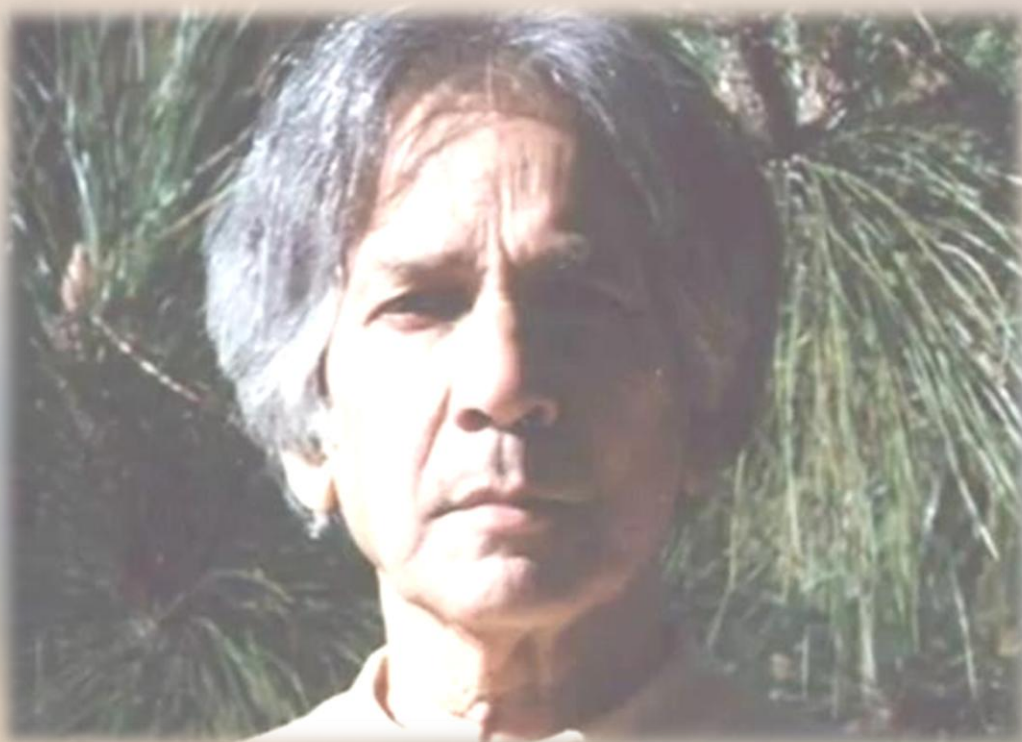




The Book of Passages

The End of The Search

U.G. Krishnamurti

<http://remembering-ug.blogspot.com/>

Whatever you do in the pursuit of truth or reality takes you away from your own very natural state in which you always are. It's not something you can acquire, attain or accomplish as a result of your effort. All that you do makes it impossible for what already is there to express itself. That is why I call this your natural state. You're always in that state. What prevents what is there from expressing itself in its own way is the search. The search is always in the wrong direction. So all that you consider very profound, all that you consider sacred, is a contamination in that consciousness. You may not like the word contamination but all that you consider sacred, holy and profound is a contamination. There's nothing that you can do, it's not in your hands. This is something which I can't give because you have it. It is ridiculous to ask for a thing which you already have. There isn't anything to get from anybody. You have what I have. I say you are there.

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Whatever you do in the direction of whatever you are after -- the pursuit or search for truth or reality -- takes you away from your own very natural state, in which you always are. It's not something you can acquire, attain or accomplish as a result of your effort -- that is why I use the word 'acausal'. It has no cause, but somehow the search come to an end.

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People call me an 'enlightened man' -- I detest that term -- they can't find any other word to describe the way I am functioning. At the same time, I point out that there is no such thing as enlightenment at all. I say that because all my life I've searched and wanted to be an enlightened man, and I discovered that there is no such thing as enlightenment at all, and so the question whether a particular person is enlightened or not doesn't arise. I don't give a hoot for a sixth-century-BC Buddha, let alone all the other claimants we have in our midst. They are a bunch of exploiters, thriving on the gullibility of the people. There is no power outside of man. Man has created God out of fear. So the problem is fear and not God.

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I discovered for myself and by myself that there is no self to realize -- that's the realization I am talking about. It comes as a shattering blow. It hits you like a thunderbolt. You have invested everything in one basket, self-realization, and, in the end, suddenly you discover that there is no self to discover, no self to realize -- and you say to yourself "What the hell have I been doing all my life?!" That blasts you.

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Q: My God, what a mess! How can I save myself from all this? It is a sad destiny to contemplate.

