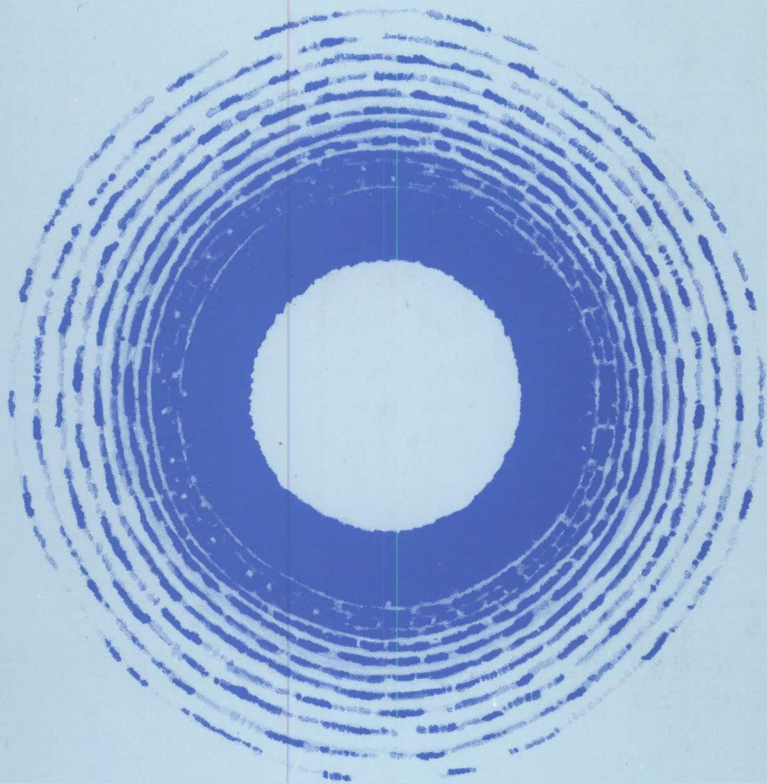


RADICAL PEACE



by

VIMALA THAKAR



Also published:

HIMALAYAN PEARLS, dialogues in Dalhousie 1987
and 1988

BEING and BECOMING, Dalhousie 1989

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BLARICUM (HOLLAND)**

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1. PEACE AND MUTATION

It's a strange world we are living in; full of violence, of terrorism by individuals, by groups, by states, flourishing of warindustry, and so on. We are really in a mess; as a race or as a global family we are in a chaos. This is the background in which we have come together as serious-minded enquirers to find out if it is possible to have a peaceful world at all and what is the role of individuals in the creation of world peace or in building up world peace. We are not politicians, we have not come here as economists. We have come here as human beings, members of the global human family, inhabitants of the planet, as well as of the cosmos who have the responsibility and privilege of sharing the cosmos with many non-human species along with the human species. It is a magnificent privilege and a tremendous responsibility to live as a human being.

If we look at the human history, at least of the last 5000 years, we might notice that the human race as a whole naïvely believed in the efficacy of violence and wars for resolving problems. The race religiously believed that war can solve problems. Attitude of confrontation and defence mechanism of being always on the defensive, preparing for the offensive, is a necessity of life. And innumerable wars have been fought; small battles, conflicts, big wars they have been fought and the world is simmering with violence today.

I wonder if you as an enquirer have noticed that war has failed to resolve problems. Let us be very clear about it. We resorted to wars, we accepted the fate of training our own children to be slaughterers or to be slaughtered. We reconciled to the cultural degradation of indulging in wars. In spite of all that reconciliation the price that we have paid in terms of human blood and human life, wars have not helped us. So it is high time that we apply our energies to find out, to explore an alternative way of resolving human problems.

Absence of actual war is not the content of peace. Preparedness for wars on the earth and also the starwars indicates a psychology of war-mongering or violence-mongering.

We are going to question whether peace can be an alternative way of resolving the problems. War was a way; it was not only an event or an incident. But the economies of the nations got geared to war psychology; always prepared for the war in the name of defence, the army, the navy, the airforce, and we, the people of the world, paid taxes for these armies to be kept, maintained, trained. We sacrificed our facilities and amenities for the sake of the armies of our country. I do not know about the countries here, but I can share with you what happens in the Third World countries in the East. The people may starve, but the military gets the best food, the best fruit, the best vegetables at concession rates, while people might starve, they might go hungry. Educational institutions suffer; no money for the betterment of the educational institutions, because the government needs to prepare for a nuclear warfare, whether it is India, Sri Lanka, Pakistan, Nepal. One speaks out of personal experience. So, war is not an event, but war is a psychology, it's an attitude to life, it's an approach to human problems. And the citizens become the fodder for the war industry in many a way.

If that has really failed - war as a solution -, if it has failed, if it has not created peace worth the name, which would create an atmosphere of mutual trust and respect, which would create a psychology of belonging to one another and not being always afraid of one another, what can we do?

The realization that violence has failed is the prerequisite of further exploration: violence at international level, violence at national level, violence at the level of institutions, organisations, violence at the level of family and in so-called individual life.

Do I realize, have I seen that violence in my personal life also does not solve any problem? It does not help me in any way: anger, hatred, jealousy, aggressiveness, assertiveness. If you look to the genesis of war and the source of violence, you will find at the source all these things: the verbal assertiveness, the psychological aggressiveness, the distortions in relationships which are called jealousy or anger or hatred.

Turning from the world scene to one's own daily living, do we realize that violence is not the way? If we have not realized that, then the enquiry about world peace would be only an intellectual exercise, an academic or a theoretical thing, because I have not seen the ghastliness of violence. A glance can be as devastating as a bullet. A bullet kills the body and a glance can destroy the self-confidence and the trust of the individual. It can crush the psyche; a word, a gesture, a glance. As a religious enquirer, have we seen the futility of violence?

The Third World countries get together and talk about eliminating violence from international level. I do hope that we see the significance of what is being said. One is not talking about avoiding wars, one is talking about the futility, the meaninglessness, the ghastliness, the moral degradation, the imbalances that violence creates in our life. If the history of 5000 years of violence, wars, bloodshed, murdering, slaughtering, etc. has taught us a lesson, then let us proceed, saying that this is irrelevant to human existence; to human existence as a global family, to a relationship of harmony with nature, with cosmos, a relationship of harmony with non human species and a relationship of harmony with one another. Among the human species we are enquiring on behalf of the human race.

Let us turn to the expression "world peace". Peace as a way of living in the world. We will turn to the "psychic mutation" part of the theme later on. But before we turn to that, let us tackle these

two words: "world peace". I wonder if we are aware, that what is disturbing the people of all the nations, all the countries throughout the world, is the corruption that is torturing them on the political level, economic level, administrative level. We may visit any country, developing or developed, totalitarian or democratic, theocratic states or democratic states, we'll find that the people are suffering because of corruption at high level. It seems to me, the most disturbing thing in daily living, which is not allowing any peace to the people on the material and the psychological level, on the intellectual level, is this phenomenon of corruption. Can there be peace, if there is a sanction for corruption? And if not, what is the source of corruption? How do individuals get corrupt and misuse or abuse the powers at their disposal, the money at their disposal, the prestige, the knowledge, so on and so on? It's no use blaming individuals at the helm of affairs; the presidents or the prime ministers of the countries. We have to probe deeper.

Could it be that when the institution of state was created as an agency to maintain law and order in society, that we started as people. I am talking about the people of the world; not referring to countries, but to the people of the world, the members of the global human family, because we are that. And the earlier we learn to behave and conduct ourselves as the members of the global human family, the better for us. These petty little exclusive loyalties to the idea of race, religion, ideology, they have lost all relevance to the practical context of life. They are meaningless terms today as far as our actual living is concerned, our economical and political relationships are concerned. They are dead idols, they are gods that have failed us. We created this agency called "state" and in order that this state can maintain law and order in society, we started relegating powers to the state. That institution that we created for our convenience, for our security, for our welfare has

become so powerful that it is the state versus the people everywhere in the world. The source of lack of peace in the world, the source of corruption, the source of much misery in the countries in the world is the powers that the state as an institution has centralized and captured. The state has the economic power, the state has the political power, the state has the military power, and the people, whether in a welfare state or in a totalitarian state, or whatever, they are helpless.

We do not notice our helplessness, because we get so many amenities, facilities and securities. We do not notice what we have lost. We created a party-system and entered into electoral processes to send our representatives to the legislatures to enact laws. And the parties started imagining that they are greater than the people; the state started imagining that it is greater than the people; political parties started imagining that they are greater than the people. So they are not accountable and answerable to the people at all. One is not talking about the legal structure. You must be aware, as the speaker is, how the judiciary has been losing its independence and what is happening really all around us.

It seems to me, that if we want to eliminate corruption from economic, political or administrative life the world over, then we will have to probe rather deeply and seriously this institution called "state" and how many powers should be with the states and which are the powers that should go back to the people. It's a new responsibility that the people of the world will have to shoulder: of self-rule, of self-government. It's no use sending appeals to the United Nations, Amnesties, Human Rights Institutions and the courts of Justice. The appeals, demonstrations, they fall on deaf ears. When the Amnesty International people wanted to visit India and go to Punjab to find out what was happening, the democratic Indian government refused them the permission. The government in Lanka threw out the correspondents and the B.B.C.

people from Lanka.

You see, I can give you instances only from the East, because I live there; I do not live in the West, so I can't give you examples from European life. It is the state versus the people and a radical change in the relationship between the people and the state has to take place if we are really serious about world peace, because the people of the world want peace. Unfortunately the governments cannot comply to the demands of the people. They have created a network of economic and political relationships around them so that they do not satisfy the psychic demands of their own people. And the governments, that cannot comply to the demands for peace, for exploitation-free economic society in their own country, what are they going to do when they meet together round the table in so-called United Nations?

They will find out very skilful ways of postponing confrontations, treaties. Postponement of confrontation is not peace. Postponement of actual wars is not peace. Peace has a different flavour all together. It is the perfume of your whole way of living. It's not a result of a treaty, it's not born of agreements and adjustments. See, that is how a religious enquirer looks to the question. For us it's a cultural question, for us it's a religious challenge, a cultural challenge; for us it's not only a political thing. Much of the chaos that is existing today, is due to the distorted, twisted relationship between the state and the people which will have to be corrected. That's one part of world peace, which those who are interested might go into. We have not come to the stage when the state will wither away. We have not come to that stage, so it is going to be there, very much so, but its ways will have to be corrected, its powers might have to be curtailed and devolution of power, power returning to the people as it were. What will be the processes in European countries and other Western countries is not a theme to be taken up here. But one cannot ignore

this fundamental on basic issue, when one talks about world peace. The fear of a nuclear war and the possibility of total extinction of the human race from the planet in case of a nuclear war, is keeping the super-powers restrained.

Nobody thinks in terms of nuclear war any more. Three years ago, four years ago, all of us were very much scared. We were afraid of a nuclear winter, we were afraid of total extinction of the human race through a nuclear war, and so on. But the circumstances have changed slightly better in the last three or four years and then the talk of ideology-free co-existence of super-powers and other countries began. A couple of years ago, I think the intellectual atmosphere all over the world heaved a sigh of relief.

We are now coming to the second point of world peace, before we turn to the psychic mutation occurring in the lives of individuals. Because, we are not living in isolation. We are living very much in the world and we are interconnected to the world trade business, multi-nationals, drug-maffias, terrorists. We are very much in the midst of it, in the thick of it. So we have to be aware. A religious enquirer cannot afford to be ignorant and naïve and say, that if you have trust in God, you shall be saved. We have to undertake the responsibility of becoming our own saviours. It seems necessary that, as after the second world war we set ourselves free of the imperialistic aspirations and attitudes, now we have to set ourselves free of the clutches of ideologies and ideological imperialism, ideological empires. The second world war has taught quite a lot to the human race and colonialism and imperialism started receding.

The hang-overs might be there, perhaps in South Africa or some other regions, but they are hang-overs. They do not have the sanction of the world any more. Now the time has come that in the name of socialism, communism or any other "ism", in the name of democracy, in the name of marxism, in the name of any ideology, causing exploitation, causing

violence, is indecent. You may have an ideology and you may follow it as a country. You cannot prevent a country, if it wants to be an Islamic country, a Jewish country, a Hindu country like Nepal, it's their own private business. But the ideological empires to be built, satellite countries to be built around an ideology, - Eastern Europe as satellite countries of Russia, America and her satellite countries, - and then the tensions between them.... I think the time has come at the end of this century, to see the criminality of imposing ideologies upon one another and causing violence in the name of ideology.

You saw what happened in China. They slaughtered their own children in thousands; young boys and girls between the age of fourteen and twenty-two or twenty-three; thousands of them were slaughtered by the government in the name of an ideology. It's not only stupidity, it's not only brutality, but it's a psychological perversion. On the national level the willingness to coexist with different ideologies, with different approaches, has to be mobilized as a social force. May I call it a global force? Because billions of people cannot be regimented. Their emotions, their feelings, their sentiments cannot be standardized and you cannot whip them into a particular code of conduct over a century.

The second willingness is to see that there will be different approaches to life, different ideologies. If the human race sees the wisdom of sharing the planet with different approaches, having a dialogue, comparing notes, exchanging experiences and drawing out a consensus of an approach to world-economy and world political situation. You know, before you can talk about one world government or so, there will have to be in the next one or two decades the rule of a consensus for economy, for trade, business and political dealings. From confrontation to dialogue, from dialogue to co-operation, respect for differences of approaches to economic, to educational, to political issues; willingness to co-

operate in the area of agreement and building up a consensus in the areas of differences; this will be the strategy of peace for the next couple of decades.

"Oh, we are only meditators, we are concerned about meditation, spirituality. What has an enquirer to do about all this?"

We cannot now indulge in a network of escapes, personal or group escapes, in the name of religion or spirituality. The act of living involves the awareness of all these issues. As the coexistence and sharing has to be free, has to be freed of the perversions and distortions in the name of ideologies, we'll have to learn to live together—the different races. We are divided by different races, there are the blacks, the whites, the yellows, the reds, and so on. Like different flowers in the garden there are different races, but this distinction of a race need not become a division, a cultural division. It need not become a psychological separation with the idea of superiority or inferiority, because the races will have to share the resources of the planet, they will have to work together and share the produce. Along with the freedom from the clutches of ideology we'll have to set ourselves free of the divisions and fragmentation in the name of races.

Then we might contemplate and find out other issues which disturb the human relationship, the racial division, the ideological division, the nationality division, and so on. We can go on enumerating, sitting in our own rooms and find out what is keeping us away from peace as a way of living. Peace is a way of living and a way of living implies interrelationship. You and I are related, literally, to the people in Africa, people in Vietnam, in China, in Chili, Argentina, America. This complexity due to science and technology that we have created for ourselves as a context of life, is something we cannot run away from. We can only eliminate complications and enjoy the richness of the com-

plexity. Today the wealth of complexity is not enjoyed by us, because of the distortions and perversions which create complications and create an illusion as if the complexity itself was a problem. The complexity is going to remain.

So many races, cultures, languages, so many temperaments inhabiting the globe. As there are topographical differences, climatic differences, there will be temperamental differences. But the difference need not become a division, need not become a point of discrimination and evaluation as superior or inferior. Living together can take place, sharing can take place when each one is aware that freedom, love and mutual trust are the requirements of living together. If there is no respect and trust, if there is no respect for the freedom of another person, then I think we go back to the primitive way of assertion, aggression, hatred, violence, wars and wars; go on killing one another and live as a schizophrenic human race, aspiring for peace, preparing for war; aspiring for love and always trying to defend oneself, being afraid of the other person. These inner contradictions will have to be resolved.

The behaviour of a person reflects the state of consciousness. The word "consciousness" will be used here as a synonym for psyche. Psyche, not to mean "the soul" in the ancient Greek language, but we are going to use the word "psychic mutation" to imply mutation in the consciousness, mutation in the human consciousness; because we are talking of world peace, we will be dealing with human consciousness, mutation in human consciousness and world peace. That will be our theme.

What is mutation? And what is the relationship of the phenomenon, the event of mutation to the mutant in which the mutation takes place? It's a term used in biology; used also in physics. It's a scientific term which we are going to extend to human consciousness. Mutant and mutation. Mutant is that in which the mutation takes place. Surely mutation is not a change, a change that takes

place gradually in parts of an object or a being.

For example: you can change the way you dress. It's a partial change in your relationship to the clothing, to the clothes, the attire. You may change the diet, your relationship to food. It may not cause a total change. You may change the diet habits, you may do asanas, pranayama and yoga practises; the body will become more subtle, healthy, you might feel more energetic, and if you have a good diet, agreeable to the body, a natural diet, then maybe the body is healthy. They are partial changes on the physical level. They do not go very far; they are changes on the fringes of your life. Let us go deeper. You read books, you attend conferences, participate in discussions, dialogues, seminars and what have you and your verbal attire, the verbal clothing changes, your diction changes.

Previously you talked about churches, temples, you talked about God. Now you talk about transformation, mutation. The language changes, you talk about meditation, you have new words. The gathering of new words and new ideas might change your verbal behaviour. Doesn't that happen? You study Zen Buddhism and when you talk, even with your friends informally, without your knowing the Zen terminology becomes your way of expression. You go to Theosophy, read their books, and without your knowing the brain is flooded with those words and your expression changes. So there can be a verbal change. And also you can talk about ideas that have been gathered. The words have a flavour; they have an intoxicating effect; their meaning vitalizes you temporarily by talking, by uttering those words you feel as if you are living it. The meaning is not yet a fact for you, but is an idea that you have accepted. It may change, it may give a polish to your personality, change your diction, but yet it is not mutation.

What I am trying to say is: change can be partial, change can be a slow process, it is not something that happens suddenly and finishes itself. That happening takes places nearly in the timeless

present. It happens in a fraction of a second but it does not get stretched over a period of time. No process, no gradualness, no steps, no efforts. You can cultivate change in diet, in exercises, in languages, etc. You can create codes of conduct for yourself, you can follow techniques, methods for cultivating experiences. That will bring about change; occult experiences, transcendental experiences. They may bring about changes, but change is not mutation; experience is not mutation. Mutation is something which takes place and occurs in spite of you, irrespective of your efforts and unrelated to chronological time. It's abrupt, it's sudden, it's like an explosion of your whole being into a different dimension. It's like a quantum jump. We are talking now about the mutation, the possibility of mutation that is a wholistic, complete, qualitative growth into another dimension.

What is the possibility of mutation taking place in the individual psyche, so that one moves away from fear and the urge of security to a sense of fulfilment in relationship; from the habit of being on the defensive to a new inclination towards spontaneous openness in relationship, and so on.

2. LIFE IS CONSCIOUSNESS

It seems to me that life is awareness. It is an energy of awareness permeating whatever exists. So life is an existence self-generated, self-sustained, self-aware. And this energy of awareness permeating all the manifestations has the perfume of intelligence.

It is this supreme intelligence, or energy of awareness, that seems to have stimulated interrelatedness and perfect orderliness in the cosmic life. We may use the term 'consciousness' tentatively while mentioning the energy of intelligence. So life is consciousness, the energy of consciousness, that energy of consciousness, intelligence, awareness, operates at various levels. At the mineral level it operates in one way, at the level of water kingdom it functions in a slightly different way and when it comes to the birds, the plants, the animals, etc. the consciousness operates still in a different way.

It manifests not only the symptoms of consciousness or awareness, it begins to manifest the capacity to react and respond to the surroundings intelligently. We are not going to elaborate upon the cosmic dance of intelligence and its various shades and nuances and the exquisite beauty and splendour of the energy of intelligence by which we are surrounded.

We are looking at the human psyche, exploring the possibility of mutation so that the world may see an alternative culture of peace, friendship and brotherhood.

We the humans who have inherited the globe for millions of years, have been working upon ourselves with the help of this capacity of self-awareness, with this capacity, this energy of consciousness. It might have been that there was the urge for physical security and mankind engaged herself in the endeavour of securing the physical existence in search of food, in search of health, in search of group managements, tribal managements, so quite a period of human evolution was spent in ensuring

physical security.

The second thing that has been noticeable in the history of the human race, is the desire to attribute some meaning to the dance of innumerable energies that mankind found itself surrounded by: the suns, the moons, the stars, the planets, the oceans, the mountains. So the human brain struggled to attribute some motivations behind the causeless existence of life. The human beings did not create the cosmos, mankind has not created the existence, but it found itself in the midst of a cosmos which had preceded it with all its beauty, order, intelligence, fertility of the earth, the rains, the forests, etc.

So motivated by the desire to find out the meaning of existence it imagined that there must be a creator behind, beneath, or within the creation, because mankind looked upon itself as builders, constructors, creators of civilization.

If you build a house you are the builder and the house is a building created by you, you are the constructor and construction, so there must be a creator behind the creation. To accept the causelessness of cosmic life, to accept that it is self-generated and self-sustained and orderliness is the breath of intelligence, it wanted to analyse, categorize, provide motivations, provide causes, create an idea of sequence, and so on. The idea of a god or a creator permeating the human consciousness at the subconscious or unconscious level is something we have to look at very carefully and probe, dig into it with a sense of great responsibility.

In the effort to find out the meaning man created an authority. In an effort to understand the meaning of existence, it constructed measurements by which it could measure the infinity of life. The only way mankind could relate to life was to measure it, measure it by a word, measure it by a yardstick of psychological time, measure it by notes of music, measure it by numbers of arithmetic, measure it by the idea of space.

So the second authority of conceptual measurements and symbols representing those conceptual measu-

rements, must have come about. We live more in the world of concepts, measurements and symbols than in the world of material objects which are a necessity of our life, which we utilize, but psychologically we have surrounded ourselves by the concepts, the measurements, the symbols which have their own utility and which might have enabled the ancient human beings to feel that they are related to the life around themselves.

The measuring gave an idea of relationship, constructing symbols to represent the measures gave the illusion of a relationship and then man might have felt, mankind might have felt, that it was not lost in the infinity and eternity of cosmic life, but it was related to it, it knew about it. A relationship was built up through knowledge, through thought, through ideas. The measurements, the symbols, the concepts which were an aid to understand the meaning of life, became an authority. As the idea of a creator behind the creation became an authority, the measurements themselves became an authority. Our consciousness is cluttered by authority, as it is today, within you and me. We, who are the world, we who are the collective human race, condensed in a biological structure, we have the consciousness, the energy, not unconditioned as it is in the cosmos, but a conditioned consciousness. Civilization and culture condition the energies, biological energies, glandular, muscular, neurological, chemical and they built up also a psychological energy. Thought is an energy.

So it seems to me that the content of consciousness today is a sense of authority, a variety of authorities that have been built up through centuries and we feel naked if we do not have a sense of authority as an enclosure around us.

Now depending upon the authorities built up by ourselves collectively, organized authorities in the name of religion, organized authorities in the name of state, in the name of economic systems, in the name of educational systems, and developing an utter dependency upon these organized systems and

authorities, an uncanny sentiment which is called fear seems to have been stimulated in the human consciousness.

It is the acceptance of authority that stimulates fear. Fear has no independent existence by itself. So the second component of the human consciousness today is fear, fear to look at life without the help of ideas and thoughts, fear to look at life or death without using measurements, symbols, fear of one another without the help of defence mechanisms which help us to manipulate the behaviour. So we are so fearful, afraid of life, afraid of death, afraid of relationships, inhibited by the fear we worship authority. It is a vicious circle, authority and fear going together.

The urge for security or fear on the physical level of the unknown is an understandable and reasonable reflex built in our system.

But we are talking about psychological fear, fear of relationship is a psychological fear, fear of relating to the cosmic life without a sense of authority is a psychological fear, fear of trusting one another, the members of human species, it is a psychological fear. So we are a fear-ridden race.

We aspire for peace, a peaceful harmonious co-existence in the world, and we are afraid of differences in approaches to life. We are afraid of temperamental differences, we are afraid of biological, psychological idiosyncrasies or freaks of nature, and every difference is misunderstood for a division. Every distinction is misinterpreted to be an evaluation of superiority or inferiority, every disagreement is misunderstood to be contradiction and opposition.

That is why, though the nations intellectually see the inevitability of having world peace, they cannot move towards peace as a way of living. They indulge in making stopgap arrangements, patching up conflicts, postponing crisis, building up farcical agreements which are hollow from within. And the human animals haunted by mutual distrust, mistrust and fear are ever preparing to kill one another, to exploit one another, to dominate over one an-

other 'before you dominate over me, I should dominate over you', as an individual, as a nation, as a tribe, as a group.

Inhibited by fear and worshipping in a clandestine way, we want to have world peace. Do you see the schizophrenic personality of global mankind? Do you see the contradiction at the psychological level?

Knowledge has not helped to eliminate this primitive fear and the fundamental urge to have some authority to protect us psychologically. We have had many philosophies, theologies, organized religions, we have had political ideologies, we have played around with organized thought, which is an ideology to enable us to live peacefully and that has not worked. Codes of conduct manoeuvred and imposed in the name of religion, the self-denials, the torturing of the bodies that has taken place in the east, has also not helped. So what do we do? This fear-cluttered and authority-cluttered consciousness may do whatever it wants to do, newer ideologies, disciplines, no disciplines, thought, or running away from thought, indulgence in sensual pleasure and cult of renunciation.

I think mankind has tried innumerable ways of manipulating its brain and its body, manipulating the collective structures from capitalism to communism, and Gandhi-ism, from Catholic religion to Sartre and the existential essence cult, we have tried everything.

So we are faced with the challenge of living on this planet harmoniously, sharing life, not battling all the time, sharing the planet in a decent humane way, that's the challenge. The intellectual aspiration is there, the intellectual cognizance is there that peace is a must, otherwise the human race will follow the path of collective self-extinction. That is now clear to all the people.

