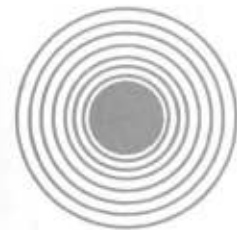


**Contact**

**with**

**Vimala Thakar**



**Nr.7 April 1980**



**Vimala in California  
Oct/Nov. 1979**

## SILENCE IS SHY

Silence is very shy.  
She hides herself far away —  
in the depth of human heart.  
Thought cannot reach her.  
Emotion cannot touch her.  
Silence is very shy.  
She eludes devilish time.  
She evades cunning memory.  
She is beyond human search.  
She is beyond imagination.  
Silence is very shy.  
She will never open up —  
if you demand it of her.  
She will never blossom out —  
if you command it of her.  
Yes — Silence is very shy.  
She smiles on those who love her;  
She speaks to those who wait on her.  
Silence is very shy.  
She is eloquent —  
when mind speaks not.  
She is yours —  
when you are not.  
Yes — Silence is very shy.

## CONTACT with Vimala Thakar

Editor: Fam. Frankena, Huizerweg 46, 1261 AZ Blaricum, Holland;  
phone (02153) 83478, and J. Terreehorst.  
Administration "Contact",  
Zuiderkruisstraat 18, 1973 XL IJmuiden;  
bank: AMRO-Bank, IJmuiden, account nr. 46.24.48.053.  
postgiro number: 3819281,  
Published twice a year.  
Annual subscription fl. 12,-, Single copy fl. 7,50  
Copyright: Mrs. E.A.M. Frankena-Geraets, Blaricum 1980  
Cover design: Maarten Houtman gkf gyn

### THE POISON OF THOUGHT

Beware of Verbalization,  
Verbalization is a sting of the intellect  
Intellect nourishes itself on Memory.

In the Soil of memory  
Intellect throws the seed of word.  
Concepts sprout and theories pop out  
Like mushrooms in tropical rains.

They chain the mind to  
The Kingdom of the known.  
They pollute the mind  
With thought's poison.

So, beware friends, beware,  
Beware of Verbalization.

## QUESTION and ANSWER SESSION

in ZEIST-HOLLAND on 23-6-1978

(Some of the questions have been published already in  
CONTACT nr. 6).

V: I hope all of us will realize what we are doing through the question-answer session. The question-answer session is a kind of participative, cooperative enquiry. Somebody formulates and presents a question that is born of life and the gathering has to take it up, to look at it and understand the implications of the problem, not in an abstract way, but as related to their lives, to the lives of the human beings as a whole.

A difficulty, a question, a problem which is born in the life of an individual, has two aspects. There is the obvious personal element or content which is predominant in the problem. Some intellectual, emotional difficulty in the actual behaviour, difficulty in getting related with others is happening to the questioner. Something is happening to the individual whom the problem visits, and along with this personal element there is the universal element, or the universal content to every living problem.

If the problems are not borrowed from books, if problems are not superstructures imposed upon some theories or ideologies, then there is the universal content, that is to say a difficulty which could be common to all the human beings. There is something that is shared by all and a lack of clarity which we call confusion, a lack of inner order which we call disorder in the external life. So the problem has the universal content and the personal content. Here in this camp or camps of this nature, we take up the problems to discover the universal element in them, and to find out if each of us gets a clue to deal with the personal element contained in the problem.

There is a kind of group therapy, psychological therapy which takes up the personal content and discusses it, thrashes it out, analyzes it. I hope we will realize the difference between the psychological therapy which is a group therapy, group analysis, and the investigation of the universal content of problems that visit us day in and day out.

This is the attitude of the speaker to the question-answer session, so that each one of us can objectify one's emotional, psychological life and look at it as an investigator, as an enquirer without getting disturbed, upset, annoyed or irritated.

Q: On human relation and marriage. A fundamental understanding and harmony on the spiritual level for 27 years ..... but still no real understanding in the day to day life, where the slightest thing can become a big discord or fight, because of being total different characters and temperaments. How to create real harmony also in daily life?

V: This morning it seems necessary that we take up this issue of human relationship in marriage, a quite serious issue with which everyone of us is very deeply and closely connected.

While investigating we'll have to be very careful that we don't get hurt, don't get disturbed or upset, but can objectify the psychological aspect of our life and look at it.

With the help of this problem we are looking at our daily lives and the universal content which is not somewhere and somehow clear to us. This is quite an interesting undertaking that all of us together launch upon, otherwise the seriousness and the interest in such a discussion or question-answer session will be lost if we get disturbed and isolated in that disturbance.

If we get upset and get isolated, then we will be physically sitting here and inwardly we will be isolated, as though we are out of the room, and then the gathering will lose a partner in the investigation. All of us have to be tremendously careful that we can focus our energy upon the discussion, upon the investigation and not enter into isolation at any step of the investigation.

Now in human relationships "marriage" is a word well known all over the world, but I don't know whether it means the same thing everywhere.

It can have various meanings, interpretations, it can be something that is happening between two individuals and the two individuals enter into a relationship. They may go through a ritual of marriage which may be a social activity, and get the sanction of society to what they are doing, or they may get the sanction of a religious authority, but still it is something happening between the two. If the social or the religious authority does not give consent, the two can rebel against the authority and enter into a relationship and say "we don't care for the social registration, or the religious ceremony in a church, and getting the consent there. It is something that has happened between the two of us, and we two together will live it".

There is no pledge given to society or no oath taken in the awareness of Divinity, but this is something happening entirely between the two and what is happening belongs to the two of them.

That is one approach to marriage, which is not based on marriage as a social institution or as a religious action as part of the human culture.

The problems arising in that relationship which has no foundation in the sanction of society, marriage as an institution, or in the religious sanction, will be there in quite a different way, because the relationship is not grounded, rooted, founded upon the social or the religious institution or sanction.

There is no third authority - neither the ethics, the religion, or the social sanctions. All this has been brushed aside and two have undertaken an adventure. When they get into difficulties, they will have to resolve those difficulties themselves as society, religion, nor the religious authorities can help.

Marriage can be another relationship. It can be a relationship of two individuals recognizing the family as the unit of society, getting together into a relationship as man and wife, joining the institution of marriage for raising a family and giving something of themselves to society. They too get together to work something out between themselves, but they recognize the institution of marriage, and when we recognize an institution we have to go by the rules and the regulations, the laws and the by-laws of the institution. It's a game that is played according to the rules and regulations, organized and taken care of by society, so morality, social traditions and conventions

come in and become the vigilant forces upon the lives of these two persons.

When the problems in such a relationship are to be solved then society has a role to play, or the marriage as an institution has a role to play. If they want to separate from each other, then they go back to society, take a divorce, and so on.

In some parts of the world there is still a third interpretation of marriage existing, where two individuals enter into a relationship, being aware of the presence of God, the Divine. They become man and wife, sharing the creative, regenerative process and forces of the Divine, there marriage is something sacred, there parenthood is something sacred. It is not a social responsibility.

In the second, parenthood is a social responsibility and society helps you to raise your children, the government gives you money for raising and educating them, and so on.

But there, the third interpretation of marriage, is a sacred relationship entered into by two individuals to share the creative forces of Divinity and become parents, bringing into the world other human beings as offerings to the world, as offerings to the universe.

See, you have raised a question which is very lovely, which is beautiful.

It depends upon how we look at marriage, and what its foundation is, so that the problem of relationship and problems that arise in that relationship can be tackled. Our attitude to a problem coming up in that relationship will depend upon the foundation that we accept.

For example: is it a pledge or is it a contract that happens between the two? We have just seen that there are three views of looking at marriage. We can't go into all the detailed views.

But on a big level, on a global human family level, we can look at it from these three angles.

Let us go back to the first happening between the two individuals. Is it a pledge or a contract between the two to be with one another in pain and pleasure, in sorrow and joy, in death and life, in heaven and hell? When they begin to live together, what is it that brings them together - mutual attraction, the tension of sex, an attraction on the sexual level, which is a lovely part of married life which cannot be ignored? Is it a contract between the two where they say "well, as long as we mutually are agreeable to each other we will stay"?

They don't know each other totally before they marry, when they come together they discover the faults, the shortcomings, the deficiencies, the habit patterns, the beauties, the uglinesses, the strength, the weaknesses, the obstinacies, the fears, a.s.o.

When we live together we discover each other, and still we cannot discover the whole. As we live together and rub shoulder to shoulder, we have to deal with our individual situations and challenges and joint situations that we have created by coming together, and then when we go out we're also dealing with society - we have to deal with so many things.

If it is a contract that we will be together then we try to adjust, if it does not work we separate. If a contract is the basis, then there is a little intellectual, aesthetic, moral effort to adjust, to

resist, to help the other person, to persuade, to cope, to dominate, all sorts of efforts - if it works, it works - but harmony is something that cannot be imposed from outside. It cannot be imposed through time-tables, schedules, contracts, rules, regulations, ideologies or theories. Harmony is something that has to grow from within.

If the basis is a contract then there is the fear of disharmony, otherwise the contract would not be taken as a basis - if this does not work, then we must have a chance to separate. From the very beginning there is an apprehension in the subconscious mind that there should be the scope for separation or divorce in case it does not work. There is the fear, and with the fear there is a subtle resistance in the subconscious.

Please do see this with me, what do I imply when I say "let there be a scope in case it does not work"? It does imply that there is a fear that temperaments, habit patterns might clash.

What does that mean again? Clash means: if your patterns are different from mine, and you try to impose them on me, I am not going to give in. I also have my patterns. I don't know all of them, but if there is an effort to impose your likes, dislikes, preferences, prejudices, habits, etc., I have mine, so the clash will be between the patterns. There is a resistance to give in when the pattern, the habit, the preference, the prejudice comes. That is all I have collected in my life. If my attitudes, approaches, preferences, prejudices get hurt somewhere, if they are in danger, this clash means that they will be suppressed, repressed, mutilated, they will be ignored, and in case that happens I am not going to give in. Therefore there should be scope for separation. You see my point?

I think, if we look at it, there is a fear and there is a subtle resistance as a safeguard from the very beginning of the relationship, and this fear throws me on the defence. After some time in marriage there is a kind of defence in both the partners.

In the beginning there was the eagerness to meet, to blend into each other, to give, to surrender, to dedicate: all those words that people use when they are in love. There is this desire for dedication, devotion, surrender, giving in, belonging to someone totally, someone belonging to me totally, and there are romantic ideas about it, and also fear. There is the dream, the ideas and there is also the fear, and subconscious resistance. That's how persons get together.

We are not conscious of the resistances and we are not conscious of the fear. We feel it vaguely, it is a nameless and faceless fear, but it is there. If it is a contract then we say "well, it does not work", and we separate. No regrets, and the separation takes place. This is what we often find among the younger generation today. We are not taking up a problem of a person. We are taking a problem of the whole of humanity, and this is an opportunity to look at the whole, and the understanding of the whole will flood the particular with the necessary light, so that the problematic nature of the particular may disappear altogether. So we are concerning ourselves with the understanding of the whole.

It's not a contract, but it's a pledge given to each other. Irrespective of the social or the religious authority, two persons get together

and give a pledge and begin the relationship. I think this is the most difficult, the most romantic, and perhaps the most significant adventure that two human beings can launch upon - when two remain two and yet become one, and two together become the architects of new human beings and their lives, giving birth to them, bringing them up and giving them the best. Nothing could be more sacred an adventure than this adventure of men and women taken together. It's a pledge that I'll stand by you whatever happens, whatever you are. If the partner is not capable of fulfilling the pledge, it becomes extremely difficult for us to fulfil the pledge because of the nature of the partner, whatever it be. It seems that life universal is an intelligent but rather mischievous force, because generally in 99 cases out of hundred it puts individuals of contradictory natures and temperaments together.

Sometimes in married life we come across these incompatible temperaments and natures who are pushed together, in some force of a cosmic event. So it's an intelligent but a rather mischievous force which plays around. Two persons have come together voluntarily, jointly, lovingly, but they have given a pledge. The other has also the "me" in him or her. Now see what we are coming to. I hope that I can share this with you. I have certain tendencies, certain desires, certain perceptions, observations, and you have the same, so psychically or psychologically speaking you have the "me" in you, and I have the "you" in me, and that is what is drawing us externally towards each other. Sometimes it is the impulsive nature, and love for impulsive impetuous behaviour, enthusiastic behaviour, sometimes it is comprehensive contemplation and love of knowledge, study, peace and art that brings the two individuals together, sometimes it is the pleasure seeking attitude, buoyancy of pleasure seeking and hunting, and the vigour and the vitality of wandering. So the "me" in you and the "you" in me has brought us together.