U.G.: You have to be saved from the very idea that you have to be saved. You must be saved from the saviors, redeemed from the redeemers. If it is to happen, it must happen now. My words cannot penetrate the lunacy there. It is the madness of the spiritual search that makes you unmoved and impervious to my words. The line between the madman and the mystic is a very, very thin one. The madman is regarded as a clinical case, while the other, the mystic, is equally pathological. Forget the rosaries, the scriptures, the ashes on your forehead. When you see for yourself the absurdity of your search, the whole culture is reduced to ashes inside you. Then you are out of that. Tradition is finished for you. No more games. Vedanta means the end of knowledge. So why write more holy books, open more schools, preserve more teachings? The burning up inside you of everything you want is the meaning of ashes. When you know nothing, you say a lot. When you know something, there is nothing to say.

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Forget the rosaries, the scriptures, the ashes on your forehead. When you see for yourself the absurdity of your search, the whole culture is reduced to ashes inside you. Then you are out of that. Tradition is finished for you. No more games. Vedanta means the end of knowledge. So why write more holy books, open more schools, preserve more teachings? The burning up inside you of everything you want is the meaning of ashes. When you know nothing, you say a lot. When you know something, there is nothing to say.

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There is nothing to achieve, there is nothing to accomplish, nothing to attain, and no destination to arrive at. And what prevents what is there, this living state, from expressing itself in its own way is the movement of thought which is there only for the purposes of functioning in this world. When the movement of thought is not there -- I have to use the clauses in terms of time - but time is thought. When thought is there, time is there. When thought is there, sex is there, when thought is there, God is there. When thought is not there, there is no God, there is no sex, nothing is there.

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All your search -- for truth, God, Reality -- you use any phrase you like, is a false thing. You are all on a merry-go-round, and you want to go round and round and round.

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How can you ask for a thing which you do not know? How can you search for a thing which you do not know? You all seem to know. You have an image of this state. From the description of this state probably you have already created [an image]. What state? Somebody asked me:

"What is the state you are in?" "What State? Mysore State or Tamil Nadu State? What state are you talking about?" This is my response. What is the state you are talking about? This is your natural state. You don't want to understand that. You don't want to be in your natural state. It requires an extraordinary intelligence to be in your natural state, to be yourself.

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You always want to be somebody else; you want to imitate the life of somebody else -- you want to imitate the life of Jesus, you want to imitate the life of Buddha, you want to imitate the life of Shamkara. You can't do it, because you don't know what is there behind. You will end up changing your robes, from rose to saffron, saffron to yellow, or from yellow to rose, depending upon your particular fancy. How can you ask for a thing which you do not know? How can you search for a thing which you do not know?

That is my question. So, search has no meaning at all. Only when the search comes to an end, what there is will express itself, in its own way. You cannot tamper with that. You cannot manipulate that. You cannot manipulate the action of the thing which is there, which has an extraordinary intelligence.

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To be yourself is the easiest thing. And you don't want to be in your state. You'd rather be somebody else, imitate the life of somebody else. That's your problem. To be yourself doesn't need any time at all. But you talk of timelessness, which is a mockery. To be yourself, do you need time? To be a good man, to be a marvelously religious man, to be in a state of peace, to be in a state bliss, naturally you need time. That will always be tomorrow. When tomorrow arrives, you say, "All right, day after tomorrow." That is time. [I am] Not [talking about] this metaphysical or philosophical thing. I am not talking about metaphysical time and timeless.

There is no such thing as the timeless.

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I am making assertions, statements and conclusions -- you will object to them. Take it or leave it. I don't expect you to accept anything that I am saying. You are not in a position to accept or reject it. You can reject it because it does not fit into your particular framework of your philosophy -- Shamkara, Gaudapada, Ramanuja, Madhvacharya, God knows what -- we have too many of them here. So how can you understand this? The only thing to do is to throw in the towel. Turn your back on the whole business.

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His whole approach is.... He has no system. He says something about these states -- that this is your natural state. But the whole thing, this achievement business, to get something, [the state

being] like something, comparing something to some imaginary state which one has formulated, an image we got by reading about those things -- that he says is all futile. It is strengthening the mental structure, it is strengthening the thought structure, and it is giving a life to it -- which, he says, is all useless. It is the cause of your very misery, all the problems. It seems he has seen it himself. And the structure went phut, the whole thing broke inside, and, as he says, he even does not know [it himself]. That is the state of unknowing.

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[Mr. Kothari:] Your question is, when there is hunger and pain in the body, what happens? You mean what happens to him or what happens to you?

U.G.: I will tell you. First of all, there is no hunger at all, in the sense in which we use the word. It's pure and simple chemistry. And then there is what you call hunger which is like any other sensation, you understand. The consciousness or life, or whatever you want to call it, becomes conscious of that thing [called hunger]. And [the next moment] it is gone. It is not there. It does not push you to reach out for food. And so, the next sensation is coming. It's a continuous movement. You are looking at something which is finished. Probably your body will become weaker and weaker, if you don't eat food. People give me food; so I eat food. Otherwise, there is no such thing as hunger at all. And the pain, there is a physical pain. Since there is no continuity of thought, as I pointed out, there is no continuity of the pain. It comes in impulses like that -- just the way you are throwing out words. There is no continuity of the pain. I don't want to use the word psychological pain, because it gets us involved in..., because we will begin to tie things in knots. There is only physical pain and there is no other pain. But even that physical pain is not continuous, and so it is not much of a pain, in the sense in which we use the word.

