily, unless we have a very sound cerebral organ, which can receive with accuracy and precision and reproduce also with accuracy and precision. No disorder whatsoever. One has to be more elegant than the computer.

In order to handle computers and other high technology implementations one requires today a very sharp brain, well informed, well organized, not scatter-brained, and how does one do that? This is the part of enquiry: what does one do for it? It seems to me that one has to implement what one understands without any time-lag, you acquire the knowledge and you test it in practical living. If it stands the test of the act of living then it has some validity.
When there is a new way of living, a reli-

gious way of living, of translating the truth you understand from morning till night in the movement of relationship, there is a kind of pliability, elasticity, along with the precision and accuracy. The thought-structure, the cerebral organ, is very useful for me when I have to live in the man-made world. There I use it, knowing that one is using ideas, knowing that one is using symbols, not mistaking them for reality I play the game that human civilization wants me to play.

Just a little more elaboration: we come here at nine thirty by the watch. The watch is a symbol of the concept of psychological time, and time is a measurement that the human race has created for the convenience of living together. In reality there is nothing like time. There is light of the day and the marvellous darkness of the night, but the twenty four hours, and the measurement of hours, minutes and seconds is a human creation. The reality of life is time-free, but the concept of time and the symbol of time are needed to move in modern society. You cannot say: I have been to the camp and I have seen that life is timeless, so I don't have to use the watch now.
Understanding that time is a concept, realizing that the watches and the time by the watch is only a symbol, a cultural toy, I use it, and there is a great fun in using these limited symbols in their relevant fields. Aren't we using words for communication? The word is not the thing that one wants to communicate, but one rides over words in order to reach the heart of the listener. And you and I have association of the same meaning for the word, that is why the communication takes place.

So, word is a symbol, time is a symbol, the names that we have given to ourselves and we address one another with those names - they are just symbols. Life is unnameable! Life is immeasurable eternity.
Even after having seen that, one comes back to the world of symbology and has to use them. So, please do see that the brain and its movement, knowledge, thought and its movement are very much relevant to living in this civilization and one has to get acquainted with this limited world - the known and the knowable - and once and for all finish with it, so that doesn't become a problem.
As we educate our bodies to be healthy, rather, we educate ourselves to help the bodies to be healthy, we educate also the cerebral organ to behave in an orderly way. Wherever there is order there is no tension. Order is perfect relaxation. It is only when there is disorder, chaos, anarchy, there is confusion and therefore, tension. Every confusion is a tension. Not only that orderliness is beauty and elegance; orderliness is total relaxation.
In the field of the man-made world and our responsibility to move in it, we grow into an orderliness. Please see this. As an enquirer I see that there is no disorder in my life - in anything at all. Whatever is to be done, from morning to night, is done without grudge, friction, without grumbling. Choicelessly, one does it as elegantly as one can, and keeps one's physical and psychological life in an austere beauty, no indulgence, no suppression.
If that is done, when that is done - this is an enquiry outside the conferencehall, this is how I enquire at home - if that is done, then you proceed. There is nature, that is not man-made. But this nature also

has become a part of the known to the human race. Thanks to science, the natural sciences: astronomy, physics, chemistry, biology, and so on, we have converted the visible, the tangible nature into the known, and the invisible also into knowable.
The day the human race discovered that matter is energy, and the relation of matter to energy is unpredictable, incalculable; what quantum of energy should be contained in what size of atom, electron, or proton, or neutron, cannot be decided by human logic and mathematics.
So, mankind stumbled upon energy, the realm of energy: realized that life is a dance of innumerable energies. Matter is nothing but solidified energy. Well, mankind rushed around trying to use those energies, harness those energies for human comfort, for human pleasure, human luxuries, etc.
When the question dawned upon the consciousness what is beyond energies, the invisible energies also became a part of the known. And I think the human race does not feel satisfied, and rightly so, with the known and indulging in the known only. It wants to go beyond the known, find out what is beyond the measured, the known, the visible, the tangible.
The invisible, the astral, the transcendental, the human race wandered through that invisible world of energies, measured them to some extent. But to the great surprise of the human race, human consciousness, they realized, in the twentieth century, that energy is not the last word. There seems to be something beyond energy.
I travel with the human race from the visible to the invisible, the sensual to the transcendental, which is not man-made and yet man can wander around in it, cultivate certain energies, because the invisi-

ble energies existing in the cosmos appear to be existing in his own body also, in her own body also.
The human being is like condensed cosmos, containing practically every energy that exists outside. So, the exploration of the energies within and without continued.
The human being can reach out towards life only that far as it is possible to measure, to distinguish, to discriminate. So, you can discriminate the solar energy from other energies, the energy of water, hydro-electricity, from other energies.

The human brain and the human senses can reach out towards life and convert it into the knowable or the known, only as far as it is possible to distinguish, to discriminate, to identify, to measure and give it a name. But when it comes face to face with the wholeness of life, with the indivisibility and non-fragmentability of life, with the mysterious interrelatedness of the skies and the earth, the moon and the oceans, the sun and the mineral world and the vegetable world, the immeasurable remains unknowable. I'm enquiring. The life that has not been shaped by man's thought or hands, has the known, the unknown, the knowable, and it seems that beyond the knowable, which has been tapped and measured and explored by science, technology, philosophies, and the enlightened ones - if I may use the term -, the essence of life remains the immeasurable, the unknowable. Now, the question before me as an enquirer is: how do I put myself in communion with the unknowable, the immeasurable? I'm not interested in the known, whether it is the sensual or the transsensual. I'm not interested in the dance of energies of the occult and transcendental, and cultivating

them in the form of kundalini shakti pat and what have you. Mankind has played with it. If one person has played with it the total human race has played with it. Awaken the kundalini, seeing the so-called miracles and so on, it is so juvenile in trying to do the same thing which has been done before. It is like children fighting to play with the same toy or the same toys, so, that is not my concern, I'm a religious person, I would like to find out if there can be a radical transformation in the content of consciousness. The man-made world cannot change the content of consciousness. It is only repetitive mechanistic propagating activity, it is only continuity and projection of the past.

I go through it as a human being, to some extent can't escape it, but for the sake of personal discovery of the essence of life, the source of life, and the urge to put oneself in communion with it, in communion with the creative energy of creation, the inexhaustible creativity of life, because I want to live, and living is being in movement with the creativity of life. Living is not imitating, conforming, repeating. Living is the emanation of creativity through your glances, through your words, through your movements, in your relationships.

So, I say to myself: now, what do I do? There is something immeasurable, unnameable, unknown, so, obviously I see the need of this movement of the explorer, the movement of the enquirer coming to an end. Enquiry on the verbal level is limited; enquiry through intellect and reason is limited; enquiry through the mind, which cannot travel without word, is limited, and I am face to face with the unlimited wholeness of life, now, what do I do with it?

I do not want the wholeness to remain a

word for me, like the word god, the word totality to remain an abstraction for me, so, I say to myself why don't I explore what happens when the mind moves not, when the thought stirs not, when there is no movement of the known inside me, what happens then? The known to me, the known to the subconscious and the unconscious, which is the racial consciousness, if all that is insufficient, then there is the challenge waiting for me to let go this whole precious movement of thought, the precious movement of the cerebral organ, which has helped me so far and to say: "thus far, no further."

As long as there is the explorer, the I-consciousness at the centre of the effort, it is going to create limitation around it. I see that the movement of the enquirer is the obstacle now; enquiry as a movement is an obstacle after a certain period. Do I see that?

Words of any language, of any religion, of any prophet cannot carry me any further than the known. And words that I can coin myself, or the experience that I can stimulate within myself with the help of psychic technocrats, they don't take me any further.

Do you see the challenge is of the discontinuity of the movement of thought, the challenge is to set ourselves free of the structure of the I-consciousness, the structure of thought, knowledge, experience.