When the pledge given to each other is not being fulfilled now, living together is becoming rather difficult, because we have discovered what we wanted to discover, the unknown in each other has become the known, and in the known, the unpleasant, that is to me the unpleasant part of behaviour that I don't like in you, and that you don't like in me - all that now becomes uncovered. The unknown becomes the known and the known gets uncovered in daily living.

Naturally one human being is not a carbon copy of the other. So intellectual, ideological agreement or temperamental likings and dislikes were the same, they brought us together, but there are so many shades to the temperament and so many shades to our intellectual life, and when they become uncovered there is a friction. There is so much in me that you had never imagined before, and so much in you that I had not anticipated before, and when that becomes uncovered we are shocked.

As long as we were busy discovering each other we were not self-centred, because we were eager to discover each other, to blend into each other. Now the discovery has taken place as we feel it and the unknown becomes the known, so the self-centredness of each individual comes back.

The individual's activity is a self-centred activity - the ego, the "I", the me. In the beginning of the relationship the me, the "I", who had gone into the back-ground comes back. There is the "I" in my life as the centre, and in you there is also your "ego" as the centre. Previously in my consciousness you were at the centre and I was at the back-ground, and in your consciousness I was at the centre and you were somewhere in the corner. But now the roles change and back again we are to the self-centred island of the me, the ego. And if I don't like something you should not do it, and if you don't like something I should not do it. The should and should not, or the ought and ought not, now become powerful, they were not powerful before. So the friction begins.

In the beginning the friction is not verbalized. I only feel sad, I don't talk about it, you don't talk about it, we are afraid of hurting each other, and some time passes like that.

See, this is the panorama of the global human life we are looking at. There are sad points and there are points of joy, but this is our daily life. We are afraid of each other, so we don't verbalize, I am afraid that you will feel I am getting tired of you, and you are afraid that I will feel you are getting tired of me. So there is some kind of hypocrisy, pretension and fear that comes up and we manage to cling together, ignore the friction, but the temperamental friction was there. The "you" in me has been pushed into the back-ground, the "I", the ego has come to the forefront. There is the friction, the disappointment, frustration, un verbalized fear, and then it begins to get verbalized. And after verbalization it becomes insistent, and from insistency it can grow into obstinacy, a.s.o.

What is happening in human relationship now after say 20, 30 years or so must have been happening also 20 years ago, already one or two years after marriage, but we were so busy with facing the economic, social problems, building and furnishing the house, doing so many things together, that these small little displeasures, pains, agonies and hurts throughout the day were just pushed back and covered.

Then, when we get time, we can look at them in a leisurely way, we look at the implications, and then we get shocked. What is happening today might have happened 15 years back; the only thing is I had no time to look at it, to deal with it. I noticed it and I had to leave it, I recognized it and I ignored it, I felt hurt but I pushed it to the back-ground. And now it is not possible to push it into the back-ground anymore, to cover it up anymore.

After such a long time we see and feel that there was an understanding but that understanding was on the intellectual level-agreement, ideologies and ideas are not mutual understanding. If you and I have the same ideology, we are agreeing about an ideology, but it's not mutual understanding, it's only mutual agreement. For example you and I accept the same guru, or accept the same religion, the same philosophy - you are a Zen-Buddhist and I become a Zen-Buddhist, I am also interested, so Zen-Buddhism is something like a bridge between us - we agree upon that. Mutual agreement is sometimes mistaken for mutual understanding. When your attitude to Zen-Buddhism changes and mine has not, then we feel a gap between us. Perhaps the gap had been there all the

time, but we had agreed about an ideology, about an organized religion, about a pattern of behaviour. What we looked upon as mutual understanding may not have been there, we were under the illusion that we had understood each other. That could be one reason. The other we have looked into.

Let us now face the fact that after having been together for a long time, now on very trivial issues in daily life a mere disagreement, or a difference, stimulates misunderstanding, misinterpretation. A difference in approach is misinterpreted, and there is doubt, criticism and condemnation, and we hurt each other.

So here we stand: the illusion that we had understood each other melts away, the pleasure that our company could give to each other - sexual, sensual, psychological - that has been exhausted because pleasure is a repetitive process. We had not arrived at love, but the pleasure, the repetitive part is over. We may go on repeating the pleasure but it has lost its charm, it has lost its life, its grace. So it's not there. The agreement part on an ideology or authority is not there, and temperamental differences become glaring facts, and they hurt.

What shall we do now? See, from the total and the global issue of human relationship in marriage, we are gradually coming to the particular.

Here in our hand now, in daily living, what do we do? Are we an enquirer? Please see, are we interested in living, finding out the meaning of life? Was marriage for us a way of joint adventure to discover the meaning of life and death, to discover the essence of love, to discover the depth of compassion, the elegance of freedom? Have we been, or even today are we an enquirer? Are we interested in living and in life? This opportunity, this benediction that we have, to live with a richly complex body and richly complex mind, with a tremendous heritage.

Here we are on this earth to live. Is living still our concern? Do we eagerly look to life and want to respond to it? Supposing we are an investigator, an enquirer, though something has disappointed us, something has failed, a joint adventure has not succeeded, our interest in life and living has not faded away. If that is the situation, then there is a beauty in the whole thing. We are interested in living. We see that if we have a rigid temperament, a very strong like and dislike, then the like and dislike can stimulate a friction in a relationship. We have seen it for 20 years or more, that if we have accepted authority of an ideology, then it can lead to friction in a relationship, however intimate that might be.

If we are still interested in living, through the sad experience we then realize that having likes and dislikes, having foregone conclusions, theories and ideologies, having judgements about people, that all this hinders a relationship. Through the sorrow of frustration and despair, through the failure of a joint adventure we have discovered something of real gold, through the agony and the pain and misery our hands are not empty. The pain, the agony of what we have gone through in long years of intimate relationship, have given us some gold in the palm of our hands: that likes and dislikes, preferences, prejudices, the centre of a foregone conclusion, authority of an ideology, prevent relationship, and somehow there is a friction.

We cannot command the other individual and dictate to him or her that he must leave his I-consciousness and that he has to transcend his ego. We have no control over others. But here is a body and mind where we can deal with the human problem, with the problem of the whole human race. So we take it up. We say "by Jove, is this it in human relationship, are these the obstacles?" Is it possible for us to transcend these obstacles within us?

So we arrive at a dimension where there is no rigid centre from which we are moving and all the time comparing, evaluating, and judging others.

The difficulties in relationship have given us an opportunity to probe and to find out if there is a dimension beyond the ego, beyond the mind that contains temperamental idiosyncrasies, specialities, tendencies, habits, all this.

If there is a way out of the mind, if we step out of this whole content of the psyche, and still there is a way of living, then we have something. Whether we separate or go away from the individual, or not, something has taken place here, that the centre, the rigid point and every movement springing out from it and judged by it, is over. So we have a new foundation for relationship within us. We have a new source of life.

What happens to the other individual is not our concern. We cannot say "look here, our temperaments clash, our habits clash, therefore you change your five habits, and I'll change seven of mine".

Consciously, sensitive alert persons wanting to live together in love with each other are rendered helpless, because from the subconscious and unconscious comes the overwhelming force that throws all their pious intensions, desires and calculations, everything to the winds. It does not work that way. That "come on, from tomorrow morning this is our time-table, this is our code of conduct, and now these are the new values", it does not work.

What can work is a psychological revolution taking place in us.

Then emerges a new being who has no rigidity within, there is no one to get hurt any more, there is no one to compare and to judge any more.

There is only the movement of intelligence, the total sensitivity, and the movement of intelligence is love. There is no centre, there is an awareness of your defects and my defects, but there is awareness of the situation that has brought you and me together. So the intelligence dodges the shortcomings, the differences, and the frictions between the two, and learns to respond to the challenge of life.

The challenges of life become much more important than your temperament and my temperament, my habits and your habits. Generally we get side-tracked, because you do something and my emotions get hurt, so I lose the focus of the situation, get entangled in my reactions or your imbalance, and I am busy reacting to that instead of responding to the situation.

But then, if we allow the inner revolution to take place and see this is a way out for the whole human race, then there is a new dynamics of human relationship, not only between man and woman, not only between husband and wife, but for all of us to learn.

If we grow into another dimension where there is no spring-board

from which we jump all the time and to which we come back but there is the awareness of the whole, awareness of the conditionings and the bondages contained in the conditionings, then there is always the alertness to respond to the challenge, to the need of the situation. Then when you do something that hurts me, there are tears, but tears do not cloud my vision. You say something insulting, I get hurt, but your words don't block my ears, they are still open and sensitive to listen and to look. So intelligence remains undamaged.

Thought does not remain undamaged, because it is always projecting its image and when it gets hurt, the thought is hurt, withdraws, shrinks behind, is incapable of responding. A long, long companionship on the spiritual understanding, results in something where we find that the temperamental differences create disharmony.

Is there a way to create harmony? There is surely a way to grow into harmony. We cannot create harmony in another person, we cannot create harmony in an individual or a family, or a school, but we can live in a harmonious way and once this inner harmony begins to happen at one end there is a relaxation, intelligence is relaxed.

Thought gets neurotic, panicky, because either it lives in the idea of tomorrow or in the memory of yesterday, and loses its balance.

Anyway thought is imbalanced, because it is rooted in the past, thought is never free, because it is born out of authority.

But intelligence, having no past, is free, and it moves. To grow into that dimension of intelligence is to grow into a dimension of harmony. The understanding of the whole puts us into a harmonious relationship with the particular; then we deal with the particular with the awareness of the whole.

The particular has importance as a part of the whole. We do not cut the particular away, take it to our isolated shell of the ego, and want to manufacture something out of it. The particular remains as a part of the whole, intelligence keeps us organically related to the whole, and then the movement between the challenge and ourselves is a movement between the whole meeting the whole, the outer and the inner.

I am afraid it sounds like an Utopia, but the human race stands at the threshold of a psychological revolution, whether we like it or not: science and technology and the rebellious, revolting young generation, busy for a quarter of a century throwing to pieces all our established patterns, tearing down organized religions and their theories and theologies.

Man lives now concretely in daily living. Man, not the abstract, you and I, lives in a situation where we have to grow into a new dimension of consciousness and discover a new dynamics of relationship.

**Editor's note:** Later on we hope to publish some of the questions out of the Discussion sessions on the 24th, 25th, 29th, 30th of June and the 1st of July 1978.

We will now publish the latest talks in Zeist together in this number and hope that the reading will be a beautiful happening in you.



## SIXTH TALK IN ZEIST - HOLLAND

ON 26 - 6 - 1978

Those who have been together for the last one week do realize, I hope, that the crisis in the human psyche requires a total revolution and an unconditional psychological transformation in order that the problems with which the human race is confronted get solved. The revolution has to take place within the person, it has to take place in the content of consciousness. Whatever little we know about our consciousness with the help of this faculty of being self-conscious, is about the conditioned part. Man is born with this faculty of self-consciousness.

We think and we can know that we are thinking. We can think and be aware of the contents of our thinking. To think, to know that one is thinking and to be aware of the contents of thinking, to be aware of the motive behind thinking, all this is possible for a human being because as human beings we are born with this evolved complex energy which can function multidirectionally and multidimensionally.

This is a very simple physiological fact, there is nothing mysterious about it: we walk and we can be aware of the direction in which we are walking.

With the help of this self-conscious energy we have been looking at the I, the me. We have been looking at the content of consciousness, thought, memory, experience and so on. A very thoroughgoing, tiring and exhausting verbal investigation has taken place in the last one week, a verbal investigation we have gone through. That is to say we have discovered with the help of verbalization the facts of our inner life.

I do hope it has not been an intellectual gymnastic feat, the verbal investigation has not been an academical theoretical game with us, but with the help of the words, step by step, slowly, gradually we went into different avenues of mental activity, dark corners of the I-consciousness and we have looked at them without self-pity, without self-criticism, self-condemnation, without comparison, we have looked at them, looked at the facts and the truth behind the facts.

Now, having thus looked at the facts and discovered the truth that the mind through which we function is conditioned. The movement of the mind as thinking, as reacting is a movement of thought, filled in our being as a part of our inheritance, of our education, of social economic, cultural compulsion, as a part of religious instruction. The being is filled with thought, thought being organized ideas, organized information, which we call knowledge, organized in the sense of being put under different categories, having description, having definition. Thought being an idea of value: social, economical, political, cultural, moral and religious value.

We compare and we evaluate and reduce that evaluation to an abstract idea of a value.