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Q: What is the way or method of getting into this state?

U.G.: What state? When the movement in the direction of wanting to be into your own natural state or in the state of God knows whom you want to be, your idol, or your hero or your master [is there] -- it is there -- this movement in any direction, is taking you away from yourself. That is all that I am pointing out. When the movement is not there, you are your natural state. So, the sadhana or the method, or system, or the technique, is taking you away from yourself in the direction of the state you want to be in and that is the state of somebody else. As I pointed out, you have the knowledge about this state.

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What takes you away from your state is this movement in the direction of wanting to be in some state other than yourself. To be yourself doesn't need time. If I am a village idiot, I remain a village idiot. Finish. I don't want to be an intelligent man. Even if my neighbor takes advantage of his extraordinary intelligence and exploits [me], good luck. What can I do? To accept the reality, this is the reality of the world. There is no other world. There is no other reality, ultimate reality. This is the only reality. You have to function in this world. You can't run away from this world. How can you run away from this world? Because you are that world. Where you can you go? Hide yourself in a cave? Yes, you are taking your thoughts wherever you go. You cannot run away from your shadow. It's there all the time. So, you can't do a thing about thought. That's all that I am saying. When you realize the absurdity of all your effort to do something about the thought -- it's creating the problem; it's misery for you; you can't do anything -- when you can't do anything, when you realize that you can't do a thing about it, it's not there. You are not using it [thought] as a means to get something for you.

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I want to say this again. You desire. If you do not want anything, there is no thought at all. You understand? Wanting is thinking, it doesn't matter what you want -- want self-realization, want God-realization -- you want anything, that means you have to use this instrument. These are not your thoughts, these are not your feelings. You may not like it. They belong to somebody else. You want to make them your own. You have unfortunately made them your own. That's why you ask all these questions. Why do you ask all these questions? These questions have been put before to so many people -- all the sages, saints and saviors of mankind, the holy men dead and alive. They are all ready to answer. They have composed a lot of lullabies. You go and listen to them and go to sleep, if you want to. That's what you are interested in. You want somebody else to pat on your back and say, "Oh, fine, just fine, you are doing very well. Do more and more of the same and you will reach the destination you want to arrive at."

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Conditioning is intelligence. You can't do a damn thing about it. You can't free yourself [from it]. If you want to free yourself from your conditioning, or uncondition yourself and all that nonsense that is going on How are you going to uncondition yourself? You create another conditioning -- instead of repeating Upanishads you will repeat some other books, the fancy books.

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Q: What is the secret of total happiness?

U.G.: There is no happiness. I never ask myself the question. So many people ask me that question: "Are you happy?" What is that question? Funny question. I never ask [myself] that question, "Am I happy?" "Total happiness is an invention. [Mr. Kothari: "Invention of the mind, you mean? Naturally."] There is no mind. There is no such things as the mind at all. Where is the mind? Is the mind separate from the body? Distinguished from the body? Apart from the body? These questions have no meaning at all. You have no way of separating yourself from what is going on. The moment you separate yourself means you have a knowledge about it -- the knowledge given by either the biologists, the physiologists, the psychologists or the religious people. So through that you are looking at it. You cannot experience anything without knowledge. You cannot experience this at all, let alone Brahman or reality. You cannot experience this at all. Only through abstraction. And what is that abstraction? The knowledge you have about it. This has been put there. Your mother told you, or your neighbor or friend told you that this is a table. What the hell is that, you don't know, apart from what you have been told. Every time you look at this, you have to repeat to yourself that it is a table. What are you doing that for? This is my question. This is the continuity I am talking about. You want to reassure yourself that you are there. The "I" is nothing but this word. There is no "I" independent of this word. Maybe you find some parallel [to what I am saying] in Shamkara or God knows what.

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Q: How do you reconcile your existence with the world?

U.G. : I don't bother. Do I exist in this world? Does the world exist for me? Where is the world? I am not trying to be clever with all these phrases. I don't know a thing about it. Am I talking, am I saying anything? This is like the howling of a jackal, the barking of a dog or the braying of an ass. If you can put this on that level and just listen to this vibration, you are out, you will walk out, and you will never listen to anybody in your lifetime. Finish. It doesn't have to be the talk of a self-realized man. You will realize that there is no self to realize. That's all. There is no center there. It is working in an extraordinary way.

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There is no death. You are never born. You are not born at all. [Laughter] I am not trying to mystify. Because life has no beginning, it has no end. Has it a beginning, has it an end? What creates the beginning is your thought. Why are you concerned about death? There is no such as death at all. Your birth and your death can never become part of that experiencing structure. If you want to experience death, you are not going to be there. [Laughter] Somebody else will be there. It will be somebody else's misery.