When we sit here in the morning for three quarters of an hour or in the evening for half an hour, we are not building up a new ritual. We are giving ourselves an opportunity to come here and, with the help of one another's presence, see if the mind can stop moving, can discontinue its movement. It is only in the discontinuance of the known, it is only in the non-motion of the

conditioned energy, that the unconditioned will have a scope to get activized. Do you see how silence becomes a pathless path of a non-cerebral enquiry?

The dimension of movement is a part of life, movement is a part of life, but non-motion is also a constituent of life. The movement and the non-movement together constitute the wholeness. The word, the speech and silence together constitute the wholeness of life. Relatedness, relationship, aloneness and solitude together, constitute the wholeness.

In a manmade world we have experienced the speech, the movement of relationship, the nature of all manner of motion and movements: physical, psychological, etc.

- we have seen that, but we have never put ourselves in a state of unconditional silence, not as a means to acquire something, but just unconditionally.

In the state of aloneness, where you part company with thought and word, you part company with sound even, which is an extension of silence, and you 'be', you 'be' with the immeasurable, the unknowable, the indescribable totality. You 'be' with the essence of life. You 'be' with the divine - may I use the term?

The god that we have created and worship doesn't have the sacredness of the divine. That which is contaminated by human thought and shaped by human hands, hasn't got that touch of wholeness and therefore holiness. Why doesn't it have holiness? Because we create shapes and we convert them into weapons of fight. We have vested interests, the Hindus in their gods, and the Christians in their Jesus on the cross, and the Buddhists in the Buddha, and so on. That which we create can become an instrument today and a weapon tomorrow. Whatever we

create results in division. We divide, and the divine unites.
My exploration lands me at the point where thought is irrelevant, the movement of knowledge is irrelevant.
But when I sit down, the thought does move - coming to the practical side of it, as people put the questions -. I sit down quietly, thought moves. It doesn't matter if it moves. What happens to you? Are you looking for thoughts? Then, the I is moving. Do you try to identify the thought, call it good or bad, evaluate it? Then, you are not observing, you are intervening in the process of thought. If we sit down quietly, not for intervening, interfering, judging - can we put ourselves in the state of at least non-doing for some time? Let the thoughts move, let them get exposed, the thousand yesterdays of the human race, and let only the seeing take place.
Do 'you' see them? Do 'you' look at them? If you are looking at them, do you have a motivation: ah, I look at them, I watch, I observe, so that observation will give me this. Is that the intention? Is observation a means to an end? Please, do see this. Is the present moment an instrument for the next moment? Or is the present moment condensed eternity - I live in it, and finish with it.
When I sit down, is it that the thoughts are exposed and seen, or do I see the thoughts? Do you get the difference between the two? When I become the observer, the looker, I'm trying to watch, then I react to what is seen. You sit down, obviously, and you notice that the thoughts move, you notice, the thoughts are seen by you.
You do not sit down in order to watch and observe and gain something out of it. Observation cannot be an ego-centred acti-

vity. It cannot be a movement of the ego. We put ourselves in the state of seeing - that is all. Standing on the sea shore and feeling the grandeur of the oceans, are you conscious that you are seeing? Or does the seeing take place with the whole of your being? You come out of that communion after a minute or a couple of minutes and say: "Ah that was beautiful!" But even for a fraction of a minute, if the communion has taken place, was it 'you' who were looking at the grandeur, or was it the organic intelligence of the whole being that got into communion with the grandeur and majesty of the oceans?

When you listen to music, if you are fond of it, what happens? You go to an orchestra, an opera, or a musical evening; you go and you sit down and you are conscious that you have come to listen to music. What happens to you within minutes of the beginning of music? Do you still remain conscious that you are listening? Or does the act of listening and the act of singing on the part of the musician blend into one: just a movement of music?

Do you see what listening is? What seeing gis? Seeing tethered to the pillar of the I? Listening tethered to the pole, the pillar of the I-consciousness, cannot give any aesthetic joy. It might give some pleasure, but not the joy, the relaxation, the bliss of inner peace and relaxation.

So, when we sit down, my friends, we are learning to put ourselves in the state of seeing. The seeing takes place by the whole being, and not a petty little observer trying to observe. Sitting here, speaking or listening, your whole being is seeing the hall, the library, the book-shelves, the lights, the windows; you are not seeing it - it is being seen. In the same way, you are not

breathing - the breathing takes place. In the same way, when you sit down quietly, in the beginning there is the tension: "I'm sitting down, I'm going to observe, I'm going to watch". Because we have been trained to look upon the I as the source of every activity. So, we would like to impose even the act of seeing, the act of observation, upon the I, the me, the ego. But there is a sight apart from the sight that the optical nerves have and your eye has. You know: seeing through sensitivity? The seeing through feeling: the feel of it. Sensitivity is a kind of sight, my friends. When you sit down quietly and the thoughts move, if you do not get preoccupied with naming, comparing and evaluating, if you just be there, then the seeing gets free of you. It becomes a movement of attentiveness, of alertness, of sensitivity, in spite of the 'you' being there, the 'you' being in abeyance, the seeing goes on. The observation, without the observer. It is only the observation without the observer that leads to silence. If the I becomes the observer and keeps itself occupied for hours together, sitting ten hours a day, it will introspect, it will identify, it will compare, it will try to become a witness - you know the games that it can play? So, the movement of seeing without the seer, the observing without the observer.

There would be lapses, because we are used to ego-centred seeing and watching and observing - they have been our activities at leisure, so the I would begin to observe, to react and then you would become aware of it, suddenly, the sensitivity becomes aware of what has happened and you are out of the clutches of the past. But that is the way you educate yourself.

Transformation does not require time, but equipping the organism with the sensitivity, which is the soil in which it can happen, requires education. Education in relaxation, education in putting oneself in a state of non-doing, non-motion, relaxation.
The act of seeing becomes a flame of attentiveness, which becomes the content of consciousness. There is a motivation-free attentiveness, then. Now our attentiveness is related to motives, otherwise we become absent-minded, distracted, and when there is a motivation, when I want something, then I become attentive.

The education enables us to live in a state of consciousness where there is an attentiveness, an alert sensitivity irrespective of what you are doing and what happens to you. It becomes a content of consciousness. As the movement of ego is the content of consciousness now, in the state of observation the content of consciousness is free of the movement of the ego and there is only a flame of sensitivity and attentiveness. You see the difference between the two dimensions?
But it is easier said than done. Why? Because, when the searchlight of alert sensitivity and the attentiveness is burning bright inside, and the contents of consciousness, the thoughts, the memories, the excellences, the weaknesses, the distortions, the perversions, get exposed, one's image about oneself gets shattered. The state of observation, a reaction-free attentiveness, is very painful and strenuous for all of us because at the very first stroke, it disturbs the images that we have built about ourselves, and our friends or relatives have built about ourselves. I

had an image of myself that I'm a very religious person and in the state of observation is exposed my lust for material goods, compulsive sex impulse, compulsive eating, oversleeping, all that gets exposed and I can't look at it because it disturbs the image about myself.
I had an image that I was a very decent person, very non-violent, gentle person, and to that searchlight of sensitivity gets exposed, the violence creeping in the various dark corners of my consciousness, the anger, the hatred that I have covered up with etiquettes and manerisms, etc., that gets exposed. It's very painful.
So, people travel up to the point of the state of observation and turn away because it disturbs, it breaks to pieces all the images that one had built; and images are dearer to us than the facts of our being. We have vested interest in those images, we have been presenting them to the people and we would not like the reality to be exposed to others. That image was a buffer between the others and myself. It was a kind of defence mechanism. And the state of observation denudes you completely - no images whatsoever.
If the urge to find out the truth and the urge to live is stronger than the pride and vanity of the ego, then the learning proceeds, otherwise we indulge in nervous breakdowns, which are manipulations of the ego. Like psychosomatic sicknesses, it is a manipulation.