The question is how does the human race grow into the dimension of peace, harmonious relationships, an alternative way, not the way of violence, but an alternative way where violence would be absent, this is the challenge. We have looked at the chal-

lenge externally in the first chapter, we are looking now from within, we are looking at the content of consciousness and the nature of challenge there. Even if the whole human race turned to Vedanta and the Indian philosophy or Zen Buddhism, or the Easterners turned to Islam or Christianity, the problem is not going to be solved.

How do we tackle this crisis, the indecent life that we are living today, the neurotic way of living, harbouring distrust and mistrust of one another, is the limit of indecency. How can we live together on this planet, if inwardly I am afraid of you and you have tremendous distrust about my motivations.

So we cannot be related to one another, living requires the movement of relationship and the addiction to authority and inhibition of fear do not allow us to relate to one another individually or collectively. So there is coexistence but no sharing, there is coexistence but not togetherness, there is coexistence but not a sense of belonging to one another. And peace requires the sense of belonging to one another, peace requires respect for one another's freedom.

How do we go about it, where do we begin, individually where do we begin? Acquisition of thoughts, ideas and ideologies, and manipulation of our behaviour according to those acquired ideas or ideologies is not going to help us, whether we acquire the ideas of ancient wise people or the modern wise people and try to graft them on our psyche.

Thought does not eliminate fear and thought cannot give you security, it is an illusion of security, thought is no protection and no security. We have been harbouring that illusion for a criminally long time. So shall we not begin by seeing the built-in limitations of the process of thinking, the purpose of thinking, the purpose of knowledge, the built-in limitations of knowledge. Learning to use that activity of thinking that is relating to the life with the help of a word, relating to life with the help of organized information on the physical level,

on the material level, in relation to man-made structures, knowledge is a necessity and thinking is a useful activity.

We are going to look at this phenomenon. But first let us be very clear that the process of naming and identifying, evaluating and measuring, that the activity of codifying, analyzing and collecting that information, storing it in memory, is a useful activity which you cannot renounce. You get into a car and drive miles and miles, kilometers and kilometers, but the speed of the car, the utility of the car cannot replace the momentum you have in your body for walking, the capacity to walk. The car has its own purpose to serve, but the magnificence of walking upon the earth, climbing, running, the car cannot replace that; it's a mechanical thing, a contrivance, very useful. But we won't say that because we have cars and planes we won't walk. The beauty of utilizing the physical body, all its organs, all the capacities contained in the organs is a part of living. That is a contrivance useful for social life. So, knowledge is like the motorcar or the spacecraft; it has a purpose to serve, but it is a contrivance built up by us. It does not create a relationship, please do see this.

Knowledge cannot create a relationship between life and yourself. You know about life and you can know about Alaska, or Costa Rica, Australia. Sitting here, you can see the maps, you can see the videos, but it does not mean you have walked upon the land in Alaska. When you go there and walk upon that land then you have a relationship. You climb the Alps or Mont Blanc and then there is the personal relationship when you have that earth beneath your feet and your head high in the skies, enjoying the purity of the air and magnificence of bright sunshine flooding the snow; it's poetry there, it's life there, it's a living relationship.

Knowledge can never create a relationship and we are trying to reach towards one another, individually and collectively, through knowledge, through thought. We have an idea of a boy-friend or a girl-

friend or a husband or a wife, an association of a code of conduct attached to that: husbandhood or wifehood, motherhood, fatherhood, statehood and with the help of those associations we go on looking at each other expecting the other person to conform to that code of conduct, to that criteria, to that idea and association of ideas and emotions attached to the word.

See this whole business. The word, then the association of ideas attached to the word, then association of emotions, sentiments attached to the word, grafted upon the word, and we try to relate to one another through all this conglomeration. We can never reach each other, between us is the screen, on one hand of fear and authority, and on the other this distance that knowledge creates. So knowledge or thought, which was a help on the material level, to reach from here to Warsaw or to Moscow or to New York, you require the technology, the science, the means of transport and communication, which is all a creation of thought and a marvellous one which has to be used.

So, utility at one sphere, at one level, and futility at the other, relevance at one level and absolute irrelevance at the other level. That is what, I think, we have missed as a race, the fundamental wrong turn that might have taken racially, is extending the sense of fear to the psychological realm, extending the sense of authority to the psychological level and trying to bridge the distance created by fear and authority with the help of thought and knowledge.

As we read we are looking at the facts indicated by the words, the reading has to be looking also, looking and reading blended together in one total action.

If we only read the words and do not exert ourselves simultaneously and look at the facts, psychological facts indicated by the words, we'll be losers, because the purpose of a dialogue, the purpose of a verbal communication is to have a joint sculpture, to have a joint voyage of discovery of the meaning

of life.

So reading is to be blended with looking, perception to be blended with audition, reading the word and look at the meaning inside, look at the fact inside. Because it is our life, not the life of other people, outside the hall, over somewhere far away from us. The challenge of discovering an alternative way of peace is a challenge for you and me.

So it seems necessary that we understand very clearly the relevance of the movement of naming, identifying, measuring, evaluating, which is called the process of thinking and thought which is the product of that process, its relevance and its built-in limitations, so that we do not extend that to the field where they have no relevance at all.

A word can indicate an object, locate it in space and chronological time, it gives you information about that.

Life is this gigantic wholeness, organistic wholeness, it is the mystery of interrelatedness, it is the dazzling, vibrating light of intelligence manifesting in the form of a cosmic orderliness. It's not an object located in space or chronological time which a word could indicate.

A human being is not only an amalgamation of conditionings, is not only a biological structure, but there is an unpredictable energy inside the human being. As the cosmic life defies all your logic and mathematics, in the glory of its supreme intelligence, human beings, the condensed cosmoses, are most unpredictable. They have a tremendous capacity for adaptability, they have a tremendous capacity to understand and therefore move away from the orbit of ignorance to the orbit of understanding. The neuro-chemical changes that can take place with a, frightening speed in a human being is something marvellous.

When we are with one another we are with the same immeasurable, unnameable mystery of life as we are when we are with the cosmos, the nature, the selfgenerated existence by which we are surrounded.

To look upon a human being as an object to be dominated upon, a creature to be possessed, to be regulated, controlled, individually, in a family situation or in a country by using the whip of law or terror, shaped in the name of religion, or politics or economics, all that is outdated.

The very direction of human civilization and culture has to go through a radical revolution, it cannot follow the same direction; if it has been going north, it has to move perhaps east, or south or west. The challenge is of changing the very direction of civilization and culture, not doing some patchwork here and there.

Fear and the urge for security and the addiction to authority cannot be eliminated from the consciousness with help of a new piece of knowledge, a new code of conduct, new philosophies, new theories. What does this mean? It means, that the movement of naming and identifying, integrating, the whole panorama of mental activity, has no relevance when we want to face the challenge.

To recognize, to realize that knowledge which has been a great help for physical security, is perhaps the greatest obstacle in the realm of psychological relationships and peace is a question of relationship, peace is not a problem of treaties between nations.

It's only a new dynamics of human relationships that might bring forth what you call world peace, a new dimension and content to consciousness and a new dynamics of relationship. They are inevitable if we are really genuinely concerned to have world peace. To arrive at this point of recognition of the facts without a sense of frustration, without a sense of depression, without a sense of helplessness, seems to be necessary.

If the realization gives me a shock: 'O my goodness, thought does not help! O my goodness knowledge cannot help, what shall I do, what is left to a human being?' If it gives a shock and upsets the equipoise within, learning requires an equipoise within, learning requires a relaxation within. If we get disturbed, frightened, because thought was

our only shelter, and the perception that it might have to be left behind, we rush perhaps towards an idea. You know, if we rush hastily towards conclusions, then I think that our further investigation and explorations will be obstructed.

Let us be with this fact, the fact of the built-in limitations of thought structure and its movement. Let us be with the fact that fear cannot be eliminated by an idea, by a theory. A relationship cannot be built up by word, or thought or knowledge. Let us be with this simple fact.

If we have seen, if we have taken the journey together, then let us be with the fact. We should feel that we are free of the burden of thought, knowledge, memory. The perception of the fact should awaken, really speaking, a sense of inner freedom. So knowledge, and thought and thinking have no relevance as far as mutation is concerned.

3. ABOUT THE "EGO"

If you would graciously co-operate with me, we shall take up the issue how and why the myth of an individual mind, the myth of the factual existence of the ego, the self or the me came into existence, has continued through centuries and has poisoned our beings.

As there are individual expressions in nature, in the form of trees or plants, or birds or animals, we the human beings also have an animal body evolved than other animals.

Perhaps having a different kind of majesty and dignity as nature has enabled us to stand on our two feet and employ our hands in a different way than the other non human animals can do. The human society using the intelligence found out a very beautiful way of honouring the distinctness of each body, its qualities, its excellences, etc. So the naming begins perhaps even prior to the birth of the child and identification begins as soon as the child is born. We help the body to grow, watch the change that takes place in its qualities. Having been born in society the training, the conditioning as a part of social life becomes an inevitable necessity. So we train the body, eating properly, dressing properly, moving around, exercising the body. We teach how to speak languages, fine arts. The distinct body, named, identified, trained and conditioned, develops what you call a personality.

Personality is built through a number of processes, it's a manoeuvred thing, it's a cultivated thing and it has a social utility. On the physical level, you, the name, the qualities etc. have a factual content and the personality has also a content. You are born in Europe, you are brought up as a European, conditioned in a European way. Somebody is born in America, brought up in the American way, so the personality has an American polish, the language has the American accent, intonation.

The personality, a cumulative result of different processes, is something man-made. It has an aesthe-

tic content, a conceptual content, a verbal content, an emotional content, which are quite different from the factual content that the body has. You must have watched people participating in a drama, the actors, the actresses also in the films. When a person plays the role of some character, plays as if he or she is the character, for three hours, nearly identifies psychologically to the character and its excellences, idiosyncrasies etc. For that time, it becomes extremely difficult for you to distinguish the person who is playing the role, the actor and the character. But the actor is aware, that he is playing a role for a few hours as a means of his or her livelihood, as a pleasure of gratifying the talents, as a means to obtain social prestige. In the same way having been born in a society you look upon yourself as a person having a personality, being an individual, having your human rights and responsibilities, duties towards the family, the country, the world etc. It's a very comprehensive cultural game that the human race has been playing and perhaps will be playing as long as it exists on the planet. You create a society, you build up a state, an economic structure, you set up an administrative structure, you build up educational systems, enact laws and you obey them. You go by your social code of conduct, which you have created.

The personality, the individualness, the citizenship of a society, membership of a community are all in the conceptual world. They have no perceptual content and they have no perceptual entities or identities.

The body has a perceptual identity, it has a form, it's an organism as complex as the cosmos, as if the cosmic supreme intelligence has become eloquent in the human form. The intelligence manifested motion when it became water, which manifested the perceptive sensitivity, when it became birds and animals.

It manifested the capacity of sight, the beautiful eyes that the birds have, the animals have, the

perceptive sensitivity of the intelligence manifested through the eyes. They got the sound and they manifested the sensitivity of consciousness in a rather eloquent way compared to the other species. Receiving, responding, co-operating.

And when the supreme intelligence manifests itself in the human form, it becomes eloquent, the muteness disappears. The tremendous potential of the inexhaustible intelligence manifests in the life of human beings in innumerable ways.

So the human beings from tribalism proceeded to have communities, societies, nations, states, international relationships, world consciousness, global awareness, ecological awareness, widening the horizons of their perceptions and widening the horizons of their responses. But all this has a conceptual content. There is no personality or individuality within the skin distinct from one another. The bodies are distinct, they are separate, they seem to enjoy independence of one another, but when it comes to the inner realm of word, thought, concepts, ideas, ideologies, theories etc., it has no factual content at all distinct from one another.

Surely thought is matter and has a vibrational existence within our body, but in content it is global. It's a global human thought, a global human mind expressing itself in various ways. The earth is one organism, one being, but if you travel from here to Switzerland the topography is different. You travel northwards to Norway, Finland and the climate is different. The whole texture of the days and the nights, the rhythm of the cycles of nature and seasons is different.

The variety of expression is the wealth of life. The variety has no sense of being superior or inferior. The variety cannot be evaluated as good or bad; it just is as an expression of the complexity of life. When the complex content of emptiness explodes into the form of a cosmos, the wealth of its complexity manifests in the form of innumerable varieties.

The biological structures are different, the physiog-

nomy is different, the bone structures are different, the colour of the skin is different.

But when it comes to the activity inside, like the breathing in and breathing out, is it not common to the whole human race? You may cultivate pranayama and teach yourself deep breathing or inhaling and exhaling the breath in a disciplined, organized orderly way, but the breathing in and out is universal. We were born with it; it's not a conscious wilful effort. The food is digested, the appetite, the thirst. They are not conscious, voluntary movements of the human mind; we were born with that. The sex urge, the sex impuls is common to the human race.

In the same way the movement of thinking is common to the whole human race.

The process of naming and identifying and comparing and evaluating knowledge or organized information came into existence and it got transmitted through psychological, biological inheritance. It's a movement that is going on withing you. So, when you and I imagine that 'I' am thinking, 'I' am feeling, 'I' am reacting, maybe we are committing a very gross mistake. We are not looking at the fact correctly.

The eyes see a form, an object, a sensation reaches the body, the contact of the sight to the object stimulates a sensation. It is an electromagnetic apparatus highly sensitive. Indescribably sensitive. So the sensation here, getting converted into an impulse and that stimulates the impressions we have inherited of sounds, of pictures, neuro-chemical substance, the result of experience of the parents, the community, the country etc. All that is contained in the body, so it gets stimulated and an interpretation takes place.

As soon as the impulse reaches the brain and the interpretation takes place in the brain, there is not even a split of a second for the I, the ego to interpret it. It's not the ego that interprets consciously, it's an involuntary cerebral movement, neuro-chemical movement that takes place within you and

you attribute it to an imaginary entity, the I, the self, the ego. It's a play-back of the inheritance, it's a play-back of what you have learned, absorbed and assimilated since childhood and has been added unto your inheritance, grafted upon the inheritance as it were.

When we say 'I think' it's really the movement of the past in us, the movement of memory in us, the movement of what has been imprinted on the biological structure by conditioning it through centuries. The region that you are born in, the community that you are born in, the type of society that you are born in may have various designs of expression. An Indian expression would be different, an European expression would be different, the Chinese would still be different. The expression in words, the intonation, the accent, the gesticulation they will be different, but the content is the same.

There is nothing like an 'I' separate from the movement of the inheritance and the assimilated conditionings of this life. It is an expression through this body, a particular body, expression has a particularity, but not an individuality.

You know, when you build up those machines or gadgets, in a factory you may have thousands of them, models, and you buy one of them. It is a particular of the collective, collectively produced and a particular sample, a particular model.

In the same way there may be particular expressions, regionally conditioned, as the plants, the fruits, the vegetables are conditioned by the region, by the topography, by the climate. These expressions, which you call the emotional expressions, the neurological expressions will be conditioned by the region, the community, the particularity of the race etc., but the content is the same: the anger, the jealousy, the bitterness, the tenderness of care, affection, the pettiness, the generosity.

It's the global human mind expressing through you or me. It's the global human conditioning which is expressing itself through you and me, the biological structure, the vehicle of the total human past.

The body is the vehicle that carries the total human past within itself imprinted right on the marrow of the bones, the blood and other systems in the body.

What I am trying to say is, there doesn't seem to be anything like an individual mind. It is this presumption that there is an individual mind, which leads to the urge of security, which gets inhibited by fear, which creates authority and therefore dogmas, sex, exclusive loyalties to races, religions, nations etc. It leads to comparison, competition, aggression and therefore is a way of war, a way of violence.

Are we willing to face this unpleasant truth, that though physically and socially speaking we are individuals or persons, on the conceptual level there is no individuality at all. There is nothing like your ego and my ego; these are words. The word 'I' and 'you', the 'me' and the 'not-me' become necessary on the physical level to say 'I feel hungry'. You don't say the body needs food and therefore it must be fed. You say 'I feel hungry' and you take a meal. The word 'I' is to be used there, as you have to use the activity of naming and identifying to live on the material level. You have to use speech and language in order to live in society. You have to go through the educational system and use your talents, become an engineer or a doctor or a businessman to function in the social structure. They are all artificially cultivated things and structures as a part of the social life; that's all.

It is like a person becoming an actor playing a role of a character. Apart from the game I may play the role of Hamlet, but as soon as that enactment of the role is over, I may play Othello, Desdemona or whatever. But as soon as that is over, when I get home I don't go to bed as an Othello or a Desdemona. The identification is over; it had a specific purpose for a limited time and I played it.

In the same way the roles that we have to play in

life: the sex urge, the psychological necessity that I feel for having a companion leads me towards motherhood or fatherhood. I become the father, the mother, the husband, the wife. It's a role that one is playing having its own responsibilities, its beauty, its elegance, its way of living. I become a Dutchman an Englishman, an Indian, a Swiss, because I was born there. So I pay the taxes and have an Indian passport or an English passport. It has a specific purpose and a very limited relevance. It cannot be equated with the wholeness of my life. It's a minor part of my whole life, because I am related not only to the society that human beings have created, not only to the structures that man has built up, I am related to the cosmos, the whole existence. You may be born in the Hague or Amsterdam, but you say I was born in Holland, don't you say that? You were born in Zurich and perhaps in a small apartment somewhere, or a hospital, but you say you were born in Switzerland.

In the same way you are born really in the cosmos. Born of it, born in it and you are going to live in it. All the nations, the societies, the religions that man has built up, within the cosmos, they are not outside the cosmos. The ultimate responsibility is to live harmoniously with that cosmic life by which we are surrounded. These are small enclosures that we have built up as the birds have nests and human beings have their homes. Collectively they have societies and they play the game of being nations and states and what have you, but it is within the cosmos.

If there is no harmonious relationship with the cosmic energy, with the Cosmic Intelligence, if there is no harmonious relationship with the earth, the suns, the moons, the skies, the oceans, then you get what you call ecological problems. But you get complications on the psychic level, the desire to dominate, the desire to be aggressive, the desire to kill, all the crookedness leading to violence is a maladjustment with the cosmic energy. The root cause of this collective maladjustment

and individual imbalances seems to be acceptance of the authority of the concept of 'I', being an individual within the skin, having a solid entity which has to be preserved, which must be continued. Its continuity is equated with the act of living and the discontinuity of its movement is considered to be death or dying. It is something rather serious.

As the body has to be preserved physically against the storms and the torrential rains and the heat of hot summers and so on, we feel that there is an entity inside, which has to be preserved. So as you have armies, militia outside, you must have a defence mechanism inside. You must train and cultivate certain patterns of behaviour and teach the children all those codes of conduct and patterns of behaviour, so that they can face life.

Everyone talks about the necessity of new man for creating a new world, a new psychology for world peace, a new dimension of consciousness for having love and compassion as a way of living; everybody talks about it.

And we are not there yet at the end of the twentieth century, because for creating a new man we imagine that the I, the ego must be trained in a different way, a new discipline, a new ideology, and that 'I', which is the product of the past, will become new. First presume it, wanted it to continue and then insist that it is that I, the me, the ego, which is going to be transformed through yoga, tantra, mantra, satori. It is going to get transformed through mental movement. Please do see this!

And I beg to submit that the movement of 'I' as knowing and acquiring, changing patterns of behaviour has no relevance whatsoever to mutation; simply because the 'I', the 'me', the 'ego' is a concept, it has no identity, there is a global human mind, but the individual mind is a myth.

And we are afraid of that myth being exploded in our daily living. So we might read books, attend gatherings, talk about meditations, transformations, but in our daily living we are very vigilant that

the likes and dislikes of the 'I' are cared for. We are very careful that the values and the theories of the I, the me are retained and sustained. Not playing the role or the character of a member of society or a citizen of a country, but we identify ourselves and want to live as Indians, Hindus, Catholics, and aspire for world peace. Identify not only with a distinction, but a difference, an attitude of superiority, inferiority, evaluation, exclusive loyalty.

Distinctions are not the bondage, but the exclusive loyalties and identifications are the real culprit. After having seen that it is only a concept, we still want to continue with the identification and then wonder why doesn't mutation takes place. We understand when logically pointed out step by step that it has a conceptual content and not a factual content. It is not an entity, it has no identity except for the particularity of expression, conditioned by the body and the region in which the body was born.

After having seen all this, in my daily living I do worship my likes and dislikes. I get hurt, I get annoyed, I am ambitious. Acknowledging intellectually that it's an untruth, in the so-called daily living, I want to continue that.

And intelligence implies that once you understand what is true and what is false, the identification with the false is ended completely, not partially, but totally. You cannot have 50% false and 50% truth. Life is an organic wholeness, it's non-fragmentable, it's indivisible. You cannot say this is practical life and this is spiritual life, this is material life and that is religious life. You cannot divide life. Life is an 'istness'.

So psychic mutation requires the honesty and the integrity, that once we investigate and we perceive what is truth and what is false, the false is not allowed to continue in our life at any cost.

Then in spite of holding a passport of a country, dressing the way the people in your country dress, having the food that the country has traditionally,

and the body is used to it, your mind does not function, identifies with the conditionings as a British person, as an Indian person, as a Swiss person. It functions as a human being.

So it seems to me, that the mutation might require, that the consciousness is purged of all identifications, unconditionally purged of the sense of identification with every manner of conditioning. It is emptied of the sense of identification. You cannot empty the conditionings, they are imprinted on your whole being. You are an expression of that conditioning: a Hindu mind, an Indian body, a Chinese body, a Japanese mind. They cannot be destroyed, they need not to be destroyed; they have a role to play in society.

But the sense of identification and exclusive loyalty to the conditionings, may I say addiction to the conditionings, has to end, so that there is an inner space which you call silence.

If the consciousness is filled with identifications, addictions, attachments, no movement can take place there. There is no space for anything to happen, there is passivity, there is benumbedness and shrinking of the awareness. So in order that the mutation occurs in the body, the brain, the myth of an individual mind or ego has to be exploded.

It can explode only with the help of words, intellectual investigation and personal observation of the functioning of the mind. If the observation does not take place while the mental movement is going on, if one does not sit down and observe, then listening to talks and reading of books will lead us nowhere, because there won't be a personal perception of the facts as they are.

Understanding takes place when there is a personal intimate encounter with the fact, the perception and being with the fact. That's why one has to learn to put oneself first in the state of non-doing and the state of observation, a reaction-free perception, a reaction-free cognition. One has to give time and be with oneself in the state of non-doing, non-experiencing, non-knowing.

When the non-knowing, non-experiencing, non-doing is there, then the state of observation emerges or rather blossoms like a bud blossoming into a flower. You don't have to observe, but the state of observation as a reaction-free perception takes place when there is no desire to sit down for acquiring new knowledge, or some experience; there is no waiting for something to happen to you. But you, in a total relaxation, let go every voluntary movement and enjoy the grace of non-motion, non-action, non-verbalization.

When the identification with the theory of an individual mind, an individual self or ego comes to an end, there is the space which is called silence. There is a wholistic relaxation; the physical, the verbal and the psychological. An organic wholeness to that relaxation.

I am using this term wholistic relaxation, because it happens with most of us that the body relaxes, but the mind is working furiously. So it's a partial and compartmental relaxation. That relaxation does not help, because outwardly you are stretching yourself on the ground, and inwardly you are keeping the neuro-chemical system very tense. You are thinking, you are worrying, you are brooding, you are comparing yourself with others, you are going to a depression that transformation has not taken place.

Inwardly there is the tenseness of the whole nervous system. It's necessary, that a wholistic organic relaxation takes place and the basic identification with the theory of the 'I' seems to me to be the root cause of all assertion, aggression, violence and therefore wars in the world.

A consciousness without any exclusive loyalties will have the receptivity and openness to be related to the cosmic wholeness, to the organic wholeness of life, to the beingness of life. And maybe in that communion of a center-free consciousness and the supreme intelligence permeating the cosmos, mutation or a wholistic transformation occurs spontaneously and timelessly.

4. ANSWERS TO QUESTIONS

One of the questioners writes that aggression or violence is naturel to the human race, therefore peace or world peace seems to be just an utopia.

One presumes that the term 'natural' is used to indicate 'instinctive', instinctiveness of violence in human nature. Though one would like to go into the issue of what is human nature. Is it something static or has it got any pliability and flexibility; has it been changing through the evolution of human culture and civilization, science and technology, literature, philosophy, systems of education? Has it been changing, growing more mature, or is it something that is absolutely static, incapable of qualitative changes?

It seems to me that there is an instinctive fear incorporated in the human brains and neuro-chemical systems, by the way of living that mankind followed from century to century. This instinctive fear or the urge for continuity of the physical organism has provoked the inclination to assert, to own, to possess, to dominate, stimulating the terms like victory and defeat, rulers and ruled, etc. What is 'instinctive' cannot be termed 'natural'.

If the human race had looked upon the instinctive desire for assertion and aggression as something natural, that is desirable, natural therefore to be protected, natural therefore to be glorified, if the human race had looked upon the assertion and aggression as desirable, natural, glorifyable, we would not have proceeded from tribal life to the creation of a society. We would not have proceeded to create a rule of law in sociey and educate the members of society to understand the laws, the rules, the regulations. We wouldn't have educated the members of society in the principles of economic structures, administrative set-ups, inform them and enable them to adjust their behaviour to the principle of economic and political structures. We would have said: aggression or violence is natural, so let us fight.

There have been efforts to curb the aggressive tendencies, to restrain the aggressive inclinations, to find out alternative ways than waging wars and battles for the resolution of social-economic or political clashes, challenges, problems. If you read the human history we find a conscious, organized effort towards restraining, curbing, controlling this assertive, aggressive, violent tendency. Look at the direction in which the human race has been moving collectively. It has not succeeded in spite of having made efforts through twenty centuries, because there seemed to be some loop-holes, some contradictions that require to be resolved, some shortcomings which will have to be eliminated. But the direction of human civilization is not from violence to more violence, but from violence towards less violence, towards absence of violence, towards peace.