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You want comfort. You want affection from the person you are living with. You want this, that and the other. But what you want to get -- the GET of all the 'gets' -- you are not going to. That [what you want to get] is in relationship with your enlightenment, your freedom, transformation and all that kind of thing. There is nothing to get from me or from anybody. You want to be at peace with yourself. You will not get anything from anybody. All this is disturbing the peace that is already there. Your idea of peace is altogether different.

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Thoughts are there. They are not your thoughts or my thoughts. They come and go. They are neither holy nor unholy. You have to use thoughts to achieve something, to accomplish something. Here [in my case], I can't use thoughts. Wanting is thinking. They go together. My wants are [limited to] my physical needs. The moment a thought arises there, the action is complete. You may feel the time-lag between what I call an 'action' here and the completion of that 'action' out there. But, to me there is no timelag. For example, there is thirst. You have to say to yourself that you are thirsty. Thought has got to come into operation and separate itself from that sensation of what you call 'thirst'. Then the action is complete. That is what I mean by 'action.'

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The moment a thought arises there, the action is complete. You may feel the time-lag between what I call an 'action' here and the completion of that 'action' out there. But, to me there is no timelag.

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Q: Because we are involved in every perception we are not in the state you are describing?

U.G.: Because there is a constant demand on your part to experience everything that you look at, everything that you are feeling inside. If you don't do that, 'you' as you know yourself and as you experience yourself is coming to an end. That is a frightening thing. You don't want to come to an end; you want continuity. All the spiritual pursuits are in the direction of strengthening

that continuity. So, all your experiences, all your meditations, all your sadhana -- all that you do is strengthening the 'self'. They are selfcentered activities. Whatever you do to be free from the 'self' is also a selfcentered activity. The process you adopt to attain what you call 'being' is also a 'becoming' process. So, there is no such thing as 'being'. Anything you do -any movement, in any direction, on any level -- is a becoming process.

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What I am saying can't be experienced by you except through the help of thought. In other words, as long as the movement of thought is there, it is not possible for you to understand what I am talking about. When it is not there, then there is no need for you to understand anything. In that sense, there is nothing to understand.

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Do you hear the barking of the dog out there? You translate it and say that is the barking of a dog. But if you are just aware of that, it echoes here inside of you. There is no separation from you. There is no translation. You are barking, and not the dog out there.

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Enlightenment is often described in psychological terms, as an act of knowing or as understanding, when in fact it is the cessation of the very demand or need to know that which cannot be known.

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There is a constant demand on your part to experience everything that you look at, everything that you are feeling inside. If you don't do that, 'you' as you know yourself and as you experience yourself is coming to an end.

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'Each individual is unique, unparalleled; there is not another one like you in the whole universe. That is your natural state.' But we ignore that fact and try to put everybody in a common mould and create what we call the greatest common factor. Our education, religion and culture are geared towards producing copies of acceptable models, and, in the process, destroying that unique, living quality in a child, in every human being, which is yearning to blossom and express itself. Otherwise, there would be more human flowers. But, given its nature, society cannot be interested in such human flowers. At best, it can put them on a pedestal, domesticate them and make them a part of its structure.

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The body has to change. The body has to undergo a mutation. It is not the mind. Every human cell carries the knowledge built from thousands of years; rather, the whole 14 million years of the past is embedded in the individual. So the human being is not different from the social consciousness. All the thoughts and feelings you talk about are not part of you, it is the society functioning in you. If that comes to an end, then there'll be an explosion and there'll be the radical mutation in the body. When the explosion takes place the whole structure of thought collapses and it affects the whole human consciousness. This seems to be the only way we can affect the world, by bringing about a structural change within oneself. That is the only way.

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All the thoughts and feelings you talk about are not part of you, it is the society functioning in you. If that comes to an end, then there'll be an explosion and there'll be the radical mutation in the body. When the explosion takes place the whole structure of thought collapses and it affects the whole human consciousness.

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In such a state, the dictatorship of the mind is finished, because it has realized, as it were, that it cannot solve the problems it has itself created. This is self realization.

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There is nothing inside you but fear. God, soul, love, happiness, the unconscious, reincarnation and death are non-existent figments of our rich imagination.....'

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The ultimate reality that man has invented has absolutely no relationship whatsoever with the reality of this world. As long as you are seeking, searching, and wanting to understand that reality (which you call "ultimate reality," or call it by whatever name you like), it will not be possible for you to come to terms with the reality of the world exactly the way it is. So, anything you do to escape from the reality of this world will make it difficult for you to live in harmony with the things around you.