Our thought contains a variety of value structures. In untold centuries the human race has been busy formulating abstract value

structures, aesthetic value structures which tell us automatically what is beautiful and ugly. It is the aesthetic perception which gives us the sense of discriminating colours from one another, shapes and sizes from one another, ideas of ugliness, crudeness, refinement, beauty. All these aesthetic value structures are built in in the thought and we are not even aware of the variety of the value structures, that are organic parts of our thought, of our mind. Only when the value structures move as we are looking at people, listening to them, then in that movement of looking and listening the value structures become manifest, automatically comparison takes place, judgements develop within us and so on. We have in the mind thought as content, and what we call thought is all this: ideas, ideologies, value structures, priorities, judgements, theories and so on. And if we have been sensitive and alert in the last week we discovered the truth behind these value structures, symbols and ideas, that thought cannot move without the measures, symbols and the values, that are filled in it.

Thought cannot move without time. Thought cannot move without words. The movement of the mind is the movement of thought which brings a response from memory, brings a response from the experience and knowledge and this movement cannot take place without the authority of value structures, symbols, measures and so on. When we look we are measuring when we listen we are measuring, sometimes consciously but most often unconsciously, this comparative perception and evaluatory response takes place.

We discovered the truth that the movement of the mind is the movement which is conditioned by all this and thought is never free. There is a choice in the limited sphere of the known but the activity of choosing itself requires the values, the symbols and the measures. Though we feel that we are very free when we are choosing, choice is an indication of the slavery to the thought structure, a slavery to the memory, to the experience, personal as well as collective. We have discovered there is no freedom as far as the movement of the me, the I, the ego is concerned. We have discovered this truth that the I, the me is rooted in the past and its movement indicates response from the past. I do hope that discovery of this truth has been allowed to operate upon us. I do hope we have not dissipated our energy in other trivial things that come up in living together and have allowed the truth - this is a serious truth - that the movement of the mind is not free, that it has a centre, that it has a circumference or periphery and the movement of the mind is the movement of the past in us.

Somebody has put a question last week: "How do you look upon the mind when you use the word "mind"? Is it a separate entity from the body?"

As far as I can see, the mind is not a separate entity. The mind as thought-structure is imprinted upon the whole being. There are impressions not only in the brain but in the nerves, the neurological structure, the bone-structure, the glands, the blood cells. They all carry the deep impressions of total human knowledge and experience. The brain can work as an office through which the executive part is gone through. Sensations reach there, they are inter-

preted there and responses are directed from there like an executive office. These activities of reception, recording, registration and reaction may take place in the brain, but all is the mind inside us. The slightest stimulus applied to any part of the body awakens that impression and the playback of the whole value structures, theories and judgements begins. It is the playback that begins and according to that playback of judgements and theories, accepted ideologies and patterns, we react. So the mind does not seem to me to be a separate entity, it is a kind of energy with which the whole body is filled, it is a conditioned energy.

Now, if we have discovered this and if we have understood, understanding of the known is the foundation upon which something might happen to us as far as the unknown is concerned. Because in the realm of the unknown the I, as the knower or the doer or the experiencer, will be of no relevance. But the I, the me has a relevance in the field of the known. To understand the known and to have an inner order in relation to the known is the foundation for the revolution to take place.

The I, the ego, the me is not going to bring about the revolution, because the I is the past. It can at best look at the present through the measures and symbols and shape the present in order to gain something in the future. The past is busy, shaping the present, changing it, modifying it, qualifying it in order to gain some pleasure or to feel secure about the future. This past, functioning through the ego, cannot bring about a radical total revolution. It is obvious.

But though it cannot bring about a revolution in relation to the unknown or the unknowable, the immeasurable or the unmeasured, it can do something in relation to the known. In relation to the known the I, the me, the ego needs not be helpless if it understands the nature of the known, then, with the help of self-conscious energy it can create an inner order, an inner discipline, which is not imposed but which flows naturally and easily from the phenomenon of understanding.

For example, if we have looked at the body, one of the layers of the known, if we look and not only take the body for granted but watch it carefully, with concern, with tenderness, with attention and with the help of the organic intelligence contained in the body, we find out the needs of the body that it does require food, sleep, exercise and relaxation.

Supposing with the help of self-conscious energy you and I have discovered the needs of the body and it is quite a hard job, because we are surrounded by the machinery of propaganda in all the fields, to find out what is the food that is agreeable to the body, to discover it in this whole mess of propaganda that goes on around us about food, the availability of innumerable varieties of consumer goods and food products. It is not easy, we have to pay attention to it, we have to work upon it, so that the body can remain alert, sensitive and attentive, we see the need of it.

To have the vitality and energy of attention, the body has to be sensitive. To keep the body sensitive we have to pay attention to how we feed it and with what we feed it. We have seen this. Verbal inves-

tigation has helped us to see that if the body is lazy, sluggish, slow, imbalanced, then we may try to look at something, but if the body does not cooperate the look, the glance, the gaze, the perception gets twisted, tortured and distorted. And in order that the body can cooperate, is it not our responsibility to see that there is an inner order in relation to food, to sleep and to exercises? I do not know how many of us are careful about this aspect of our daily living, or in the name of freedom do we feel that we can go to bed at any time we like or that we can get up at any time in the day, ten o'clock, twelve o'clock? Is that the meaning of freedom for us? Does freedom indicate lack of rhythm, lack of inner order, chaotic things to us?

Then we have not a scientific relationship, a relationship of a student, of an enquirer, even with the body, because we can't claim that we know everything about the body. Very little is known, but even in that little, that realm of the known, is there an order, is there freedom?

To be free is quite a responsibility because then we respond to the needs of the body without anyone compelling us to do so. Nobody compels us when we live alone to get up at six o'clock, seven o'clock, whatever it be, nobody compels us to sleep seven or eight hours a day. We feel free and can sleep twelve hours a day, and then begin the day there. The day has dawned and the rhythm in the cosmic nature is already there: the birds, the trees, the flowers, everything has opened up to the day, but we have not opened up to the day. Four or six hours of the day are lost to us, because we are still in bed, lazy, sluggish. We are not asleep but yet we are in bed. We have not met the day. Nobody compels us when we are free to wake up with the dawn, to meet it, to meet the sunrise, to open up. So like the other beings in nature, the tree is a being, the blade of grass is a being with life, the birds and animals are beings, they are responding and we are not responding.

This is a note of disharmony in the whole cosmic life. As a free individual is it not our responsibility to see that we have a scientific relationship with the day and with the darkness of the night, which is supposed to help us in sleeping, closing in, relaxing totally?

What is our relationship to light and darkness, to day and night? Or do we say this is not religion?

We can do our Hatha Yoga, we can do exercises, Pranayama, we can so-called sit down in concentration or silence and say that that is religion. This is not religion. Are we going to exclude the known from the religious enquiry? Are we going to discard the known? Because the known part in us will have to move in the known part outside of us for quite a great period of the day, we can't dodge the known, we can't dodge the body, but we'll have to have an inner order with this structure of the known so that every tissue in the body dances with vitality, health.

If there is sickness we take care of it, we look at it. If there is an organic illness, and disease, which is not curable according to science, then we reconcile to the fact that we have to live with it, there is pain and agony and sorrow in our heart that we have to live with it, but once we have seen that we have to live with it, there is

no daily friction and self-pity of "poor me" having to stay with it. We have seen, this is the part of the whole game and we are going to live with it now in harmony. Because if there is a friction in the heart there will be disharmony in the heart and it will create disorder in all the other details and we'll create around us an atmosphere of gloom, depression, heaviness and we'll be affecting the people around us with that, our relationship with the known is going to affect not only us but also the others around us.

Religious enquirers have to work hard in educating themselves having an orderly living. There is that fundamental lack of freedom that the thought cannot be free of the past, that is understood, but in the realm of that conditioned area there need not be chaos, there need not be confusion, there can be an element of orderliness, an element of inner discipline, an inner freedom.

We are going to see this morning, if you would like to see it, how there is a relative freedom and a relative order in relation to the known. If we can see that together it's going to be a tremendous help to us as far as the non-verbal and non-cerebral exploration is concerned.

We are interested in life, we are interested in living. Are we? We have seen last week that if one is not interested in life there will be no interest in religion.

To be religious is to feel responsible, to meet life and respond to it. To be religious is to be always in communion with life as it is, its sound and its soundlessness, its relationships and its solitude, its peace and its movement, its "isness" and the dance of change that takes place on the breath of the "isness", its birth and its death and its wholeness of birth and death, being born and dying together.

To be religious is to live in communion with life in its aspects of unity and diversity, of "oneness" and "manyness", of "isness" and flux of change, silence and speech, its interrelatedness and so on. Life is a tremendous mystery, a constant interplay of energy, a constant interaction going on within everything that exists, right from the earth to the planets and from the oceans to the fire, there is an interaction that is going on, an interrelatedness.

In the midst of this interrelatedness, we, petty persons, with our conditioned mind, limited physical energy and limited span of physical life, we are put here in the midst of all this complexity and we are interested in living. We do not want to get lost and to be driven by physical forces, psychological forces inside us, around us. We would like to live, to be free, to stand where we are, to look at life, listen to it, to move with it when it moves and to be steady with it when it is steady, to respond to the darkness in one way and to the light of the day in another way, to respond to pleasure with a smile and to pain with agony and sadness. Then we will be as a note in this cosmic music, adding our tone, our pitch, whatever is there.

We have to get in relationship with the known.

If the relationship with the known is confused and chaotic, there is no use talking about the unknown, the unknowable, divinity, God, eternity, because that is not something that the I is going to acquire as a piece of knowledge, as an experience, it is something that ever has been and ever shall be, but our relationship with the unknown,

with eternity does not take place, because we are not in relationship even with time, the petty little measurement that is created by man.

We don't know what regularity, punctuality is. We can be punctual or regular in food, in diet, in exercise, in sleep only when there is compulsion. If there is this miserable plight of slavery, and emotion comes upon us then our urge to discover what meditation is, a new way of living, transformation, etc., all that is thrown to the winds. As soon as one emotion comes, the whole day is gone. Do we live that chaotically? Do we get confused?

Somebody says something and such a depression or such an excitement comes up. Somebody has said something agreeable and we know that the agreeable words have pleased us and the ego is tickled. Nothing wrong if the ego is tickled and has gone through that sensation. But that tickling is carried on, it has excited us and we want others to recognize that excitement, to admire it, to appreciate it. We dance with that excitement, hoping that the whole world is going to participate in that excitement. But the world is busy with its own excitements and depressions, nobody has time to look into our eyes and find out why we are depressed, gloomy or excited. And so when the others do not share it then the bubble, the whole balloon is pricked again, down it goes. The day is spoilt.

Look at the confusion, one word can imbalance the whole day, one glance, one word, one sentence, one gesture.

We may not get that day back because life is ever new, there is no repetition in life. Life is not a time-table. The day or hour that is gone is gone, completely, it does not come back. But we have wasted our opportunity of being in communion with life, with divinity, whatever it be, because we were so busy with our petty little reactions.

Do we get confused and are we unjust to our body, careless about its needs of food, sleep and exercise?

Very few are the needs of the body, you know: simple food given with affection can nourish it if given at the right time, and the right quantity; and "right" is not decided by someone else. We have to find out how much is agreeable to the body, and what kind of food suits the body on a rainy day, on a dry day, or when we have worked hard physically or mentally, if we have had to go through sorrow. The body begins to have a dialogue with us, or do we look upon the body as our slave that must be at our command and we can do anything with it, that it is our property?

We ruin the body under the pressure of our emotions and under the stress of our broodings and dreams, and then we complain that we have no energy and vitality for meditation. We have no vitality so that the inner break-through, the inner transformation can take place, but we get tired, and worn out. So we must find out a way of living with the known, the physical structure - neither to pamper, nor to suppress, repress and be hard and harsh with it. To find out the golden mean. If we pamper the bodies too much then they will become very soft, they will become loose and if we are very harsh and put them under compulsions then they will become so tight and rigid, again there is no elasticity.

It is beautiful this human body, its organism, the complexity within,

and this is a part of a religious enquiry neither to worship the body nor to look down upon it as sin. The body is neither sinful nor is there something to be worshipped about the body. It is a part of life. It is only the whole that is holy and parts are when they fit in their own place harmoniously.