Do you see why a religious revolution requires strength, physical strength and vitality? It's hard work! To be face to face with facts of life which were covered by credulity, beliefs and myths, and images; to be able to look at them and not

lose balance, to accept them as they are and be aware of them when they begin to interfere with perceptions and responses. You see, how one can enquire?
One is aware of the factual content, and therefore there is an end to self-deception, there is an end to pretentions and hypocricy. Self-deception is the source of misery and psychological suffering. Religion is the ending of psychological suffering. So, when in the state of observation, the inner facts which were covered-up by much rubbish and garbage are exposed and you see them one by one. You accept them.
So, in the movement of relationship, when the anger, the hatred, the violence surges up, the attentiveness, the sensitivity is there so the momentum of the past does not get a chance to pounce upon your perception and distort it. And if the sensitivity increases, then the surging up of the past also comes to an end. This can happen in an instant if the organism has the required sensitivity and intensity, or it may require time for the process of purification, which will eliminate the impurities, the imbalances and make the organism more and more sensitive and intense, passionate, vital.

If I have transgressed the limits of time, your quality of listening is responsible for that.

Let us be in the dimension of silence till we meet again.

6. JUDGEMENT. DOUBT AND FEAR.

Q: There seems to be a force in me that wants to end my conditionings. What is the source of this force? Is it working in every human being?

V: What is the source of the rejuvenation that takes place in your body, including the brain, when you are fast asleep? Obviously, there seems to be creative energy, which is beyond the reach of the I consciousness, operating in and through us. Life is creativity, and the cosmos is an unfoldment of that creativity. You and me are units through which the unfoldment of inexhaustible creativity yearns to take place. So, the source that creates rejuvenation while you are fast asleep could be the source of the urge to end all conditionings.

Creativity implies - does it not - unconditional freedom. Creativity cannot be imprisoned in the framework of patterns and structures. A conditioned or structured, patternized creativity is no more worth calling creativity; it can be a constructive activity. So, creativity is utter freedom. It cannot be imprisoned in the framework of human logic, the causation, the framework of mathematics and mathematical equations, and so on. It is unconditioned, it is free, and therefore, it is spontaneous, and that creativity is unfolding itself, has been unfolding itself through untold centuries.

On the physical level we have to have some structures and patterns of behaviour; we have to condition the brain to behave in certain ways for the sake of collective living. So, the structures, the patterns, the conditionings become an inevitable

limitation which we have to suffer.
When that self-conscious energy which we call 'thought' becomes conscious that it is surrounded by structures and patterns, that it cannot move but through words, ideas, ideologies, it becomes restless, it craves for freedom. This seems to be a transpsychological urge functioning in every human heart and, who knows, perhaps in the non-human species also. It is the urge for unfolding the creativity contained in us.
The source of the so-called force - as the questioner puts it - the source of the urge for ending conditionings, should be, as far as the speaker can perceive, common factor to all the human beings.
The predicament in which we have to live is: live through structures and patterns socially, economically, politically, suffer them, create as much order, absence of exploitation and freedom in those structures, on one hand; be aware that they are not the essence of life, and find out avenues through which one could walk, through which one could march, find out the path for oneself and reach backwards to the source of creation within oneself.
What you call love is also spontaneity, isn't it? Freedom, love, truth, peace, whatever name we use to convey and communicate, it seems that life is nothing but creativity, where there is no repetition, where there is an inner order, where there is spontaneity.
So, my friends, the urge to end the conditionings is the urge for unfolding your essence, the essence of your being, the essence of life, the essence of creation. But this urge gets by-passed, ignored, brushed aside, covered up, because we tell ourselves, and the members of the family,

the friends, the relatives etc. tell us, that conditionings are a necessity, you cannot avoid them. Conditionings are felt as a security, and the mind creates vested interest in the so-called security. So on one hand there is the urge for freedom and, on the other, there is the fear of freedom. On one hand there is the urge to live and, on the other one gets busy building up a defense mechanism so that the unknown and the unknowable life may not cause any pain, any hurt, any harm to us.
It is a very strange duality: the urge for freedom and the fear of freedom, and the religious enquiry is for ending this illusion of duality. It is not for acquiring, gaining, obtaining something, it is for dispelling the fear and letting the creativity unfold itself. Not I unfolding the freedom, the love, the truth, but life itself, life the mysterious wholeness, which knows no fragmentation, which cannot be divided, which unfolds through our being, through the brain, through the sense-organs, through words.

Q: When one stops judging other people, does it mean that one stops reacting to bad things? Is it possible to react without judgement?
V: This being the last session for questions and answers, let us be extra careful and attentive towards every word that is used by the questioner and the speaker.
What happens before the moment you arrive at a judgement? Let us watch the movement of the mind within ourselves. What happens before one has arrived at a judgement? First of all one has recognized the bad as bad, the good as good, the evil as evil. Recognition of the fact is the most vital factor, isn't it? The moment of recognition

is followed, with a terrific speed, indescribable speed, by evaluation - whether it is acceptable or rejectable; it should be condemned, criticized or praised, honoured or humiliated. So, recognition and evaluation takes place.

And prior to the act of judgment, in a very subtle way, comparison takes place: the other person who is doing it is inferior to me; I'm superior to her or him, so, after the evaluation, the ego relates what has been recognized and evaluated to itself and compares. And then comes the judgment: I should resist the person; I should fight against him or her; I should avoid, dodge the person, I should cultivate friendship with the person, so, the ego takes the next step in relating the situation to itself. Every judgment of another person has vested interest of the ego behind it.

I come across an action of another person - as for the question - which is bad or evil: somebody is hitting someone else and I'm passing by, I notice it, I recognize it as hitting. I do not know the cause, but whatever the cause, the hitting, the striking, the beating, I have recognized, I have evaluated it as something inhuman or cruel.

Is it possible to act, to prevent the person from hitting the child, or a woman, or whoever it is - is it possible to resist that without calling the person bad or evil? The crucial question takes place here. The questioner says: "is it possible to react without judgment?" I say, why react? Why not act?

You react emotionally and the ego feels gratified that the other person is so bad and I am not. The issue is dodged, the challenge is evaded. Why not act spontane-

ously when confronted with the bad action or the evil action without judging the person, blaming him or her, putting her or him into a category? Why not resist the evil without identifying the person with evilness?

Do you see where the human race is standing? This is a turning point for the human race: resisting evil not with evil, resisting the adversary not with the weapons of the adversary; but resist evil with love and compassion, resist injustice with reason and intelligence.
Do you see? You are asking me: "is it possible to react without judgement?" and the speaker is saying: please, do not react. Reaction is the emotional movement; reaction indicates a chemical disturbance in your system, and if you get chemically disturbed - "how cruel it is, how bad it is, how inhuman it is" - there will be a neuro-chemical imbalance in your being, the perception will be distorted and your response will be distorted. You will be reacting to the attitude of the person and you won't have the energy to focus yourself, or focus your intelligence on preventing the action of the individual, the group, the governments, the states.
What is important, my friends, is not to lose the equipoise - whether you are confronted with the good or, as you call, the bad or the evil - not to lose the equipoise, the inner equipoise, the inner equibalance.
What is peace if not equipoise? What is relaxation if it is not that spontaneous poise within? You have heard the word yoga, haven't you? The yoga-sutras of the sage Patanjali define yoga as the spontaneous inner equipoise. "Samatuam yoga Utcha-

teh" - if anybody wants to refer to the yoga sutras.
So, what is important for our living? We are not going to allow outer circumstances to prevent us from living, to make us miss the opportunity of meeting the present, which is the only eternity you can ever meet in life. What you call the now, the present, is the eternity, it is the timeless eternity, dancing before you as what you call the present moment. The moment is the name given to that; present is a term used to indicate.
We are interested in living, aren't we? Is it possible to resist the evil without getting distorted within, getting imbalanced within?
The moment you have judged the other person, you have separated yourself from him or her, the relationship of the me and the other. For all we know, we might have the same weaknesses, the same temptations, the same tendencies. We may be hitting people without words, inwardly, with glances, with motivations, by avoiding them; there are hundred and one ways of hitting people. You don't require weapons to kill other people - you can let them live physically and kill them mentally.
Who are we to judge others, my friends? The speaker would like to take one step further: why judge yourself also?
A judgement creates a psychic knot inside you. A judgement creates an image about yourself. Whether you judge others or whether you judge yourself, you are building up images. And then there is the temptation to project those images rather than live yourself; then you begin to hide and conceal yourself behind those images and relationship becomes a game of projecting images. Isn't that what we are doing?