The direction of the racial movement does not say that the human race is satisfied with the instinctive violence contained in themselves. Why hasn't the human race succeeded in eliminating the violent tendency, even in being able to restrain it to a great extent?

It seems that we lacked a comprehensive, wholistic approach to life. After having created society, having built up economic and political systems I think we stumbled when we created the theory of a nation state and national sovereignty. We grew out of tribalism in a way but on the other hand we built up sophisticated tribalism in the name of nation states and national sovereignties.

Naturally a sovereign state requires a national economy. As an individual has self-centered ambitions, self-centered way of behaviour, the nations developed self-centered, that is nation-centered economies and political structures, political systems.

If you and I as self-centered human beings always preoccupied with the anxiety to preserve the entity of the self, the me, preoccupied with the effort to gratify every wish of the self, every ambition of the self, there are clashes amongst us. Everyone

wants to dominate, everyone wants to own, to possess, everyone yields to jealousy, to suspicion and human relationships become invisible battlefields, where battles are waged through glances, through words, through abstaining from words, through indifference, callousness and families suffer from cold wars and hot peace. Isn't that our daily experience? So coexistence of self-centered entities wanting to relate on their own terms lead to tensions, conflicts and clashes.

In the same way on one hand you create science and technology, means of communication and transportation that travel nearly as fast as the speed of the light now, and on the other hand you want to have self-centered entities with the idea of their own sovereignties.

Then the economies clash, the economic interest of sovereign states clash, their desire for economic expansion, ideological expansion stimulates clashes, tensions. Then you create, you build up a United Nations where the sovereign states send their representatives, not the representatives of the people, but the representatives of the states. The states, sending their representatives to argue, to bargain and to go to back to their government to tell that their interest has been preserved at the cost of someone else.

I think the aspiration for peace, the aspiration for love, compassion as a way of living, the aspiration for liberty, fraternity and equality was not coordinated with the existence of sovereign nation states.

Either we have to set ourselves free of the theory of nation states and the idea of sovereignty of the states or we have to say that world peace is not possible. World peace requires a world economy, a global approach to political issues.

Secondly, the aggressiveness, the tendency for violence has been condemned by religion, spirituality. The so-called organized, institutionalized religions have been talking about turning the other cheek, talking about the non-violence of the Buddha

and Mahavira and so on. They have been talking about it in individual life.

On the other hand these organized religions, preachers of spirituality, propounders of human ethics, etc. never bothered to correlate their talk about non-violence, peace or love with the economic relationship which is the content of our daily living from morning till night.

The economic structure that we have created after the industrial revolution is a structure yielding to exploitation by the producer of the consumer, maybe not in one's own nation, but where we find markets. The governments of the nation states became trading companies and therefore the main concern of the national economy is finding out markets for the production that goes on very quick, very fast, due to nuclear technology. You go on producing and you want markets, therefore controlling markets. That becomes a competition, a new competition. Then you form power blocks, political and economic power blocks and the competition, the comparison, the tensions go on.

Either the economy will have to take the shape of a global economy, sharing the resources and distributing the products on the basis of equality, freedom, etc., or there is going to be absence of peace, there is going to be tension, there will be battles fought on the economic level. There is no bloodshed, but there is something worse than bloodshed in these economic battles. Do see with me that peace is a wholistic way of living. You cannot fragment life and say we will talk about peace and love and compassion in religious gatherings, churches, temples, mosques and in relation to economics, production, profit-making, marketing, nothing to do with love, compassion, freedom, friendship, etc.

It will have its own ethics. That's what the international economic maffia is doing today.

I wonder if you have noticed the 7-page letter written by Gorbatsjov to the heads of the seven West European heads of the states who met in Paris where he talked about not bilateral and

regional coordination between creditors and debtors, but a multinational coordination between the East and West and a new relationship to evolve between those who give the loan and those who take the loan.

World peace requires a new approach to economic relationship, to the ownership of resources, to the ownership of means and instruments of production, not in one country but on the global level.

If you go on developing science and technology you have to look to the psychological structure and see that it does not remain rigid, dedicated to worn out ideas of the past centuries.

If the psychological structure remains tethered to out-of-date, worn out ideologies we shall have lost the relevance to the context of the twentieth or twenty-first century. Obviously there cannot be peace.

Peace shall remain an utopia as long as it is not looked at as a whole way of living and is looked at as an issue of treaties and agreements between governments. It's a whole wholistic new way of living involving the total population of the globe. Not something to play around, by the governments; it's not a festival of the governments. It is something where the lives of the people, the psychology of the people gets involved, the instinctive aggressiveness has not been sanctioned and glorified. There has been an emphatic, cooperative effort among the human races to curb it, to restrain it.

They tried to restrain it through religion but the organized and institutionalized religions forgot their purpose and went astray. They talked about hells and heavens and rewards and punishments and gods and goddesses. Instead of persuading the people to bring the heavens down to the earth, they encouraged the fears of punishment and the temptation for rewards. So the whole ethics got vitiated.

Instead of religions helping the human relationships and the living on the earth to become more peaceful, it created a privileged class running away from daily life in the name of religion and renunci-

ation and becoming a parasitical class, because you become religious you don't have to work. You can retire to monasteries, to temples, to mosques. So, religion could not help.

We thought we could help to curb and restrain through education, but the educational systems were geared to the needs of the nation states and they started training human beings to fit in the economic and political structures that the governments were building up. That became a new kind of bondage. That did not help.

Peace has remained an utopia though a distinct aspiration of the collective human family, because there have been loopholes which will have to be filled. The aspiration for peace having a bearing upon economic structures, upon political set-ups, administrative set-ups, educational systems and so on.

When there is that correlation and coöordinated efforts then peace need not remain an utopia. Instead of emphasizing the aggressiveness, assertiveness, if the children in families and schools are helped to emphasize the aspiration for friendship, sharing, coöperation, then they will not grow up with the psychology of confrontation, they will grow up with the psychology of friendship and coöperation.

Today the whole education throws us back on a defensive attitude in relationship, beware: somebody might cheat you, psychologically, somebody might deceive you. So you have your own defense-mechanism. Psychological relationship is like a battlefield. You know, a kind of fear that is stimulated and the child is always asked to compare, to compete, to be on its guard.

If the educational systems introduce the children to the mechanism of mind, to the whole movement of thought and help the children to explore the myth of an individual mind, then perhaps peace shall not remain an utopia.

Another questioner has asked: 'What is there more to peace than non-war?'

Why not observe our own life? Is there peace in your life only when you are not fighting with someone else, quarreling with someone else? The absence of verbal quarrel, psychological clash, does it constitute peace in your life? Has peace any positive and constructive content as far as your daily living is concerned?

It seems to me that peace is related to the awareness of what is the aim, the objective, the purpose of life. As long as living is a means to an end and not an end in itself and by itself, there cannot be peace in the life of an individual.

Going to a school or an university is a means to acquire a degree, a diploma. That is a means for acquiring a job. A job is a means to acquire money. Money is a means to purchase social security and so on and so on. We are not concerned with living, the quality expressed in the movement of our relationship with nature, with ourselves, with fellow non-human species, with fellow human beings and so on. The quality, the essence of life is neglected completely and living becomes only a chain-acquisitive process, like chain-smoking, it's chain-acquiring. Go on acquiring; acquire, own, possess, protect and die in the end feeling content that you had acquired so much and you had so much wealth and you are leaving behind so much property. Do you see? Living becomes a means to an end. Not for the joy of it, not because life is something sacred.

Life is for living. The purpose of life cannot be outside living. The act of living cannot be a means to an end, to please some god or goddess, to acquire money, prestige, security, etc. But the act of living is the worship of the divine. It is the only way one can express gratitude, gratefulness to the cosmic life of which one is born and in which one is living and moving.

It seems to me that there cannot be peace; you may be a decent human being and you have cultivated the art of controlling your emotions, therefore

you don't have quarrels, clashes, battles with other human beings, but controlling, curbing, restraining is not enough.

Peace requires a different perspective of life, it requires purification of perception. Life not as a means to an end, but life as an end in itself. Life itself is divine. Life is divinity. It is something sacred. And reverence for life is the perfume of religiosity. There is no other religion, but reverence for life that is self-generated and self-sustained.

There cannot be peace unless there is this radically qualitatively different perspective of life and therefore a different approach to life and a different attitude to human issues, challenges, problems. Peace is not only non-war or non-aggression. It is moving from a fragmentary partial or compartmental perspective of life to a wholistic perspective of life. It is moving from the dimension of psychology of confrontation to psychology of cooperation.

Questioner has asked: 'You use those terms the 'I', the 'me', the 'ego'. What is their relationship to one another and what is their meaning?'

When one uses the term 'I', one is referring to the content of consciousness where there is a sense of 'I-ness', that is to say, a sense of being separate from the rest of life. So the 'I-ness' in consciousness refers to the feeling of separateness from the rest of life. When you look at that separateness as an identity you call it the 'me'. From the 'I-ness' in the consciousness you coin a term 'me' and the 'not-me'.

Based on the 'I-ness' as a feeling of separateness an identity is imagined and in daily parlance for verbal communication you use the term 'me'. You have provided a sense of identity now to the quality of 'I-ness'. It was a quality and here is a sense of identity to it. The separateness, the feeling of separateness has been given a sanction as it were, when you say this is 'me' that is 'not-me'. When that identity by using the terms in the movement of relationship hundred times a day, you imagine

that the identity of the 'me' has some factual content. First it was a feeling, a quality, then a sense of identity which has a continuity. The feeling may have continuity, may not have continuity, but when you call it as something having an identity it has a continuity in your imagination.

That sense of continuity crystallizes and you imagine that there is an entity; as you physical body is an entity, there is an inner entity which is called the 'ego'. When you are communicating you use the word the 'I', the 'me', the 'ego' to mean the same thing. But if you are asking me to thrash them out, the nuances, the shades, there is a difference.

First it begins with the sense of 'I-ness', develops into a sense of identity and continuity, then it gets crystallized and becomes a rigid entity which we call the 'ego'. I hope this clarifies the different nuances in which the term are generally used in the communications by me.

Now we are turning to something that is neither related to world peace nor psychic mutation. It's a surprising question and rather a serious question: 'There is a Krishnamurti Foundation in Holland and there is your organization in Holland. They work separately'. And then the questioner proceeds: 'Are you a living continuation of J. Krishnamurti?' Maybe the questioner has never attended our gatherings previously. Maybe the questioner does not know who J. Krishnamurti was. Or maybe the questioner knew him, has attended Vimala's gatherings, but then why the question? It's something which is rather baffling.

The human race throws up spiritual radicals time and again. Jesus, the Christ, in whose name Christianity as a religion and the Christian church were built up after he was gone, was a spiritual radical, whom his contemporaries could not understand. Gautama the Buddha in the East was such a radical, whom the contemporary Brahmanistic culture in India could not comprehend. And it seems to us

that J. Krishnamurti was a spiritual radical of the twentieth century whom both the traditional spiritualists and the traditional scientists could not comprehend. They might have had glimpses here and there.

Such radical cannot have what you call continuation. Radicals never found sects, they do not have dogma's. They share their perceptions, they share their understandings, and the matter ends there.

They don't require followers and disciples. Do you think the twelve apostles were followers of Christ? Or the so-called twelve persons around Buddha, who built up Buddhism were followers of Buddha? All his life he had said: 'Be a light unto yourself. Do not create any authority out of me and do not be tempted to institutionalize my teachings.' That was two thousand five hundred years ago.

You have the world over today a very complicated structure of Buddhism: Mahayana, Hinayana and a branch in the name of Zen-Buddhism. Do you think that is continuation of Buddha? Or Christianity a continuation of the teachings of Christ?

Revolutionaries do not have a continuity biological or psychological. The perfume of their life lingers for centuries. It does not fade away. The light emanating from their beings does not get swallowed up by any darkness. Do you call that perfume continuation? Do you call that lingering light continuation?

J. Krishnamurti had no disciples, no followers and your friend Vimala has had no masters and no gurus. Do you see the relationship between us? I have been a student of his teachings and I have learnt a lot. Not only from the teachings but from the presence. Not from the personality, but the presence. From the light that he was.

The foundations exist because they are running schools in America, in England, in India. They have provided retreats for serious inquirers to understand the non-authoritarian approach to inquiry. And the foundations may print books and sell them. It's all on the periphery, so there cannot

be a question of continuation; today of Krishnamurti and perhaps tomorrow of Vimala. There will never be a question of continuation.

Groups might play the tapes, the videos, study groups might discuss, read the books, have exchanges. That's what the inquirers have been doing through centuries and that is the path, to begin with verbal inquiry, intellectual exercise, cerebral explorations, leading to their own termination and helping the inquirer to grow into the maturity of silence or meditation. In meditation there is no path, no question of continuity.

If this aspect of meeting the question is sufficiently clear may I request you to accompany me and look at the question from a slightly different angle? As the human beings seem to have the impulses of appetite, thirst, sleep, sex and have instincts of fear and therefore instinctive tendencies for security and protection, hasn't there been an aspiration in each human heart, right from the beginning of written human history for love, for companionship, for compassion? Hasn't there been an aspiration to understand what life is, the aspiration to learn, to uncover the mystery of life, discover the meaning of life?

When such an aspiration for discovering the meaning of life and uncovering the mystery of relationship, which is living, permeating the human hearts gets condensed as it were in some individual, gets focused in one human person, that human person inquires, investigates, explores in the laboratory of his or her own life on behalf of the whole human race.

Some of you might recollect what J. Krishnamurti had said in 1929, when he dissolved 'The Star in the East', as he was the head of the organisation. He said: 'I would like to set the human being unconditionally free'.

The aspiration for freedom, the aspiration for political freedom and economic freedom had been represented by Marx, Lenin, Engels, before J. Krishnamurti had appeared on the world stage.

But the aspiration for unconditional freedom in the orbit of religion and spirituality had remained un verbalized, unfocused as it were. The aspiration for brotherhood, world-brotherhood had found expression through Madame Blavatsky and the theosophical society, but they got entangled in certain other things.

Let us come back to J. Krishnamurti about whom you have asked me a question. The aspiration for freedom, discovering the meaning of freedom in religion and spirituality, setting the human psyche free of all dogma's, theories, sectarianism, the authority of masters, the network of discipleship, did not he represent that? That's exactly what Jesus had represented: 'What are you doing in the house of my Father?', said he, scolding those who were using corruption in the house of the Father; in the synagoge. That was his way of saying it, and the ten commandments were the proclamation of a freedom in that context of life.

Now we are looking at what you imagine to be a continuity, if you at all want to call it continuity. I don't see it as a continuation. I see it as a cycle, not a horizontal continuation, but a spiral cycle, a vertical cycle.

So Krishnamurti became a representative of the aspiration for unconditional freedom and he demonstrated that in his life.

In every changing context such transpsychological aspirations, the sacred aspirations of the human heart for love, compassion, freedom, peace or whatever you call it, are going to be represented by individuals and if you like to call that a continuation, you may do so.

Theoretical continuity is a dead continuity. Cycles have similarity but no continuation. After all: a human being who was picked up from his family and country and surroundings, language and culture at the tender age of fourteen and was brought up in the U.K. and in Europe had a distinct role to play. Another person, who has been born in India, brought up in India, worked with the masses, lived

among the poor, will have a different way of operating.

There cannot be a continuity in the ways of operation, in the style of working, in the presentation of the truth and you need not use the term 'same' truth, because there are no different truths.

The variety of expressions, similarity of the content, different characteristics of the personalities, isn't that all wealth of life? There cannot be uniformity, and if there were, it would become rather boring, wouldn't it? So, when you ask me 'Are you a living continuation of Krishnamurti?', I say: 'yes and no'.

5. THE MOVING OF THOUGHT

We shall be taking up the relationship between the thought structure and psychic mutation for our joint exploration. There are a number of questions about the thought-structure, its movement, personal memory, racial memory, the implications of mutation in daily living and so on.

We will have to focus our energies jointly on the phenomenon of what we call a thought-structure. When we say that the content of human consciousness is thought, we imply that the content is knowledge, verbal knowledge acquired since childhood. Skills and talents cultivated as the cultivation of your skills and talents is necessary to meet the social compulsions. The content of thought is also inheritance contained in the body. The inheritance gives the intimation of its existence through emotional inclinations, behavioural tendencies, trends in thinking and a sense of criteria. Aesthetic criteria of beauty and ugliness, moral standards, norms and criteria inherited from the family, the community, the religious community like a non-intellectual discrimination between sin and virtue, good and evil.

The content of thought-structure is also, or rather seems to be the racial experiences concealed in the depths of our consciousness throwing up the intimations in the form of dreams at night and sometimes also in the day-time. Thought-structure implies the movement of all what we have enumerated for the sake of newcomers in our daily living. In order that mutation occurs in the consciousness, it seems to me it is vitally necessary that knowledge about the thought-structure gets converted into understanding of it.

It is easy to read books, attend talks and get a verbal knowledge, but the known may not be the understood. You may not be even personally acquainted with the facts of the known. Those who would like to discover what mutation is and would like to allow the mutation to occur in their lives,

will have to begin by observing the movements of thought-structure in their daily living. Observation seems to be the first step.

When you observe the movement of thoughts, ideas, emotions, wishes, desires, trends, tendencies, involuntary, inclinations and the whole paraphernalia, you get acquainted with the facts. From knowledge about the thought-structure you have proceeded and arrived at the acquaintance, a personal acquaintance of the fact of it. You have observed the fact of it in your daily living as the movement takes places within you.

The next step would be to observe the movement of mind or thought-structure in other people around you with whom you are living. Then you might notice that the movement of anger or jealousy, concern, care or tenderness of affection, the movement of assertion or aggression is just the same whether it takes place in X, Y, Z or in yourself, whether it takes place in a man or a woman of your country or that of a far-off country. Then you observe that the movement of thought-structure is common to the whole mankind. The expressions may be different. A Hindu born in India might talk in terms of the Veda's, the Upanishads, the Gita. A Muslim born in the Middle East might talk of Sufism or the Koranishariv and the verses from the Koran. The language would be different, the expression of anger or pettiness or ambition may differ from country to country but the content is the same.

Somebody has put a question; how is it that the knowledge differs from person to person; why do you say that mentally we are not separate when the knowledge is different. The language is different. The knowledge, that is to say the formation of ideas, the expression of ideologies may be different. Don't you have different designs in the clothes you wear and the fashion, the mode of your clothes. The modes are different, aren't they? The Japanese have one way of having their dresses made and the Indians have another in the Middle

East, but the cotton or the silk or the wool or the man-made fibre out of which the apparel, the clothing is made is just the same.

In the same way the process of naming, identifying, organizing a pattern of behaviour, codifying, standardizing, norms and criteria's for behaviour, is just the same. The content is the same though there is a vast variety in the expressions.

So after having got acquainted with the fact of the movement of knowledge and inheritance in your life, the involuntary momentum of the tendencies, the inclinations, the evaluations, etc., you observe them operating in other people, you correlate your observation that has taken place in relation to various human beings you come across and the act of correlating your observations in your life and in the life of others converts the acquaintance into understanding. You begin with verbal knowledge, you proceed towards acquaintance, a personal contact through observation and then you take the next step of correlating of what you have observed. It's the correlation of the facts you have observed that sets you free of addiction, attachment to your feelings, ideas, values, etc., because you see that these values have been fed into you, the ideas have been transmitted into you neuro-chemically; they don't belong to you or they do not belong to the other person. That has been the neuro-chemical pattern of behaviour, organized and standardized by the human race. May be a personal expression but it's an expression of the collective activity. So thought is the product of collective organized activity, and that helps you if you are an honest, a genuine enquirer eager to discover the meaning of life. That enables you to feel free of all the attachment to your reactions. We are idol worshippers, we worship our images about ourselves and we naïvely believe that the images we have built up about others are the facts. So all the time in the movement of relationship our reactions become the criteria for judging and evaluating others. My dislike for another person, his or her behaviour

becomes the criteria. And from dislike I very easily move into a value judgement about the other person, 'he is not good, she's not good', because I do not like her. I do not like the way she talks or he talks or moves around or wears the clothes or uses the languages. So dislikes prejudices become the criteria for forming value judgements, please do see this.

Somebody is unfair to me, unjust to me and I get hurt. Very natural. Sensitivity and intelligence feels the maladjustment of the behaviour of the other person, the incorrectness of the behaviour and immediately as a thorn pricks the foot, the skin of the foot; that behaviour, the ugliness, the imbalance, the incorrectness pricks the sensitivity, that's very natural, isn't it? But then that getting hurt, because I have become hurt, I was hurt, I have felt the pain; so my feeling the pain, my feeling the sense of hurt becomes tremendously magnified and important to me.

In a moment I forget that I have to respond to the situation that has brought the person who has hurt me and myself together. In life we have been brought together; a job situation, a marriage situation, an organization situation, temporary togetherness or a lifelong togetherness. I have a responsibility as a human being to respond to the situation either resist the unfair behaviour, resist the injustice. And if the injustice or the unfairness has been sheltered by the socio-economic or political system, I have to have the courage to non co-operate with that system. But I can't do any of these, because I'm hurt, tremendously hurt. My pride is hurt, my vanity is hurt and I have no courage to resist the injustice, to fight the system. So I find an escape in self-pity. Self-pity is a sophisticated escape and the modern human beings have a network of modern escapes, as the ancients had their own networks of escapes.

So I proceed from the feeling of hurt and pain to self-pity, which is a negative energy, which numbs my biological structure and I inflict upon

myself the state of mental depression. If I allow that to stay longer, then it can become a pathological condition and I can be a patient of depressive psychosis, melancholie. Do you see what happens when you worship your reactions?

On the other hand, if you have seen the movement of thought-structure you do feel sorry for the person who is unfair or unjust. You understand that that incorrect or ugly way of behaviour by that person must have had some cause in his or her life. You ignore the ugliness of the behaviour and respond to the situation, do the needful, do the needful that is required of you. So when you fight back, you resist, you non co-operate, you are acting, you are not victimized by your reaction. But you stay put in that sense of hurt, self-pity, negativity, depression, so that you don't have to fight back, you see? One who has seen the movement of thought as the movement of inheritance, the conditionings organized, standardized by society and transmitted into us, the biological structure that we are, one who sees that does not allow this victimization. We are victims of our reactions, patterns of reactions and they become escapes.

If you have proceeded from knowledge to acquaintance and from acquaintance through correlation to an understanding of the whole human process of conditioning, organizing, standardizing patterns of behaviour which might be necessary to live as a society, you see the whole game and you do not allow yourself to be victimized by the movement of the past in you. So there is no confusion and no chaos in the movement of thought-structure in you. Understanding eliminates confusion. It brings about clarity. It eliminates disorder and creates an elegant order in the movement of your knowledge and inheritance. You learn how to handle it. You learn how to relate to the mechanical repetitive movement of the thought-structure, the knowledge, the inheritance, experience in other people as well as in yourself. There is nothing to glorify, nothing to condemn, but to see the things as they

are and handle them with competence, with self-confidence, with elegance.

So the movement of knowledge and inheritance in you, the movement of thoughts in you has a fundamental role to play in your life. You become aware of that and allow that movement to take place in its field of relevance in a sane orderly non-confused way. If there is chaotic behaviour of the thought movement we will be far, far away from the sensitivity that is required in the wholeness of your being for the mutation to occur. Sensitivity cannot be compartmental, partial, fragmental. The whole being has to be in a state of vibrating with that unconditional sensitivity, which seems to be the nature of intelligence. It's only when there is an unobstructed flow of sensitivity in all the layers of your being and all the movements of your being that there is a possibility of the transmutation taking place.

So from understanding we have grown into clarity, that is absence of confusion and the elegance of orderliness which is absence of chaos and anarchy. An emotion, a sentiment, a feeling comes up, surges up in the midst of your work, your movement of relationship, you become aware of it, you correlate it to the wholeness of your life. You observe and find out whether it is relevant consistent to what you want to do in life. And if it is not consistent, if it is not relevant to what you want to do in life, you just ignore, ignore the upsurge and your courage to ignore allows it to subside. You observe the upsurge taking place in you which is the movement of the past and your fearlessness to ignore, not to be overwhelmed by it, saying that it has no relevance with what you want to do, allows it to subside. It's a very romantic game to observe the surging up and projecting of the past, wanting to overwhelm your being, flood your being with the momentum of the past, and the austerity of your alertness causing as natural a movement of its subsiding as the surging up was natural.

This is education, my friends. It is this education

that intensifies the sensitivity and deepens it. Sensitivity has to have a tremendous depth in the being and a tremendous energy and momentum. Not the flickering, occasional, momentary flickering of sensitivity. Trickeling of drops do not constitute rivers; the waters have to gush out of the rocks of the mountains and then those small streams gathering momentum grow into huge rivers.

If these two points have been made by the speaker sufficiently clear, let us proceed that having grown into the clarity and orderliness of the movement of thought-structure, we have through observation noticed that this movement of words which constitutes knowledge, the movement of tensions and pressures, which are due to the acceptance of theories and ideas, norms and criterias, is of no use for further exploration of the wholeness of life, of the mystery of interrelatedness of life, discovering if there is anything like divinity, discovering if there is any possibility of a quantum jump into another orbit of consciousness, dimension of consciousness. For this exploration the word, the thought, which is the past and its movement in the form of knowledge has no value whatsoever. It has a value in relation to the material world and the man-made structures, where we are going to use it elegantly in an orderly way, without getting bogged down by organized and standardized patterns of reactions and evaluations, knowing what they are we have equipped ourselves to use that thought movement on the material level and also in the realm of the conceptual world which is man-made.

The world of knowledge, philosophy, theology, literature, fine arts is a conceptual world, a non-visible, intangible, imperceptible, conceptual world, constructed of concepts, ideas, composed of words, sounds, chiselled out meanings in the dictionary, meanings by tradition, meanings by association. It's a beautiful conceptual world of measurements of symbols, of ideas. So we use that as we have to live in society and we have to deal with the

man-made structures, economic, political, social, cultural.