So there begins the self-education. Education is not for transformation, but education is to equip ourselves with a sensitive, alert, attentive body, so that any sense-organ works totally, fully - when the ear hears, it hears totally, when the eye looks, it looks fully and when the skin feels it feels through the fingers, through touching. There is the opportunity to touch life through the senses, we are touching the wholeness of life at some point. When we touch the trunk of a tree, how do we feel? If we have ever touched the trees, the flowers, the plants, the grass - not only to work at or with them, but just out of love because they are there and we are there.

We are living together, not for existing side by side in isolation, but there is an interaction between us. Have we touched them if we touched: an animal, a bird, a cat, a dog, a horse, our own body? It is an expression of life. We can get into relationship with life through the touch, or through the eyes - the green of the grass, the blue of the sky, the colour of the moonshine or the sunshine, we may look at any colour - just to look at it so thoroughly that we see the beauty of the colour.

Then we will see how much sensitivity, attention and energy is required in the eyes to look at something totally. To feel the aroma, the fragrance, the scent, the odour or the odourlessness. To feel it. So, we educate our senses by properly feeding, exercising and allowing sleep to the body, educate the senses that they are ever ready, ever equipped with fresh vitality to get into touch whenever sensual communication and communion is concerned, then a piece of dry bread can give us immense joy and a glass of cool water can give us joy beyond words.

But we, the human race, have been living in such a confused way that even the tender most pleasure that sex can give is frittered and wasted away by these ideas: fear, thought, aggression, the mood in which the person goes through that relationship, even the creative, the tender most relationship is distorted, twisted. The purity of that is lost when the subtle most and tender most relationship is allowed to get reduced to a repetitive, mechanistic pleasure. What then is left for human beings when the creative energy and that creative relationship, something that can happen between two human beings in a glorious way, when that is reduced by thought to only an instrument of pleasure and reduced to a repetitive, mechanistic pleasure, to where you even can go back when you are bored, or afraid of loneliness, or when you are in an aggressive mood? That is what we have done with ourselves. If we watch ourselves when we are angry and we take food, then the aggression comes out when we bite into it, the aggression, the jealousy, the envy, the anger, the fear, the desire to escape, all these get reflected when we take meals, or we bathe, or we clothe ourselves, or we deal with the things around us in the room, or even with sex.

The relationship with the known is so much distorted, confused, in disorder that there is no vitality left for it. Vitality, energy, the

passion that comes, comes out of clarity. Confusion and disorder is a wastage of energy and clarity preserves energy. When we talk about disorder or confusion, there is no moral or religious sense of derogation. But please do see that in disorder, confusion and through habits energy is wasted. We are inattentive while repeating the habit and habit takes away our energy without our knowing.

In relation to the known can we arrive at a point in our life that there is no repetitive, mechanistic activity, but whatever we do, from morning till night, we do it out of attention, care and concern? That is the beginning. Can we be free in relation to the known, can there be clarity and can there be order?

Now, this is not mysterious, there is nothing mystical about it. Why cannot we put this physical life on a sure foundation of clarity, order? If there is a discrepancy between intellectual activity of verbal investigation and confusion on the physical level there will be a split personality.

If we know things about religion, we read books about religion, about yoga, mantra, hatha, tantra and so on, we talk about it, in India, where I happened to be born and brought up and where I had to live, suddenly people begin to feel they have become a holy person. Their personal life may be confused, but the poor illiterate masses in the villages think: here comes a holy person, he or she can give a talk about the Veda's, the Upanishads and we don't know anything and he knows.

Knowing becomes an authority and the person, who gives talks or preaches or carries on propaganda may live in an utterly disorderly way: suppression, repression, compulsion of discipline. As soon as the guru is out of the picture and there is no guru or teacher by the side of the chela or the disciple to compel him, then the chaotic life begins. People living in ashramas, coming out of the ashrama where they live then they say "ah, goodness me I need not get up at five o'clock, so I can get up at eight o'clock today. I need not have two meals a day, now that I am out of the ashrama, I can take four meals a day". You see, living in the ashrama they have not discovered the relationship to food, they were responding to compulsion.

Responding to compulsion benumbs intelligence. Reacting to compulsion, whether the compulsion is by someone else or we have created the authority of compulsion, makes us a slave of a pattern, but there is no freedom in it.

The first responsibility of a religious enquirer is to see that he or she is free in relationship to the body, that is to say there is no slavery of emotions, no imbalances or distortions take place, and rhythmically the day flows into the night and the night again leads to the day, and a rhythm in diet, in physical exercises and so on; it flows rhythmically and that rhythm does not get disturbed, does not get upset. To live in the rhythm, in the order out of the freedom of understanding is the foundation. When that order is established there, then we can turn to the second phase of our verbal structure.

Having looked at the way we speak, have we watched the way we sit down and stand? What is our relationship to this verbalization, to this verbal structure? Are we conscious of what we speak and how we speak? Do we mean what we speak, or do we just throw words in any direction? Do we speak when it is necessary to speak or do we

go on babbling or just chattering, even when it is not necessary? You see, is verbalization again used as an escape from fear? On the physical level we have seen the network of escapes: of pleasures, of comforts, of laziness, of sluggishness. Now please come to the verbal structure: what is our relationship to the speech? It is a tremendous power. Civilization has developed systematically this power of speech: beautiful languages, the intonation of the words, the accents, the pronunciation, the shades of the meaning of the words, it is a lovely world, this world of languages - phonetic, semantic and so on. How are we related to that? Now this is a man-made structure, how we are related to it - in a responsible way or is there also confusion? A religious enquirer cannot afford to dodge any aspect or aspect of slavery of the known. There will have to be a free movement out of the inner order, born of understanding.

If we understand the holiness of speech, if we understand or even see the little beauty of this miracle, how words are pronounced out of sound - unless we manipulate sound within us, we cannot utter a word - the tones, the overtones, the undertones and the actual tones involving speaking, it is a beautiful thing, a lovely thing, this capacity to speak. And then we can sing prose and poetry and music. How this whole thing has flowered and blossomed in man, with all its beauty in poetry, prose and music, as the rhythm of the cosmos has flowered in man through dances and ballets. It is an effort of man to manifest the rhythm, contained in the cosmos through all these gestures and movements of the body that one can ever imagine, and we see the East-European countries doing folk dances in one way, and the West-European countries, the Americans, the Orientals, the Japanese and Chinese doing them in still different ways. We see those dances, those beautiful flowers? Sound has blossomed and flowered in men with an indescribable beauty through the languages. Do we misuse this capacity; not that we have to pull a long face the whole day and make an effort and become conscious and make others cautious that there is a struggle inside, but we have to educate ourselves that when we open our mouth and say something, we mean what we say, and we say what we mean, and then there will be a bridge between motivation and the actual utterance.

Many times we speak and we are not even conscious of our motives. So we bridge the gap between motive and utterance; but there is no gap between them. We are conscious of what we are speaking and the way we speak, we are mindful of what is being said, so no energy is wasted in unnecessary chattering.

Because when we pronounce a word we are emanating sound and that sound creates the picture in the air. The sound creates a design. When we speak these are emanations of sound and sound is a wave, these waves are touching the ether and the invisible pictures in the ether. Sound does not die, you know, it can merge back into silence of which it is born. It is born of silence, it goes back to silence. Once we have uttered something we have done something to the space around us.

This is life around us, the wholeness of life around us, because we are in space. Within us is space and around us is space. Do you see the beauty of living now? To be alert and attentive? Do you see why

one has said the very living becomes a benediction? One who is living ever fresh, ever new, out of the emptiness within, becomes a part of that holiness of the whole.

And there is nothing sacred and holy left in our lives. Our lives have become so meaningless, and the young people realize that, because in the last quarter of the twentieth century old patterns have crumbled, established institutions have been demolished: institutions of values, value structures, priorities, theories, ideologies, political, economical, religious, ethical, all have been demolished. Visible, invisible, the whole culture is in a melting-pot as it were.

Something has to be created but the creative within the human psyche, by the human individual. The younger generation feels it is meaningless: earning money, having a job, having an apartment, cars, gadgets, they have lost their relevance. They were an indication, a symbol of status, and the younger generation has thrown the very concept of status out of the window. So the cars, the bank-balances, the prestige points, the good and the bad, the moral, the virtue, the sin, all that is no more there.

Life is meaningless and this sense of holiness, of sacredness, of being surrounded by mystery and living "in" and "with" the mystery is to be there, and it cannot come out of any authority of the past, it is no more there: the authority of the Bible, the Veda's, the Upanishads, the Githa, the Koran or the teachings of Buddha.

Are we going to cling to that authority, bring back the patterns of rituals from the Orient, Hara Krishna, Krishna consciousness or Christ consciousness, or something else, the East accepting the Western patterns and the West accepting, grafting the Oriental patterns, so that there is a new sensation, some dramatic element and cling to that? We may cling but those are dead things.

Authority is gone, the days of authority are done for. The days of organized religion are done for. Now the sense of holiness, or sacredness, the sense of mystery have to come back out of our own understanding, our communion with life, otherwise we'll be doomed just to repeat the thought like a computer, repeat the pleasures which are meaningless, and drag the days and the nights behind us till we are ready for the grave.

You see what I am calling the crisis in the psyche? The old is gone and we may bring pieces of culture like an archaeologist from assorted collections of pieces of culture from different parts of the world, and try to put them back, but that is not going to help us. Man has to be born anew within and from himself. Man will be the father and the mother of his own self, he will be born out of himself as it were.

How is our relationship to sound, to speech? Do we feel anything sacred about it, our words, our promises given, our expressions of affection? Because if we do not have a sense of respect and concern for what we speak, we will listen to others and say: "oh, she does not mean it". We will have a very distorted relationship with the speech of other people because we don't mean what we say and when we say it, and their words will also lose meaning for us. So with the verbal structure one gets into contact anew, as it were. It will be a great fun, my friends, if we will watch how a word is

born in us, how a thought is born and there it is that a thought gets clothed with sound and at what stage in our being this sound gets the shape of a word and it comes out. To watch the sound born of friction in us and the sound that is there without the friction in us. To watch it, just to watch and to get into contact with this phenomenon of sound, manipulation of sound and speech.

This is a religious enquiry, not suspending attention, sensitivity, alertness and going into isolation in the name of silence or meditation or to watch this. May be the known uncovers for us the unknown. The penetration of the known may be the gateway to the unknown. Who knows?

But if we run away from the known, in search of something holy, religious, away from here and now, away from life, away from the conditioned, then we may be running around the whole of our life and we shall never come home within us. May be the whole is within us. May be the heavens are within us, who knows? But we will be so busy running around.

This morning I feel very much concerned after having conducted the verbal investigation for the whole week to go back to the daily facts of life. The verbalization has to be put on the foundation of an austere relationship of attention. Attention, attentiveness is very austere, it has no showiness, it has no spices.

So I am attentive and the gap between the motive and the utterance is filled. There is no contradiction, there is no inconsistency, there is an education that whenever we speak, we are sure that our motive gets expressed in the speech, so our words carry the sanction of the inner motive, we are faithful to the inner state of our being when we speak - not that we feel something and we say something else, then we are dishonest to ourselves, not only are we deceiving the other, but also we are deceiving ourselves. It is very immoral to cheat ourselves, to deceive ourselves. Self-deception is something very unholy. It leads to much misery and suffering, my friends, which we cannot share with others because we become aware that we ourselves have cheated ourselves. Then whom are we going to blame? And when we discover this phenomenon, this game of self-cheating and self-deception, there is no one whom we can blame, with whom we can share because we feel ashamed to tell to others "I was deceiving myself".

An intelligent person cannot carry this game of self-deception throughout life. There comes a moment when the intelligence says: "enough of this" and then to whom do we turn, to whom do we speak?

This relationship of beautiful honesty, the motive and the utterance are the same, words are the visible motives and motives are the invisible words. And when we feel that we are responsible for what we have said, then we bridge the gap between the speech and the action, this is lived.

If we do not fulfil promises given even to ourselves, what about others? We say to ourselves: "I do it", and then we say: "o.k., I'll do it tomorrow, or perhaps next week". We have given a word to ourselves that we do it and there is no other reason to prevent us from doing it except our laziness or whim or sudden wish that comes up or we don't want to do it. We said it but won't do it.

So, we go on in crooked ways. We say something to ourselves, we don't do it, we won't do it for a period of time. Then we begin to do it with others. We have the courage now to do it with others. We say we'll do it and we don't do it. Only when there is fear of being punished, then we don't leave it, but now that fear is no more there.

We like to cheat the government, we like to cheat people, we like to cheat, you know. There is no holiness about life, there is no reverence for life, there is no respect for oneself and respect for others, so we engage in these things. Doesn't it happen in camps?