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We have an idea of harmony. How to live at peace with yourself -- that's an idea. There is an extraordinary peace that is there already. What makes it difficult for you to live at peace with yourself is the creation [of the idea] of what you call "peace," which is totally unrelated to the harmonious functioning of this body.

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When the movement in the direction of becoming something other than what you are isn't there anymore, you are not in conflict with yourself.

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If you are not in conflict with yourself, you cannot be in conflict with the society around you. As long as you are not at peace with yourself, it is not possible for you to be at peace with others.

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Anything you do to experience that [energy] is preventing the energy which is already there, which is the expression of life, which is the manifestation of life, from functioning.

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There is nothing to reach, nothing to gain, nothing to attain.

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There is nothing to reach, nothing to gain, nothing to attain. As long as you are doing something to attain your goal, it is a self-perpetuating mechanism.

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As long as you are doing something to be selfless, you will be a self-centered individual. When this movement in the direction of wanting to be a selfless man is not there, then there is no self and there is no self-centered activity. So it is the very techniques, the systems and methods which you are using to reach your goal of selflessness, which are self-centered activities.

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All those values, which we have accepted as values that one should cultivate, are invented by the human mind to keep itself going.

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The goal is what is making it possible for you to continue in this way, but you are not getting anywhere. The hope is that one day, through some miracle or through the help of somebody, you will be able to reach the goal. It is the hope that keeps you going, but, actually and factually, you are not getting anywhere. You will realize somewhere along the line that whatever you are doing to reach your goal is not leading you anywhere. Then you will want to try this, that, and the other. But if you try one and you see that it doesn't work, you will see that all the other systems are exactly the same.

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Everything you are doing to be at peace with yourself is what is destroying the peace that is already there.

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Any movement [of thought], in any direction, on any level, is a very destructive factor for the smooth and peaceful functioning of this living organism which is not at all interested in your spiritual experiences. It has no interest in any one of those spiritual experiences, however extraordinary they may be.

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There is no such thing as permanent happiness or permanent bliss at all. You think that there is, because all those books talk of eternal bliss, permanent bliss, or permanent happiness. Yet you know jolly well that it [the pursuit] is not leading you anywhere.

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Your wanting to be in a state of effortlessness through the use of effort is not going to succeed. So forget about the effortless state -- it doesn't exist at all. You want to achieve an effortless state through effort -- how the hell are you going to achieve that goal? You forget that everything that you are doing, any movement that is there, any want that is there, for whatever reason, is effort.

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Effortlessness is something which cannot be achieved through effort. Anything that you do to stop the effort, is itself an effort.

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Thought is a very powerful vibration, an extraordinary vibration. It is like an atom. You can't play with those things.

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You are not going to reach your goal of completely controlling your thought. Thought has to function in its own way, in its disconnected, disjointed way. That is something which cannot be brought about through any effort of yours. It has to fall into its normal rhythm. Even if you want to make it fall into a normal rhythm, you are adding momentum to that. It has a life of its own

which has, unfortunately, established a parallel life within the movement of life. These two are always in conflict. That will come to an end only when the body comes to an end.

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You don't have to do a thing. You are not separate from that. That's all that I am emphasizing. You cannot separate yourself from the thought and say "these are my thoughts." That is the illusion you have, and you cannot be without any illusion. You always replace one illusion with another illusion. Always.

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Why do you want to be free from illusions? That's the end of you. It's not that I am frightening you, I am just pointing out that it is not just a lighthearted game to play. That is you, you as you know yourself. When that knowledge you have of yourself is not there any more, the knowledge you have about the world also is not there any more. It can't be there any more.

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You cannot look at your thought, because you cannot separate yourself from thought and look at it. There is no thought apart from the knowledge you have about those thoughts -- the definitions you have. So if somebody asks you the question, "what is thought?" any answer you have is the answer that is put in there -- the answers that others have already given. You have, through combinations and permutations of ideation and mentation about thoughts, created your own thoughts which you call your own. Just as when you mix different colors, you can create thousands of pastel colors, but basically all of them can be reduced to only seven colors that you find in nature. What you think is yours is the combination and permutation of all those thoughts, just the way you have created hundreds and hundreds of pastel colors. You have created your own ideas. That is what you call thinking.

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When you look at an object the knowledge you have about that object comes into your head. There is an illusion that thought is something different from objects, but it is you who creates the object. The object may be there, but the knowledge you have about that object is all that you know. Apart from that knowledge and independent of that knowledge, free from that knowledge, you have no way of knowing anything about it.

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You have no way of directly experiencing anything. The word "directly" does not mean that there is any other way of experiencing things other than the way you are experiencing things

now. The knowledge you have about it is all that is there and that is what you are experiencing. Really, you do not know what it is. In exactly the same way, when you want to know something about thought, or experience thought, it is the same process that is in operation there. There is no inside or outside. What there is is only the operation, the flow of the knowledge. So you cannot actually separate yourself from thought and look at it. So when such a question is thrown at you, what should happen is [the realization] that none of the answers have any meaning, because all that is acquired and taught. So that movement stops. There is no need for you to answer the question. There is no need for you to know anything about it. All that you know comes to a halt. It has no momentum any more. It slows down, and then it dawns upon you that it is meaningless to try to answer that question, because it has no answer at all. The answers that others have given are there. So you have nothing to say on that thing called thought, because all you can say is what you have gathered from other sources. You have no answer of your own.