But beyond that this movement has no relevance, has no utility, because it is a movement of the past. Thought is the past. And as long as the past tries to propagate itself, project itself upon the present, there will not be the discovery of the mystery of what the present is, what the timeless present is, what the eternity and infinity imply. Because the movement of the past will clothe the present with the terms and terminologies organized and standardized, sanctified through centuries; so that movement has to stop.

You are asking me what is the relation of the movement of thought-structure to mutation. The relation is a graceful discontinuity of the movement of thought-structure. We have already mentioned that consciousness is an energy of self-awareness. It is due to this quality of self-awareness which becomes manifest in the human race, to some extent in the animal world, but otherwise it is mute though existing and operating in other species. That self-awareness makes it possible for the thought-structure to observe itself, to understand itself and to be aware of the built-in limitations. So it becomes aware that its movement is of no value and of no relevance beyond this and it relaxes. It is the unconditional relaxation of the thought-movement which is its contribution towards psychic mutation.

So from knowledge to acquaintance, from acquaintance to understanding, from understanding to order and from orderliness to movement in the field of relevance and relaxation into non-movement or non-motion, where it has no relevance. It's a dual rôle to play.

The relaxation into non-motion is called silence. Silence is not something to be acquired from outside. It's not an attribute to be cultivated. It's not something that you can build up by a code of conduct, by tantra's, by mantra's, by asana's, by pranayama's; it's the perfume of unconditional

relaxation of the known, of the knowledge, of the thought. We do not create it. It is concealed in that magnificent unconditional relaxation.

Please do see this. The adjective 'unconditional' is as important as the word 'relaxation', because those who pursue silence, those who believe that silence is something that can be practised may miss this point that silence is the perfume of relaxation, concealed, contained in relaxation, not apart from it. The known, the thought, the past does not move; we allow ourselves an opportunity to be in that state when the thought-movement is unwarranted. Because of long-standing habit, even when you sit quietly, the thoughts pop up. There has not been any order. Our thought-structure has been behaving chaotically. We have never paid attention to an inner orderliness in the movement of thought or knowledge or experience or inheritance.

That crowding of thoughts, as we are used to live in crowded cities and we have now become used to the noises, the aggressive sounds, smells, aggressive lights and if you go to a solitary place you miss the noise and you miss the crowds and you create your own crowds and sounds and noises. We have become addicted to them.

So when we sit for self-education we notice the chaotical movement of thoughts and emotions coming up when they are not needed. You have allowed them to come up like that, to distract your minds, to distract what you are doing in your daily living. You have never been whole. Each moment in each action, in each relationship we have never been totally present, always distracted, disturbed, calculating, manoeuvring, manipulating and we thought that was the way of living, always in the crowd of thoughts and emotions.

So it's very natural that when you sit down they do come up. There is an inner anarchy, inner chaos and such chaotic human beings, beings living in the tension of chaos, in the confusion of anarchy, we want to create world peace. We are at

war with ourselves. We are not at peace with ourselves. Peace or silence, that perfume of relaxation and the movement of relationship, which is the movement of that relaxation, cannot be there as long as there is a chaotic thought-structure, disorderly thought-structure and its ugly movement. The slightest relationship creates an imbalance, pride, vanity, hurt, depression, jealousy, anger-it doesn't know how to relate with other people without creating an imbalance in oneself.

And the mystery of relationship is to relate in a state of complete relaxation with a graceful inner equipoise which is peace. When human relationships shall breathe that perfume of equipoise and relaxation, then there will not be antisocial tendencies and corruptions and the inhuman ambitions of dominating, exploiting others. It's only people who are disturbed inwardly, at war with themselves or who are cowards, who either become aggressive or who create bullies for themselves.

So please do see with me that we have to educate ourselves, that is to say we have to give ourselves an opportunity to put ourselves in a state of neuro-chemical relaxation, total cerebral relaxation. Not while you are sleeping; while you are awake. Meditation is that unconditional relaxation while you are awake and while you are in the midst of movement of relationship. It's an alternative way of living, of moving into relationship. So the thought-structure goes into abeyance gracefully, without being compelled to do so.

We have been trying to compel it, to force it into silence by techniques, by methods, or by administering chemicals or drugs that way transitorily changes and experiences might happen and do occur. Stimulation of inner experiences, racial experiences also can occur. In spite of the stimulation of occult or the hidden, the transcendental, in spite of all those powers and experiences stimulated for some time, temporarily, transitorily, it doesn't cause a wholistic mutation in the whole of the mutant. A change here and there on the peri-

phery, on the fringes of consciousness may be noticeable changes, and the society glorifies those patchwork of changes. But the patchwork of changes on the fringes of consciousness, on the periphery of consciousness, does not allow; does not create the scope, the space and does not allow the mutation to take place.

Mutation is a dimensional wholistic change occurring suddenly, timelessly in the whole of the mutant, not partially, not compartmentally, not fragmentarily. The wholeness of the being suddenly manifests another dimension in its movement, in its expression.

So we educate ourselves. We learn to be in a state of non-motion. If the thoughts come up, as they are inhabiting the consciousness in a disorderly way and we notice their coming up, we allow the noticing to take place. We are not watching them, we are not intentionally observing the movement. But the movement gets exposed to our sensitivity, to our intelligence and we allow that exposure of the content of thought-structure and the noticing of the intelligence to take place. We do not jump in and say: "I am observing because I, the thought, the past has gone into relaxation". If the I moves and says: "I observe" its observation will be a projection and continuity of the past, personal and collective.

It is not an intentional purposeful activity of the ego. It's a happening. There seems to be a sensitivity, besides, independent of, separate from the movement of thought-structure and in the discontinuity of the movement perhaps that sensitivity will blossom and flower.

If the thoughts are noticed, let them be noticed. If they are perceived by the wholeness of your being, let them be perceived. So a sense of conscious effort to observe, to watch and the strain to watch thoughts as they come, the effort to evaluate them and say they were bad thoughts, they were good thoughts, that will be a vicious game, moving in a circle.

As the clouds of the sky are noticed by the sight contained in your eyes without your conscious effort, your eyes are open, you are in a state of awakening, you are awake and therefore the sight notices the clouds, you are not looking at them but they are seen. It's an involuntary perception which occurs. You are awake and the auditory nerves notice the sounds. You are not there to hear them, you don't want to listen to them. The movement of audition is not related to the ego, but it is a part of life of this biological structure. The sensitivity runs through the auditory nerves and the sound is heard. It runs through the optical nerves and the forms, the shapes, the colours are seen. In the same way the sensitivity rushes when you sit down quietly and perceives the movement of thought.

So please let us not create a problem out of the movement of thoughts and say: "I sat down quietly but the thoughts do not stop". They might not stop if we attach too much importance to their movement. But if we innocently let the exposure take place without evaluating them, without questioning why they are there, without trying to pressurize them into discontinuity, if we can just be with that, to be with a fact with that steadiness of perception, is something marvellous. Just the two of you, the fact and yourself. Here of course it is not even two. As the reflection in a mirror of yourself and you are not two, the movement of thoughts and the sensitivity that notices the movement are just you, not two, but one.

If there is an effortless innocency while you sit down quietly and not a pressurized consciousness, not an artificially stimulated tension and a state of suspense: 'now what is going to happen', if the thoughts do not move 'what will happen to me?' That suspense, that fear, that tension, all these are really symptoms of the resistance by the self, the me. So we notice the movement, we notice the resistance of the ego, which does not want to stop. That may happen for some time, but if throughout

the day, throughout the movement of relationship this state of simple perception is sustained, the sensitivity is sustained, then the thought-structure learns to relax completely.

When we say thought-structure, we are referring to the neuro-chemical system and its state of conditioning. It's a neuro-chemical behaviour, the movement of thought or feeling or sentiment or idea is a neuro-chemical movement in our bodies. Now when you learn asana's and pranayama's, your physical structure, the muscular, the glandular, it was conditioned in one way and when you learn asana's you are deconditioning your muscular or glandular or neurological organism. It was conditioned in one way. In the same way the thought-structure was conditioned to move as through learning yoga asana's you decondition the muscular system and there is a new freedom and elasticity, pliability. In the same way the thought-structure educated through observation and silence, through simple perception and relaxation gets deconditioned; the habit of constantly moving, incessantly moving, chattering, which was the conditioning, disappears.

So silence and relaxation result in a deconditioning of the whole thought-structure. A person who has learned yoga asana's, when he moves, walks, runs, climbs, sits down, stands up, the movements express a different quality of elasticity, freshness and energy. You might have noticed it in your own life. In the same way when the thought-structure has been deconditioned of the incessant movement, the habitual tensions, the rigidity, etc., in the movement of relationship throughout the day the thought-structure moves in a relaxed way. Its expression has a different quality then. It has a peacefulness, it is composed, collected, not imbalanced. I'm talking about the yoga of consciousness, not the yoga of the physical body. I'm talking about Raja Yoga, if you like. The unconditional relaxation in the movement of relationship is the essence of Raja Yoga, is the essence of meditation as a dimension of life and living.

There is relaxation not only when you sit down in the room, but while you are moving, travelling in a car, a tram, a bus, an aeroplane, spending those miserably long hours at aerodromes, the stuffy lounges full of smoke of so many cigars and cigarettes. The relaxation is invincible, it does not get damaged, it becomes a dimension of the being.

So when an alternative way of moving through relationship with an unconditional relaxed state is there, then the possibility for a mutation to occur is created in our life. Then you do not move whether you are in the Netherlands or in England or France, as a Frenchman, an Englishman or a Dutchman; you move as a human being. You may be talking in the Dutch language or French language, eating the food cooked in the French way or the Dutch way, but inwardly you are an unconditioned human being. Your responses to political, economic challenges, expressed in your country or the whole of Europe or the whole of world, are responses of a human being committed to human life. Not committed to theories of nationalities, nationalisms, racialism. Uncommitted ideologically and committed and dedicated to the humanness of the human race; human freedom, human justice. Not an Israeli justice and justice in Lebanon or Iranian justice or Indian or Lankan justice.

The foundation for world peace will be laid in the human consciousness. It cannot be laid by bricks and mortars in the earth, it cannot be laid in structures, socio-economic or political, the foundation has to be laid in the individual psyche.

If the individual human being does not change and the texture of his or her relationship with human and non-humans does not change, world peace is going to be a utopia, an impotent utopia. Do you see how the challenge of world peace gets related to the quality and dimension of the human consciousness?

"Supposing mutation has taken place in the life of an individual", says a questioner, "how will it

affect the human race?"

Why doesn't the mutation occurring in the life of one person, affect all of us? Either the question is born of naïveness, we are very naïve or it is born of a concealed greediness, unearned income. One person exerting and working upon oneself allows the radical revolution to take place in the psyche and you and all of us profit by it. We do like unearned incomes, don't we? Inheritance is an unearned income. Haven't such individuals in whose life the ascendance into a different dimension, an upward quantum jump as it were, has taken place, haven't such individuals provided a direction to human civilization and growth? Haven't we been learning as a race from such individuals? Could we have talked about a non-authoritarian approach to a spiritual enquiry and irrelevance of a guru, master, disciple relationship to enquiry? Could we have talked about it hundred years ago, in conferences, camps all over the world? Hasn't a person called J. Krishnamurti set the whole human race free of the authority in psychic relationships?

We may accept, we may not accept it, because we are afraid of freedom. We are afraid of responsibility, we would like to be led by others. We would not mind if somebody carries us on his or her shoulders to freedom, to enlightenment. We would not mind if we were led like a flock of sheep towards enlightenment or liberation.

But a person called J. Krishnamurti stood up and said "no authority is needed, this exploitation, relationship of exploitation, dependency between enquirer and enlightened person has got to end" and he had to suffer the consequences of his fearless proclamations and march ahead alone. Wasn't it an individual? I am referring to J. Krishnamurti because he has been a phenomenon and he was walking around in flesh and blood, just a few years ago amongst all of us. Hasn't he provided a new direction to the science of psychology, didn't he stand as a challenge to scientists? I am not worshipping the authority, but I'm sharing with

you objective facts. I could talk about Buddha the same way, Jesus, but they are so far away.

Before our stupidity converts J. Krishnamurti, the person into a God like Jesus or Buddha, it is desirable that we look at the phenomenon rationally and learn from it. So why does a question of psychic mutation occurring in an individual affecting the whole human race, come up in anybody's mind at all?

A person who goes through a mutation is not a head of a state, not a political leader, he is a teacher at best and teachers don't indulge in aggression, even psychologically. They communicate, they do not assert. They share, they do not propagate. They can have dialogues, but they cannot impose, non-imposition, sharing, non-assertion, non-aggression, that's the way of love. And fortunately Truth cannot be organized. Material, economic, political matters, can be organized, but truth cannot be organized.

We cannot expect the occurrence of a psychic mutation developing into a world-wide organization, carrying on propaganda, indoctrinating the people. Is that what you mean by the utility and the benefit for the human race? If that is the meaning, it's not the way love functions, it's not the way compassion functions.

Wherever the windows and doors are open, the light enters. Wherever there is receptivity, teachings enter.

Occurrence of a mutation in the life of an individual is really speaking not a personal event, but a cosmic event. It has cosmic implications, because through that person and the movement of relationship of that person, a new energy enters the orbit of racial consciousness. The body dies, the vehicle as it were governed by the law of nature dies some day, but the energy that has entered the human consciousness goes on functioning. It has no death. It may take a new form of expression, because the context of global human life changes not only every day, but perhaps every hour. Through science and

technology, through the interweaving of political and human relationships, the context changes. It's a marvellous world to live in in spite of its ugliness and violence. We have become a global human family. We will live together or perish together.

So it's a cosmic event occurring in space and time in the life of an individual. It is perhaps an expression of the supreme cosmic intelligence through a person, through an individual. There is the individual body, but inwardly in the consciousness there is no center of the me, there is no circumference as knowledge and thought-structure, therefore it becomes the dwelling place for the cosmic intelligence, the supreme intelligence. So the occurring of the mutation being itself a cosmic event, the question of its relationship with the total human race as a separate event, is unwarranted.

From knowledge to acquaintance, from acquaintance to orderliness, from orderliness to relaxation and relaxation blossoming into a state of silence, leading to meditation as a dimension in relationship, inviting the other, the mutation, the transformation, inviting it to grace the consciousness.

6. ANSWERS TO QUESTIONS

A questioner says that the South American Indians have a nobility; they are not attached to anything around them, they do not have a sense of identification with anything at all. So one might say that they live in a state of non-attachment and non-identification. The same people, however, come into contact with the so-called civilized people, the civilized South Americans, and in no time their minds get corrupted, they develop a sense of attachment and identification. "On the other hand", says the questioner, "you come across sages, saints or yogi's in the world, who have gone through the process of self-consciousness and the movement of thought-structure, and have grown into a state of non-attachment, non-identification". "Is it necessary", asks the questioner, for the human race, to pass through this phase of self-consciousness and the movement of thought-structure, before it finds itself in the dimension of cosmic consciousness?" Quite a big question.

Those of you who have been watching with a sensitivity the happenings around us in the world, might recollect what happened from the sixties to the eighties in the world, specially America, North America, and many of the Wes-European countries, and perhaps Australia, New-Zeland, etc. Was it not in the sixties that the youth of the developed world, the affluent world, realized that the civilization they were born in, had built-in neuroticism and violence. It was a depersonalized and a dehumanized culture and they wanted to escape from it. They rejected it intellectually.

There was a period of nearly a quarter of a century when the youth turned to primitivity as a way of living, run away from cities, jobs, the disciplines of social and economic life, reject the social code of conduct, reject all authority of religions and spirituality. Form your own communes or centers: the hippies, the Beatles, the beatniks, the flower-children. There was quite a movement, quite a wave

in that period of human history, when the youth turned away from rationality, imagining rather naïvely that they could go back to psychological primitivity and a primitive way of living.

A South-American Indian, or the tribals in different parts of the world, as one has watched them in India, millions of them, do not have developed brains. The emotional aspect of their life is also not developed, formed, there is no maturity. Their bodies are healthier, but the brains are not developed. The crudeness and the primitivity of consciousness has a kind of roughness and unpleasantness about it.

I have walked through the villages, the mountains, among the tribal people in India, for about ten years of my life. No word here is spoken from a book, except the book of life.

The paganism of the tribals, the mountain people, the jungle people, hasn't got the flavour of ecological consciousness or awareness as a modern human being has. The capacity to analyse, discriminate perceptions is not there. There is giving in to the momentum of impulses and instincts. Surely, instinctive or impulsive behaviour is not the conduct of innocence. It hasn't got any sanctity or sacredness.

So the youth that tried to run away in the sixties or seventies up to the eighties, expanding consciousness, administering drugs and chemicals for extrasensory perceptions and transcendental experiences, got disillusioned. The so-called sex revolutions and freedom from all sense of norms and criteria's, aesthetical and moral, proved disastrous for them. One has witnessed all these movements, because one has been travelling, wandering around continents for more than a quarter of a century by now. So do what you will, it is not possible to turn back to the primitivity, crudity, uncultured, impulsive, instinctive behaviour. Nor is it desirable or necessary.

The noble savage of the questioner from South-America gets victimized at the touch of modern civilization, because there is immaturity. The inner

being has not been shaped, not developed.

So what one wants to share with you is that the refinement and sophistication that has taken place through cerebral activity, through the genius of human race expressing itself in the activity of naming and identifying, seems to be a necessary phase of human growth or a necessary phase of the unfolding of the potential within the human being. The supreme intelligence, the energy of self-awareness permeating the cosmos, is not able to tolerate and to contain disorder, darkness of ignorance, crudeness, because intelligence is the tendermost energy, it has it's own elegance and majesty. It's lighter than the lightest feather in the world, and it has the grandeur of clarity. That is the energy contained in us, contained in the universe, unfolding itself in innumerable ways. So the capacity to think, to name, to identify, to formulate measurements, the effort to relate ourselves to the perceptions around us, is something very beautiful. It is the process of purifying the consciousness, sophisticating the consciousness. When on the sensual, instinctive perceptions you build up a beautiful concept, by converting the abstract perception into an idea, you are expressing the energy, contained in you, on the perceptual world, that we share with the animals and the other non-human species. We have built up a magnificent world of concepts, ideas, knowledge, that is how our way of living has been sophisticated. Instead of living in the holes of the trees and caves in the mountains, we found out a way of building a cottage, a hut, a house. We went too far and started building skyscrapers, multi-storeyed buildings, and uglified the whole thing; that's a different issue. But let us be very clear that in the process of naming and identifying, in the process of formulating measurements, we created an idea of the 'me', the 'I-ness', to the consciousness.

From the perceptual level to the conceptual we proceeded, and among the various concepts - the concept of a psychological time, of musical notes,

the concept of arithmetical numbers, the concept and idea of a point and various angles in geometry, the concept of a word, engineered and carved out of sound - we created a concept of an invisible 'I' or the 'self' and started working with that presumption. Building a society would have been impossible if the human beings had not accepted the standardized, the organized concept of an 'I, the 'me', the 'self', so the distinct names to distinct persons, the descriptions of their qualities and the language of addressing one another as 'you' and 'me', 'thou' and 'I'. So self-consciousness is not a bondage, it was a phase in the unfolding of various energies contained in consciousness.

Perhaps where we went wrong, or took a wrong turn, was attributing ultimate reality to the conceptual world. The concept is a concept, it has no factual content. The word is not the thing. The concept is not the reality. It has a utility, it has convenience, it has its own beauty.

The birds flock together, the animals herd together, and we create societies and look upon ourselves as members of society. You cannot show society apart from you and me. You cannot show a wood apart from the trees. But the society is an idea. There is a male and a female, call it a man and a woman, and there is the sexual relationship, and you say "mother" and "father". The motherhood and the fatherhood is a concept, enriching the biological behaviour, along with the matter-of-fact life, there is a matter-of-concept life. It's an enrichment, but when we forget that these are all ideas useful for social life, but has no ultimate reality we make a mistake. We forget that the words "me" and the "not me", the 'I' and the 'thou', have only relative reality, conceptual existence, useful for social life, but apart from that, there is neither the 'you' nor the 'me'. When we forget that and when the symbols and concepts that we had formulated for our convenience become the fetters and the chains and bondages due to our misuse and abuse, we begin to suffer. All psychological suffering is

self-inflicted. The physical suffering has causes, but psychological suffering is self-inflicted and self-sustained.

So it's not a painful process. It's a very enjoyable process of developing the cerebral faculties. Developing the emotional aspect of your life, developing a sense of personality for living in society, it's all part of the game that we are playing together. We will be living in societies. We were living as members of nations, and now we are called upon to live as members of a global human family.

We were mistaken, we believed that we were the masters of the nature around us and now we are called upon to realize that the earth is a much an organism and a being as we are. And the mountains and oceans are fellow companions, not objects to be exploited by us. They are not subservient to us, they are our equals.

We shall be living in societies together, and therefore this process of naming, identifying discriminating, forming measurements, using them skilfully, is going to be a necessity of life and let us be very clear about it. Without attributing ultimate reality to the conceptual world, we have to live in it, move in it, handle it.

Imagine that we are artists, and we have drawn on the canvas a painting or sketch of the ocean, beautiful mystical blue and the waves and the skies above. Anybody entering the room says: "Ah, what a beautiful painting". And you see that, you call it 'ocean'. Do you ever say to yourself: "Come on, we shall go and bathe in this ocean?" It's a huge painting, it nearly creates an optical illusion, and you feel that you are standing on the beach of an ocean. You are aware that you have drawn it, it's a painting.

In the same way, the human race has to learn that all the concepts and symbols are its own constructions for particular use. The ocean in the painting is not the real ocean and yet that painting has its own beauty, and it gives you tremendous pleasure. It keeps you company in your room and yet you

cannot bathe in it.

So the 'self' and the 'self-consciousness', the activities springing from this concept of 'self', in the context of social economic surroundings, it has a role to play in life. But it hasn't got the reality that life has. The painting is realistic, but it is not the real ocean, not the real mountains. So the concepts may be realistic, but they are not the reality, please do see this.

When this distinction between the reality and the realistic concepts and measurements is there in us, when there is an awareness of the substance of reality which can never be verbalized - the words can indicate it -, when we are aware of the timelessness of reality, there is no confusion. The centerfreeness of reality, the non-individuated, holistic nature of reality, when we use them skilfully-, and we play the game of being social members and live together, have our pleasures and pains together, when we see the absolute reality of life and the relative utility of the conceptual world of symbols and ideas, there is no confusion. As you do not get attached to the ocean in your painting, you do not get attached to any symbol, any idea, whether it's an idea of psychological time, of the self, the me.

You grow into an awareness of what is real and what is not real, what is the essence of life, the existential essence, and what is constructed by the human race for the convenience of living together. Then no thought and no idea binds you and no emotional push or pull, attachment or detachment, indulgence or renunciation ever entangle you.

From primitivity to sophistication and refinement and from sophistication and refinement to the elegance of innocency, which is the awareness of the nature of reality, is the pilgrimage of life.

"In the event of psychic mutation, does the consciousness of the person become identical with the cosmic consciousness?" It's an academic, theoretical question, a speculative one. We want to speculate

about the state of consciousness. In the event of psychic mutation, does the person become aware of what is happening in the lives of all other beings? Does he or she understand everything that is happening?

Now one wonders what the questioner implies by the term "identical". A human body contains the earth in its biological structure. It contains the principle of fire, it contains water, it contains air. The bone structure represents the earth in the human body. Would you say that the earth contained in your and my body is identical with earth as the whole planet? We see the sunlight when the sun is shining bright in the skies and the ray of the sun enters your room and floods it with light. Is the ray of the sun identical with the sun? The sun is a wholeness and the ray of the sun also shares the wholeness, but it is not identical.

When we use the term "identical", we are referring to the physical scale of its existence- the size, the shape, the volume. Cosmic energy, permeating the whole cosmos, permeating everything that exists in the world, has a scale that you would call "macrocosm". In an individual the same energy of intelligence, getting activated and operating, is on the scale of "microcosm". You see the difference of the scale?

What do you mean by "identical"? It has a similarity of nature. As the supreme intelligence manifests in the cosmos in the form of a mysterious interrelatedness in every expression, of every expression, it manifests itself in a marvellous orderliness, which hasn't got the harshness of man-made disciplines and codes of conduct, but it has the compassion and tenderness of love behind that orderliness.

In the life of a person, who has gone through a psychic mutation, the same elegance of orderliness and tenderness of compassion, clarity of understanding, gets manifested. The qualities are the same, whether on the cosmic level or operating in a person's body, when it is allowed to get activated,

when it can flow through the whole being without any obstructions, the psychic obstructions and knots of commitment to ideologies, to theories, to the past, commitment to patterns of behaviour, when there are no such psychic obstructions and the energy can flow through the being unobstructed, the same qualities perhaps, get manifested.

As the skies give us the space to live, the person gives the people around psychological space to live, the freedom. Freedom is psychological space. The skies never assert, though they are everywhere. The space is everywhere, never asserts, it just exists, available to you, receptive to you. In the same way, it seems to me, that when there is an occurrence of mutation, and consciousness is no more tethered to an imaginary pole of the ego or the self, there is a non-assertive existence, non-assertive communication, non-assertive glances. It is not possible for such a person to assert or become aggressive, to own or possess human beings, properties, because the sense of "me-ness" and the "otherness" has disappeared completely, except on the physical level where the body needs food, clothing and sleep.

There is a movement of knowledge, but not the hallucination of a "knower". The movement of experiences goes on, psychic mutation does not make a person dumb, insensitive, passive. The movement of experiences goes on rather fast, and yet there is no building up of an experiencer, having some continuity. There is the occurring of the experience and freedom from it, because no experience leaves any residue behind, as a like or a dislike, a preference or a prejudice. The incoming knowledge gets converted into understanding without any time-lag and therefore there is no burden on the memory. Understanding doesn't suffer from forgetfulness, does it? It is knowledge that can be forgotten, and love expresses itself effortlessly, doesn't it? In the same way understanding expresses itself effortlessly, in every movement.