I don't know about here. But people come and are very enthusiastic the first day, say yes, that they will do the dish washing, they will do this and that, and then after a few days they do it and the third day they do it half-heartedly, absent-mindedly and the fourth day if they can escape from it they don't go that way at all. And if the other people are kind and don't call them and they say "well it doesn't matter they are young people, so let us do it, and the elderly group does it, or sometimes it will be the opposite, then the young people do it. But anyway someone else does it for us, and if we see that it can continue that way we keep away altogether.

We give a word, a solemn word to ourselves and to others, we don't feel the sense of responsibility to execute it, but then we have not lived. Life is this motivation, pronunciation, utterance and action together. Then we'll be whole, otherwise we remain a part.

And then there comes a pathological condition that when we have wished something we feel we have done it. We grow into a pathological condition that we say to someone "I will do it", and we really begin to believe that we have done it. Not that we want to tell a lie but it is a pathological condition, we become neurotic. And sanity is not something that will be given to us or conferred upon us by the psychoanalyst, the psychiatrist, a teacher or a drug or a medicine. It is something that has to grow from within. We put the things in order as we go and the by-product is sanity, the by-product is an inner balance.

So we say what we mean and we do what we say. We leave no discrepancy between these. Then there is a rhythm on the verbal level, a rhythm, a responsibility. You know what it is to be responsible? To be willing and to be equipped to respond to challenges as they come and when they come, that is a responsible human being.

But I think we shall conclude. This is education, one has to equip oneself. To live in freedom requires education.

Freedom is not disorder, freedom has no crookedness, imbalances and distortions. Once there is an order and one can be free with the known then the music of harmony will begin to take place by itself. Order and freedom lead to harmony.

## SEVENTH TALK IN ZEIST - HOLLAND

ON 27 - 6 - 1978

In the darkness of inattention the dirt of confusion gathers, in the crowd of likes and dislikes, preferences and prejudices, habit patterns and loyalties, contradiction is born.

And when there is confusion and contradiction there is disorder. Disorder is not something that comes from outside, it does not depend upon the surroundings or the society in which we live, disorder is the logical consequence of inattention crowding the mind with ideas, ideologies, preferences and so on.

So a person observes very carefully his physical and verbal life and sweeps away the confusion like removing the weeds from a farm. If we have seen farms and are interested in agriculture or even gardening, removing the weeds is not a negative activity, it is a positive cooperation with the seeds that are sown, and the plants that we are watering. It is a cooperation for the creative forces in manifesting themselves in the form of growth.

So weeding out confusion, weeding out inattention is a creative activity, not a negative or a destructive one. A religious person has to see that the physical, the verbal, the cerebral structure is clean from inside, and clarity is cleanliness is it not? When we perceive something clearly, then that clarity of perception results in a cleanliness inside. There is no haziness, there is accuracy and precision.

Accuracy and precision are the content of cleanliness. We watch the confusion and the darkness of inattentiveness and see that we are never inattentive, we are attentive to every thing that we do. Nothing is trivial in life, there is nothing in life that is not important. One moment is not less sacred than the other, and one activity is not less significant or more significant than the other. Life is a whole wherever and whenever we touch it, and do what we will we cannot fragment the wholeness of life.

We may fragment ourselves, divide ourselves, tear ourselves down to pieces, but life remains in its wholeness. All the philosophies, psychologies, metaphysics, natural and social sciences - the imaginary divisions and compartments that man has arranged for the convenience of collective living - cannot cut down the totality of life into pieces. There is not a separate entity called political life, or a separate compartment as economic life. We have imagined such divisions and grafted these superstructures of our theories and ideologies, but the fact remains that life is whole and if we are moving economically, we are affecting the wholeness of our life and the wholeness of the life of society - whether we move politically or economically, culturally, individually, collectively - every movement affects the wholeness within us. The external superstructures that we have invented academically, theoretically, those theoretical impositions upon the reality, cannot mutilate the wholeness.

Life has remained an indivisible, homogeneous whole in spite of organized religions, their theories and ideologies in various aspects and fields of activity, but the person creates fragments and divisions within him.

The theories, the ideologies, the beliefs are within our minds and those

beliefs and those theories divide us. One fragment works as a political person, another fragment operates in the economic aspect, another fragment operates at home, and a fourth in social life - so we never live as a whole human being. We live miserably, divided, torn into fragments, and one fragment may not have harmony with the other. Ideologically we tear down our wholeness into divisions and compartments, invent sets of values and codes of conduct - may be incompatible with one another, exclusive of one another - and we put all those ideologies and codes of conduct together in our minds, and those theoretical divisions and those sets of values govern our behaviour. We can never function as a whole human being.

This morning one would like to suggest that we observe our physical and verbal behaviour very carefully and see that there is no inattention at any moment. Whatever we do we are watchful, mindful, attentive, alert - because we are out to learn - and life is the great teacher which is going to help us and cooperate with us in this learning.

Life is the ever present Master, Teacher, present in every situation, in every challenge, in every movement. It is the communion with life - that great Teacher and its movement - which is going to help us to learn.

We are not alone or lonely when we set out on a religious enquiry to find out the meaning or the nature of reality, we are surrounded by life. Behind the human structures, behind the man-made world, hidden behind the symbols, theories and ideologies is Life and its pulsation and vibration.

We learn to be alert and sensitive, so that in every movement we are able to touch Life behind the movement, behind the fact, behind the word and the gesture.

When we are attentive obviously there cannot be confusion. When we see a dog we don't call it a cat.

Not to see what is, is the beginning of confusion which will lead to disorder. If we are not attentive, if there is inattention due to jealousy, or to anger our perception of a fact will be distorted.

Because there is the inattention and in that inattention not only the seeing will be distorted and imbalanced but also our reaction: there is anger, jealousy, hatred, bitterness in mind, so we can't see the fact as it is. To see what is not or to see things differently from what they are and to react to them out of that confusion is disorder. We are not attentive to our motives, our motives pushes us and certain words, certain verbalizations escapes us there is an upsurge of anger and anger pushes words out of our mouths, jealousy pushes words, and we say something we realize in a minute afterwards or while we are saying this that this is not the response to a fact, we are angry and we are saying this out of anger.

If we become conscious of the anger, then we also become conscious of what the anger is doing: how the anger, the jealousy, the envy, the cynicism, the fear, the ambition is distorting the response.

When the attention, sensitivity points out that the response is being distorted we don't like it. We do not like the fact of the distortion of our response, so we try to impose a different motive. We try to hide the anger, the jealousy, the ambition, the pettiness and we try

to believe that there is an other motive which made us say this or behave in this way. See the disorder that is coming up?

This is your life and my life, this is how we live. We may talk of Hinduism, Buddhism, Theosophy, Christianity, we may pay lip-service to very big, noble and so-called holy ideologies, but this is the content of our daily living. We try to believe that anger was not there, or if it was there it was a righteous anger, it was a justified anger, we are trying to provide some justification. The perception was distorted, the response was imbalanced, we don't like that fact and therefore we create a belief in our own mind that it was not so. This is disorder, because we have not seen clearly the relationship between pettiness, ambition, shoddiness, whatever it be and our utterance.

If we see that relationship clearly then we won't try to hide the fact from our own intelligence, we will not create a belief in our own mind, and so on.

In the darkness of inattention confusion is born and breeds. If we are attentive, and if we are out to learn, if we are out to live, then we never indulge in hiding the fact from our own self or creating belief. If we create beliefs ten times a day, in ten different relationships, trying to tell ourselves that it was not so what we have done, covering it up, painting it in different colours, then at the end of the day we are left with the confusion and disorder. Then we feel no pain that we could not see the facts as they were. Then we feel no pain that our responses were imbalanced or distorted because we are left at the end of the day with our own beliefs. We have pushed aside the real motives, and substituted the imaginary motives in their place so that there is no pain, no agony, no feeling of having failed to see and to respond. We don't feel sorry for being irresponsible with the day and with the relationship, so we carry those beliefs, those imaginary motivations gathered in memory, that becomes our capital to live the next day. That leads to more confusion, that leads to more disorder.

To see the impulses as they come, as they are, to respond to them if there is the inclination, to see the words as they escape our mouths, their relationship with the motivations, to see the relationship of what we do to what we say, and arrive at a harmonious relationship with the motivations, utterances and actions is something very beautiful.

When we understand the nature of disorder, that very understanding is the beginning of order.

When we understand the false as the false, the light of truth is dawning upon our hearts. We do not have to make separate independent efforts and a struggle to see the truth, because in realizing the falseness of the false, the truth has already dawned upon us. There is already the beginning of freedom in understanding the nature of bondage and how the bondage is woven by the mind. Yesterday we saw the physical and the verbal structure, and the confusion and disorder that can take place on those levels, and every disorder, every confusion makes the brain insensitive and dull. Inner disorder, inner confusion eats into the vital energy of intelligence, the brain and the sensitivity becomes dull, benumbed.

We can't afford to nourish disorder and confusion in the realm of

the known. We can't drive it out by compulsion, by set patterns and disciplines and by torturing ourselves, but through attentiveness, alertness and the humility to look, to listen, to see things as they are - the disorder fades away, the confusion is wiped out, we don't have to move a finger, the only creative effort required is to see, to look, to listen with an openness and sensitivity.

If this is done, and the physical and the verbal structures are taken care of, when the enquirer willing to educate himself so that the whole being is vibrating with energy, sensitivity, energy of attention and sensitivity of spontaneity, this will bring about a radical revolution.

If we have really looked at the physical and the verbal as we went through verbalization yesterday, we proceed a little bit further and a little deeper.

We will be departing within the next four days, so as we have been working together rather hard in the last ten days, I hope there is energy left in you to work with me for these last four days without getting tired.

This is an exercise in attentiveness when you listen and I speak, if we can be attentive together, if we can learn to listen now as a total action of the total being, then you and I will not be leaving the room and the camp as we were ten days ago.

This morning we turn to the structure of the mind, the thought, which we have gone into elaborately so we are not going to describe the structure. We have seen that the content of the mind is thought, the content of the mind is knowledge, memory and experience, and this thought mechanism begins to move.

The moment thought begins to move it creates the thinker. Thought moves in relation to an object and it creates the division of the looker and that which is looked at. Thought gets related to an idea and it creates the division of the thinker and the idea, the thinker and the thought. It comes across an event, it recognizes it according to its past experience, converts the event into an experience and retains the division; experiencer and the experienced. The moment thought begins to move it creates the division of the me and the not-me.

This divisive process is the nature of thought. Thought cannot move without creating this division of the observer and the observed, the looker and the looked at, the doer and the activity, the experiencer and the experienced. The movement of thought is a dividing movement, it's a movement that fragments us, divides us into the "I" and the "thou", the "me" and the "not me".

If we watch the movement within us even for one day, we will see the truth of what is being said this morning. A very crucial fact, a very fundamental thing is being pointed out this morning that the movement of thought itself is a separative and divisive movement because the thought is the past, and as soon as the past feels the touch of the present it recognizes the difference between the present and its own content.

The "I", the "me" cannot think in a non dualistic way. We may read all the books on Zen Buddhism and Vedanta "I am not the body, I am the soul" we can sing the whole day and yet it will be the body, its impulses and the thoughts and ideas contained in the mind that



will dominate the behaviour.

We are concerned with the act of living, the quality of life and we are not concerned with what ideas we go on cramming in the name of religion. We will say "I am immortal, I am not the body", and every other minute we will be shrinking with the fear with the idea of death.

So whether the "I-consciousness", the "me", the "ego" goes on filling itself with the thought of a motor-car or a bank-balance or it fills itself with the ideas of Vedanta, Zen Buddhism, Buddhism and God knows what, it remains as a rigid centre, as the knower possessing knowledge, the experiencer possessing experiences, but the division is retained.

From the crudest to the subtlest layer of the psyche, this divisive separative fragmentary activity of the "me" penetrates, and all the layers of the being are soaked in this duality, sense of duality, of division, of separateness. Romantically we may try to create a belief that there is non duality, but non duality never becomes a fact for you and me because the whole day we are busy with the movement of thought that divides the reality, that divides life.

If we have in the last ten days actually gone through this discovery of the nature of thought and its mechanism, its repetitive mechanistic movement, its divisive separative movement, not theoretically saying to ourselves that this is a new idea, but as the verbalization proceeded if this realization of the nature of thought has happened within us then we can proceed this morning.