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That is not what that person is. You don't actually know anything about that person or that thing, except what you are projecting on that object or the individual. The knowledge you have about it is the experience. It goes on and on. That's all. What that really is, you have no way of knowing.

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Q: What I am asking is, is there any chance -- I understand that there is no method -- but is there any chance of getting out of this knowledge of reality to [actual] reality.

U.G.: If you are lucky enough (it's only luck), to get out of this trap of knowledge, the question of reality is not there any more [for you]. The question arises from this knowledge, which is still interested in finding out the reality of things, and to experience directly what that reality is all about. When this [knowledge] is not there, the question is also not there. Then there is no need for finding any answer. This question which you are posing to yourself, and also to me, is born out of the assumption that there is a reality, and that assumption is born out of this knowledge you have of and about the reality. ... The knowledge is the answer you already have. That is why you are asking the question. The question automatically arises.

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What is necessary is not to find out the answer to the question, but to understand that the question which you are asking, posing to yourself, and putting to somebody else, is born out of the answer you already have, which is the knowledge. So, the question and answer format, if we indulge in it for long, becomes a meaningless ritual. ... If you are really interested in finding

reality, what has to dawn on you is that your very questioning mechanism is born out of the answers that you already have. Otherwise there can't be any question. First of all, there is an assumption on your part that there is a reality, and then, that there is something that you can do to experience that reality. Without the knowledge [about reality], you have no experience of reality, that is for sure. "If this knowledge is not there, is there any other way of experiencing the reality?" You are asking the question. The question goes with the answer. So there is no need to ask questions and there is no need to answer. I am not trying to be clever. I am just spotlighting what is involved in the question and answer business. I am not actually answering any of your questions. I am just pointing out that you cannot have any questions when you have no answers.

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Q: Even though you know our preoccupation with knowledge, you are talking about reality to us and about accepting reality.

U.G.: As it is.

Q: As it is?

U.G.: As it is imposed on us by our culture for purposes of intelligent and sane functioning in this world, and yet, realizing that it has no other value than its functional value. Because, otherwise, we will be in trouble, you see. If you don't call this a microphone, and you decide to call it a monkey, we will all have to relearn, and every time we look at it we will have to call it a red or black monkey instead of a microphone. It [thought or language] is very simply for purposes of communication.

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This [the mind] has not helped us to solve the problems. Temporarily you can find some solution, but that creates another problem, and it goes on and on and on and on. These are all life issues. The living problems. The instrument which we are using [thought] is a dead instrument and cannot be used to understand anything living.

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Where do you think these questions take their birth? How do they formulate themselves in you? They are all mechanical questions. What I am trying to emphasize all the time is that it is essential for you to understand how mechanical the whole thing is. There is nobody who is asking the questions there. There is no questioner who is asking the questions there. There is an illusion that there is a questioner who is formulating these questions and throwing them at somebody and expecting somebody to answer them.

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There is nothing that you can call your own.

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What exactly do people mean when they talk of consciousness? There is no such thing as unconsciousness. Medical technology can find out the reason why a particular individual is unconscious, but the individual who is unconscious has no way of knowing that he is unconscious. When he comes out of that unconscious state, he becomes conscious. So do you think you are conscious now? Do you think you are awake? Do you think you are alive? It is your thinking that makes you feel that you are alive, that you are conscious. That is possible only when the knowledge you have about things is in operation. You have no way of knowing or finding out whether you are alive or dead. In that sense, there is no death at all, because you are not alive. You become conscious of things only when the knowledge is in operation. When the knowledge is absent, whether the person is dead or alive is of no importance to this movement of thought which comes to an end before what we call "death" takes place.

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It is the object that creates the subject. This runs counter to the whole philosophical thinking of India. The subject comes and goes and comes and goes in response to the things that are happening there. It is the object that creates the subject and not the subject that creates the object. This is a simple physiological phenomenon which can be tested. For example, if there is no object there, there is no subject here. What creates the subject is the object. There is light. If the light is not there you have no way of looking at anything. The light falls on that object, and the reflection of that light activates the optic nerves, which in turn activate the memory cells. When the memory cells are activated, all the knowledge you have about that object comes into operation. It is that process which is happening there that has created the subject. And the subject is the knowledge you have about it. The word "microphone" is the eye. There is nothing there other than the word microphone. When you reduce it to that you feel the absurdity of talking about the self -- the lower self, the higher self and self knowing, self-knowledge, knowing from moment to moment is absolute rubbish, balderdash!