An enquirer has no time to indulge in the stupid game of judging others or oneself. There is a tentativeness in the approach of an enquirer, a humility.

Is it possible to live without judgements? Not only in order to act against the bad, to resist the evil, but even otherwise. Is it possible to move in relationships, without any image or judgement whatsoever? Then, you are utterly free. Then there is spontaneity. How can judgements allow any spontaneity in your perceptions? There are already sectarian judgements, racial judgements, religious judgements, national tribes have built up their judgements, codes of conduct, criteria, norms, preferences, prejudices. Our consciousness is cluttered with all that rubbish. Are we going to create new garbage?
Mind you: we are talking in a religious gathering. We are concerned with the essence of life and the act of living, which is the only worship of the divine. So, please, have patience with me, even if my words sound hurtful to you.
Innocency is living free, completely free of images and judgements. You do the needful; you resist the evil. You do the needful; you act. Why this business of reacting? Why not respond? Why not act? Reaction is a partial movement. It is a continuity of the past; it is a projection of the conditionings; it is not your action or my action, it is the past that is allowed to move through you. You react as a Hindu, you react as a Catholic, you react as a communist, as an American, as a Russian, and so on.
Unless there is identification with certain ideologies, certain patterns, certain structures, there won't be reactions.

There will be response, which is the movement of the whole being. The organic intelligence, unstructured and unpatternized rushes through your senses: the eyes, the ears, the skin, etc., and it responds. Not the manipulated, manoeuvred conditionings which have been fed into us through the so-called upbringing.
So I say unto you my friends, that living without judgement about others and oneself seems to be possible and that is the only religious way of living.

Q: When doubt or fear torture us, relentlessly, what may we do?
V: When a doubt persists in the mind, does it not make us question the validity of what we are doubting?
It seems to be something very healthy if the doubt is not impotent. If the doubt persists, why should we call it torturing? Because we would like to believe something and the doubt questions the validity of the belief? The validity of the theory? The pattern of living? Is it that?
Isn't doubt something beautiful in life? Unless we question the validity of that which has been fed into us, or that which is being forced upon us, how shall we ever find out for ourselves what the truth is?
So, one would say: doubt everything. But let the doubt stimulate the courage to question; and let the questioning flower into investigation - verbal, and exploration - which is non-verbal. Let the doubting take us through investigation, exploration, experimentation, verification.
What you call religion or spirituality is a science of life. It is not a self-centred, ego-centred activity of acquiring petty little transcendental, occult experiences and those silly powers, trade

upon them or exploit the naïve, ignorant people, converting those powers into capital - that is not religion. The obnoxious things that go around the world in the name of religion and spirituality.
So, if one were visited by doubts, even regarding one's own understanding, leave aside the words of other people - one's own understanding, one's experiences, you doubt every yesterday, so that the today remains fresh and uncontaminated.
If you accept the authority even of your own experiences of yesterdays and stop there - you stop learning, you stop exploring, and you begin to repeat what you had experienced, there will be no fun in living. It's great fun to be alive, to be learning, to be questioning. So, you remain always on your toes; alert, attentive, sensitive.

If we are tortured relentlessly by doubt, what do we do? We invite more doubts... I'm serious. I'm saying this seriously. As our forefathers in the nineteenth century looked upon physical work as drudgery, it has become a fashion, in the twentieth century, to look upon exercising the brain as drudgery. Thinking for ourselves, working hard on ourselves, experimenting, correcting, verifying. We are looking for ready-made solutions: instant meditations, instant liberations. The computers have already taken over much of the work that the brain does.
The creative energy has no opportunity to unfold itself when we do not think for ourselves, when we do not doubt and question and explore.
Let us not become a consumerist society in the name of religion and spirituality and accept the prescriptions given by the

spiritual or religious technocrats, with all their technology of meditations and liberations. It's something ghastly... (to use the mildest word).
So, sirs, the potential of doubting is the saving grace for our freedom.

Now, we turn to fear, and we are going to look at fear together, this morning. What is the state of consciousness when I say that there is fear in my mind? Is fear an attitude to the known? Is fear an attitude towards the unknown? Is fear an attitude towards pain, pleasure? Is fear a feeling of being inadequate to respond to the challenges, to meet the challenges that life presents us?
In the movement of relationships, in the movement of life, one is confronted with situations which are rather strange. That is to say, one is not acquainted with that kind of situation: temperament of a person, behaviour of a boss, behaviour of the colleagues in the office, temperamentally the idiosyncrasies of my girl-friend, boy-friend, husband, wife, death of a beloved person. I come across the situation unprecedented in my life, and that unprecedentedness gives me a shock.
As long as I feel that I have known such situations, I have terms of reference in my memory: my father did this, my mother did this, my teacher did that, X, Y, Z in my religious community have done that... as long as there is something to fall back upon, I feel that there is adequacy to meet it. As long as I can draw upon the past and take a clue so that I don't have to work out the clue - I get it ready-made from the past - there is no fear.
But when there is nothing to fall back upon, I experience a sense of inadequacy -

please, do see this. What does that imply - a sense of inadequacy? Does is not imply an idea that I might fail? If I try to deal with the situation I might fail. Is it not the idea of failure which stimulates an uncanny feeling of inadequacy which we call fear? Has fear a separate existence from the feeling of inadequacy?

This could be one angle of looking at the fear. Shall we proceed to another angle? I'm fairly reasonably acquainted with the patterns of reactions of people in my community, in my country. I'm acquainted with them. So, I can guess what would be their reaction or their response, and I feel comfortable with that: what would please them, what would not please them. And I have a code of conduct to relate with those people. But suddenly I find myself with people, with such people whose patterns of reaction and codes of conduct I do not know.

Our relationships are really movement of mutual manipulations, no spontaneity about them. I try to imagine what your reaction would be, I'll try to find out how to please you, how to avoid your displeasure. Either I would manipulate your behaviour or I would manipulate my behaviour. That's how we relate with one another today. Let us be very honest with ourselves. Dodging the weaknesses, concealing the weaknesses, pretentions, hypocrisies, adjustments, manipulations - this is the travail of our daily living, so-called family life, group life or whatever. That's why there is so much misery and suffering.

When I cannot imagine what the reaction of the person with whom I have to work or live would be, I feel uneasy. When I don't know how to manipulate his behaviour or manipulate my behaviour, then I say: 'I'm

afraid.' When there is no possibility, no clue, no criteria for manipulation and manoeuvering, then, again, there is an uncanny feeling of inadequacy which you call fear.
Since childhood we have been told where to feel secure and where to feel insecure - our protected lives. Please, the lives are very much protected, overprotected perhaps in welfare states; also, to some extent, in totalitarian states.
So, without our conscious efforts, without our knowing, we become security minded. Security become a top priority. One is not referring to physical security - it is necessary. One is talking about psychological security. We have been trained to move in the field of the known and also those movements should be with guides: leisure should be organized, entertainment should be organized, vacation should be organized, structured. So, everything organized, structured, secure.
As soon as there is an occasion to be with the unknown, the idea that it might be insecure flashes across the consciousness and this urge for security and aversion for insecurity stimulates what you call fear.
Does fear exist by itself? Is there anything existing by itself which could be called fear? It's the by-product of some other movements. If you have patience, let us look at it from the fourth angle.
The word fear is used in relation to death, generally, we are afraid of death. We don't dare to live and we are afraid of death. Isn't that a pathetic condition? Now, what does death mean for us? We have not died, we don't know what it is actually, we have not gone through the encounter with dying - which could perhaps be a mar-

vellous act, as marvellous as the act of living. But what does death imply for us today - you and me, the ordinary people of the world? Does it not imply that it will be irreversible separation from everything that I have known, acquired, claimed, owned, possessed: acquired material goods, acquired knowledge, acquired experiences, acquired individuals. I have my house, my family, my furniture, my ideologies, my body, and in a fraction of a second, something called death, snaps the connection with all this.