Now this "I", this "me", this mind with the content of thought and the authority of the past, this mind wants to find out what is God like, what is God, what is Reality, what is Divinity? This mind wants to become free. The mind is the content of thought and its movement of division and separation wants to find out what reality and God is, if there is any, and it wants to have liberation or it wants to become free. This mind wants to seek freedom, this thought wants to seek God, seek the Divine, so it says "now my activity is no more acquisitive, comparative, competitive, I have turned to religion and I'm in search of liberation, I will make a search for God, the Divine", but the mind will seek. It is the mind that is going to conduct a search through the mechanism of thought, through its own movement which is the movement of the past, which is the movement of the word, the measure and the symbols. With the help of the measure it wants to find out the nature of the immeasurable. With the help of this division of the "me" and the "not me" it wants to arrive at the non-divided, non-divisible Reality. Can the mind seek God, can the mind seek freedom and liberation? We are all seekers. Is freedom, is Divinity something to be sought after? That is a very important question that we have to ask ourselves, two questions are implied in this: "is the Divine, the Reality, the meaning of Life something that can be sought", and "is this mind which is the result of the past equipped to find out through its own movement what God or the Divine is like, what the essence of religion is, what the essence and substance of freedom is?"

Two aspects of the same question. Now shall we look at the word "search", "seeking"? Do we know what it is "to seek"? Can we seek something that the human race has not known? What is the content

of the activity of seeking? We seek God because organized religions have talked about it, because the word "God" is in the vocabulary, is in the dictionary, it has been given a meaning, and there has been a classical tradition to make a search. So God is something known to the human race, there are various concepts of God or Divinity, various theories about it, various organized religions have described it. We have to choose from among the established and existing theories, forms, descriptions, definitions - one of them - and then we seek it. We always seek the known because we require words for seeking.

How will we find out what we have found out, how will we recognize it, how are we going to identify it? What is it that will enable you and me to identify God if we ever come across that Divinity unless we have accepted the authority of some descriptions, some definition, somebody's experience, whether it is the authority of Christian, Hindu or Buddhist scriptures, some sage living or dead, we have accepted that.

Consciously, subconsciously or unconsciously there is an acceptance of the authority of some description, definition, theory. We say "they have experienced, they have written this down", therefore we seek and we will find out what they have described, seek for the materialization of the meaning that we have already accepted.

Unless there is an acceptance of the point of destination, an acceptance of the direction to move towards that point, there cannot be a search. Whether we accept the definition that God is a personal or an impersonal God, God is one or God is many or there is no God, if we don't believe in the theist theories, we believe in atheist theories, but there is some belief and some acceptance which gives us a point of destination and we begin to seek.

In order that the search can take place the past provides us with methods, techniques, systems, formulas, all that. Or if not the past, our contemporaries provide us with the methods and they say "come on, I'll give you the methods, the systems, you go ahead and you search".

Obviously, if we seek we will find what we are seeking, but what we find out will not be the truth.

We seek what is known to the human race, we find what we have sought, but who is going to tell us what we have found out is the truth or not the truth?

I wonder if you see along with me that seeking is the activity of the "me", the "ego". Seeking is an activity rooted in the past, it requires the help of norms and criteria. We may choose the norms: the Hindu, the Christian, the Muslim, the Buddhist norms and criteria, we may choose any of the descriptions, theories, norms and standards, but after all the mind has chosen the definition, the description. It has now only to hypnotize itself and say that it has found it.

So seeking and searching, does it not become a process of self-hypnosis? And I'm saying this with a sense of great responsibility, not to criticize anyone or anything. We are dealing with the human psyche and a radical revolution in the content of the psyche. We cannot afford to indulge in self-cheating and self-deceit. So seeking

and searching as the activity of the mind starting from the centre of the ego with a direction given by the theories that we have accepted, is a movement in the known. It's a movement of the known in the realm of the known, it never puts us in touch with the unknown or the unknowable because we have the standards, the norms, the criteria to recognize it, to identify it.

How do we identify or recognize something, unless we have a word, and the sanction of the society behind it: religious, political or economical authority.

The process of identification and recognition is a movement of the known in the realm of the known. So in seeking and searching there is a convenience to create illusion. We have accepted something from the past, or from the contemporary teachings of the contemporaries, we have accepted the authority and now we are going to create surroundings through a process of hypnosis, and then we will stimulate experiences and we will cherish an illusion that we have discovered the truth.

But this is a very convenient and pleasing activity because I have my very special experiences and you have yours. We practice mantra yoga, somebody practices tantra or something else and we have experiences. Obviously. If we condition the physical chemistry in one way, then the conditioning of the chemistry of the body leads to experiences. Isn't it very simple?

We fast for two or three days, the chemistry of the body changes by fasting and there is more sensitivity, more tenderness in the whole being. That tenderness and the acuteness of the chemical condition resulting from the fasting, stimulates experiences in seeing, in hearing.

Or if we listen to one sound for a long time, or if we chant one sound for a long time, we are creating sound vibrations and indulging ourselves in that. The repetition of sound around us changes the chemical condition of our body within half an hour. Or through some jerky, shaky, powerful movement we can exhaust the breath and the physical condition, and arrive at a chemical state which will project certain perceptions and one can very conveniently call them experiences.

Seeking and searching is a fertile ground for breeding illusions in the name of religious experience. Then one does not feel shy about maintaining the experiencer, the centre, the censor, the ego, because the ego has become holy by having holy experiences. The experiencer is there. It is creating a new periphery, new frontiers, we feel it and our lives are spent in it.

You know, these are not words, these are my tears of blood, that we go on spending half of our lives, three quarters of our lives in this activity of searching and maintaining the searcher finding out what we already believed in, finding out what we had already accepted. But such finding and such seeking does not nourish the inner being with vitality, with energy, with passion, with freedom. Only the nature of conditioning changes, the nature of experience changes, and the polish of the ego, the experiencer, that changes. Instead of the intoxication of alcohol or psychedelic drugs, there is the intoxication of a mantra, there is an intoxication of some Sanskrit word.

We are substituting a variety of intoxications for another. We can intoxicate ourselves by repeating hundred times a day "I am not the body, I am the soul, I am not the body, I am the soul". We can go around and hypnotize ourselves, stimulate experiences. Is that what we want to do?

Such self-hypnosis dulls the intelligence, benumbing the brain cells and does not lead the transformation of the whole being.

We are concerned with a new human society where people will not be ridden with fear, cluttered with theories, but will be able to live with one another and share the resources of the earth and the abundance of life in a non chaotic, non conflicting, harmonious way.

That is the challenge. The mind instead of seeking political power, money or social respectability, can seek Divinity or freedom, but the movement is the same movement, the field has changed.

We have to be very careful that we do not get into the trap of the ego. The movement of thought is not relevant to the discovery of the new. The movement of thought, the movement of the ego, has nothing whatsoever to do with the discovery of finding out if there is anything like the Divine, if there is anything like freedom.

Thought is not free, and the movement of a slave in a small or big cell is not going to discover what freedom is like. First the shackles of slavery will have to be broken completely, then may be no movement is necessary.

Do we see or can we see that Freedom, Liberation, Samadhi, Meditation, Divinity, God, whatever word we like is not a thing that can be sought after and not a thing that can be acquired as a piece of knowledge. We can give a name when we can discriminate one from the other, but what kind of name are we going to give to the totality? There is nothing to differentiate the totality from something else.

All descriptions and definitions require that it is less than the totality. Then we can divide and discriminate one from the other and describe the part, define the relationship of one part with the other, but when we are looking at the totality, what description can we give? Where is something with which we can compare it? We can say that darkness is not light, but what name are we going to give to that which contains darkness and light both together in its wholeness?

When we don't see light, we call it night. But night and light of the day together make the wholeness of life. How are we going to describe that? We will have to say that the wholeness contains darkness and light, though they appear the opposite to our mind. The opposition between darkness and light is in relation to us but not to reality.

Totality cannot be described. We can describe the nature of bondage, look at it, look into it, but how can we ever describe what freedom is like? What are we going to compare freedom with, and say it is this, and it is not that?

Thought and its movement - the ego and its movement - has nothing whatsoever to do with and is not relevant to the discovery of the meaning of life, nature of reality, to the discovery of what freedom is, what love is. Do we see this?

Then there will be no temptation to move through the mind. There

will be no desire, no temptation, no ambition to move through the thought. All the movement of the so-called thought, the total mind, the conditioned energy, the movement of the whole past becomes absolutely irrelevant. Does it become irrelevant to us as a fact?

Then there may be dozens of yogis or teachers going round the world, carrying propaganda and saying that if we accept the teacher and have a guru, and if we practice this we will find that, all that propaganda cannot touch us. It cannot touch us even for a second because we have seen the whole game and the mechanism of thought. We have seen the whole thought structure. So we have discovered that through the seeking of the mind freedom cannot take place. For the other, the freedom, the love, the reality to uncover itself, the search has to come to an end. The seeking, the experiencing movement, the movement for knowing, experiencing and seeking has to come to an end before anything can happen. This is the real issue my dear friends, this is the real issue.

There is honestly a desire in the human mind to discover what the Divine is like, what freedom is like, what the vulnerability of love is like.

There is the desire and on the other hand there is the fear to be alone while the discovery is taking place. There is the fear and the desire, there is a split there in the human psyche: the desire functioning creating ambition to find it out, and the fear to be alone in that discovery.

While we are discovering there should be someone by our side: the father figure, the mother figure, at least a theory, at least a technique, there must be something. We should like to meet the Divine but through the agency of the Vedas, the Upanishads. We would look at reality through the Vedas, we would look at the Divine through the Bible, through the Old or New Testament, through Ramana, through Krishnamurti, through Theosophy, through Masters. Then there is the fear of being alone with life. We had come to this issue on the second or third day when we began the camp.

Do we see why our desire, why our urge for freedom does not result in transformation - because along with the desire there is this fear: fear of life, of freedom, of love, fear of letting the I-consciousness go into abeyance, to let go the ego and its movement, there is the fear to let go the past. We would like the past to place its protective hand on our shoulder and accompany us. We say "please accompany us, don't interfere, but accompany us".

We don't realize that the "me" is the past. The "me", the "I" is the past. So the past does not place the protective hand on the shoulder, but it is right at our throat. See the fundamental contradiction? We get caught in that and we hide the fear, and intellectually, verbally, theoretically we try to go to the frontiers of words.

We like to imagine the state of freedom, we create surroundings where there will be absence of external disturbance, where we would be left alone, nobody disturbs us, upsets us. We create a cell and a shell around us. In the name of enquiry there is further and further isolation and withdrawal which will stimulate experiences, but those experiences are not the reality.

If the experiences are looked upon as the content of reality, we are

harbouring illusion. The "me" cannot find, the ego cannot discover the new. The ego, the me, that is the past and the old, that moves only in its limited area of the known, can and shall never discover the new. Do we see this?

If we see this as a necessity that the movement of thought has to discontinue voluntarily and absolutely unconditionally, then only we are creating a space that the other might uncover itself or gets activated.

But if we say verbally "yes, no authority, no searching, no seeking", and inside actually there is the craving and ambition for experiences, a constant comparison is going on in the mind: is this like Rama Krishna, is this like Ramana, is this like Krishnamurti, is this like Vedanta, is this like the Zen Masters?"

Whatever happens we are comparing, judging. In this constant comparison, constant effort for approximation of our experiences with those of the others, the I-consciousness becomes stronger and deeper. The movement of the "I" never discontinues and there is never the inner space for something really to happen.

For something to change radically there should be the space, should it not? Do we see without any sense of frustration or despair that the movement of the thought, whether it is the acquisitive movement or it is the movement of seeking, is irrelevant to the discovery of what meditation is, what reality is?

If we see this and if we understand why it is so, then the desires, ambitions, temptations melt away. Once we see what is wrong, we do not pursue it. Once we see that the fire burns our hand, we don't put our hand intentionally in it. If we don't know how to swim and we see deep waters we don't jump into them because we are fully aware we cannot swim, we will be drowned.

When this happens on the physical level, why doesn't it happen on the psychological level, that seeing something wrong, step by step logically worked out, seeing how it is in contradiction, how it is incompatible, why doesn't the movement of the mind discontinue voluntarily? Why is there fear to let it go?

May be it is this fear that if the "I", the "me", the thought, the knowledge does not move, what will happen to us, it may be just this fear that is preventing the transformation to take place.

There is the intellectual understanding, the verbal understanding, there is clarity on the intellectual level and confusion due to fear in the emotional aspect.

Could it be that it is this fear to let go the search, to let go the seeking, that is keeping us tied to the centre of the "I", and all the self-centred activities under a new name, a new label? It requires fearlessness and humility to let go the total movement of the mind in relation to the discovery of the meaning of life. We cannot let the mind go when you and I have to function on the physical and verbal level. There we have to function through the "me", the "I", use the knowledge, the past, being with the man-made structures.