I hope we have seen that when you acquire know-

ledge, there is a sense: "I know it" and "I am acting according to my knowledge"; so acquisition of knowledge, storing it in memory and then using it, if and when needed.

In the event of understanding, there is no person who understands it, but there is only the light of understanding and perhaps the perfume of awareness. The understanding operates without someone to monitor it; knowledge has to be monitored. Understanding does not require someone to press the knob of an incentive to activate it, doesn't need a monitor to calculate how much to be used, when to use. There is a spontaneity, effortlessness.

In the event of psychic mutation, the qualities of consciousness reflected in the behaviour of a person, are radically different from the behaviour of a person who lives in the orbit of self-consciousness. From primitivity to self-consciousness and from self-consciousness the cosmic consciousness, universal consciousness, awareness. When it is universal and cosmic, it's better to call it "awareness". So no identicalness, the scales are bound to remain different and through an individual it will be a limited expression of the wholeness. To some extent it will be a conditional expression, because the human body has its limitations and it has to use the languages, born in the past. However the content may be virgin and fresh, as soon as the content of your being gets verbalized, it has a mild stink of the past, you can't escape it and communication becomes possible through verbalization, therefore one has to reconcile to this mild stink of the past in the process of verbalization.

"What is the place of man-woman relationship, married life, raising children, to spiritual enquiry?"

What is a man-woman relationship? When does one need it? We are not going to reduce the sex urge, experienced by a human being, to the primitive, animal urge. We have been indulging in regression of psychological evolution, and going back with vengeance to animality in so many ways. So we are

twisting and distorting that sacred sexurge. It's a creative energy that we share with the cosmos. If it's not only a simple, primitive, biological urge, what is it in the human life? What part does psychology play in the sex impulse and the sex urge? That urge seems to be as natural as the appetite, the thirst, the urge for sleep and so on. We are born with it.

Either a man and a woman relationship grows around the aspiration to share the sexual urge and have a companionship for enjoying the consequences of sexual relationship. Or the man-woman relationship is only for the romantic, platonic love or this relationship is something we enter into, because we are afraid of loneliness, living alone in this mad, violent society; so as a protective measure. Or we throw ourselves into a man-woman relationship in the momentum of an impulse or an instinct, and never work it out rationally, till clashes arise.

Leave aside spiritual enquiry or religious enquiry. If a man and a woman for whatever reasons known best to them come together and share life; then their life outside marriage or with sanction of marriage, or whatever, now they have a joint adventure.

Do they look upon it as an ordeal, because they will discover each other when they will live together, not occasionally meeting as friends, or love-making, or whatever, but when they really begin to share life, under the searchlight of intimacy, 24 hours together? Love at first sight had shown only the bright side, or you like to imagine the bright side, because of the infatuation. But when you live together, you see also the other side, the shortcomings, the deficiencies, the differences in approach, the differences in likes and dislikes, hundred and one things are noticed. Do you call that a problem? Or do you call that an opportunity to learn the art of living together in spite of areas of disagreement, temperamental differences?

And the questioner refers to raising a family. Is

the fatherhood or the motherhood a joy in itself? If a man and woman want to share the joy of bringing into the universe another human being, and helping that human being to grow, then it will not be an ordeal, or a burden. As coming together was not a burden, but a joint adventure, for the joy of it, for the fun of it, then also "raising the family" does not become a problem, an ordeal, but an opportunity for uncovering our potential of being a father or a mother; an additional wealth of relationship.

Of course the children are independent human beings, though born of you, they have their own built-in independence. And you cannot take for granted that they will imitate what you are doing, they will accept what you are doing, they will be respectful to you. Maybe they will question everything.

A few days before I left India, I was in Mount Abu and a young couple, who has known Vimala for many years, came with their 3½ year old child to Mount Abu, because the child was asking them to be brought over to Vimala. For three or four nights she had been pressing very hard on them, so they brought her to me and a surprising dialogue takes place between the child and your friend Vimala. I ask her: "What brought you here, my child?" She said: "I want to tell you something". "Yes". And the child says: "I want to die". "Oh, why do you want to die?" She says: "Last year my great-grand-mother died, and she was sleeping on the floor, covered with a sheet. I wanted to go and talk to her, and the elders in the family told me: "Don't wake her up! She's dead". "Now both my mummie and daddy want me to go to school. I don't want to go to school. If I die, I will sleep and cover myself with a sheet, so they will not wake me up and send me to school".

I had never heard such a thing from any child in my life. Her only idea of death was lying on the floor, being covered with a sheet and nobody wakes you up. If I tell you stories of my dialogues with

children under the age of six, it will take us a long time! I have many, many tiny friends in many countries, and what they talk, and their reactions and their responses are just unthinkable for us, the grown-ups.

The same child was asking six months ago for the phone number of Lord Krishna. They had a small place of worship where there was that idol of Krishna, and she had seen her mother and grandmother worshipping. So she said: "Where does he live?" "Oh he has his house somewhere". "Give me his number, I want to ring him up!"

What I'm telling you is: children have their own independence; the children born in these days, because of the vibrations in the atmosphere, have absolutely a different quality of consciousness.

Now raising these children, is it a problem, is it an ordeal, or is it a joy? If it is an ordeal, if it is a problem, if it is looked upon as a cold responsibility, then the act of living would be a burden. Spiritual enquiry has to be made in the movement of relationship. The act of living is the only opportunity to discover your factual being, to discover what you are. In the act of living, the content of consciousness is reflected. So a man and woman relationship or raising a family, can be an opportunity for self-discovery, for learning the mechanism of the human mind. It depends upon what you make of it.

The questioner says: "I don't know whether I should get married and raise a family, will that distract me from spiritual enquiry?" It's a very lovely question, asked by someone, an honest person, who wants to move towards spiritual enquiry.

This religion or spirituality is not an escape from life. You're not required to turn away from your life, from your daily living, because the daily living is the only eternity which you can meet in your life. The day, the moment, is the only opportunity to meet it and to let it uncover its mystery.

Life is relationship. Living is the movement of getting related, observing what the behaviour of other

people does to you, observing the upsurge of reactions, the projection of the past in you, and what it does to you. Learning to handle the objective and the subjective without getting imbalanced, you learn to drive a car, an aeroplane, space rocket, handle them, handle the robots, the computers.

And when it comes to learning and educating oneself in handling the thought-structure, handling the past contained in your biological structure, one gets nervous.

For a spiritual enquiry, whether you get married or not is irrelevant. A person who does not get married may not even dedicate all the energies to understanding the truth. That person can also live in a distracted way, running here and there after desires, wishes, ambitions, and fritter away the life. A married person, the man and the woman having the same urge, can share the urge, share the responsibilities as opportunities. It depends upon whether there is a willingness to dedicate oneself to the truth that one understands. It is easy to investigate. It is easy to arrive at verbal understanding. The crisis begins after that, because the truth one has understood may not be very convenient. You may not relish the truth that you have understood after working hard over the investigation, because then the impulses, the instinctive behaviours, the desires, the unsteadiness of mind, they cannot be reconciled with the naked truth. You want to understand the truth intellectually, and emotionally you want to continue the same way you were living before the understanding took place. "That's my nature, I am angry by nature, I am jealous, I get hurt". So one wants to continue with the old ways, believing in the illusion of the me, the ego, as an entity, wanting to preserve it, pampering its every move, and intellectually work hard - investigating, discussing, reading books, travelling around the world - so the truth becomes a thorn and makes your life uncomfortable.

Intellectual enquiry is not difficult, verbal understanding is not difficult, the most difficult part is

living the truth you understand.

It is a tradition the world over to look upon religion and spirituality, meditations and samadhi's and satori's or transformations as a marvellous escape from all manner of responsibility as an individual, as a member of society, as a mother, as a husband, as a wife. So talk about tantra-yoga, mantra-yoga, hatha-yoga, different diets, talk about group therapies, talk about techniques of concentration, meditation, and keep yourself engaged with them and let that be a shield against the society in which you live. This is what the people in the Eastern hemisphere have done with themselves. There is no reason for the 40% or 42% Indians to live below the poverty line, except their callousness to material life. "The world is an illusion, all is Maya, the Atman, the Soul is the only reality", so neglect if they work hard and if they do not ignore the sacred material world around them. Matter is, after all, solidified energy and energies are the vehicle for expressing the supreme intelligence.

Whether the people in India, Burma, Sri Lanka and south-east Asian countries, in the name of religion they have neglected the facts of their life and they are paying a very heavy, high price for that callousness. So hundreds and thousands of monasteries, temples, ashrams, hermits, recluses, sannyasins living there and the starvation stricken exploited society of millions on the other.

We are talking about world peace and psychic mutation as the gateway to the world peace. If one needs a companionship, if one would like to live with a partner in life, a person may get married or live together as man and woman, it's an entirely personal matter, nothing to do with religion or spirituality. A married person, a married couple, doesn't become less sacred than a celibate. Renunciation is the quality of consciousness, not wearing some saffron coloured clothes and robes.

7. MEDITATION

One is rather reluctant to use the word "meditation" as it has been treated rather callously by the human race during the last 50 years. It has been abused, misused, used without a sense of responsibility, recklessly. You might have noticed that one hardly used the term 'meditation'. Let us listen very carefully.

By now we must have realised that listening is quite a difficult task. While hearing the words if one is busy comparing what is being said to what one has known before, then the activity of comparison going on simultaneously with the activity of hearing the words, prevents the action of listening. Nothing can be received because the energy is focused on comparison.

If one is busy finding out whether what is being said is acceptable or rejectable, consistent with one's beliefs or inconsistent with them, then this incessant activity of evaluation and forming a value judgement about what is being heard prevents communication. Listening to communications which are not meant as propagation of any theory, which are not aimed at convincing the listeners, of converting them, requires the simplicity of receptivity and humility.

I do not know if the people living in these parts of the globe ever get a chance to go for walks during torrential rains. We living in the tropical countries very often have the privilege and the great fun of getting drenched into torrential rains, you just go out for the fun of it and you get drenched to the skin, you get soaked in the rains. While you are getting drenched by the rains you do not argue inwardly what the rain-bath is going to do to your health, how it is going to affect the health. You are not busy evaluating, you just get drenched. Or when you are sun-bathing you are not calculating every second minute how far the sunshine has helped and revitalized your being. So listening is quite an art and a creative action, it

is not only speaking that is a creative action, the listening also is equally creative and when such speaking and listening join hands, then communication takes place. It seems to me that meditation is an alternative way of living, and alternative human culture, nothing less than a culture of the human race and a new dynamics for the human beings.

What goes on under the name of meditation the world over is psycho-physical activity of concentration. You keep a picture or an image an idol of your favourite god or goddess or the picture of your self-inflicted master, guru, and you stare at it wanting to get lost in it and they call it meditation. You select, or someone else selects for you, a combination of certain letters, call it a mantra, as the easterners call it, you go on chanting it and hypnotize yourself and spend hours or weeks or months under the spell of that hypnotism and the intoxication that it stimulates and you call it 'meditation'. You go through certain postures prescribed by tantra yoga for the sublimation of sex energy and the experiences stimulated by those manipulated postures combined with pranayama you call them spiritual experiences, meditative experiences. Well we will not go into the elaboration of all this nonsense and idiocy that goes on in the world and has gone on in the world under the name of meditation.

We are going to look into the content of the word meditation from quite a different approach and angle, leaving all this twisting and distortions and perversions aside. Let us look at meditation, the deathless way of living, an alternative way of living, a way of living where there is an unconditional freedom of the whole being, free from the game of acceptance and rejection of the past, free from the game of agreement and disagreement with the ancestors.

We have been enquiring in the possibility of psychic mutation and world peace. We have perceived that the present way of living is based upon acquisition. We have been told and conditioned to acquire,

to own what we acquire, to possess what we have owned, to protect it all our life, preserve it and be vigilant for its continuity. Acquisition, ownership, possession, preservation and vigilance for its continuity is equated with the totality of a 100-year life, which is supposed to be the span, normal span of human life.

Undoubtedly one has to indulge in the acquisitive activity. You have to acquire knowledge in order to live in a human society, you have to acquire knowledge about the surroundings, the nature, the climate, the flora, the fauna. You have to own a house, an apartment or whatever you live in, you have to have some food, some clothing, things of personal use. The conditioning for an acquisitive movement has a relevance to life.

But when the things are acquired: material things, intellectual ideas, theories, scientific knowledge, technology, skills and cultivation of talents for your fine arts, etc. what does one do with that acquisition? Is it necessary to develop a psychology of ownership after the acquisition? You hold the things because you need them living in a society and you use them. Acquisition is for utility, it is a physical necessity, as knowledge is a psychological necessity. So the brain feels secure with the knowledge of the scientific gadgets you have to use, theories that keep you informed about the economic structure, laws of the country, the international events, all this acquisition is for utilization.

Why should we be conditioned with the attitude of ownership to these things? Those of you who are fond of human history, might have noticed that Marx and Engels, also Lenin had tried to tackle this root cause of exploitation, the sense of ownership. When Marx wrote down that revolutionary bible of Marxism or communism in 1840, the root cause of violence and wars in the world is laid very deep in the human psyche, in the sense of ownership and sense of possession.

If the human beings are educated in the art of acquiring according to their capacities physical

and intellectual and use those things as a necessity for social living and if the sense of ownership and possession is not glorified and sanctified by society, then there would not be any corruption. You transfer that idea from material things and objects to human beings and in human relationship; then you find a partner of life and you begin to live together. Without your knowing you develop an attitude of owning that individual, you imagine that you are possessing that individual. So all psychological suffering and misery, the jealousies, the doubts, the suspicions, the pettinesses, the dependencies and psychological dominations are nothing but the elaboration of this root cause, this sense of owning and possessing. You require relationship, you are a social animal, you have the aesthetic sensitivity, so you need companionship, sharing is the beauty of life, so for sharing life together, the pains, the pleasures, the odds of life, meeting the challenges, it is a healthy and sane requirement of companionship.

But instead of resulting in a healthy and sane companionship based on friendship, respecting unconditional freedom of the other person, we imagine that we possess each other, in marriage, out of marriage, simple friendships, man-woman, woman-woman, man-man, and the psychological misery begins.

Wherever there is curtailment of freedom, there is exploitation, wherever there is curtailment of freedom, there is the injustice and the human psyche without verbalization begins to suffer under the burden of that exploitation.

So can we learn as a human race and help our children to learn at schools and homes that though acquisition of material objects and meeting human beings and relating to them at a respectable distance of intimacy and living together, need not develop into a sense of owning and possessing. As individually this is the cause of psychological suffering, collectively this is the cause of all battles and wars in the world, whether you own it on a national level, a group level, organizational level, family

level, the quality of the attitude behind the clashes, exploitations and violence is just the same.

It is the sense of, an attitude of owning and possessing which leads us to believe that a defence mechanism must be built in the mind, we must know how to react to specific situations, there must be criteria and norms codified and transmitted into our children and that is how patterns of reactions, neuro-chemical reactions have been standardized, organized and sanctified by the human race.

What is anger, but a neuro-chemical reaction to an unpleasant situation, we don't question the validity of that ugly annoyance and irritation, surging up and building up in our system and we feel that giving an outlet to that pressure, neuro-chemical pressure which you call anger, is something like human nature which cannot be changed, and the anger and the violence gets justified, a self-righteousness comes about it. We fight wars, defensive wars, individually and collectively, we are the world and what happens in our lives happens on a global level in what you call the world.

If we can find a clue to the ending of this psychological misery, suffering, aggression, exploitation and violence in individual life, we have uncovered the mystery of a peaceful way for the whole world to live. Apart from us and our way of living the network of interactions in our relationships, peace cannot come into existence.

When the sense of owning and possessing is not there, when the fear is not there of losing an individual emotionally, losing a friend, or the partner turning to another person, obviously there is relaxation in you. Your relationship is then a movement of relaxation, you acquire things and you utilize them, you use them wherever their utilization is relevant, but you do not carry mentally the burden of responsibility of owning and possessing. There is a lightness about it, otherwise our possessions become our burdens that we carry till the last moment of our life.

So please do see that though acquisitiveness is a

relevant activity' and we have to help our children to learn to acquire material things and psychological knowledge, attain elegance and competence in handling the cerebral activity of knowing, retaining in memory, reproducing when necessary, though all this is necessary, the sense of ownership and possession is not only irrelevant to the movement of life, but it is the fundamental wrong turn that the human civilization has taken. If that is to be left intact, the human race may work for world peace another hundred years and we will nowhere be nearer it than we are today.

The crisis is in the quality of the human psyche, the attitude to the movement of relationship, the approach to human challenges, we leave them intact in the hands of priests, religious teachers, and those sannyasies and saints and what have you, we leave the economic systems and political structures in the hands of politicians and billions of us inhabiting the globe live in a sense of helplessness, helpless witnesses to the atrocities of the politician, the industrialist, the military and the so-called religious priest or teacher. And collectively we indulge in self-pity and helplessness allowing all manner of negative energies to darken our lives and poison our perception.

Please do see the urgency of psychic mutation and its relevance to world peace. When there is no sense of being an owner as an entity and a sense of possession, an attitude of possessiveness, what happens to us in our daily living? Because we are not sharing theories, we are talking about an alternative way of living leading to the development of an alternative culture for the whole human race.

We are talking about meditation as a new way of living. Then all the acquisitions are purged of the sting of ownership and possession, used and shared freely, regulated by the laws of the society, the country, the globe, the global government if and when it comes into existence - and one does see it round the corner, the dawn of the new century shall see the formation of a global administration

and a global management of world resources. This is not a prophecy; this is how one perceives it coming, studying the world events, the political and economic currents.

The human race cannot escape the compulsion it is creating for itself. Does it not become possible then in this inner freedom to look at death and dying as the culmination of life and living, not the pathetic tragic end towards which we are dragging ourselves physically, but a marvellous culmination of the act of living and the movement of relationship which is living. Today death is a fearful idea because we are jolly well aware that in the moment of death we are deprived of all ownership and possessions. All the belongings are no more there, I am snapped away from all what I have collected, human beings around me, material objects around me, the knowledge that I have collected, in one moment a drastic stroke and there is an end to all the sense of belonging, owning, possessing, being somebody, isn't that of which we are frightened?

We observe that that which is born in space and time emerges out of the infinity with a form, has an ending which you call death. We see trees, we see birds and animals, so the same thing is going to happen to the human body, some moment it is born and some moment it has to die. That does not bother us.

What bothers us is the irrevocable separation from one another. Now supposing we learn to live without clinging to one another, if material acquisitions do not corrupt the mind with the sense of being owner of them but a trust in our hands on behalf of the human society, then we would be grateful to the human civilization for having developed science, technology, marvellous gadgets for us, so many physical facilities for us. We would be grateful to the society that has the transportation, the means of communication, so we would use whatever has been acquired with a sense of gratitude. The austere lives of innumerable scientists

must have gone behind the state of nuclear science and technology today, medicine, biology, hard work behind the formulation of philosophies, literature. Just because you pay some 10 dollars and buy a book, it does not mean that you own the book and you have bought it and therefore you are not obliged to anyone. How could your money, all the wealth on the earth buy, if there were not such things developed by the ancestors. The poetry, the music that you were listening to, it's not one individual's creation, it is the product of the whole human race. So one cannot say 'I work eight hours a day and therefore I get the payment and I buy things, so why a sense of gratefulness?'

Gratefulness to the farmer, the industrialist, the businessman, police who helps you, the government that cooperates with you. The whole attitude to life changes as soon as the poison of ownership and possession disappears and is completely wiped out from the psyche. A new psyche of cooperation instead of competition and confrontation grows as the children grow. You are rooting out the cause of mistrust and distrust among human beings and nations.

A person interested in meditation says whether today, tomorrow or after fifty years, this body is going to be dropped to the earth, buried, cremated, thrown into the ocean, so why not from today, why not live from this day, this moment, with a new approach of non-ownership and non-possession?

If this point is clear, would you allow me to look at this issue of meditation. We have seen the social and the global aspect of the content of meditation, let us probe a little further and go a little deeper. We have seen during the last few days, haven't we, that life is measurement free, life is not our concept about life, divinity is not our word 'god' or the concept about divinity that we have chiselled out. It has existed and so shall it exist, entirely free of all our words, concepts, ideas, symbols, it's independent of all that. Our activity has grafted a conceptual world on the perceptual reality for us,

it is in our brain, it is in the human race and genes.

But reality as it is, the life that exists as it is is concept free, measurement free, symbol free. If at all you have to verbalize about it, you might call it an 'isness' which is immune from any kind of destruction, what 'is' cannot be destroyed.

The forms decay, get buried or cremated and therefore they change, the substance changes and again comes back to the human form or the animal form. From the dust to which it gets reduced one day, the ashes thrown into the rivers, or the bodies buried into the earth, become the source of new creations, it's a cycle, life knows no destruction.

We the human beings in the world that we have created, we hurt, we kill, we murder. There is nothing like a murder in life as it is. When a tiger pounces upon its prey, it is not out to murder someone, it satisfies its hunger, no motivation to kill.

Outside of human civilization, human culture and of man-made world and structure, there is nothing like destruction. There are changes in the forms that the substance of life takes and the dance of emergence of forms and merging back of forms goes on. So we are living on one level in the man-made world, where knowledge, acquisition, utilization etc., is necessary, and the man-made world is surrounded by the existence, by the cosmic reality, by the life which is thought-free, concept-free, measurement-free and therefore it is timeless.

Eternity is nothing but timelessness, not a category hanging over somewhere in the so-called heavens above the earth, it's here, now, between you and me, the isness of life which is free of measurements, cannot be described in terms of 'was', 'is', and 'shall be' or 'shall not be'. It's an 'isness' which defies any other description.

When you and I live in the man-made world which you call 'daily living' and for me it is the only time to live, either you live or you miss it, but what you call the moment, what you call the 'pre-

sent', what you call the 'now' and 'here' is the eternity, the infinity, the timelessness, and the non-verbalizable unknowable, unnameable divinity.

You live in it physically, psychologically, you live in it and as soon as that act of living in a particular relationship is gone through, while you were going through it and at the end of it a sense of pleasure or pain might be registered by the body, an aesthetical appreciation, an intellectual assessment might take place at the end of it.

Is it necessary to allow the aesthetical sense of appreciation to grow into a positive like or a negative dislike? Registering of an aesthetic appreciation is an involuntary movement, you go through it as a cultured person, but the habit of creating a like or a dislike out of the agreeability of pleasure and aesthetical agreeability of appreciation, forming a like and a dislike, you allow the like to crystallize and it becomes a preference, you allow the dislike to continue and it becomes a prejudice. So what was a momentary like or dislike grows into formation of a preference and prejudice, which have a continuity as a tendency.

Do you see what screens we go on creating between the 'isness' of life and ourselves? And the sense of preference, which pleases you, creates an attitude of clinging to it, attachment, or a bitterness, a callousness towards what you call the prejudice. When in the next moment you are with the reality of life, you have allowed the action to leave the residue as pain and pleasure, the residue as like and dislike, the residue as a preference, prejudices. Then you form a value judgement based on the preference or prejudice, there can be intellectual preferences, prejudices, there can be emotional prejudices and preferences, so you build up a value judgement: this person is good, this is bad, a hindu value judgement, a christian value judgement, a Muslim, a communist, collective value judgements, individual value judgements. That's why one calls it a self-inflicted misery and self-inflicted suffering. Supposing you realize that, life is only an 'isness', there

is no continuity in it, what has happened has happened, at this moment, here, now, in this act of relationship, stretching what has happened psychologically with the idea of time and conferring a sense of continuity to it, is the root of all suffering and misery.

Meditation is the ending of psychological suffering, you live and you die to it immediately. You know what is dying? Not allowing any residue to remain behind is the content of dying. You live in what you call the moment and you allow the matter to end there. No memory created, an alternative way of living.

You are working in an office, dealing with matters, executive matters, you are working in a family situation, you have to use your memory and knowledge for buying groceries, taking care of the house, taking care of the school, you have to use memory there, the factual memory.

But the ending of psychological memory is the essence of meditative way of living. So your intelligence is ever virgin, ever green, ever fresh to meet the challenges of life. You don't become a piece of inertia, you feel the pleasure, you do feel the pain and if there is injustice you resist it, if it is a system based on exploitation, you fight against it, but the psyche does not get burdened with anger, hatred, bitterness, self-pity, you do it because it is needed to be done, that is to say the movement of relationship does not stimulate any neuro-chemical imbalance in you.

Meditation is an alternative way of living where relationships are movements of inner equipoise, inner relaxation. When there is no memory created and built up, no psychic knots are woven out of preference, prejudice, theories, conclusions etc., there is a magnificent silence within, relaxation is the emptiness of space of silence within you.

Are you aware that the physicists today are playing around with the emptiness of space, exploring the energies contained in the emptiness of space and finding out how innumerable universes have explo-

ded out of the compressed emptiness. That was life. They say cosmos is an explosion of emptiness. The space which you call emptiness, which we would call a wholeness, contains innumerable energies, the energies which the human race has tapped, explored and channellized up to now, are not even a fraction of the organistic wholeness of life. So you live and you die to what has happened in that moment, in that interaction between the eternity and yourself, interaction between the energies. You do not impose a sense of continuity, sequence, cause-effect relationship, which has a relevance in the man-made world and the structures, but none whatsoever in human relationships.

You meet human beings not out of habit, you do not get used to human beings around you, saying "I know her, I know him", or "he is like that and she is like this", holding of value judgements about one another and trying to manipulate your behaviour according to your value judgements about others, isn't that the source of clashes, violence and wars? So we have to explore if it is possible, and one begs to share with you that it seems to be possible, one says it seems to be possible because one has lived that way. Not making a generalized theory about it, but as a perception, as sharing of flesh and blood with you. It seems to be possible to live entirely free of psychological memory and therefore ever vital, ever fresh.