The idea of irreversible separation from the known, the owned, the possessed, creates a resistance, and that psychological resistance is called fear, is it not? We couldn't be afraid of death because we don't know what it is.

When one is tortured by fear, one will have to look the fear into its eyes and find out if it is a fact or a fiction. Let us not get disturbed by the word fear. Let us not allow the word to create chemical imbalance.

Why am I after security? Why am I so afraid of pain and sorrow? Why am I afraid of separation? These are the questions which are to be tackled. Let the fear open the door to this questioning. But we do not allow the fear to operate upon us. The moment we experience that sensation, we want to run away from it, to escape from it, to cover it up. We turn to someone and ask: 'what shall I do now?'

If fear is a fact of life, for the sake of this dialogue - if that sensation of fear is there, why not be with it? Even if you feel a bit suffocated, strangled, be with it. If it is a part of your life, look at it. Don't try to touch it and do something about it. Don't try to cover it

up with ideologies and cultivate artificial attitudes of bravery and so on. That's all nonsense.

When I am tortured relentlessly by fear, I won't move. I won't budge an inch. I look at it, I look into it; find out its roots, its causes.

Do you see how life becomes a movement of learning? You learn from fear, you learn from doubt, you learn from death, you learn from pain, because your concern is the act of living, the movement of life. And these words are addressed, about fear, to those enquirers who are not suffering, pathologically, from fear. This is the last point one would like to take. One could go on talking about this.

Fear can be a pathological condition of a person. What does that mean? It is a congenital feeling. When the child was in the womb of the mother, the mother might have gone through some shocking experience, might have seen on the television horrible films and movies of cruelties, atrocities, murders, suspense fiction, or might have been treated in a cruel way by her partner in life, or relatives. If that has happened in a pre-natal condition, then the child is born with this pathological deficiency. At every turn in life, every relationship, it becomes self-conscious and trembles - it has a sense of diffidence. That could have happened with a generation of people who might have been born in Europe during the second world war or the first world war.

If it's a pathological condition, then the fear is not related to any outer situation at all - it has something to do with the whole organism. Such a person requires help: medicinal help, psychotherapy, affection of friends around, or rela-

tives around, it is altogether a different matter.
But we are looking at fear and doubt when that tortures an enquirer, a person who is capable of enquiring. You require a kind of certain physical and psychological strength in order to conduct an enquiry, don't you?
But I think we must proceed.

Q: Does justice exist? Or is existence indifferent to the living entities? Is life based on coincidence or is there some sort of justice behind this?
V: Justice on part of whom? On part of nature? Justice could be an attitude of a person. Where there is a possibility of being unjust, incorrect perception, incorrect comprehension, or imperfect comprehension, there is a possibility of injustice. Does the nature, the cosmic nature, function by the same law of causation which governs the human brain?
When we ask: is there justice in life or is life indifferent to human beings, are we not attributing a mind like ours to the cosmic life?
Our minds, our brains, function within the framework of causation - cause and effect - and in your legal courts you find out if there was a cause for the convict: was he justified in doing that? Why did he do that? You try to find out the immediate cause, the distant cause. You are working in the framework of logic and causation, which is necessary for the regulation of collective life.
So, justice and injustice, a language referring to the functioning of the human brain, referring to the functioning of human beings as citizens of a society, have some relevance.

If there is an upsurgical volcano, earthquake, and it causes damage to my house, or it causes death of human beings, would you attribute injustice or cruelty to the earth and the skies?

Injustice requires a motivation, it requires a centre from which cruelty, non-cruelty, justice, injustice will operate. Are we imagining a centre somewhere in the cosmos, having a personal mind, a personal god, who is just and kind, or unjust and cruel?

The cosmic life, as scientists have seen it, seems to have organic intelligence - please, do see this! Intelligence is not intellect; intelligence doesn't have to reason and go by cause and effect argumentation, debates; weigh the arguments in favour, against, and then give a decision. Intelligence has its own rhythm, unrelated to human logic and mathematics. There is an order in life by which we are surrounded and life within us.

Where there are likes and dislikes, preferences and prejudices, where there are conditionings of definitions of good and evil, where there is a possibility of punishment and reward, the language of justice and injustice becomes relevant. I wonder how far it is relevant, but let me concede for the sake of discussion, that is has some relevance there. But, in relation to nature, its behaviour in relation to us, the human species, the word 'justice' doesn't seem to have any relevance at all. Some are born poor and some are born rich, therefore god is unjust, or life is unjust - major premiss, minor premiss and conclusion. Deductive logic, inductive logic - that's how we function, don't we? And we have our conclusions: theists and atheists, both.

Are we justified in enforcing the criteria, the human criteria on that which transcends humanness? A brain with millions and billions of brain cells and their interconnections, and their training, and responding to words, interpreting words - does that go on in the cosmic life? Receiving the sensation, interpreting it and then reacting to the interpretation - isn't justice and injustice an interpretation?
The whole language created by the human species cannot catch in its clutches that which happens spontaneously.
May I add one more point? Because there may be among the participants who feel concerned about the ecological imbalances, pollution, created by our way of living, and the speaker is aware of that.
What the human species does with the nature around it has an effect on the behaviour of seasons, behaviour of the flora, fauna, the birds, the animals, etc. So, the matter and the energies contained in the matter around us get affected by what we do to them.
We, the human race, have looked upon ourselves as the masters of the universe and we have been plunderers of the planet, imagining that everything exists there and can be subjugated to our interests, our pleasures, our ever increasing psychological wants. So, we have been exploiting, we have been torturing nature, so the behaviour of the nature might be distorted due to what we have done to it.

If I may take one step further, with your permission, the language of justice and injustice implies not only a personal mind but also a personal relationship, a relationship to an individual or a group of individuals - that's the way our relation-

ships move. But the supreme intelligence, the organic intelligence permeating the cosmic life, has no personal relationship with individuals or groups and, mind you, this is something very serious we are dealing with, very briefly, there is no possibility of any reactions, any favours, any grace, and any injustice. The supreme intelligence permeating and operating in life is a non-personal energy, neither personal nor impersonal, and it is incapable of manipulating relationship with a person of grace or injustice, indifference, or with a group of people; and I know this is a very non-conventional approach to the divine, not very pleasant.

We like to imagine that there is an entity or a supreme power that confers grace upon us, that punishes us - we love to imagine this, don't we? We have been conditioned to imagine. This is our relationship with the unknown. We have created a pattern: reward, punishment, grace.

We are transferring our experiences, though we use the word divine, we are transferring our experiences there, and imagining the same kind of reaction as ours would be. So, the question of justice and injustice doesn't seem to arise in the movement of cosmic life. If there are poor people and rich people, invalid people and healthy people, by birth, it has something to do with the way mankind has organized its life. If half of the population on this planet is suffering from starvation, it is not the fault of the Divine or the Supreme intelligence. It's a maladjustment. We have not been able to adjust relationships, we have not been able to share the resources and share the products, equitably. We have to share the science, the knowledge, the means of production, equit-

ably, and then there will be no starvation. It is something that we have missed doing. Nothing to do with justice or injustice from the heavens.