There is an area where we have to function through the thought, and there is an area where the thought process and movement have to go into abeyance.

But more about it tomorrow as we have already worked hard for an hour.

## EIGHTH TALK IN ZEIST - HOLLAND

ON 28 - 6 - 1978

Blessed are they who are no more seekers, fortunate are they whose seeking has come to an end.

Seeking is an activity of the ego, and the ego wants to know what it is seeking. The object of search is recognized and identified even before the search begins. "I am seeking", or "I shall seek". The ego is assured in the very beginning that it can continue during the process of search. It feels very safe when or while it is conducting the search. There is a guarantee of its continuity during the process of search, the process of seeking.

It very gladly can change the objects of search: from Christianity it can change over to Hindu scriptures and search according to the Upanishads, according to the Vedas, or Zen Buddhism, according to the teachings of Buddha, the classical traditional Buddhism, or a Hindu can change from the pattern of seeking in which he is born, change over to Christianity, and so on.

This process of changing the pattern of conditioning, the method of seeking, and the authority according to which we are seeking gives us a feeling that we are doing something revolutionary.

The ego is very willing because it is tired of the old, it has seen the futility of the old conditioning in which it is born, but it is still attracted towards other conditionings. It has seen only a part, it has seen the futility of one pattern of conditioning, it has not seen the futility of getting conditioned at all.

If it sees the futility of being conditioned, getting conditioned, then it will be out of the game. Then it will not wander over the periphery, changing the authority from one to another, changing patterns of conditioning from one to another. The game will be over, once and for all, if it sees the seeking according to an authority is conditioning oneself and keeping oneself in the past.

Because its search has got to be according to some person, to some theory, to some pattern, there must be an object of search, the direction of search and the way of searching.

The ego is very happy as long as we are seeking, is happy in verbal investigation because it is still with the word. The content of the ego is thought, the content of the mind is the word and while we are conducting verbal investigation in a qualitatively new way, the ego feels safe because it is still with words, their meaning and their interpretations.

It feels safe while we are busy experiencing something, cultivating experiences, because it still is assured of its continuity. It doesn't have to die.

The ego, the "me", the "I" doesn't have to die, and what does the death of the "I" mean? It means that it goes into non-action. As long as it is assured, it has the security that it can go on functioning, it is happy.

But the moment it sees, or it is made to see logically, step by step, that its functioning, its operation is irrelevant, then it begins to feel uncomfortable.

Searching is a comfortable and a rather pleasant activity if it is done in the name of religion, in the name of spirituality, in the name of meditation. The "I" sits at the centre, there is the possibility of making an effort, and it has to make an effort while it seeks because search has a direction.

We have to resist everything else in life and focus our energy on the technique and method according to which we are seeking.

Seeking is an exclusive activity, so we withdraw our attention and energy from everything else in life and we focus it on the search.

The attention gets limited by the object of search, gets limited by the activity of seeking, and gets limited by the effort we are making.

It's an exclusive attention. It gets limited, it becomes exclusive, it becomes one-pointed, moving in one direction, resisting everything else, so there is the friction of resistance while we are seeking, and we derive energy out of friction.

If there is no friction and there is no tension then we feel very loose, lazy. Either there should be resistance, friction, and the energy of friction, or we become passive, inert, inactive.

We are acquainted with only two dimensions - activity and passivity, activity or resistance to activity.

We do not know the third dimension of unconditional relaxation where there is neither activity nor inactivity, there is neither activity nor passivity. But unconditional relaxation implies total attentiveness and therefore there is a different quality of energy which is not born of resistance or friction. The energy of attention, all-inclusive attention is radically different from the energy born of friction. resistance, effort, exclusiveness.

In an exclusiveness and in resistance, in effort, there is a kind of intoxication: we feel different from the other people, we feel we are doing something more special than the others, we become conscious of this separativeness, so separativeness, resistance gives us a feeling of unusual intoxication.

But when there is an all-inclusive attention and its easy graceful, natural energy which is self born - no tension, no friction - then there is no intoxication in that energy. There is nothing unnatural about it, it is the nature of life.

But we are used to the energy born of exclusive attention, exclusive efforts and struggle for resistance, and so on.

So, blessed are they whose search is ended, they who seek no more, they who are no more in the trap of the "me", the "ego", who lures them towards seeking and towards search, so that it may continue. And through the "me" the past continues.

One has seen that the conditioned mind, its content of thought, its centre of operation the "me" is a relevant thing in the area of the known living on the physical level where we have to move through and with the body and the mind, with the memory and the knowledge, we are a product of the human civilization and culture and we are living with the human beings dealing with the man-made structures.

So there the memory, the experience, the thinking mechanism, the response of memory as thought, is terribly important and we have cleared the confusion and disorder on the physical and verbal level. That's what we have been doing for the last two days - cleaning the

physical and the verbal structure so that there is no confusion and no disorder. In the physical movement we were very much aware how the body moves and what it does. We are mindful, we are not inattentive at all. We have seen that in the darkness of inattention confusion breeds. We have seen it getting born and breeding itself there in our own lives.

If we have not seen it then it will remain an idea, and a disgusting idea because it hurts us.

We like to go into inactivity of inattention that is our luxury psychologically.

To be present with life, to be attentive, to be alert, to be sensitive that is something we don't like.

Inattention comes easy, it's a habit, it has become a way of living. We are attentive only by choice, but attentiveness is not a normal dimension of our psyche. Where we like to be attentive we are attentive. Where there is a selfish interest we become attentive, where ambition is involved we are terribly attentive and we get all the energy of attention. If we love football or cricket or whatever it be then while playing we are attentive, if we like sex then we are attentive.

So our attentiveness is out of choice, and when there is a choice and attention born of choice, obviously there are other things, other situations, other objects and individuals with whom we are inattentive. This is how we live. When there is a choice and we are attentive there and we seem in relation to other situations, individuals, objects and challenges, we can afford not to be attentive. We have divided our lives, there is a division inside and only one fragment is functioning while the other fragment drops. Gradually there is an atrophy of the sensitivity, there is only partial, compartmental sensitivity and the other sensitivity is to be stimulated. Somebody has to make us like everything and like everyone, some theory has to force us, some personality has to push us, some shocks of life have to force us, compel us into a situation, so we get dragged into it. Our attentiveness is fragmentary, partial, exclusive and therefore we have to educate ourselves to live on the physical level attentively. There is the body, there is the necessity for movements, providing the needs of the body, so there is an opportunity for self education without going to anyone. We have to get up, we have to take care of our room, our clothes, our food, we have to talk with people, go out in a bus, a tram, a cab, going to shops, offices - life is full of opportunities, if only we knew how to look, and how to take the opportunities as they come.

We have seen that on the physical and the verbal level, cleaning the area of inattention, imbalance, distortion, is possible where the "me" and its effort to investigate and to understand is very significant. We understand the known and we educate ourselves to have a correct relationship with the known, the effort, the "I", the "me" is very important there, that's one area.

And when it comes to the discovery of the meaning of reality, the life after death if there is any, or before birth if there is any, discovery of the essence of love, humility, there this movement we have seen is of no use because we cannot transcend its own content.

The content of the "I" is the word, the thought, the "I" cannot transcend thought, the "I" cannot transcend verbalization. It is made up of verbalization, innumerable impressions of innumerable words, and the body contains innumerable impressions of patterns of behaviour, it cannot transcend those patterns.

We see that the movement of the "I" even in the name of a religious search, brings us back to the trap of the past, so we stop.

We are coming now to the implications of the ending of the search. When the search ends and seeking is no more, we unconditionally stop moving. We move on the physical level where we have to live physically in relation to food, clothes, exercises, jobs, homes, family, whatever it is. We have to move there. That doesn't get paralyzed because we have seen the relevance of the mind, the thought, the experience and we move there elegantly, aesthetically, not chaotically, but cleanly, clearly we move there.

That is within our reach, and if we cannot move there cleanly, aesthetically, efficiently, we educate ourselves. We educate the senses, the speech. There self-education is an important part of a healthy life. We do it, so that living with others doesn't create problems, doesn't become an ordeal, but there can be a harmony. We can understand each other on the verbal level, on the physical level. Living together, cooperating with one another on the physical, the material, the verbal, the psychological level becomes possible. We see to it that the brain remains in a sane, healthy condition, it can move easily.

But in relation to Divinity, to freedom, to meditation, where we have to discover something new, we cannot repeat somebody's experiences. The discovery has to take place first-hand. We cannot imitate somebody's experiences, we cannot graft somebody's experiences on us, on our psyche, that will be doing great injustice to life within us. Our effort has stopped. Unconditionally all effort to move in any direction with the help of thought mechanism has ended.

So it is a marvellous thing if it can happen. The burden that we have to seek the Divine falls off our shoulders, that we have to move and we have to do something, the tremendous burden that we carry drops away. Does that drop?

When we realize that seeking and search are meaningless in relation to the Divine, does the search come to an end, does it stop with us? So no movement at all - the "I" in relation to the Divine, to reality, to love, to humility, to death does not make an effort to give a name and to impose an interpretation upon death, to imagine an entity of the Divine and give it a name. All the activity of naming and identifying ceases completely. The burden that we have to do something drops, and when there is no effort, when there is no movement of the "me", time comes to an end.

If it is not a verbal, intellectual, dry academic game or intellectual entertainment in which we waste our lives, if it is something serious, then when the search and seeking come to an end, time stops.

Thought is time, mind is time, and the movement of the mind is the movement of time. The time comes to an end when there is no effort, no seeking, no search, no direction.

No effort, no resistance, nothing to seek and no time, do these four

facts take place actually in our psyche? If there is touch-and-go, it happens, we find ourselves in a state where we don't know what is happening to us, we cannot describe it, there is no movement, there is no interpretation, we don't know what is happening to us. Such a moment comes. We find ourselves in it and suddenly we are terrified, with awe we ask "what is happening with me, I don't know what is happening to me?"

Why must the "I" know what is happening? If the old has ceased who is going to tell the "I", in what terms is somebody going to tell the "I" what is happening to it? Something can happen to the "I" when it moves, when it can acquire information, it can know, it can experience, it can become.

When the total movement of the "me" has ceased to function who is there to whom something could happen, and what is there that is going to tell the "I" what is happening?

You see, when there is no movement, no time, and you find yourself suddenly in that holy emptiness of the inner space, there is touch and go. That is what I would like to talk about this morning that we touch that dimension and back we go from that dimension because there is the desire to know what is happening to us. The moment the desire is there, back is the time, back is the effort, and back is the movement of the thought process which says "come on, I will tell you, wait for a minute, I will run to the Old Testament, the New Testament, the Buddha, the Krishna, the Gita, the Upanishads - I'll run and bring information to you and tell you what is happening to you".

The "me" will wander around in the vast past of the total humanity and says "this is how it has happened to Jesus of Nazareth, this is how it has happened to a Buddha 2500 years ago, this is how it has happened to a Krishnamurti 50 years ago", and then the "I" smiles because now it has identified, it has recognized, there is the term and frame of reference, and something is happening to "me" as it has happened in the past. It seems secure that it is still in the past - not left alone with the present.

The touch of the present, the immeasurable, the unnameable, the touch of that which is beyond measurement, words, experiences, the infinite, the eternal, we feel it in that emptiness, and back the ego jumps. So either it runs to some person to ask "what is happening to me", or it runs to a book, it runs to some scriptures and it brings back the information. Why must the "I" know? What is knowing? Knowing is getting into touch with an object with the help of a word, and words are contained in languages, and languages are something whose meanings have been organized and standardized by society. So we are back with vengeance in the realm of the known. The same old activity.

It requires tremendous humility to remain in the state of non-knowing in relation to the Divine, in relation to reality, in relation to love, to silence. To be in a state of knowing, experiencing very sharply, sensitively on the physical level and to have the humility to surrender all activity of the past in relation to reality and be there - open and receptive in a state of non-knowing. You see the complexity of our life?

Somehow the mind refuses to be in that state of non-knowing, it

does want to find out some word. It would like to say that "God is like this" and "It's not like that". Look at the arrogance of the human mind. It wants to use its faculty of rationality, identification which is useful in relation to the particular, to impose it upon the total.

You know, it requires humility to be in that state of non-knowing where time comes to a stop, where thought moves not, and emotions stir not, there is no experiencing, no becoming - to be there in the inner emptiness, in the inner space. Unless we live with that dimension of immeasurableness, unnamableness, timefreeness of reality - reality is timefree, is symbolfree, is wordfree, that is the substance of reality, and now through logical, verbal investigation step by step doing hard work we arrive there to the bottomless emptiness.