Relationships do not wear you out then; it is the storing of reactions, it is the burden of preferences and prejudices, it is the weight that you carry of conclusions, theories, norms and criteria that exhausts you, wears you down. When you walk on the sea shore, you go for walks in the woods, or climb the mountains, though the body gets exhausted, you are revitalized, refreshed in that communion. Human relationships can result in such communion and give you the feed-back of energy, keep you vital, energetic, fresh, as much as the communion with nature can do.

May I clarify one more point, that this does not

mean that there will be no hurts and pains. As there is a physical pain when a thorn pricks, there will be pain inwardly and a sense of hurt, you feel the hurt like the prick, but you don't convert it into an issue: I have been hurt! You do not begin to own it as an experience of hurt. It was an event of hurt, but we convert the events into personal experiences and when we get together with our friends we go on talking about how 'I have suffered, how she hurts you and he offended you'. We play with our memories even when we are alone, and the self-pity created out of all that sense of hurt and pain. Isn't it a wasteful way of living? As there would be smiles, and big grins from ear to ear, there might be tears, the hurt, the pain, the agony. But all the pain, the agony, the hurt, create the energy of deep sorrow that the human minds work that way, that the human psyche suffers from imbalances from moment to moment. The human race has not learned instead of 20th century, or the billions of years, to move in relationship without getting imbalanced inwardly. What's the use of having all the wealth of the world at your feet, if every moment, every relationship disturbs you, upsets you, either stimulates pride, vanity, or stimulates self-pity and depression? What's the use of all the knowledge, and the "so-called wisdom"? Because life is living. In isolation there is no life, there may be physical survival, but not the perfume of life, and not the vibration of the divinity contained and concealed in us.

Meditation is living and dying to what has happened psychologically and as there is no accumulation of possessions, ownership, clinging to objects and individuals, there is no fear of separation. Death as an idea of irrevocable separation is frightening, but a meditative way of living has helped us to live at a different level of culture. You never suffer from the sense of 'I am somebody' and 'I belong to a country, to religion, to a community', you have a sense of belonging to the whole life or the sense of inner silence or emptiness.

The sense of all-ness, which is wholeness, or the sense of nobody-ness which is emptiness, describe it either way, any way that you like, that is the content of a mutated psyche, which lives meditatively thereafter.

Not the primitivity of a savage, not the sophistication of the thought-structure, but the refinement, the purification through the inner freedom of silence. Obviously thereafter the ending of the body may come when it has to come. We are not haunted by that idea, we are busy with living. And when the moment of the ending of the body comes, there is the final act of living: dying—the culmination of all living, graciously, without any psychological suffering at all; there might be physical suffering, one does not know. The physical pain if there is a disease in the body, the body might twitch and the pain may be registered and there might be groaning or a scream might escape, all that on the physical level might happen, but inwardly there is no sense of misery, suffering, self-pity and no inclination to cling to the body when the moment for departure comes.

Meditation is a deathless way of living, you have already died: what is death going to take away from you? There is no sense of identification, so no possibility of a sense of separation. You live in society, you live in families, you enjoy company, there is care, concern, love, compassion, and yet not owning or possessing, not clinging to it, not holding on to it. You hold on till it is necessary and you release the hold when the moment comes as naturally as an autumn leaf drops away soundlessly from the tree to the earth.

Dying is the culmination of living, not an end.

Publications by Vimala Thakar

On an eternal voyage 1966 6th printing
Mutation of Mind 1966 3rd printing
Silence in action 1968 4th printing
Towards Total Transformation 1970
Nijmegen University Talks 1970
2nd Nijmegen University Talks 1972
Banaras University Talks 1972
Meditation - A way of life 1985 (3rd extensive re-edition)
A Challenge to Youth 1974
Blossoms of Friendship
Beyond Awareness (Bilthoven-Holland Talks 1974)
Five Talks given at Claremont, California 1974
The Mystery of Silence 2nd edition
Life as Yoga
Talks in Australia 1977
The Eloquence of living
Songs of Yearning (a re-edition with illustrations of "Life and Living")
Spirituality and Social Action
Life is to be related 2nd edition
The Benediction of being alive 2nd edition
Vimalaji on extensive Self-Education 1987
6th Talk in Hoeven 1987 (Holland), English and Esperanto
Life is Movement, 1988
Exploring Freedom, 1988

"CONTACT with Vimala Thakar", Magazine, twice a year

"THE INVINCIBLE", Magazine

Dutch Language:

Toespraken Nijmeegse Universiteit 1970
Toespraken Nijmeegse Universiteit II, 1972
Dynamische Stilte, 1974
De dringende noodzaak tot zelfontdekking en het Geheim van de Stilte
Het leven staat niet stil

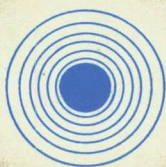
Fear and the urge for security and the addiction to authority cannot be eliminated from the consciousness with help of a new piece of knowledge, a new code of conduct, new philosophies, new theories. What does this mean? It means, that the movement of naming and identifying, integrating, the whole panorama of mental activity, has no relevance when we want to face the challenge.

To recognize, to realize that knowledge which has been a great help for physical security, is perhaps the greatest obstacle in the realm of psychological relationships and peace is a question of relationship, peace is not a problem of treaties between nations.

It's only a new dynamics of human relationships that might bring forth what you call world peace, a new dimension and content to consciousness and a new dynamics of relationship. They are inevitable if we are really genuinely concerned to have world peace. To arrive at this point of recognition of the facts without a sense of frustration, without a sense of depression, without a sense of helplessness, seems to be necessary.

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silence in action



VIMALA THAKAR

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1 The meditative way

It may sound rather strange and incredible to the ears of those who have traditionally believed themselves to be human beings; that the human being is yet to be born.

The human animal has inhabited the earth for innumerable centuries - two million years - but out of the human animal the totally integrated, harmoniously developed human being is yet to be born.

This basic fact is not appreciated by us when we think about the problems with which we are surrounded. Whether the problems are political, economic, social, racial or what you will, they exist, because the curse of fragmentation is upon us.

Fragmentation, not outside us, but within us.

A total perspective cannot be had by an individual who lives in fragments in himself. It is necessary that human individuals become whole in themselves first. Unless that wholeness is arrived at, the perspective is bound to be fragmentary. And the fragmentary perspective, focused on the fragment of a problem, creates a fragmentary solution in

which man the world over engages his attention, and focuses his energy.

My friends, the fundamental challenge is of going through revolution oneself and allowing a human being to be born within oneself. We need not go into the details of how for the last two centuries man has been playing with various aspects of individual and so-called collective life; trying to develop the physiological organism; trying to refine and cultivate the psychological organism; trying to play with the occult powers; trying to play with so-called transcendental experiences; trying to create social, economic and political orders, and through them to arrive at the creation of a new human being and a human society. We need not go into all the efforts that man has gone through in the so-called free, non-communist world and the communist world. The results, the facts with which we have to live today are self-evident.

As an individual, man is unhappy. Collectively he is unhappy; he has not overcome the discriminations between races, colours, creeds, ideologies, exclusive loyalties of religions and so on.

I believe that a handful of us sitting in this room, are earnestly interested in finding out what can be done in our own lives; we have come here this beautiful afternoon, not to indulge in any academic, intellectual or theoretical discussions, but we have come, because we appreciate the fact that something has got to be done with our whole psyche.

A movement in the total human consciousness is necessary. Not the conscious understanding the subconscious, and exploring the unconscious; creating adjustments, reforms and patchworks in the subconscious or the unconscious. Not that! The nineteenth-century-human beings have been playing with that, with psychology, psycho-therapy, psycho-analysis, psychiatry, you know, the whole business.

Something has got to be done with the whole psychological structure of the human race, which seems to have arrived at a saturation-point; which seems to have arrived at a blind alley, from where it is not finding its way ahead.

So the challenge is of total transformation in the human psyche. It is a crisis in the psyche. It is a crisis in the consciousness and not in the material, economic or political life. All collective problems are extensions and projections of individual problems. No collective problem, no political, economic or social problem exists independently of the individual. It is a creation of the individual; a reflection of his attitudes and approaches; projections of his evaluation of life; extensions of his passions and urges. This fact must be appreciated before we proceed; otherwise we will divide the individual from the collective life; we will divide the individual problem from the world-problem and imagine a dichotomy between the two, we will find out separate ways of tackling the social

problem from those of tackling the individual problem; a set of values for one and another set of values for another. And then create a tension between the two sets. All that division and bifurcation, all that dichotomy and conflict is unwarranted, unscientific, and undesirable. The individual is the reality. Social, economic, and political relationships are the result of the texture of an individual's relationships with his surroundings.

To realize this is the beginning of religion. My relationship with my body, mind, with the things that I am using, with the surroundings in which I am living, with the people who come across my life, goes to create the social fabric. So all the enthusiastic eagerness and anxiety for social reforms and social revolution, will have to be directed back to one's own life. That is why we say that it is a crisis in the human psyche. It is a crisis in total human consciousness and some movement has got to be created there. The totality of human consciousness has got to move.

Now how does it happen?

For the study of human mind, for the convenience of verbal study, we divide it into conscious, subconscious and unconscious. Not that there are such watertight compartments in the human consciousness. Not at all; it is one whole. But we divide it. And we thought that all the contradictions and conflicts within us, could be resolved with the help

of the conscious mind, brain, memory, that is with the help of the known. Whether in the East or in the West the discovery of truth, personal discovery of freedom, of the meaning of life, has been treated as the realm of the conscious mind. It has been looked upon as something which can be acquired, owned, possessed, experienced, and retained by the conscious mind. And this conscious mind in its turn has to be in tune with the subconscious. It has to resolve the conflicts and tensions in the subconscious. That is what we have been thinking about. And man has failed on both fronts. The subconscious along with its conflicts and tensions cannot be suppressed. They cannot be wished away; they cannot be denied.

You cannot repress and suppress the subconscious. It has the tremendous momentum of the whole human race. Your conscious mind has not got the strength and the momentum, to deal with the subconscious. All efforts to discipline the subconscious, to control, to regulate, to shape the urges, passions, and ambitions; all the efforts at controlling, directing, and regulating, have not helped man to arrive at the state of his being in which there would be total relaxation; a state of his being in which he would act out of relaxation, in which his life would be a spontaneous, graceful movement of relaxation and not of effort.

As there are going to be only two talks and as we have to cover a vast ground, we are dealing with

the basic points. I cannot go into the details of how man has tried to control, regulate and discipline the subconscious. Various patterns of disciplines have come into existence. The Hindus have their course of conduct and their pattern of disciplining the subconscious. The Buddhists have their own; the Catholics have their own; the Sufi, the Muslims have their own pattern of disciplining the conscious; and through the conscious the subconscious. As every discipline cultivates power, every discipline gives a sharpness to human talents, such disciplined minds the world over, have manifested tremendous powers; the so-called occult powers; transcendental powers and what not. But Truth has nothing to do with power. The beauty of truth is: it just is.

So, disciplines have manifested the hidden powers of the conscious and the subconscious. Disciplines have helped the hidden powers of the physical organism also, to get manifested. For example, the muscular, the nervous and the glandular system of a yogi, will manifest a hundred times more power than that of the ordinary man. Physical and psychological discipline has its own relative utility in human relationships. Man has seen it. But we have not even touched the fringe, the lace of the problem, the problem of total transformation in the psyche.

Disciplines cannot create that transformation. They are concerned with changing the form; changing

some qualities in the mutant. Now qualitative reformation is not transformation. Let me give you an example. If through discipline, my physical system works much better than yours, as a human being I have been more honest to my body, to that extent it is something creditable, but that has nothing to do with the understanding of what life is in its totality. It is still only one part of life that I have understood. If through discipline I develop and cultivate mental powers, psychological or psychic powers, I have been more honest to the beautiful complex instrument, the mind, the brain, while others have not been really loyal to their instrument; they have not got acquainted with it; they have not probed and explored the possibilities, the potentialities of that instrument. They have not used it to its best capacity. I use the mind to its maximum capacity and you do not use it. That is the difference.

Persons who discipline, may sharpen the powers, the talents, but manifestation of psychological or physiological powers is not spirituality; is not freedom; it is not liberation. We have said that man has failed on both fronts. This was one front that the speaker had in mind.

The second front is treating truth or reality as an object to be acquired by the mind. After disciplining the body and the mind, man thought 'now with this beautiful instrument, refined and cultivated, I am going to acquire the meaning of life. I am

going to acquire the experience of reality, of truth. I am going to acquire liberation, Nirvana, moksha, satori, and what you will. I am going to acquire it through the use of this mind which is beautifully refined, and sensitivised.'

Unfortunately life defies acquisition; the beauty of freedom, the grace of liberation is that, it cannot be acquired; it cannot be bought; it cannot be purchased by giving any currency whatsoever; even if you give the currency of visions and transcendental experiences. That currency is absolutely irrelevant to the realm of freedom. The speaker would like to emphasize this point, because the temptation to acquire, in the invisible and subtle realm of consciousness, is much more powerful than the temptation to acquisitions in the material or economic world. Man has seen the limits of sensual pleasure. The young generation to-day, the world over, is running after the invisible world, imagining that freedom can be acquired. They are trying to expand consciousness through drugs, and mantras. For them Truth is still something to be acquired, to be owned, and be experienced.

Truth can never be experienced. Experiencing is a mental action. For experiencing you need an experimenter and something to be experienced. You need the mind, which experiences, through the sense-organs, or without the help of the sense-organs. Sense-organs are not indispensable means of experience.

I hope, those who are sitting in this room know that extra-sensory perception, clair-audience and clair-voyance are very ordinary and elementary things in the psychic world. They are possible. They are there, for one who wants to see them. But freedom or total transformation cannot be had through these powers of the mind. That is the only thing the speaker would like to emphasize this afternoon.

That is not the way. Man has tried. All efforts to acquire freedom have resulted in the intoxication of visions and experiences. And man gets stuck up in them. Then I say: 'my pattern of experiencing is superior to yours', and you say your pattern of transcendental experience is superior to that of some one else. That is going on in the world. Dozens of yogis are wandering over the world, talking of freedom and liberation, as if it can be achieved by the mind; this petty little mind, imprisoned in the experiences of the individual on the animal level; the petty little human mind which is a solidification of knowledge and experience. Whatever it may do, Reality is not within the reach of such human mind. If truth and liberty cannot be acquired; if total transformation is not a mental activity; if it is not an act of the will; if it cannot be had through disciplining the sub-conscious and unconscious, or creating a harmony between them, then is there a way out? Can there be a way-out of the stalemate? That is the problem.

It seems that there is a way-out. Not the way of acquisition and possession, nor the way of suppression and repression. But the way of meditation.

And we are here to-day and to-morrow to explore the possibility of the meditative way. I may be wrong when I say it is so. I am sharing with you what I see; sharing with you, what has taken place in my life; what has been witnessed by me. If one person can be a witness to that phenomenon within himself or herself, does it not indicate that all humanity is capable of going through that? As far as this way is concerned, the speaker would like to call it the meditative way.

Verbal communication is very imperfect. Words are quite useful, when you are using them for science and technology; when you have to use them in the realm of psychology, literature, and music. But the dimension of life which we are going to explore to-day and to-morrow is such, that all the words in all the languages may prove inadequate and imperfect.

Taking into consideration the limitation of verbal communication, we are going to go through it. Meditation is a way of life. It is not an act of the will; it is not a mental action. You cannot sit down and say: 'I am going to meditate for one hour.' You can concentrate. Concentration is a mental activity. You know what concentration is, of course: focusing one's attention on one point; to

the exclusion of the rest of life; that is concentration. Concentration is an exclusive activity. Meditation, on the other hand is all-inclusive attention.

You know, you have to be present in your totality when attention takes place. You cannot say: 'I am attending to'. You can do something only on the level of the mind. As soon as the totality of your being starts to operate, then things begin to happen by themselves. So meditation is a state of being. That is why I say, the meditating way could be the way-out. Not living through the mind; not getting related to life through the mind, which has only one groove to act. You know how the mind or the brain operates. The brain, the mind, has one determined specified channel of operating. Your sense-organs come into contact with something outside you; the sensation is received, carried over to the brain; the brain interprets the sensation according to its own conditioning. A Hindu, born in India, has got a pattern of conditioning. The brain refers to that. An Arab, living in the Middle-East, has a different pattern of conditioning altogether. So the same sensation will be interpreted perhaps by the Arab or the Israeli in the Middle-East in quite a different way. Come still westward. Christians will have a pattern of conditioning the brain and the mind through the centuries; so the same facts, the same sensations will not only be interpreted but responded to, in still another way.

Go to Eastern Europe. The pattern and conditioning in the so-called communist countries is entirely different. So the same fact and the same sensation received by a die-hard communist will be interpreted and responded to in still another way. So we have a variety of patterns of conditioning, a variety of patterns of reactions and responses, conscious and involuntary reflexes.

Mind has no other way but this. Sensations are received, interpreted according to the pattern of conditioning and the response is evoked. That is how we behave.

Certain patterns have become so one with us, they are ingrained, incorporated in our blood, that we do not have to use the conscious mind, you know, the impulses, the involuntary reflexes. So the response comes even without the intervention of the conscious mind. The subconscious comes into play and you respond. You do not stop to think 'I will get angry' and then 'I will respond according to the anger'. No! Anger is there. Out of your subconscious, the momentum of anger bursts out. So, mind cannot but operate through this one groove, reception of sensation; interpretation according to the memory; and approximation of the response to it. You see, this is quite simple, quite clear. Now, when the mind is acting, it is not the totality of our being that is acting. You must have seen it in your daily life, many times. When you react, your intellect tells you that this response is not

justified. One part of your mind responds and the other part of your mind says 'No this is not justified; this is not desirable'. Sometimes the intellect is obeyed by the other part of the mind, and sometimes the intellect becomes a slave to the momentum of the impulses, urges and ambitions. The voice of the intellect is stifled. It is strangled. That is how it goes on. Whether it is wearing a summerdress, going to the hairdresser's, or going for a vacation. It always comes out of one fragment of your personality and not out of the totality. The meditative way involves the totality of being in every response to every movement of life within you and without you. For the totality of your being to come into operation, appreciation of the fact must be there that 'mind is only a part of my being, and not the totality'. Secondly, there should be appreciation of the fact that there are other ways of responding than through the mind. Thirdly, it should be understood very clearly that silence does not mean void or emptiness; that silence does not imply paralysis of action. Appreciation of this fact that silence of mind is a dimension of life which has its own momentum, should be there. The speaker would like to emphasize this point, because man has tried to silence the mind through violence. Forcibly silencing the mind is not arriving at real silence. You know, if I chant, repeat certain words, and allow the bio-chemical effect of sound-vibrations to act upon me, an artificial state of

peace can be created. If I take drugs, like L.S.D., psilocybine or mescaline, a temporal expansion of the consciousness takes place; an artificial state is created; it is stimulated. You can stimulate such artificial states of your being. I am not referring to that. Silence arrived at through violence, suffocation or suppression, is not silence.

Let the mind be, healthy, strong, rich with all its capacities, and yet let it be silent. That is living silence. Silence of the totality of mind is a dimension of life which is not yet explored by us.

This factor should be appreciated. I can assure you that silence is a hundred times more powerful and dynamic than eloquence; than all the languages of the world put together. The momentum of silence is tremendous. You have split the atom and found out the power contained in it. The explosion of silence, when it takes place within a human being, brings about a radical revolution.

I will not take your time in describing to you anything from books or in narrating to you things that one has heard. I am not interested in that nonsense. I am sharing with you the lifeblood; sharing with you that which has happened; which can happen; which does happen.

We are going to go into what meditation is and the totality of meditative way of life to-morrow. But to-day was the day to introduce the subject. So we will end this afternoon's talk with the last point: that silence of the total human mind does

not result in paralysis of action; does not result in withdrawing from the active world; does not result in benumbing any of your capacities. On the other hand silence of total mind sharpens your whole being; every pore of being becomes active. That is why the totality of being coming into operation and moving with the movement of life is a tremendous event. Every movement creates its change. Students of physics and nuclear physics know it. Every movement of an atom creates a qualitative change in the matter of which it is composed.

When the total mind becomes silent, that silence permeates the whole being; you know what permeation of silence in the being is. Permeating of silence in the totality of our being, is awareness. We have no motives. We have no aims; nothing to acquire, and nothing to save; so the defence-mechanism is not working. The totality of your being becomes aware of everything that goes on within and without you, right from the toes to the head. So, you become movement of awareness in flesh and bone. Oh the beauty of it, if one could just describe it! We will go into it to-morrow.

We started by saying that man has not been able to resolve the problems of the individual and the so-called collective life, because the earth is inhabited by human animals and not by human beings yet. A human being is yet to be born. And the challenge is: 'Am I willing to let the new

human being get born in me? Am I willing to go through such a radical revolution, that I will be born anew?’

That is the challenge. The challenge is the total transformation of the human consciousness. We said that man has dealt with problems fragmentarily. We proceeded to say that truth and liberation, peace and freedom have been treated as objects to be acquired and experienced by the mind. For such an experience which was called the religious experience, it was thought necessary to deal with the subconscious and discipline it. Man tried it; it has not helped him to be free. Man tried to acquire Truth; to experience truth and liberty.

Those efforts have not helped him. Is the youth of to-day willing to explore the possibility of a third way of dealing with the problem? Is there a way at all? If there is, what can it be? And the speaker, taking you into her confidence, says that there is a third way. The way is of meditation. Meditation is a way of life.

We went into it. Discriminating meditation from concentration and calling it an all-inclusive attention, a state of being in which there is all-inclusive attention every moment.

By now we are aware of the urgency of a radical, total revolution, for getting free of all the tension, conflicts and contradictions involved in life.

Realizing the urgency, implies understanding of the situation, non-emotionally and non-intellectually.

It is very important to feel the urgency of a total revolution with your whole being.

If the appreciation is intellectual or emotional, it may lead one astray. If the necessity of a total revolution is only intellectually appreciated, it becomes an idea, that the revolution is necessary. It becomes a concept. And one likes to find out another idea to get rid of it. Intellectual inquiry most often leads us to a search of new theories, new ideas and new ideologies. If there is only an emotional approach to the problem of total revolution, it may lead one in search of a new pattern of behaviour; so it is extremely important that one understands this problem of revolution in a non-intellectual way; a non-emotional way; not getting excited about it; not getting tense about it; not getting intellectually stimulated and wander over

the globe to find out some new theory or some new way of life.

A non-intellectual and a non-emotional appreciation of the situation, is what I mean by urgency. It is to realize that the total revolution has got to come in my life, to-day, now, this hour, this minute. Do you know what happens if the urgency is realized with your whole being - with the mind, the brain, the nervous system and so on? Such a realization eliminates the time-factor from your consciousness. Otherwise you get involved in the time-factor and say, 'yes, a revolution is necessary, so let me find out a new way; let me find out a new theory and I will gradually proceed towards it'. It is only realization of urgency which eliminates the time-factor. And unless the time-factor is eliminated from consciousness, one cannot get free from the habit of postponement.

Man does not postpone, satisfying and gratifying the physical needs; hunger has got to be satisfied; when you feel sleepy you have got to go to bed and sleep. If you are thirsty you have to quench your thirst with water. But about psychological problems, the centuries bygone have taught man, have conditioned him and he goes on postponing. If there is fear, he says, 'yes, I will conquer the fear gradually'. If there is violence in him he says, 'yes, I will overcome violence slowly, through some technique, some discipline, some method.' This postponement is nothing but a process of slow

suicide. Postponement of action is the malady of human consciousness as far as the psychological problems are concerned.

With the help of science and technology, man has got over the habit of postponing physiological problems; medicine and biology are helping him to overcome physical pain, disease and illnesses. He has learned that. But as regards psychological problems, man has yet to learn. He has yet to get free of this habit of postponing, of escaping into some network of ideas, theories, and habit-patterns. In spite of all the teachers and saviours, all religions and spiritual sects and patterns of disciplining, man is still at war with himself. The human heart is a battleground of desires, passions, contradictions and tensions. It is this war that we are waging within ourselves, which has got to stop first.

The external wars are but the projections and extensions of this internal war going on within us. We carry the seed of global violence within us; we carry the seed of racial hatred and bitterness within us. You know, the consciousness to-day is a soil for all the misery and sorrow. So it is essential that we do not slip into networks of escapes, provided to us by religions, ideologies and theories. Unless we feel the urgency of the problem; unless we realize the gravity of this whole global, human malady; of the diseased human consciousness the world over; unless you feel it as you feel the physical pain in your toe; unless you feel it as real as that, the

dimension of urgency will not function. Realizing the urgency of the problem awakens passion and intensity within you; an intensity which is not willing to wait for another day, another week, another month or another year. It activates every pore of your being this moment. We, the handful sitting in this room, if at least we could realize the gravity of the situation and feel the urgency, as real to us as some personal physical pain, then something might begin to work.

The non-intellectual and non-emotional approach is the total approach. We have seen yesterday that the human psyche, as it is to-day, and as it has been conditioned through centuries, is not going to solve the problem. If we have really seen it, then, another thing results out of it, not intellectually, but factually moving within ourselves. If we have really seen that the human consciousness, the mind, the brain, the conscious, the subconscious, the unconscious, the whole thing, is not going to help solve the problem, then what can be the result of such understanding? Awareness of the fact that the human psyche is conditioned; that it is unable to solve the problem; that it is not equal to the job - what does such understanding result into? It results into a glorious freedom. Such understanding results in a state of being, where you are not committed to any idea, any theory, any religion, any nationality or any state. It results in a state of non-commitment, a state of non-identification.

To-day when we sit to inquire - we really are not free to enquire - we are fettered, we have our moorings in some philosophy, theology, ideology, some discipline, some way, determined for us by some teachers, saviours, or scriptures. You know, the whole business. We are not free to inquire.