Q: When you talk about the unknown, is there not a danger of meeting unknown destructive darkness? And the last one is: does a psychic revolution put an end to relations between two persons? The questioner is afraid of being alone.
V: What do you do with the destructive darkness in the field of the known? The questioner is asking: 'we talk about the unknown, would there not be a danger of meeting destructive darkness in the unknown?' Haven't we got destructive darkness here, in the field of the known? The lifestyle that we have built up, the cities that we live in... Look, unknown is not a geographical area that here it is the known and there it is the unknown. Life is not divided like that.
You have to use terms for the sake of verbal conversation - it's a very dangerous game this verbal conversation and dialogue. One has to be extremely careful about using words. The act of speaking and the act of listening is wrought with many dangers: wrong associations, misinterpretations, partial listening and so on, and so on, and so on.
When there is darkness, you kindle the light that you have, it may be a tiny little light of your understanding, and you carry that light, you live with the help of that light, don't you?
If there is very much complexity around you, you remain simple, because simplicity is the only way out of the complexity. It counteracts the heaviness of complexity. The defenselessness of innocency counter-

acts the manipulations and the manoeuverings.
So in the field of the known, when you wander around in the forests of ideas and ideologies, when you roam about, you carry the light of your own understanding. Otherwise the known is as dangerous, or perhaps more, than the so-called unknown.
If you go on grabbing at knowledge and do not understand a word, that knowledge can be a curse. It can lead to vanity, to pride, to hypocrisy. But when you understand, you read in order to understand, you listen in order to understand and you do not live by the words borrowed from others, ideas and experiences grafted on your psyche, but your living becomes a movement of your own understanding, then the dangers and darknesses of the known do not bother you.
In the same way, when the frontiers of the known are left behind, and we are with the unlimited, the unconditioned energies of life, we carry with us the flame of enquiry. And enquiry implies, does it not, the openness and receptivity, the humility. Like the light of understanding, this light of humility...- I'm not finding the word... may I use the word 'saves you.' You know, it is extremely difficult to use words talking about the unknown.
The unknown is the occult, the transcendental, is dangerous to those who want to acquire the powers, capture experiences, create patterns out of them. Those who get drunk with those powers - for them the unknown may have danger. But one who is learning, just looking around to understand, to discover the truth, what danger can there be? If there is a darkness you look into it. If you have an ambition to become someone, to obtain something, then

you get into trouble. Then the energies contained in the unknown field of life may take hold of you and use you. Please, do see this.

But if you have no ambition whatsoever, if you do not want to become anything or anybody, if the process of becoming has come to an end, completely, and you just enjoy being what you are, whether you are in the field of the known or the unknown, there is no danger whatsoever.

Is the person tortured by the desire of becoming something or somebody, that can become an instrument in the hands of powers that be.

"If a psychic mutation takes place, will there be an end to a relationship between two persons? I'm afraid of being alone or living alone", says the questioner.

What is the nature of the relationship between the two persons today? Leave aside the mutation for a moment. What is it today?

If they are living together, in our parlance, if it is a love relationship, they are sharing life, there is a mutuality, there is reciprocity. Not dependency but mutuality, reciprocity - do we understand the difference between the two?

Love is possible between persons who value freedom and independence; otherwise, there would be attachment and not love. Sharing life becomes possible when there are two persons valuing their independence. If there is mutuality and reciprocity; if there is care and concern for each other; if the urge to share life together and be companions throughout the physical existence, if that urge is there, why should mutation cause any difference in that relationship? That relationship might get more refined. If there is any dross, if there

is any corruption in it, the transformation in the content of consciousness might purge the relationship of all impurities. I wonder what has made the questioner raise such a question. At the end of the question, the person says: "I'm afraid of living alone."
There is a way out on the physical level; you can have a companion with you and you will not have to live alone, you will have a companion.
Psychologically, even if you are living together, how much companionship is there? The physical, yes: you are afraid, have a companion, raise a family and live as you like - there is no question about it, but if you are afraid of aloneness, are you under the impression that you'll save yourself from the occasions of being alone in life?
Companionship on the physical level, where there are two independent forms, two bodies, separateness, different entities; you keep them together, you share the needs, you share the work, you share the thoughts, you have an exchange on the verbal level, so the companionship goes from the physical to the verbal, right?

Let us proceed. When you go through some pain, physical pain, can that pain be shared? Somebody may sit by you and hold your hand - that's a different matter - but you have to go through the event of pain alone, haven't you?
Or, something gives you pleasure, it's an experience in solitude of your own entity. Somebody may be by your side. Even in the interaction, even in the sexual relationship - can you share joy? Can you share sorrow? Are they not the sacred events in your life which you live in utter solitude,

utter aloneness?
The chemical, the neuro-chemical changes that take place in the moments of joy and sorrow, the pangs of sorrow, the piercing pain that sorrow causes - isn't that something you have to go through alone? And isn't that sorrow part of life?
You and your companion, life partner, or friend, or whatever, you go to the sea shore, and you stand there, both of you. You may be holding hands. Do you see the same thing? The perception, the quality of your perception - you may be looking at the same sunset, you may be looking at the waves dancing on the breast of the ocean, and the sea-gulls, and yet, the quality of perception is unique to you as it is unique to your companion. Can that be shared? After a moment you can talk about it.

My friends, life has to be lived alone. At the centre of your being, there is the sacred cave of aloneness, solitude. Why should one be afraid of it?
And the last act in the drama of life - dying - that also has to be gone through alone, unless you commit a collective suicide as a proof of your love for each other or one another.
A greater part of life has to be lived alone, and the tiny bit of it, on the material level, on the biological level, you can have the luxury of having company, and one should not deny it to oneself.
Mutation does not put an end to anything at all, my friends. It only exposes the facts as they are, it exposes the essence of truth behind the facts and it exposes to your intelligence the absolute ground of existence behind the truth. It's an exposure.

7. THE CHALLENGE. THE KNOWN AND THE UNKNOWN. MEDITATION.

This is our last day together for the year 1988.
We have been dealing with the theme of the urgency for psychic mutation. And if all of us have taken the verbal voyage together, we might have noticed that mutation is no more a matter of choice for the individuals. It is a challenge thrown to mankind by the situation that we have created for ourselves. It is an objective compulsion, which we have been building up systematically throughout the last couple of centuries. For example; ending of wars has become a compulsion. Either mankind learns to end this collective violence, this brutality, this addiction to resolving problems through violence or faces the challenge of racial extinction. There is no other option. Either we die together or we live together.
So the compulsion in the situation is to find out ways of delegitimizing war as a matter of solving international, social or economic problems and to eliminate all sanctions to violence from the human psyche.
No thought or ideology has enabled us to root out violence from our psyche. Religious ideologies, political ideologies, economic theories, educational systems; none has helped and the 20th century has been the bloodiest century in the human history. Obviously, if thought or ideology cannot end wars and cannot root out violence, there is the challenge of revolutionizing or transforming the content of consciousness.

The second compulsion that we have built

up for ourselves systematically is the compulsion created by electronics and biotechnology. We have created machines and gadgets. We are living more with machines than with fellow human beings, fellow non-human beings, fellow nature. And these machines with the help of high-technology and biotechnology have taken over not only physical work from mankind, but has taken over much of the intellectual work. Thought and memory, knowledge, is no more the privilege of the human race. Machines have taken over thought, taken over memory. We have conferred it to the machines.

And the era that is coming is the era of coexisting with these computers, robots. And no one can predict what the next generation of computers is going to be like. Today they are thinking and speaking machines, tomorrow they can have the capacity to feel. With a number of mini short-circuits built into the electronic machine it will be possible for the scientist to create sensitivity comparable to that of the human mind. So we live in a very thrilling era.

What is this coexistence with such sensitive thinking and speaking machines going to do to the human brain? Is there something more to the human brain, is there some potential contained in the human being which is untransferable or non-transferable to machines?

That's the challenge we are facing today: to turn inwards and find out what is the non-transferable, non-conditionable essence. Surely, thought cannot discover that non-conditionable substance.