If we do not escape from that emptiness within there cannot be a word, you cannot know about it - knowing is the cerebral activity, it's an activity of the intellect, and words are verbal symbols, designs, carved out by the human brains for exchange and are manipulated sounds - but reality is wordfree.

There is a design in the space or on the blackboard when you draw it, but the blackboard by itself has no designs. Reality by itself has no symbols, no words, no limitations. It is limitlessness, it is the content of infinity. Timelessness is the content of eternity.

After such a hard work where have we brought ourselves - to an emptiness where there is no thing, there is nothing, no word, no symbol, no movement. Isn't it very arduous and austere to be in reality, to be with it, to live in it?

How nice it is to build in the unnameable, immeasurable, wordfree reality some enclosure according to the Hindu architect of the Vedas, some verbal architecture. Bring some architect: the Buddha, the Christ, the Krishna, the Shiva, the Ramana, the Ramakrishna, the Krishnamurti, world famous revered by all, but they had built their architecture out of their own life. It was not second-hand, it is first-hand.

We would like to escape now and we would like to escape from the infinity, the eternity, the time free reality. We would like to escape from the word free and thought free reality back into some thought, some design, some enclosure, but we would like to choose the enclosure which is respected by the world as the holiest and be there again.

I am not saying it is right or wrong, I am going into it because I am the whole humanity. You are the world and the world is you. If one person has done it or is doing it, it is as good as I, and my doing it.

I am not criticizing anyone, whom can I criticize? I am the world, I live through the whole humanity: the pain, the pleasure, the mistakes, the crimes, the sins. We are the world, we are the society. So please do not think that I am criticizing.

The talks have been felt rather intense, deep and sometimes too intense. What is to be done?

There come 30 or 40 enquirers from different countries spending money, time and energy and I come from a far-away country. We can't waste our money, time and energy which is precious. So I have to do hard work with you whether it is comfortable or uncomfortable for some of us. You see?

We have put ourselves choicelessly into a camp situation. So at the end of the camp, after all the verbal investigation that we have gone through, we have come to the reality, beyond the frontiers of words and thoughts, beyond the frontiers of all possible human movement, is the dimension of effortless, spontaneous existence of word free and thought free psyche.

Emptiness is the content of that psyche, emptiness is the content of that energy which is intelligence. Intelligence is an energy that has no past, no content, no words.

The brain, the intellect has the content of words, thoughts, ideas, experience, memory. The mind is its own content. The consciousness and the dimension in which we function today is the dimension of thought.

Now we are coming, if we are really taking the journey together, we find ourselves as the search has come to an end in a dimension where there are no words, and the "I" says "I would like to find out what is happening to me".

The "I" cannot know what is happening to it, or what is happening to the whole. The humility to surrender all activity of knowing, experiencing, becoming - all the human power of thought in relation to the totality, in relation to the Divinity - is helpless, it cannot do a thing.

All the knowledge, the experience, the vast content of human culture and civilization cannot force the reality to uncover its meaning for us.

To make an effort is to force the reality to uncover its mystery, and the reality cannot be forced, cannot be commanded, dictated. That is why it is said "the essence of religion is this dimension, this content of humility".

The surrender is not to a poor little individual, to a theory, to a pattern, but to the wholeness of life.

To have the humility to say in relation to the past: "I know this much in relation to the body and the speech, etc. I know this and there is an order that I have educated myself into, but I don't know what love is, I don't know what God or Divinity is. I just don't know."

If we can relax in that humility of non-knowing, then the other, the energy of intelligence is awakened, it gets activated. We cannot compel the intelligence, we cannot shape intelligence, manipulate it as we can manipulate thoughts, feeling.

Don't we know brain-washing done by countries and ideologies?

Thought can be manipulated, bodies can be manipulated, they can be conditioned.

Intelligence is an energy which cannot be manipulated by others, or by ourselves. Love cannot be manipulated.

Attachment, detachment can be manipulated, cultivated, controlled, regulated.

Love can't be regulated, can it?

If we feel we have done so much hard work, had so many years of investigation, and coming home we discover within that there is nothing, nobody, no time, no thought, no word, just bare sheer emptiness - and to live in that state of non-knowing without frustration. There is nothing spicy about the space, it just is. Choice-

lessly we are with the time free, thought free inner energy.

The rigidity of knowledge disappears, knowledge has its own rigidity. When we have knowledge we feel we know. The "I" takes a posture in that knowledge at the chosen point, sits there and acts from that point of knowledge. So knowledge has its own rigidity, its own power, which makes us feel that we are different from the people, but in the inner space, in the inner silence all are equal, we are nobody. On the mental level we are somebody, some personality, we have talents, knowledge, we have experience, money, power, we are respectable, are called religious, we are something or somebody.

And we come at the end of the investigation to the dimension of reality where we are absolutely nothing and nobody. How does it feel?

It is - Life is. We are in it, we are of it, but we are nobody and nothing. When we come face to face with this tremendous fact then we understand our attachment to being somebody, being something. We feel secure in having a demarcated area: "I am this" and "I am not that", "I am good", "I am not bad", "I am holy", "I am not holy", "I am a sinner", "I am a saint". We like to have an exclusive area so that we are an entity, we have an identity.

A word has an identity, silence has no identity, it is not an entity, it is the wholeness of life. So nothing special then about the person.

It is a being. It is reduced to its original virgin state of beingness, and reduced to that beingness which is nobody and no thing, and it cannot be compared, cannot be evaluated.

There is the simplicity and elegance about the purity of beingness.

To be in that state of non-knowing, to be in that state where there is no effort to capture the Divine, to capture the mystery of life as a precious trophy that you have obtained. To remain in the austerity of that state of non-knowing is being in meditation. We are there - relaxed in the inner space.

In that relaxation, in that uncluttered, clean space the Divine descends uninvited, that is to say - the awareness of the totality.

Please, there is nothing mysterious or mystical when I say "the Divine descends." The words are to be used and I don't know which words to use this morning, I'm getting lost.

It is the awareness of the wholeness of life. We find ourselves in the grip of that awareness, that awareness embraces every layer of our being, awareness of the wholeness, awareness of the time-freeness, thought freeness, centre freeness of reality grips us. It does not descend in our brain as an idea, it captures us as the awareness of the wholeness of life, the pliability of life which expresses itself at one moment as a birth and another moment as death.

Just imagine what would life be like if there were birth and no death. There would be no charm in living if there were only darkness, or only light.

There is the awareness of the totality, awareness of the wholeness, the ugly and the beautiful together. We see the ugliness as much as an organic part of the whole as we see the beauty. So we do not get exclusively attracted towards beauty and obsessed by beauty, but we see the beauty and the ugliness, the pain and the pleasure as organic parts of life.

With the freshness of that awareness we come back to the daily living. But if we find ourselves in that inner emptiness and begin to make a struggle, begin to make an effort, then the other does not happen.

The awareness of the indivisible, homogeneous wholeness of life never leaves us. It becomes a normal dimension of the psyche, the unconditioned energy of intelligence vibrates in our body and mind. Even the thoughts are bathed in the holy waters of the awareness then.

The I-consciousness is there to which we go back and we function through, but it has lost the sting of separateness, it has lost the sting of division, fragmentation. Even the "me" sees then, and these are not mere words.

So it happens, and so has it been observed happening, and so is one living that even when the "me", the "ego" as a part of its structure divides life into the "me" and the "not-me", the awareness that in the "not-me" also the "me" is somewhere there, it doesn't leave us. The awareness of the unity of life doesn't leave us whether we are awake or asleep. We look at the particular as the particular, but we look at the particular not broken away from the total, but as a part of it. We are in relation to the particular moment in life by the watch, in relation to the day by the calendar, but the awareness that it is only a symbol doesn't leave us. There is a grip over the moment and awareness of the whole, a grip over the particular to which we have to respond, but the awareness of the wholeness is there.

Without our making an effort, without our knowing, there is an inner new poise that comes, equipoise, that comes from within.

We have not cultivated a balance out of any discipline, we only went to the frontiers of verbalization and as soon as thought ceased to move we found ourselves in an utterly new dimension of word-free, thought-free, symbol-free, measure-free, name-free reality.

That is all that happens, but that is a tremendous happening. While we were there with that reality, the awakening of intelligence takes place as a fact. The awareness and ourselves in the grip of the awareness is a fact that takes place. And how do we realize that? We realize that only when we are back on the verbal, physical, mental level, living with others, functioning with others, we notice a different quality that was never before in our behaviour. The others notice it and we notice it. The tree is known by its fruits.

So in the relationships gets reflected a new quality, People notice there is no rigidity in us, no obstinacy in us, no aggression, no violence in us, that relationships are no more struggles for us. We don't have to measure what is happening, we don't have to compare ourselves anymore.

So we live in the inner emptiness, I can't even use the term "all the time", because time is not there. I just can say "we live in the infinite space of silence relaxed, and move into a relationship whenever relationship is warranted because we are living in society."

When in relationship thought functions clearly in an orderly way, efficiently, and when the function of thought is not necessary, we are back home, the home within, in a relaxed way. Then we really feel at home in the body, at home in the mind, at home with people,

always relaxed and there is a willingness to go through the travail of life, the duality of pain and pleasure, willingness to live together with an innumerable variety of temperaments and patterns of behaviour, and we live through the pain or the pleasure that relationship causes. We live through it at that moment and finish it there, so that no dirt of memory gathers in the mind.

We can live fifty years, eighty years, but we live and we die from moment to moment, from relationship to relationship. We are totally attentive, go through the perception and the response thoroughly and live the pain and the pleasure of that relationship at that very moment, so that we don't have to go back to it again. We freely move.

You know, meditation is a way of living. It is not something that we go into for an hour or two and come back, and the dichotomy of meditation and daily living, a dichotomy of religious and secular life. What is secular about life anyway? Life is holy. The opportunity to live is the grace that is showered upon us. Is it not grace that we open our eyes in the morning and we find ourselves equipped with the body, breathing system, mind, thought, all that equipment with us. We can open our eyes, leave the bed and meet the day. Isn't it a miracle? We went into deep, profound sleep, we didn't even know where we were, and out of the sleep we come refreshed and rejuvenated to meet another day.

My friends, if that is not benediction and with this opportunity to unfold ourselves and to live together, if this is not an indication of the grace of life, where else are we going to find it?

Are we going to cook up our own graces, are we going to cook up, manoeuvre or manufacture our realities: the Hindu reality, the Christian, the Buddhist reality?

The human mind - not your or my mind, but even the most sophisticated, noble, refined, cultured human mind is not going to take in the wholeness of life.

It's only when the mind does not move that the totality and the wholeness uncover their secret for us.

So to remain as nobody and nothing, and to respond in relationship out of that nothingness and being nobody, having no preference, no prejudice, no foregone conclusions, no judgements - understanding of the situation, awareness of the whole and the willingness to respond to the situation, that is our equipment then in life and we move with life, through life, with the body, with the past in the mind.



By using a different letter type it has become possible to publish 30 % more text than before.  
Did you already remit your subscription ad f 12,- for "Contact", 1980?  
For administration see page 1.

A new book in dutch language has been published: De Dringende Noodzaak tot zelfontdekking" en "Het geheim van de Stilte".  
Vertaling dra C. Keus, Uitgever Ankh-Hermes, Deventer. Prijs f 24,-  
ca. 144 blzn. Verkrijgbaar bij Boekhandel en bij Huizerweg 46,  
1261 AZ Blaricum. Tel. 02153-83478.

De uitgever schrijft:

"Vimala Thakar wijst ons wegen om de dimensies van ons bewustzijn uit te breiden en zo het diepere inzicht te verkrijgen dat voorwaarde is voor zelfrealisatie. Daarbij komt zij als vanzelf tot frappante uitspraken, waaraan boeiende beschouwingen worden vastgeknoopt. "Het leven is er om geleefd te worden, niet om te overleven, in leven te blijven".

"Het leven is veel groter dan alle begrippen en ideeën die de mens geformuleerd heeft, bedacht heeft, geconstrueerd heeft terwille van de communicatie".

Daarom moet bij het "beleven" ervan de gehele mens meedoen, niet alleen het brein, de hersenen, zegt Vimala Thakar, en zij begint dit boek met te stellen dat "het kwade daar ontstaat waar het emotionele beleven van de weerstand die het aardse leven biedt, verdrongen wordt."

In Contact nr. 8 we hope to publish the talks of Vimala held in Oct./Nov. 1979 in California.