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Sound, the olfactory nerves, smell, and the sense of touch, the operation of any one of these sensations necessarily creates the subject. It's not one continuous subject which is gathering all these experiences, piling them up together, and then saying "this is me," but everything is discontinuous and disconnected.

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There is no permanent entity there at all. What is there (what you call "I") is only a first person singular pronoun. Nothing else. If you don't want to use that word "I" to prove that you are a man without "I", it is your privilege. That's all that is there. There is no permanent entity there at all. While you are living, the knowledge that is there does not belong to you. So, why are you concerned as to what will happen after what you call "you" is gone?

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You see that is the way thought functions. There is no continuity of thought. The only way it can maintain its continuity is through the constant demand for experiencing the same thing over and over and over again. So, what is there is the knowledge you have about yourself and about the world around you. The world around you is not quite different from the world you have created for yourself inside of you. What you are frightened of (not you, but that movement of thought), is the continuity coming to an end.

-----O-----

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The body knows that it is immortal. I very deliberately use the word immortal because nothing there comes to an end. When what you call clinical death takes place, the body breaks itself into its constituent elements. That's all that happens. It may not reconstitute again and create the same body, which you think is yours, but when it breaks itself into its constituent elements, it provides the basis for the continuity of life. It may not be of any consolation to the individual who is dying, but this body becomes food for the millions and millions of bacteria. So, even assuming for a moment that you resort to cremation, as they do in some countries, wherever you dump the ashes, the carbon which is the end result of the burned body, provides the basis for some tiny little flower coming out of the earth. So, nothing here is lost.

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This living organism is not interested in its continuity in terms of years. This is functioning from moment to moment. The sensory perceptions function from moment to moment. There is no

continuity in your physical seeing, there is no continuity in your physical hearing, there is no continuity in your smelling, there is no continuity when you eat something, there is no continuity in the sense of touch -- they are all disconnected and disjointed. But thought in its interest to maintain itself and to continue without any interruption, demands these experiences all the time. That is the only way it can maintain its continuity. The body functions in a completely different way; and it is not interested in the activity of thought.

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There's no such thing as your mind or my mind. Maybe there is such a thing as the "world mind" where all the cumulative knowledge and the experiences thereof are accumulated and passed on from generation to generation. We have to use that mind to function in this world sanely and intelligently. If we don't use it, as I was saying the other day, we will end up on the funny farm singing loony tunes and merry melodies.

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The society is interested only in fitting every individual into its framework and maintaining its continuity.

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There is one thing that I am emphasizing all the time: it is not because of what you do or what you do not do that this kind of a thing happens. And why it happens to one individual and not another -- there is no answer to that question. I assure you that it is not the man who has prepared himself, or purified himself for whatever reason to be ready to receive that kind of a thing. It is the other way around. It hits. But it hits at random. That is the way nature operates. Lightning hits you somewhere. It is not interested in whether it is hitting a tree that is blooming or if it has fruits and is helping the people by providing shade, etc. It just strikes at random. In exactly the same way it happens to a particular individual, and that happening is acausal. It has no cause.

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When it dawns on you that such questions have no answers, and that those questions spring from the answers you already have, that situation is the complete and total blasting of the answers that you have. That is something which you cannot make happen. It is not in your hands.

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You are applying the same technique to realize whatever you are interested in [spiritual goals], and so it [your mind] puts it out there as a goal in the future. It has produced tremendous results in this world. So, [you ask] how can that instrument not be the instrument to achieve your spiritual goals? You have tried, you have done everything possible -- even those [of you] who are burning with hunger to find it -- [but] it's impossible. In India everybody has tried this -- you wouldn't believe it -- not one was lucky enough. Whenever such a thing has happened, it happened to those people who had given up completely and totally all their search. That is an absolute requisite for that kind of a thing. The whole movement has to slow down and come to a stop. But anything you do to make it stop is only adding momentum to it. That's really the crux of the problem.

-----O-----

Whenever such a thing has happened, it happened to those people who had given up completely and totally all their search. That is an absolute requisite for that kind of a thing. The whole movement has to slow down and come to a stop. But anything you do to make it stop is only adding momentum to it. That's really the crux of the problem.

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What you are interested in doesn't exist. It's your own imagination, based upon the knowledge you have about those things. And so, there is nothing that you can do about it. You are chasing something that does not exist at all. I can say that until the cows return home -- I don't know when they return home here -- or till the kingdom come -- but that kingdom will never come. So, you keep on going, hoping that somehow you will find some way of achieving your goals.

Your interest in attaining that for the purpose of solving your day to day problems is a far-fetched idea because that cannot be of any help to you to solve your problems. "If I had that enlightenment I would be able to solve all my problems."

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What brings you here will certainly take you somewhere else. You have nothing to get here, you will not get anything here. Not that I want to keep anything for myself; you can take anything you want. I have nothing to give you. I am not anything that you are not. You think that I am something different. The thought that I am different from others never enters my head.