Everything that thought touches is conditioned, everything that is experienced creates a new conditioning. So the movement

of thought is absolutely irrelevant to the exploration of a non-conditionable substance if there be any, in the human being. So the present content of consciousness, which is thought, knowledge and memory cannot find it out through its movement. The mental movement is absolutely irrelevant to the exploration of the unconditioned and unconditionable.

And thirdly, we as a race have built up a racial conditioning, a racial compulsion, a historical compulsion with the network of economic and political interactions and relationships with cultural exchanges that have been taking place, say in the last fifty years, we have converted the whole human race into a global family.
How are we going to cope with this conversion of the global human race into a small family inhabiting the planet, interconnected economically, politically, culturally? How are we going to cope with this challenge? Are we emotionally prepared to live with the fact that we have created for ourselves?
Unless we grow into a whollistic approach to life, it might not be possible for us to live with this fact belonging to the whole human family. A person living in South Africa, in New Zealand, in Japan, he is not only our neighbour, but he and myself we are members of one family.
Our consciousness is cluttered with identification with particularities. I'm identified with the particularity of the nation, state. I have identified with a race, with an organized religion, with an organized tribe which is a nation, and I owe exclusive loyalty to the concept of race, religion and nation.
A whollistic approach denies the luxury

of commitment to particularity. Exclusive loyalty to the particular makes you insensitive to the whole, and we have built up a civilization, we have built up a world around us where a whollistic approach has become a necessity.

Do we see the nature of the challenge which makes psychic mutation a matter not of personal choice, but of a collective necessity; a historical, a material, a psychological necessity.

In order that a qualitative transformation takes place in the psyche, in the consciousness, what do we do if we are aware of the challenge? Please do see this.

A religious enquiry is not for an egocentric gain or achievement. It is a question of human growth, and when one individual faces the challenge and allows the radical revolution or the total transformation to occur in his or her consciousness, he is setting into motion of the orbit of human consciousness, a new stream.

By allowing that mutation to occur in our life we are contributing to the total human race, not a personal gain, but a racial gain, a racial growth, because we are the human consciousness; we are the world, we are the global human race, we carry within us. Do you see the significance of this enquiry? The whole content of religious enquiry has gone through a change.

If it is so and one hopes that it is so, otherwise ego-centered enquiries, discoveries for personal gains become the privilege of the affluent countries, becomes the privilege of the chosen few who have no problems in their daily lives to face. It seems to the speaker that a religious enquiry is no more a luxury of the privileged few, but a challenge with which every human being is confronted.

Now, what do we do, how do we proceed and set about it? Obviously enquiry presupposes the act of observation. In order to investigate one has to put oneself into a state of watching, observing, observing life, observing facts, observing movements. The state of observation which is a reaction-free attentiveness, which is a non-evaluatory perception is absolutely necessary. So one learns to observe, one learns to put oneself in the state of watching, looking innocently, defenselessly, simply. You know the elegance of simplicity? No comparison, no evaluation, no interpretation, but just looking. The perception has to be purged of all pollution. Pollution of subjective reactions. The purification of perception is vitally necessary.

I wonder if we have ever looked at the act of perception. Whether it is uncontaminated or whether it is polluted. I wonder if we have ever looked at the chemistry and biology of cognition; how it takes place. You know it is marvellous to watch and discover these things.

If we so observe how the looking, the perceiving taken place in us, we might notice that it is not the intelligence that looks or listens, but it is the mood of the mind, the state of the consciousness, the anger, the jealousy, the depression, the excitement, the likes and dislikes, that descend into the optical or the auditory instruments, and they look.

To be able to perceive with the elegance of simplicity, is extremely difficult unless one learns it. It's a total action. Enquiry presupposes the capacity to observe, to perceive, to look. When that has taken place one proceeds with verbal investigation. Take the help of the words, the languages and what are we observing,

what are we looking at: the known, the known aspects of human life. We are looking at the known, observing the known in order to get acquainted with it and understand it. Not every known thing is understood. Knowledge and understanding are quite different.
A thing gets known to you when you acquire information about it given to you by someone else, by the books, by individuals, by your parents, teachers, preachers. It's an information about a fact. You have no relationship with the fact. You have a relationship with the verbal information, you have gathered it, you have organized it, and then you say I know what it is. So it's an indirect relationship with life. Knowledge is an indirect relationship, it's a second-hand relationship, it has no personal element in it at all.

We are observing the known in order to understand it. Through observation we create a personal encounter between the fact and ourselves. We investigate with the help of words. **So the known becomes the understood.** And by living our understanding in daily relationship, that is the only life that we have got. Either we meet life in the so-called daily relationships or we miss it.
By living the understanding in daily relationships we learn to handle the known, the understood, without any disorder. We learn to handle the known with an equipoise. Please do see this. The investigation and the enquiry, the movement of thought, the movement of observation is possible in relation to the known and I'm afraid only in relation to the known. The word 'enquiry', the movement of enquiry, is possible only in the field of the known. Enquiry

requires words, doesn't it? To call something correct or incorrect, fact or fiction, you require words. So the movement of enquiry conduced with the help of words, exploration with the help of words, experimentation with the help of knowledge, all this is possible and has a relevance, is a necessity as far as the field of the known goes; so that there is no disorder, no contradiction, no conflicts in the field of the known. Our relationship to the known has become a simple relationship of understanding, no conflicts, no tension, no imbalances. This clarification in the field of the known is absolutely necessary. This acquaintance with and understanding with the field of the known, dealing with particulars, it does something marvellous. It brings to our notice that the known is penetrated by and surrounded by the unknown. The visible is surrounded by the invisible, it's even penetrated by the invisible. The known is only a tiny part of the totality of life.

So one becomes aware of the unknown, the invisible, the intangible. If one is sensitive one becomes aware of the immeasurable. The infinite peeping from behind the invisible is the acquaintance with the known which makes you aware of the presence of the unknown. It's dealing with the particular competently, intelligently that makes you aware of the whole. One who is ignorant about the known, one who does not understand one's own conditionings, the total human past doesn't have the sensitivity to feel the presence of the other. It is the understanding of the bondage that makes you aware of the presence of freedom. We do not know what it is, but we become aware that there is a

state which is called freedom, where bondage of every manner is absent. The absence of bondage is freedom. Absence of conditionings is freedom. So we become aware of that.
The awareness of the unconditioned, the awareness of the whole, the total, changes the quality of your relationship with the known. **First of all the known became the understood and then the handling of the known without imbalances, without conflicts, without tensions and then the awareness of the other, which is existing side by side with you, which is everywhere, it changes the quality of your relationship with the known.**

The vanity and pride of acquisitions of knowledge, experiences, properties, political power, social prestige; the glory the halo around all this disappears completely. So the awareness of the presence of the unknown, the unconditioned, stimulates what could be called humility, a pliability, absence of stiffness, absence of rigidity. Don't you know how knowledge creates rigidity: I know, I'm a knowledgeable person, I have many experiences, knowledge and experiences generally tend to make a person very stiff, very rigid. Awareness of the wholeness of which this knowledge is only a tiny insignificant fragment, stimulates in your being a pliability, an elasticity, an innocency, humility if I may use the term, and what does that humility do to our being, what can that do to us?
It obliges us; it makes us realize that the movement of enquiring, investigating, exploring with the help of brain has to come to an end in relation to the totality or wholeness of life.