Our inquiry itself is conditioned by the society in which we have been brought up. Inquiry becomes an extension of the conditioning in which we have been brought up. The moment we see this simple truth we do not identify ourselves anymore with what we have been taught.

In other words, we unlearn the whole thing. We are living to-day in a state of self-hypnosis. We feel that we, as we are to-day, the mind as it is to-day, can inquire; that the known which has cultivated the mind, is going to take us to the realm of the unknown. We are going to climb the mountaintop with all the burden of the knowledge and the experience. This is the state of self-hypnosis. And such a mind wants to inquire. Obviously inquiry does not take place. It is only a motive of search. It is seeking to project what it has learned and translate it into relationship. That is not inquiry.

The moment one sees that the psyche is not going to help solve the problem, a state of non-identification with the known comes into existence.

Freedom is nothing but a state of non-identification. It is a state of non-commitment. When I do not inquire as a Hindu, a Christian, a Theosophist, as

a Krishnamurtiite; as a Dutch, a white, a coloured or as a negro, then real inquiry takes place. If we probe into our hearts, we will see that from morning till night our behaviour reflects the identifications we have. This commitment to the known, this identification with the known, is the content of bondage. It is the self-created prison and no one else is going to break it open for me. It is an invisible bondage that I have created; the frontiers and boundaries in which I am imprisoned. I was saying that if one really sees that everything that mind has put together, and thought has constructed, is irrelevant to discovering the meaning of life and resolving the conflict and contradictions within oneself, this understanding does result in a state of non-identification which is the content of freedom. It is liberation.

For thousands of years this state of freedom has been shrouded in mystery, as if it had been the privilege of some chosen few. As if it is something mystical. Let me assure you that there is nothing mysterious about freedom. It is as simple as a blade of grass, dancing with the breeze. It is as simple as a bud blossoming into a flower. Understanding of the limitations of human psyche creates a state of non-commitment which is humility. Let me go into this issue in a different way. The state of non-commitment, the state of non-identification culminates into silence. Silence, not as an absence of activity; silence, not as something forced upon the

mind; but the spontaneous cessation of activity on the part of the mind. And it results immediately, mind you. There is no time-lag between understanding and its translation into actual life.

It is again a myth that you understand first and then you have to approximate your life to that understanding. It is one of the gravest illusions that the human mind has cherished to justify its laziness. Laziness and sluggishness are like leprosy. It goes on spreading all over your being. Sluggishness of the body and the mind, results in a habit of postponement. And that postponement is theorized, rationalized, given justifications to, . . . oh, you know the misery of all that!

I was trying to communicate to you - and this verbal communication is extremely difficult - I was trying to say that understanding of the limitations of your psyche, the conditioned nature of the psyche, results in a spontaneous cessation of mental action.

Shall we take an example? I get up in the morning and I see my wife, I see my husband, my child. If I have realized that I cannot understand my husband, or wife, or child through the mind, if I have understood that as long as I look at my husband or wife through the mind, I am looking at the image that my mind has created about my husband. I look at him through the screen of my judgment, of the prejudices and likes or dislikes of the mind, the standards and values of the mind. So

I am really not looking at him, I am trying to project myself on my husband or wife, and in as much as and as long as the other person allows the imposition and the projection. I say: 'Ah, I love him and he loves me'. And if he resists that projection, we say there is tension between him and me. So if I realize that as long as I look at the other person through the mind, I am not looking at him at all, then in that moment of awareness awakens humility and you look at your wife, your husband, your child through humility; humility which is silence. Through the emptiness of that mind you look at him. Not vacantness, mind you. Emptiness is not vacantness. Emptiness is not blankness.

Those are negative things.

The moment mind is silent, the whole being becomes active. So you look at him or her from that totality. Silence is the operation of the totality of your being. And you will find a new person. Try it some time. You will find a new person who has been with you in the house, cooking for you or earning money for you. There will be a freshness in your very gaze; freshness in your look and freshness around the person who has been with you; and you will say, 'By Jove, I have never seen that person'.

We are so self-centred, that our perceptions are self-centred perceptions. And a self-centred person can never look at anything in life, a self-centred person cannot get related with other human beings.

He is so busy with his own self, his ego, his likes, his dislikes, his thoughts, his emotions. He likes the world, only if the world allows him to project them on it. Most of us live that way. We create screens of resistance; and adjustment of mutual resistances is called relationship. That is the stuff of human relationships. I adjust some of my prejudices and preferences to go with yours and you adjust with mine and that we call a family. That we call friendship. That is why the speaker said yesterday that human beings are yet to be born. It is only fragments that have emerged through the human animal who has inhabited the globe. And the fragments are very charming sometimes, but the harmonious whole human being has yet to be born. Then only there will be a human religion, and then only there can be a human society. The beginning of a new life, a fresh life is nothing Utopian. It is possible, it does take place. The silence of mind which is humility, gives you a new dimension of living. You will agree with me that we are existing and not living. Moments of peace and harmony are rare. Moments unpolluted by the touch of mind, moments uncontaminated by the touch of emotion and thought are rare. Getting related to one another in humility, in the state of non-commitment, non-identification, is the meditative way of life.

Then, when I look at a person, there is no motive behind it. Motiveless state of consciousness is love,

is it not? The meditative way of life blossoms into love and affection. It is an experimental science; one has to experiment with it; not only hearing words or reading books, but actually experimenting every moment of life. In the silence of mental activity love begins to operate in the totality of your being. You are related to others without motives.

We do not know that state to-day. Every word of our's has some motive behind it. Every movement is motivated by something which we are seeking, which we want. So action for us, is a movement born of a motive. You will see with me, that it is no action. Any movement born of a motive, is a reaction to the motive; it is not action. So we do not know what action is. Movement born of a motive is a reaction to the motive and therefore it is no movement at all. It is going round the motive, going round the ego. Some have a small periphery to go round and others have a bigger. Extension of the periphery does not give you freedom from the centre of the ego. And what we are concerned with, is the excentration of consciousness, eliminating of the centre, the ego, which creates all the mischief.

We are exploring a dimension of life where there is a movement without a centre. In the silence of mental action, in the silence of mental activity, there is no centre. See the beauty of it! The movement of love is a movement without a centre. The

centre may be poor or the centre may be rich.

A person may be cultivated, a refined, cultured person who has a very rich psyche and there may be people who have had no education. So their centre is not enriched. But both work through the centre, from the centre. The meditative way is a movement without a centre and without a motive.

How does it come about? One can set about it if one wants to. If one is really hungry to get free from the state of boredom, the state of repetitive, mechanistic action, then it is possible. If there is a sense of urgency about it, then it is possible. When you have pain in your tooth, when you have a headache, you do not sit and rationalize about it; you are not satisfied with theories given unto you; there is an urgency to do something and get free from the pain. The sense of urgency, creating a state of non-identification, can lead one to this movement of silence.

It is easy to feel a state of silence by retiring to the Himalayas to some monastery; running away from situations that create tensions; withdrawing into inhibitions and reservations; or withdrawing into aggressions and violence. Violence is also withdrawal, withdrawal from the problems. Whether you become aggressive, or you slip into depression, the quality of the mind is just the same. Fear denied, becomes aggression. Fear yielded to, becomes what you call retirement. By silence we do

not imply retiring from the situation. We have got to live in this mad world - this sick world around us. We have to live in this world wherever we may be.

To live in silence without slipping into any network of escapes, given to us by religions all the world over, becomes possible, when we realize that movement of silence is a dynamic movement. How does one set about it?

Whatever is to be done, is to be done by the person himself. No one is going to do it for him. So, how does he set about it? He sets about it by learning to observe. You know, what observation means? Observation is looking without judging. And what does the person do, if the judgment springs up?

We do not know how to look. We see things, but we do not know how to look at things. We hear words, but we do not know how to listen to them. The moment we try to observe, we begin to introspect, we begin to compare. Let us put it in simpler words. The moment I look at a thing, my mind has already recognized it and given it a name. The name is associated with thoughts and feelings. So the moment of looking at a thing, is the moment of either liking it or not liking it. The moment of looking at it, becomes the moment of choosing.

An observation is choiceless attention. We have to learn it. Our process of observation has become so complicated that we do not know how to look at a thing in a simple way. We have been trained

and educated in such a way that the very moment of observation becomes the moment of choice, acceptance or rejection. Before you are aware of the totality, you have already discarded the thing or accepted the thing and you proceed. So the real communion does not take place. The real communion with anything in life does not take place. We pass on from actions half-heartedly done, from moments half-heartedly lived, and from persons fragmentarily met. The residue of every such half-lived moment and half-heartedly done action is stored in the subconscious. The subconscious goes on becoming heavier and heavier, and gets projected into dreams at night. Distraction during the day and dreaming at night, becomes the stuff of our lives.

And you know, a person who has to carry heavy burden, becomes easily irritated. A person who has to carry a burden which he cannot stand, is liable to get annoyed and become short-tempered. We are carrying the invisible burden in our subconscious. We are never free for a moment to live; to move spontaneously, with ease and grace. We are not free. We are floating on the momentum of our subconscious. That is not living, obviously. So we were saying that one has to learn how to observe. Can we look at something without liking or disliking it? Not getting dazed about it? Not being stupefied by it? I am not talking about a stupid gaze at a tree or a flower, or getting identi-

fied with it and saying, 'I am united with that tree'. No, not that nonsense. Unity, the sense of unity, is a by-product of understanding. It does not result from a conscious effort of the will. Every experience of unity of life, consciously stimulated, is in reality no unity at all. When one starts spending some time in silence, learning to observe, without the sight getting coloured by preferences and prejudices, one will see how there is relaxation in the totality of one's being.

To-day we look mechanically. We know what beauty is; we have standards of beauty. We know what good is, what bad is, we know what sin is, what virtue is. We have been taught all that. So you look from what you have known, through your conditioning. Whereas the movement of silence, the movement of meditation, removes the glasses of conditioning from your eyes. Then the world is neither green, nor yellow, nor black nor brown. You will realize that you had never seen that world before.

Meditation is de-hypnotizing yourself; meditation is removing the glasses of all conditioning, that mind has created. Meditation is unlearning what we have learned. When your like or dislike gets mixed up with your perception, you look at that movement of the known. I am working in an office and the boss says something or my colleague says something to me. Before the words are understood, my image of the boss or of the colleague has come

between him and me. The reaction to the words, has also come up, before I can respond. Can we observe the phenomenon that the external world is evoking the momentum of the known in me, and that I float with that momentum and call it living, action or movement? When one begins to see this fact, one allows the momentum to come up, but one does not allow it to victimize oneself, one does not allow it to regulate or shape one's responses. Learning to observe, awakens in you, a new power of looking at your own reactions, without getting sentimentally involved in them; without getting attached to them, without getting identified with them.

You cannot stop the momentum of the known.

You cannot suppress it. But this humility creates a new dimension of life. You are looking at the boss; you are listening to him, and you listen to the momentum of the known coming up within you, like a tide, breaking on the shores of an ocean.

And the moment you see simultaneously, the boss, the colleague, their behaviour and your reactions, in one glance, in one moment, your consciousness has risen to a level which is totally different from the previous level. This take-off from one level of consciousness to the other, is a fact. We are not talking about theories.

There is not only space between the external world and yourself, but space between your own reactions and yourself. And then you say, 'Goodness me, up

till now, I used to be those reactions. I used to act, through them, because of them, on their momentum. I used to call it life and experience'. You realize that. And then the response to the situation is from a totally different plane of consciousness. Without getting stuck up in the subjective or the objective, you look at both of them. That is the scientific way, the sane, the healthy way. You do the needful, not out of your reactions; not out of anger, jealousy, bitterness, indifference or lust. You do not act out of them. You see them working in you. You cannot wipe them out from your blood. They are there. When you look at them, they get exposed to your attention. One starts with learning observation and then one lives observation.

Oh, the beauty of living in a state of non-identification and non-commitment! The beauty of it! The freedom in it! The spontaneity and the grace in it, is something which one has to discover for oneself. When you expose your subconscious to the light of awareness, to the light of silence, such exposure weakens the subconscious. People in European countries know it very well, what happens to your clothes, when you air them and expose them to sunlight. Don't you? Let the subconscious be aired and bathed in the sunshine of silence and awareness. See what happens to it. Then the subconscious and the unconscious and their momentum become as trivial, as this petty little conscious mind. Then it

does not bother you. Exposed to the light of silence, it loses its hold upon you. The culprit is not the subconscious; the culprit is one's identification with the subconscious. The culprit is not your mind, your thoughts, your emotions. The culprit is the habit of identifying yourself with them; committing yourself to them.

The meditative way releases new energy. While doing one's work and being related with others through the silence, the individual emerges into a human being. We are to-day individuals, Americans, Indians, Dutch, Christians, Hindus; we are committed. This committed and conditioned psyche is not going to move. Meditation is the movement of the totality which begins to operate in the silence of the psyche. When you do not choose, when you do not have a motive, when you do not give in, to the momentum of the subconscious, every pore of your being becomes the centre of intelligence. A tremendous force of intelligence starts operating through it. Total awareness to every movement of life, is really nothing else but a kind of intelligence. It should not be confused with intellect. Perception out of that awareness has a totally different quality. I know that however much I may try to describe how the silence operates, I will not do justice to that state. If I have brought it to your notice that spontaneous cessation of mental action activates the total being and a new kind of energy is released,

that a new kind of movement takes place, then all your kindness in coming here and participating with me in this inquiry, has been fruitful.

If I have brought it to your notice that the meditative way is the way of freedom, freedom from your own mind, freedom from the slavery of the subconscious, then your coming here has been worth while.

If I have in these two talks removed the atmosphere of mysticism and mystery, in which the phenomenon of liberation has been enveloped all over the world; if I have brought it to your notice that it is a simple truth of life which can be discovered by anyone and everyone, if he wants to; if I have brought it to your notice that understanding is action, there is no time-lag between the two, that non-emotional, non-intellectual understanding of a fact itself is action, then your kindness has not been wasted.

I used to say that understanding has a tremendous dynamic power and that it results in action.

Coming back to you after two years, I say to-day that understanding itself is total action. You know, one grows with life, one discovers new nuances and subtleties of life. I am sharing with you what I have discovered. Understanding is action. Understanding is transformation.

Listening with your whole being does something to your totality. If you are not hearing words and getting stimulated by them or judging them, if you

really listen, whether it is a note from a cuckoo or the words of your child, this state of non-commitment arises in you. If I have brought this to your attention, then your coming here has not been wasted.

The state of living in meditation or living the meditative way, is moving in freedom. Meditation is a way of life; a total way of life. We cannot have compromises with the meditative way of life.

Either you live that way, or you do not live that way. This meditative way of life is the way of tender care and affection. What the world lacks to-day is love and affection.

Friends, you know the tremendous loneliness in which everyone is living! You may have three meals a day, a car, a good house, a so-called family around you, and the so-called friends around you, but when you are with yourself, if you are at all with yourself, even for a few minutes, you will see this sickness of loneliness. One feels lonely. And whether one is working in an office or working at home, one feels this boredom of repetitive action and the loneliness of life. Life as it is lived to-day is meaningless. One gets tired, and one drags oneself day after day through the repetitive process which is called living.

Freedom from your own mind, removes the sense of loneliness. You may be alone, you may be in solitude. But you are not lonely. We are lonely to-day, even when we are in crowds. We are

lonely to-day though we are with families. We are lonely, though we may belong to some church, some sect, some religion, some brotherhood or some organization. Inside we are lonely. And it is only the fear of death which keeps us going.

But once the mind is silent, and one learns the art of living in freedom from the conditioned psyche, one has affection for everything one comes across. Melting away of the ego, is arriving at Love. Ego is not destroyed. The melting of ego is the creation of love. It gets transformed into love. Then every movement of yours, becomes an expression of love and friendship.

The meditative way of life transforms the individuals into normal, unlabelled, uncommitted human beings, who have love and care, tenderness and affection for one another. Then only we can hope - and it is the only hope for the world - for a human society, based on freedom and equality. Not till then.

2 Questions and answers

Questions on Meditation in this section have been selected from various meetings in different years and compiled together for the benefit of the study.

Question: What is a discussion?

Vimala: Discussion is a participative communication. All those who attend the meeting participate in the verbal communication. Listening is also a kind of participation. But discussion is articulate participation.

Once the question is verbally expressed then it is given unto every one of us. We take it up and start to enquire into it.

Such a discussion presupposes that we discuss problems pertaining to life. Not theoretical and academic questions. There should be no borrowed questions. Borrowed questions and problems do not enable a mind to enquire. So we should utilize the time at our disposal in discussing problems of which we have first-hand personal experience. Personal experience of a problem is half way to the solution thereof. If the problem is second-hand, all the charm of enquiry and the joy of discovery is lost. Let us *thus* begin this joint enquiry by verbalizing problems which we experience in our daily life.

Question: Why is it so difficult to be silent when you are sitting with many people?

Vimala: We have tried to formulate the problems. Let us now begin the discussion thereof. It is generally experienced by most of you that when you are with a group of people you find it difficult to concentrate. Why is it so? The difficulty could have a dual aspect. Objective and subjective. Objectively every person is living his particular life in a particular way. He has his peculiar interests; particular problems and his special conflicts; likes, dislikes and his special preferences and prejudices. Every person carries all these with him, wherever he goes. He carries his psychological climate with him everywhere. If you are a very weak-minded person, if you are hyper sensitive, you might find it difficult to concentrate when there are a number of people around you. Because you are surrounded by numberless vibrations of thought, emotions and feelings. It is not only your words which create an atmosphere. Mere presence is sufficient: presence of a bird; of an animal; of a human being; all this results in the creation of an atmosphere. Hypersensitivity thus results in an impediment to concentration. A weak mind cannot resist a variety of vibrations. Such a person gets either excited or depressed by them. This is the objective factor.

Now subjectively, what do we mean by concen-

tration? It is, to me, focusing your total attention on some specific point; you withdraw your energy from everything and focus it on a point determined by you. The vibrations of the presence of people distract your mind. You cannot focus your energy because you cannot withdraw. Perhaps you get distracted because your physical organism is not coordinated to your psychological organism. They do not function in harmony. You know, concentration is a technique. But it presupposes that you have a right kind of relationship with your diet; with your sleep; with your nervous and muscular system. When biological and psychological organism are correctly tuned in, you can easily focus your total energy on any point, at any time. You may be moving among huge gatherings and yet you can withdraw within a fraction of a second. It is just a question of practice. Anyone can develop it. Anyone can cultivate it. You may do it by learning Hatha Yoga or by any other method. Technicians and scientists have to cultivate this capacity. There is nothing mysterious about it.

Question: Should we consider meditation a kind of disciplining arrived at by concentration?

Vimala: Do you not regard meditation as a kind of discipline arrived at by concentration? That is the

question? What is a discipline? What is a discipline and why does discipline become necessary? Concentration is a kind of mental discipline. I choose a point to focus all my energy. I withdraw my energy from the rest of the life, the rest of the world, and I focus it on a chosen point, a chosen idea, a chosen picture, a chosen principle, a chosen value, whatever it may be. Now, concentration through partial withdrawal and partial focusing of energy, is an action born out of conflict. If there were no conflict in the mind, if the mind were not distracted, if all the energy could get focused naturally, easily and totally, then concentration would not be necessary. Concentration does imply distraction does it not? And when we say we practise concentration as a discipline, what are we doing? The mind does not want to, or does not get focused on that point, the picture, the guru, the master, the value whatever it is, the mind tries to run away. I catch hold of the mind and bring it back. And by some force keep it there. That is what we mean by discipline. Discipline becomes necessary when there is a conflict. Discipline becomes necessary when there is distraction, contradiction. Please, I am not referring to the necessity of discipline in education, in schools. We will have to help the children to discipline their bodies, to make them understand: how much sleep they may need, what kind of food they should eat. We will have to help them to see it till they grow

up. Not that we have grown up, but I mean we will have to help them. So, I am not referring to that part of discipline. It will be necessary to the minimum, with the content of the children we will do that. But otherwise in the life of grown up persons, lives of adult persons, discipline becomes forcing something upon the mind, imposing it. Not that society wants to impose it, but I have decided that I will impose it upon myself. The necessity of imposing something is felt only when I do not understand why the mind wants to run away. Instead of trying to discipline the mind, bring it back forcibly and try to focus it on a point, why not be more friendly with the mind, and find out what it wants, why it wants, where are the roots of the urges of the mind? You know concentration, discipline, have been the age old way trodden by thousands and thousands. When I question the validity of discipline, concentration, etc. I am not questioning their integrity, the seekers, who were born through those centuries, I am not trying to criticize them. But being a religious person, I would like to question the validity of everything, and discover the meaning of everything for myself. That is the essence of religion, which is humility. Not to accept anything unless you understand the meaning thereof personally in your life. If you accept without understanding, you will be imposing upon the mind. And then you are neither true to the mind,

nor true to the meaning. So, the essence of religion which is humility, lies in uncovering the meaning of life, uncovering the meaning of every moment, learning the meaning of life for ourselves. And therefore I say 'why should discipline be necessary if we are friendly with our mind?' Understanding of the mind, the nature of the urges of the mind, the roots of those urges, why not try to find it out? Perhaps if we are friendly with the mind, if we watch the mind, if we understand the mind, let it wander, let it roam about wherever it wants, let it exhaust its momentum by wandering, without scolding, without praising, without condemning the mind. If we just watch it, it might exhaust its momentum, and arrive at the simple, innocent silence. So, for me discipline, concentration, seem rather unscientific ways. I would prefer understanding the mind, rather than disciplining the mind. That understanding might create its own discipline, that is different.

All inclusive attention, in which I am aware of the stimulus in the objective way that I am aware of the sensation carried to the brain cells; I am aware of the brain cells getting tickled and stimulated, trying to interpret and translate the sensation according to its conditioning, I am aware of the nature of my reactions, how I am responding to that. This awareness of the so-called outward and the inward movements of life, that is meditation. The simultaneous awareness of the

total movement. If I am aware of the nature of my reactions, and movement of my reactions, naturally that awareness will result in freedom from the reaction. I cannot stop the reaction, because the reactions have been rooted in the subconscious, in the unconscious. I cannot prevent, I cannot renounce, I cannot check them. But if I am aware, simultaneously of the objective challenge, the subjective reactions and the causes of those reactions, then it results in freedom. Then the momentum of reaction will not carry me over with it, but I will be ahead of the reactions; I will not be a victim of my reaction, but I will see then as I see the objective challenge. That for me is meditation. All inclusive attention while moving in life. Meditation does not involve any mental activity at all. We have never experimented with it, and so we think it will be very difficult.

Question: We have discussed what concentration is and we have gone into what meditation is. Is it not possible that concentration could culminate into meditation?

Vimala: We have said that concentration and meditation are entirely two different things. Is it not possible that the one leads to, or culminates into the other? It seems to me that concentration

is a capacity of the mind which can be developed with the cooperation of the body. You do need a very strong and sharp nervous system to practice concentration. But it is all the same a capacity of the mind. Development of this capacity leads to the awakening of many hidden powers of the mind. They are called occult powers. You hardly come across a person who has entered a state of meditation as a result of concentration. You on the other hand come across many whose hidden and potential mental powers have been activated through the practice of concentration. For example such persons are able to read the un verbalized thought and emotions of other people. They have the powers of clairvoyance and clairaudience. So you see, concentration culminates into the awakening of occult powers.

Meditation on the other hand begins where the realm of duality ends. It is a state of awareness in which there is no experiencer to take any experience.

Meditation is not a capacity of the mind. On the other hand total silence of the mind opens the door to meditation. The mind is functioning in concentration. If the conscious mind is not working the stimulated subconscious or the unconscious is operating. The ego may not operate. It may become quiet in the process of focusing all your energy on one point. But the powers aroused by the process have their innate momentum and they begin to

operate. You are carrying within you all the mental powers developed by the total human race. They are lying dormant in each one of you. And when you practice concentration scientifically these powers begin to manifest themselves without your conscious effort or choice.

You may enter a state of trance through the practice of concentration. But a state of trance is not a state of meditation. A state of trance, a state of having visions and extraordinary experiences indicates that there is someone to experience it. As long as there is a possibility of an experience, you are nowhere near meditation. In the state of meditation there is no experiencer. The total energy gathers itself into an indivisible whole and moves in that new dimension of totality. Look friends, does anyone know what happens in a state of love? Does not love defy verbalization? In the same way that which takes place in meditation defies description.

Concentration is like administering a drug unto yourself. You can plunge into a state of intoxication and trance, with the help of chemicals and drugs. Visions are thrown up in that artificially stimulated state. Memories are brought to life in that state of intoxication. Moreover the process of concentration has a beginning and an end in time. Where as once the state of meditation dawns upon you it has no end. It is there. It is there vibrating within you. It moves and not you. It takes away

your fragmentary existence and makes you whole. You then act out of that totality. The state of awareness which is meditation enables you to act as a total human being. Then energy is not divided into memory and response; into thought and emotion. The whole being is suffused with that total undivided energy. So in the state of meditation you live in that totality of energy as the fish live in water.

It is not permanent in the sense of being static. It is every moment anew. It is dynamic. It seems to me, thus, that concentration and meditation are diametrically opposed to each other. Shall we proceed now to the next question? Does anyone want to say or suggest anything pertaining to meditation?

Question: Concentration and meditation are equally necessary. Are they not?

Vimala: Meditation is not a necessity of life. It is life. It is maturity. You know we are not mature human beings. We are fragmented. We try to patch up pieces in the name of ethics, religion and spirituality. We try to give a semblance of totality to our fragmented lives. But actually we are torn within. The speaker says that totality is maturity and maturity is life. The man of this century is

faced with the challenge of maturity. He is confronted with the challenge of a radical psychological transformation, through which he will have to go. Man will have to go through a psychological mutation and emerge out of it into a mature total human being worth the name.