Every effort to catch the unknown in the terms of the known; every effort to measure the infinite with the measurements of the known is a temptation. We are trying to extend the measurements of the known, the gross, the material, the finite to the infinite. Do you see the incongruency? The movement of enquiry is obviously a movement of trying to measure, to know. It was allright in relation to the material life, to man-made structures which are finite, which are particulars put together. Thought is put together by man, machines are put together by man. So the movement of enquiry and verbal investigation has a relevance to one part of our life.
But when it comes to the totality, the wholeness which is the Divinity, if one may use the term, the movement of enquiry has to come to an end. Verbal enquiry, verbal investigation, has to come to an end. Do we see this? Do we see the implications of this challenge that the consciousness has to be stripped naked of all verbalization? So the mind does not move in any direction. No conceptualization about the Divine the God or whatever you would call it. No conceptualization, no effort to describe - how can you describe the wholeness, the totality, how can you measure the immeasurable infinity of life? And mankind has been trying to measure it, to catch it somewhere in some framework. That has been the tragedy, that has been perhaps the wrong turn in what you call religious life. All the organized religions have tried to measure the Divine, to paint it in colours, in lines, to put that into words, calling it God and then getting addicted to words; rather than sensitive to the fact of its Being.

So the challenge for the mutation to occur is willingness to let the consciousness be completely free of, denuded of, stripped naked of all words, of all verbalization. To put ourselves in a state where words move not and thoughts stir not within. And there is a sacred silence within. Discontinuity of the conditioned energy and its movement is the substance of silence. Silence is not something mysterious. The conditioned energy moves in relation to the known and handles it properly, but in relation to the unknown it does not move at all. It says: it's not within my reach. Whatever I touch I can touch only with a concept, an idea, a word, a symbol, a measurement and that being meaningless, let me go into abeyance, let me just be-without moving in any direction whatsoever. Do we see the necessity of being in that state? As soon as the awareness of the presence of the other, the unknowable, the immeasurable dawns upon us, do we put an end to all this movement of enquiry, investigation, exploration verbally? Do we put an end to it?
Or do we say: no, if this method does not help, let me go over to another country and find out another pattern of movement, another discipline, another technology, another technique. We are so credulous. We have accepted the authority of the movement of thought as the supreme, supreme authority. It is the thought that must tell me what God is. It's the thought that must tell me what death is and what the life after death is. This credulity, this belief in the authority of thought is the main obstruction in the occurrence of mutation.
Thought is relevant to human life, but it is not the Supreme. So to live in daily

relationship, moving the thought-structure wherever necessary and when necessary in a very simple manner, and be utterly silent in relation to the other. Not wanting to acquire, not wanting to experience it, not wanting to become liberated, transformed, mutated. So dealing with particulars and being aware of the total, dealing with particulars with the awareness of the whole and the wholeness, dealing with particulars of life and being aware of the interrelatedness of everything that exists.

So the content of consciousness does not become heavy with new patterns and new conditionings in the name of religion or spirituality. The past is taken care of, it is allowed to move where necessary in an orderly way, and the present is met with humility and in a state of non-knowing.

This is the state perhaps which could be called meditation. Absolute discontinuity of the conditioned mind. No expectation, no tension of waiting, no tension of moving in some direction; total relaxation, so that the life immeasurable can operate upon us. I hope we see the implications of the sentence 'letting the life supreme operate upon us.' It is something very serious, sirs.

In the field of the known one was functioning from the centre of the I: the consciousness as the centre the me, the ego and the circumference of knowledge, memory, etc.

Now there is no centre. In relation to the unknown, there is no centre in my consciousness, no periphery, no centre. To be in a state without a centre, a state of consciousness, it is quite an adventure, so that the supreme intelligence permeating the cosmos, unfolding itself through every-

thing, unfolds through our being also. Then it handles your thought-structure. It handles your senses. This transference from the I to the it, from the intellect to the intelligence, from the particular to the total, from the particular to the universal, that is the implication of mutation. So it is the Supreme intelligence that sees through the eyes, and listens through the ears, it touches through the skin. Clothed in a human body, it moves. The human race faces the challenge of destroying itself through nuclear wars, become extinct by robotism and mechanistic movement on the thought level or growing into this new dimension of consciousness which has no centre as the me, the I. Instead of self-consciousness there will be all-consciousness, or I say all-awareness. Ending of the movement of enquiry is the beginning of meditation. Intellectual enquiry cannot be a whole-time, full lifelong occupation. We may need a year or two to enquire intellectually, verbally, to learn to observe.

Every movement of the mind in relation to the wholeness, the totality, would be a speculation. Sirs, friends, we cannot describe what love is, can we? It is felt, not only by the mind. Attachment is felt by the mind. Love is felt by your whole being. You cannot describe what happens to you when love visits you, it's indescribable, it defies verbalization. Sorrow, joy, they equally defy verbalization. In the same way the feel of the presence of the other, the perfume that your whole being feels as soon as there is awareness of the other, is indescribable. So with the perfume of that awareness, you live your life.

Please don't let us be under the illusion

that when a psychic mutation takes place the whole world will know about it... if it takes place in my life there will be something dramatic, people would know about it and it will come with a bang. It's a culmination of human growth, it can be a natural growth. As natural as you grow from childhood into youth and from youth into adulthood, in the same way from the self-centered I-consciousness or self-consciousness you grow into all-awareness. And as the growth into youth vibrates in your being, the ecstasy of youth dancing through your eyes and every nerve of your being, you don't have to declare that you have become young. Your whole being announces it. Your very presence announces it that there is a young man, a young woman. Youth has its perfume, hasn't it? Every growth has its perfume.

In the same way you grow into that awareness in the midst of particulars, dealing with them every moment of your life, there is that awareness, that this is not the whole, this is not the total, this is the conditioned. It is the destiny of mankind to live with the conditions, to live in the limited with limitations, the awareness of the unlimited, the limitless. Then you grow into that awareness, then your being carries the perfume of that awareness, it dances in whatever you do.

So mutation is not something mysterious, not the privilege of the chosen few. It's the culmination of human growth. So one lives in the state of meditation. The awareness results in a whollistic approach to life. Mutation results in whollistic attitudes, whollistic approaches, whollistic way of living, whollistic approach to your diet, food, whollistic approach to your exercises of the body, whollistic

approach to medicine, to health, to education, to human relationships.
It is only that wholistic approach resulting from mutation which is the by-product of the state of meditation, that will enable the human race to build up an economy for peace, a politics for peace, friendship, brotherhood, education for peace.
It will help us to replace the psychology of confrontation by the psychology of co-operation and friendship.
The ending of wars shall not be possible unless there is a new psychology having sanctions for friendship, co-operation, living together, not that absurd competition, comparison, aggression, violence, etc. But living together, sharing the planet together, all the species together.
Then we won't have those silly problems of deep ecology, ecological imbalances and the United Nations trying to police mutually quarrelling and fighting nations: Irak, Iran, Afghanistan, Nicaragua, a.s.o.
We have said the other day that religion is the ending of all psychological suffering. If it does not end psychological suffering, if it does not produce a new dynamics of human relationship it is of no value, irrelevant to human growth.
The urgency for psychic mutation leads to the ending of the movement of intellectual enquiry, verbal investigations, experiential explorations.

We have been together for a week and as a friend I have taken the liberty of sharing with you one's understanding, sharing one's life. Those of you who have known the speaker, know very well that she does not claim to be an authority. She does not come as a teacher, it would be an audacity, presumptuous to come as a tea-

cher. One comes as a friend with deep concern for the future of humanity and comes for the joy of sharing with fellow human beings, conveying to them that mutations, transformations etc. are not mere abstractions, they are not mere words, they are not the privilege of the chosen few. They are happenings, occurrences and can occur, can happen in everyone's life, provided there is the awareness of the implications of the challenge. Provided there is an awareness of the implications of bondage and an urge for freedom because there is love for life, passion for life. As long as other things than life are our priorities, as long as other things than the act of living are our priorities these enquiries become an intellectual exercise. When we realize that life is holy, that the wholeness of life is holy and the act of living is something very sacred, that if it is not fragmented, if it is not partial, if it is not gone through casually, that if it is gone through with care and concern, every act of living is an act of worship. Every act of living is the act of enquiry, it's an act of learning. So one took the liberty of sharing understanding and we created an opportunity for all of us to learn together, to listen together.

It has been a great joy these verbal sharings as well as non-verbal communion in the hours of silence. I thank you all.

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