Though biologically we have emerged out of the animal, we are carrying within us the hang-over of animalistic tendencies, instincts and passions. Unless we are completely free from these, we are not human beings, though we may have attained the form of a human being. We are immature. So the speaker says that meditation is life. You cannot really live unless you are in the state of meditation.

As regards concentration, it is a necessity of life.

It is something very personal. Those who live superficially; whose relationships have no depth at all, may not regard concentration a necessity.

Those who are interested in the study of the mind; in understanding the content of the unconscious as well as resolving the tension between the conscious and the unconscious may find the capacity to concentrate, a great help. It is up to you to use it as a help. But I would like to warn you. One has got to be extremely cautious while dealing with this capacity of concentration. It might bring you face to face with all that is hidden in the subconscious and the unconscious. That encounter might either frighten you or lead you to depressive psychosis. It

could even stimulate the guilt conscience. One may get neurotic. You cannot anticipate and calculate the contents of the unconscious. So it is really a very dangerous game.

*Question: Can discussion be a state of meditation?
Can the act of listening be the state of meditation?*

Vimala: The act of listening being a total action is meditation. But this joint and participative process of discussion will become meditation only when each participant is ruthlessly honest and mercilessly earnest about it. When no participant wants to argue, to convince, to justify or to defend anything and anyone including himself, then it could become a total action. In other words participants should have no motive for conducting a discussion. A discussion should be a free sharing. It should be an occasion for learning. Then the very act of listening, which is learning, opens the state of awareness. Without any effort on your part, you then are moving in the silence of mind. Silence of mind is the state of totality of energy. There being no motive, the total energy has no inward or outward direction in which it could move. The movement of totality is always beyond motive which is direction. And meditation is that tremendous movement of totality. When you discuss

on that level, the very depth and intensity of it exhausts you. It is not easy to have such a discussion. You need strong nervous system and a clear brain to participate in the act of a genuine discussion.

We are used to operate fragmentarily. To listen is to act totally. Very few persons can stand the intensity of that total operation.

Question: One builds up a defence-mechanism around oneself. When one is faced with a new situation the defence-mechanism starts operating before you can respond. It interprets and blocks your response. How does one overcome this difficulty?

Vimala: Everyone builds around himself protective walls; a psychological structure which is called a defence-mechanism. Ideas, thoughts, emotions, patterns of reactions, all these are organic parts of that defence-mechanism. The psychologists say that when this mechanism is shattered the mind is unhinged, it is unbalanced. Such a person is regarded by society as a mentally sick person. Now education teaches you how to build a strong and impenetrable defence. Schools and colleges, religions and cultures teach you precisely how to build a psychological defence-structure. You are taught to construct a psychological enclosure and

a person who becomes an expert in that art is called an educated person; a cultured person. The more refined your defence-mechanism gets the more respectable you become in society. Education is meant for enabling you to build up a strong defence-mechanism. Everyone of us has done it consciously as well as unconsciously. From childhood we build it up. Some patterns are absorbed unconsciously. Some are cultivated systematically. And all these culminate into a strong enclosure.

Now our friend suggests that when you are placed in an entirely unfamiliar situation, that defence-mechanism operates before you get an opportunity to respond. What can one do about it? That is her problem. Look friends, this so called defence-mechanism is the I, the self, the ego. You do not possess the mechanism. You have become it. Please observe the movement within you and you will discover this simple fact. You have identified yourself with the I. So your I is the defence-mechanism. Through untold centuries Man has been building it up and you contain within your mind the residue of the total human effort and experience. You thus do not have the mechanism. You are it.

If you are not different from the mechanism why do you say that it does not allow you to operate? There can be two reasons. The first could be religious and spiritual instructions you have received from your prophets and teachers. They

have been repeating ad nauseam that there is an immortal entity within you. They call it the soul, the atman and so on. All religious sects, the world over except perhaps the Buddhists and the Jains talk of an immortal entity. I call them sects because the true religion is yet to be born. A religion in which the totality of energy will be moving spontaneously. Such a religion has yet to dawn upon this earth. You may not make a study of theology but the churches, the temples, the mosques, their rituals, ceremonies and congregations around you cannot be avoided by you. So without your knowing a numberless theories get sunk deep into you. The vague awareness of these creates a duality. You separate yourself from the I and argue that it does not allow you to operate. The problem thus is not a problem at all: It is a reaction to the assumption of reality.

Secondly an earnest seeker after truth may become aware of the presence of a witness within him. That awareness could compel one to ask such a question. Please do not translate that word witness into something metaphysical. The word witness is used by the speaker to indicate that the totality of the consciousness is not conditioned by the society and its so called education, culture, religion, so on and so forth. The awareness of an unconditioned consciousness is not based on any theory or scriptures. It is a first-hand experience of alert and sensitive enquirers. I do take the

liberty of conducting an enquiry on the basis of this universal experience rather than on the first academic presumption. Theories are speculative. We are not here to debate them. We are here to discuss facts of life.

Now when the person becomes aware that all his likes and dislikes, preferences and prejudices, his thoughts, ideas, emotions and sentiments are the result of his conditioning, what happens to the quality of his life? We are saying that a person becomes aware of this as a fact of life. Facts cannot be deduced from theories. They are not derived from the teachings of some scriptures. We are referring to a direct awareness which penetrates through all the layers of one's being. When the awareness of the anatomy of the defence-mechanism dawns upon you: an awareness of the tremendous momentum innately carried by the mechanism descends upon you; when you become aware of the irresistible force contained in the whole defence-mechanism which is the I, that awareness awakens a new dimension of humility which you have not known before. I am not talking of humility which you cultivate against vanity. I am not talking of that quality of mind which is cultivated through some method. It is no humility at all. All the virtues cultivated by society are nothing but capacities of the mind. And a capacity is but a resistance. By humility the speaker implies an absolutely unfamiliar dimension of conscious-

ness. It is the dimension of silence. So when you are faced with an utterly new challenge you are silent. Instead of reacting on the basis of your conditioning you remain silent. You want to understand the challenge. You want to learn. And one learns only when one is free to do so. When you become aware that unless you are silent, you will be carried over by the tide of the unconscious which has a terrific momentum, you get immediately free of the whole defence-mechanism. The trouble with us is, we know too much about life. We have no time to look simply at life. We are busy reacting according to our patterns of upbringing and accumulating new patterns of responding. We are not free to look and learn. The momentum of the unconscious is not the real culprit. Your identification with the unconscious is the real culprit. Unless you accept the authority of your accumulated knowledge and experience, you would never say that you know. Humility is innocence. Learning is the spontaneous movement of innocence. Innocence is not ignorance. It is maturity. So humility which is innocence becomes the stuff of your whole being.

Question: How to accelerate the movement of the conscious mind against that of the unconscious?

Vimala: Now is not this question a speculative one? Is it not based on supposition that understanding is one thing and the movement of understanding is an independent phenomenon? Unless you presume that understanding and action are two different phenomena you would not raise that question. You raise it because you have not experienced the dynamism of understanding. Understanding of a fact is an extremely explosive thing. When you say, you understand something, understanding is an intellectual activity for you. You grasp an idea or a thought through the intellect and store it in in your memory. But understanding of a fact is not at all an intellectual activity. It is not anti-intellectual but it is not a mental activity at all. It is a total operation. Understanding is unrelated to the 'I' and its mechanism. 'I' which is nothing but the crystallized knowledge and experience of the whole human race is really the past that we are carrying within us. The past cannot understand the present. It may interpret it. But interpretation is negation of understanding. Interpretation is imposing the past upon the present. Projecting and imposing the past upon the present block perception. Simple perception is a total act. Interpretation is a partial and fragmentary activity. Life begins anew when you become

aware that until then your life was wasted in living mechanically. It was an indulgence in mechanistic action. Freedom from mechanistic action is the beginning of a new life. You cannot imagine that state of being in which authority of every manner is non-existent. You have no idea how the mind is emptied of the total past and how in that space something entirely new is born. You cannot speculate how a free movement of consciousness releases self-generating energy. So the moment you are aware of the terrific momentum of the unconscious, there is space within you. Then you can look; watch; observe. The space creates a distance between the defence-mechanism and yourself. Naturally when you are confronted with an entirely new challenge you observe the challenge as well as the reactions of the defence-mechanism. You look at them simultaneously. What happens when you look at them? You are not responding according to your conditioning. The conditioning is rendered absolutely ineffective by your total act of observation. When you discover freedom from the momentum of the unconscious, in your daily relationships, there is a new quality of ever-freshness in your life. The discovery of freedom, not as a theory or an idea, but as a fact of life does not need time. Understanding is always immediate. You can leave this room with a freshness of humility. A humility which will enable you to walk through joy and

sorrow, pain and pleasure without getting stuck up in either of them. You cannot avoid the duality of time and space. But humility and the freedom flowing out of it enables you to walk through that duality without carrying the burden of authority which is memory.

Question: Is meditation to die before death?

Vimala: Dying to the past is another word for meditation. Dying to that part of activity of your consciousness which has been conditioned, through centuries. Not the whole conscious has been conditioned. If the whole consciousness had been conditioned, if there were no dimension of consciousness beyond the conscious and the unconscious, we would not be here talking and conversing with one another. There is a part of brain, there is a part of consciousness which is not conditioned. Doctors will tell you. They will say that the front lobe of the human brain is not yet discovered. All the discoveries, about even the physical organism of brain are limited to the hind portion of the brain, and they do not know what is there in this front portion. It is like a virgin land, and with all the methods and techniques that man has today, man has not been able to identify anything in this part of the brain. Dying to that part

of consciousness which has been conditioned, thereby meaning arriving at a spontaneous, total silence of the conditioned consciousness, may actify the remaining part of the consciousness. That is what they call meditation. In meditation the total silence of the conditioned mind opens the gate to untapped virgin part of human consciousness. So, I was using the word 'dying to the past', avoiding to use the word 'meditation', because I was afraid that the word 'meditation' might get a set of associations in our mind. I am really finding it very difficult. Because really, every word has some kind of association, and as soon as I say 'meditation', then what kind of meditation and its pattern, its whole framework, would be evoked. And therefore I said 'dying to the total past'. And dying to the past is going through meditation, if we can use the word, understanding clearly what we imply by it. To me meditation is really the total action. I said that death could be total action, the most beautiful action, and meditation would be the total action. Because the total mind is silent, no rumination of the past, no dreaming of the future, no pushing force of a motive, no enticing force of a direction, of an ideal. It is in the present, it is in silence, it is in humility, and an absolutely new quality of action, a new quality of movement, the movement of the energy which is at the root of human consciousness. That energy gets activated in the silence of the conditioned mind. So, I call it death.

Question: I have not arrived at mutation. Can I bring it nearer or have I to be satisfied with the energy I have at my disposal?

Vimala: By now man has seen that mutation is unrelated to any special relationship. He has to understand that a temporal relationship to mutation is also a myth. It is a myth to say that one could attain or achieve mutation; that one could arrive at mutation. As soon as you concede that it is something to be acquired by the mind in time, you imply that mutation is an object and your mind is the subject who is going to acquire it or arrive at it. As long as you regard mutation as something to be achieved by the mind you are a prisoner of the defence-mechanism; you are a victim of the mechanistic action of your conditioning. Do you see my point? I am questioning the validity of your approach to mutation. For all we know you are putting a wrong question. A wrong question cannot, obviously, lead to the right enquiry.

It seems to me that mutation is not something which could be attained or acquired. The mind as it is today is not going to achieve mutation. This petty shallow mind is never going to possess it. Mutation is an event which takes place in the silence of this mind. It is an explosion which takes place in the space created by emptiness. So in the very beginning beware of the mischief of your

mind which thrusts an acquisitive urge on you in the garb of an enquiry. Moreover beware of the mind that says it has no energy to explode.

When I say I have no energy what do I imply? It may be that physically I am weak. Physical weakness may be due to a wrong relationship with diet. Diet and exercise do play a very important part in releasing energy. It is vitally necessary to discover the right relationship with your nervous and muscular system and provide them with the right kind of nutrition. The biological organism should be like a blossoming flower. Unless the whole metabolism is in order, you cannot have energy obviously. So if your body is sluggish, weak and insensitive you must find out for yourself why it is so and put things right. It is not very difficult. Presuming that the whole biological system is in order and a person says he has not got sufficient energy. What should he do then?

I would try to find out how much energy I dissipate and waste throughout the day. Do you know how much energy is wasted in the chattering of the mind? Every thought consumes energy. Every emotion consumes energy. Even when you are physically alone and by yourself you could be spending lots of energy through the chattering of your mind. The chattering which consumes energy will have to come to an end. Energy should not be wasted in reactions. Reacting and brooding also imply consumption of vital energy. Unwarranted

indulgence in thought and emotion is sheer waste of energy. So please find out how much energy you are wasting throughout the day. If you allow that energy to gather itself unto itself, you will have immeasurable more energy.

Another way of wasting energy is to act out of tension, conflict and contradiction. When you suppress one part of your mind and react to the situation with another part of the mind, the energy is divided and spent on two fronts. Inward suppression or repression and outward reaction or response imply double expenditure of your energy. Do not they? One has to find out, moreover, how one wastes energy in dreams. When you see dreams, your mind is working. So let an enquirer after truth first gather all the energy unto himself. Let him be alert, sharp and sensitive enough, not to waste energy through any kind of conflicts and tensions. Then perhaps he will discover that there is an inexhaustible source of energy within him. Every human being is that source of energy. We do not know ourselves. Hence we complain that we have no energy.

Question: Does bad thought or bad feeling mean waste of energy?

Vimala: What is a bad thought? What is a bad feeling? Thought is thought. The mechanism of the mind works the same way whether you call it a good thought or a bad thought. Energy is spent whatever thought or feeling you indulge in. What do you mean by 'bad' or 'evil'? I do not know what evil is. Something may be incorrect. But what is an evil? This is my genuine difficulty. This is not a rhetorical question. The speaker really does not know what evil is; what 'sin' is and the speaker means what she says.

I know that there can be emotional or intellectual mal-adjustment with challenges of life. I know that such mal-adjustment can and does result in incorrect or wrong relationships. For example I do not know how to drive a car. I have therefore no proper relationship with a car. Naturally when I try to drive it I find myself banging against a tree or a lamp post. In the same way I am not acquainted with my biological and psychological organism. I do not understand the nature of forces operating in the body and the mind. Naturally there is lack of adjustment and arrangement. The ignorance results in wrong actions. But why must you give them a moral odour? What is immorality? Why not regard it like pressing the wrong key and giving out a wrong note? The moment you call it

bad or good you are a victim of duality, you add a burden of choice to your mind. It seems to me that all duality is unrelated to life and living. Let not self erected enclosures imprison you. Be not afraid of life. Be vulnerable to it. There is a beauty in being vulnerable. Living is being exposed to the flow of life. Knowledge and experience are resistances which obstruct the free flow of consciousness which is life. The more you try to protect yourself, the more you move away from life. Let not this temptation of security bewitch you, into its trap. Be exposed to the silence of the total mind. Move in that silence. Let every action be the spontaneous movement of that silence. Then you will discover the beauty of life. Then you will discover how human relationships get transformed; how spontaneous cooperation and friendship blossom in the world.

Today we do not know what friendship is; we do not know what cooperation is. Friendship based upon the identity of intellectual and emotional idiosyncrasies is no friendship at all. It is an insult to a human being if I love him for his thoughts or talents. It means I do not love him at all; I love my own tastes and standards. Conditional friendship is an affront to human dignity.

Question: How can one shake off unessentials from the mind and how can one get free of duality which dominates the mind?

Vimala: The best way to shake off the unessentials is to understand the nature of the essentials. When you truly understand the nature of the essentials of life, the unessentials wither away. No separate effort is warranted to 'shake them away'. Let me assure you that understanding has its own momentum, and it starts working from the very moment understanding has taken place.

I do not understand what you imply by saying that 'duality in mind dominates'. Mind is a bundle of feelings, emotions, sentiments, ambitions, desires, conflicts and a hundred tensions. As long as that mind is moving and functioning there is going to be an action based on choice. Choice indicates duality. In other words as long as there is the illusion of time, duality is bound to flow from everything that the mind touches. So instead of bothering about the duality, try to find out if the mind can be silent and if there is any action outside the compass of time and space.

3 Self-education

What is Meditation?

Meditation is an all-inclusive attention. It is the movement of such total attention.

All relationships get revolutionized once you arrive at the totality of attention. Relationships are no more related to the ego which ceases to function. There are no more movements motivated by an idea or thought. They have no outward or inward direction of material or spiritual attainment. They are as natural and effortless as your breathing. Meditation is thus the total silence of mind in action. Such silence implies a tremendous intensity and depth in which the consciousness operates. As long as an action springs out of the mind it is a partial action and therefore can not be either intense or deep. All mental activity is shallow and does not need much energy. It is a passive activity of following the groove of sensation - interpretation - reaction.

Discriminative perception and intuitive perception is on a slightly deeper level, but it is still related

to the I-consciousness. It is still a refined and subtle capacity of the I. In other words it implies the existence of duality. The movement of silence is basically in non-duality. The I-consciousness simply does not function. Every divisive element withers away. Total energy which is the root of consciousness moves within itself.

The word 'moves' is employed to denote the dynamic and creative aspect of the pure 'is-ness'. In reality there is no space or time in which that energy could move. Even the concept of movement is related to our present perception which is the result of the I-consciousness functioning through the sense-organs.

How does one begin?

One has to understand that total life is involved in meditation. The physical and the psychological are equally involved in it. Unless one is willing to undergo radical changes in both fields, one should not think of living the meditative way.

One has to begin with scrutinizing everything that one does in relation to his body and mind. This investigation has to be simultaneous.

Acquaintance with one's body is the first step.

Friendship with the body is the second.

You provide the needs of the body in a friendly

way. But you do not pamper the body. You do not get attached to the body. You do not allow the body to dictate terms to you.

Diet

Correct diet implies the right quality and quantity as well as the frequency of intakes.

Eating should be related to appetite. It should not cause any excitement, or emotional disturbance.

It should be gone through peacefully and happily.

One has to be very alert to see that everything one eats is fully digested. The body should not be burdened with undigested food. The cleanliness of all the internal organs is one of the most important factors of meditation.

Physique

Persons suffering from physical troubles will find it difficult to sustain the depth of meditation or total awareness.

One has to be very alert to see that the nervous and the muscular system are supple and healthy.

Rigidity means disease. No part of the body should be allowed to degenerate into rigidity. By proper exercises one can keep every fibre of the physical organism in health. Health is beauty.

Sleep

One has to see that one sleeps profoundly for at least six hours at a stretch. Minimum six hours

sleep in summer and eight hours in winter is necessary for a human being.

The best time to sleep is two hours before midnight and the hours after midnight.

Self-Education I

Meditation requires an all-round education.

Grown-up persons find it rather difficult to learn by themselves. They find it easy to be compelled into following certain patterns, methods or techniques. In other words they want some authority. Meditation on the other hand implies self-education. It implies first-hand discovery of the meaning of life. A person who wants to discover, learns from everything and everyone, without depending upon anything and anyone.

Self-education thus requires:

The alert sensitivity of a child.

The humility of a research scholar, who tries to learn and discover without imposing his subjective attitudes and reactions on the process of research.

The sense of responsibility to live up to what he learns, irrespective of the consequences. Truth is for living. One who tries to propagate or organize truth, obviously steps out of the rhythm of totality.

When one is willing to educate oneself he should find out what are priorities in his life. Discovering the order of priority and allotting one's time and energy in proportion to that order is vitally necessary.

Generally we waste energy in unessential secondary things. This criminal waste, leaves us tired and troubled at the end of the day. An overtired and emotionally disturbed person cannot sleep profoundly. The sacred night is wasted and you begin the next day with a sluggish body and a lethargic mind.

One has to see that one does not waste the precious energy unwarrantedly. The energy that is built-in, in childhood and youth is our capital. It should be conserved and used with care and concern.

Energy is consumed by every movement of body, mind and speech.

Every thought, emotion and ideation consume vital energy. Every spoken word consumes vital energy.

Self-education begins by watching how we are using the energy and learning how not to waste it through:

Excitement

Haste

Worry

Envy

Ambition

Self-pity

Fear

Gossip

Attitude of judging others

Self-Education II

The next step is to learn to do everything with accuracy and precision. That is the scientific way of action. When one does things with precision one naturally does them in the most beautiful and efficient way. Beauty and efficiency flow out of accuracy. Efficient action implies minimum energy and time-consumption.

The art and science of action can be learnt if one is alert and watchful.

After learning the art of accuracy, one should focus one's attention to see that one does the necessary things at the necessary time. Postponement of action is the seed of anxiety, fear and worry. Right action at the right moment saves a lot of mental exertion.

The habit of postponing physical action gets crystallized and distorts perception. The same habit becomes a psychological attitude. Postponement of decisions, laziness in responses to situations and other neurotic tendencies grow in the soil of postponement. Postponement in responses leaves a residue in the subconscious. The objective challenge degenerates into a subjective problem. That creates tensions and conflicts. Man is mostly reckless in youth. He thinks it a privilege to behave impulsively and thoughtlessly in youth. In middle age he becomes slow, sluggish and conformist. In old age he loses constructive interest

in life. Thus man never really lives. He postpones living. He always avoids meeting the present moment.

Meditation is meeting eternity in the present moment. It is resolving every problem as it comes. It is resolving every tension as it creeps in. It is facing the challenges of life in a non-fearful way.

Meditation is relaxation in action. Only that person can act out of his total being, who acts in relaxation. Tensions, fears and worries create inhibitions. A person who lives in constant conflict and tension starts seeking relaxation outside his daily life. He seeks silence outside his skin. He seeks perfection outside his daily relationships. We should be vigilant not to become victims of such unholy temptations. To penetrate through the daily routine and relationships; to understand them and to undergo a transformation through that understanding is the creative way of meditation.

This is why we call it Total All-Inclusive Attention.

Self-Education III

It is not easy to be totally aware. It is not easy to look at anything in a total way. We are not used

to it. No one has taught us the way of effortless awareness.

We do not know how to live in emptiness. Every moment of our waking hours, is filled with ego-centred activities. I would suggest that a person interested in meditation spends some time every day in complete silence. One has to begin with abstention of physical and psychological action. In the beginning one should try to follow the rhythm of breathing. The support of the rhythm can be used to divert attention from 'thought-memory-response-process.'

A calmness prevails when the attention is turned inwards. A relaxation is experienced when the thought-process comes to an end.

The first impact of such experience of emptiness is mostly bewildering. Every other second the mind wants to imagine that something is happening. It wants to feel that it is getting some experience.

The mind feels strangled when silence starts operating on it.

One has to watch the movements of the mind without trying to control or suppress it. One has to go through the phase of suffocation, embarrassment and void. It is an unavoidable experience of loneliness through which every one has to go once in his life.

Self-Education IV

If one can go through the physical exercises as well as the hour of silence in the morning, one begins the day in the right manner. One begins the day in a calm, peaceful and serene way.

Daily life is the only life we know. It has to be lived sanely, healthily and richly.

Within few weeks one finds that one is able to discharge daily routine in a peaceful way. Challenges come. Hardships impede. One responds out of awareness.

It is necessary to point out that with the growth of sanity, peace and poise, many latent psychic powers begin to unfold. Occult powers begin to manifest. Clairaudience, clairvoyance, telepathy, healing-touch, premonition of events, magnetism and such other powers begin to manifest without any conscious effort on the part of the individual. To get entangled in the powers and to exploit them for any purpose whatsoever, damages everything. One has to observe them and let them pass by. To get conditioned by psychic powers will be silly and futile.

On the other hand, daily plunge into deep silence may make returning to daily work rather unpleasant, if it is not taken in the proper way.

Let not the mind get absorbed with the silence. If one is experiencing silence through the mind, one is on the wrong track. It is still a partial action.

The realm of silence opens *only* when the experimenter ceases to be. So whenever coming back to daily work is found difficult, one must realize that one had not been in silence at all. One was playing with absence of activity. Whenever one feels dazed and exhausted after the hour of silence, one was not in silence at all.

A spontaneous cessation of mental activity releases an absolutely new and dynamic energy. Silence increases the sensitivity of the total being. It refreshes the nervous system in an astounding way. As you come out totally replenished when you have had profound and innocent sleep, so do you come out totally renewed when you have had ceased to function through the ego in the hour of silence.

Self-Education V

The observation of the breathing rhythm is suggested as a support to those who cannot arrive at the spontaneous stillness of total mind without some support. But to depend upon the support for a long period is undesirable and unwarranted. One has to discover for oneself whether one is learning self-reliance through the support or not. Simple observation of the breathing rhythm culminates into silence or total awareness within a few weeks.

Secondly the hour of silence should enable one to live in awareness throughout the day. In the beginning one experiences a change in the quality of life as an impact of the hour of silence. Later on that changed quality becomes a regular dimension of life. One arrives at a stage thereafter, in which allotting an hour becomes unnecessary. Or rather all the 24 hours of the day become the 'hour of silence'. In the new dimension of life one uses mind when it is unavoidable. One does not live in the 'ocean of thought' anymore. One lives in an immeasurably deep silence. One uses speech only when one finds it inevitable. Misuse of speech consumes as much vital force as is consumed in the misuse of sexual force.

One eats only when it is necessary to keep the body in health. One eats only what keeps the body and mind in health and beauty. Misuse of the palate is responsible for most of the physical ailments.

One responds to situations with poise and peace. One responds to human beings with affection and friendship. Emotional reactions do not twist and distort the responses anymore. The response is rooted not in the mind but in the total being.

The family responsibilities and social commitments are discharged easily and gracefully. They are no more expressions of vanity or self-pity. They are like inhaling and exhaling breath. Natural - effortless and nourishing. Thus meditation is complete

abandonment in every relationship. It is the dynamic movement of total silence of the ego. It is movement of uninhibited freedom. It is movement of unqualified relaxation.

Through self-education and vigilance it is possible for a serious and earnest person to grow into the maturity of meditation.