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You see, wanting implies that you are going to set your thinking in motion to achieve your goal. It is not a question of achieving your goal, but it is a question of this movement coming to an end here.

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Wanting and thinking -- they always go together. I am not for a moment suggesting that you should suppress all your wants, or free yourself from all your wants, and control all your wants. Not at all. That's the religious game. If you want anything, the one thing that you will do is to set in motion the movement of thought to achieve your goal.

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Wanting to be happy creates the unhappiness.

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Wanting to have pleasure all the time creates the pain here.

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Any energy that you create through this thinking is destructive for this body.

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Do you know anything about yourself, first of all? What do you know? Tell me. Hm?

Q: What he knows.

U.G.: What he has been told: where he lives, what his name is; how much money he is drawing every month, his telephone number, people he has met, how many experiences he has gathered during the course of his 30 years, and all the books he has read. That's all that he can tell you. He can repeat mechanically, all the information he has gathered and all the experiences he has collected. And so that is all that is there. Why are you dissatisfied with it, and why are you searching for something other than that? Can you tell me something about yourself other than the information that you gathered, what you know?

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Every time you experience, through the help of this experience the knowledge is strengthened and fortified. This is a vicious circle. It goes on and on and on. The knowledge gives you experiences and the experiences fortify the knowledge you have.

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The questions which you are asking are very frivolous questions, because the questions are born out of the knowledge. If there is any answer to that question, it is not necessarily your answer. All answers are the answers that have been accumulating through centuries. There is a

totality of the knowledge that has been accumulating. Accumulated knowledge, accumulated experiences are there. You are using them to communicate to yourself and to communicate to others. So, there is no such thing as your mind and my mind. But there is a mind which is the totality of all the thoughts and experiences of all that has existed up to this point. So, any answer that anybody gives for that question should put an end to that question. The fact is that the answers given by others, the answers that you have manufactured for yourself, and the answers given by these wise men we have in the market place today and those who existed in the past, are not really the answers. Any answer I give to your question cannot be the answer for that question, because the answer should put an end to the question. If the question is shattered there, along with it all the knowledge that is responsible for that question has also got to go. The questioner is not interested in any answer, because the answer has to blow up the whole thing, not only what little you have known in these 30 or 40 years, but all that has accumulated up to that point, everything that every man thought and felt and experienced before, up to the point where the question is thrown out. I don't think I make myself clear. But anyway, you see, the answer, if there is any answer, should wipe out the whole thing.

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You can learn the new songs from India, Hare Krishna songs, and sing and enjoy. That's all right, but don't do [practice awareness] because it's something like trying to walk and watch every step you take. You will be in trouble, you will not be able to walk at all. So don't do that, it's a mechanical thing. The things that are there are running very smoothly and mechanically. You don't have to do a thing about them. The more you try to do it [practice awareness], the more resistance you create.

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Boredom is really the problem for you. The non-existent boredom has been created by the demand to free yourself from boredom. Since that [the demand] is not in any way helping you to be free from your boredom, but making it more and more and more difficult to be free from this, you have to shop around. You have to search for all and every kind of gimmick to free yourself from that nonexistent boredom. It is that which is keeping this going on forever and ever. I am not giving you another gimmick or suggesting anything. I just want you to look at this, what you are doing to yourself. [I am] not [trying] to free you from something, and take you away from that because I have some new product to sell. Not at all. I have no new products to sell, nor am I interested in selling anything.

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What I am emphasizing all the time is, "Look here, there is nothing to understand." When that is understood, that there is nothing to understand, all these conversations become

meaningless. So you get up and walk away once and for all. So I say, "Nice meeting you, and goodbye." That's all that I am saying all the time. "Nice meeting you, and goodbye."

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Stay with God. Your God, your gurus -- stay with them, you see. Don't disturb yourself unnecessarily. Live in hope and die in hope. And hope that you will be born again, if you accept the theory of reincarnation. One birth is bad enough. Why would we want to be born again? We might as well handle this problem once and for all, now, and begin to live -- what little is left for us. Don't bother about the world and the peace of the world. If the question of how to be happy is dropped, then you begin to live, you see, not bothering about happiness at all. That doesn't exist, happiness doesn't exist at all. The more you want it, the more you search for it, the more unhappy you remain. They [the search and unhappiness] go together, you see.

-----O-----

If the question of how to be happy is dropped, then you begin to live, you see, not bothering about happiness at all. That doesn't exist, happiness doesn't exist at all. The more you want it, the more you search for it, the more unhappy you remain. They [the search and unhappiness] go together, you see.

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All civilizations, all cultures place before you a goal, whether it is a material goal or a spiritual goal. There are ways and means of achieving your material goals, but even in this respect there is a lot of pain, there is a lot of suffering. And you have superimposed on that what is called a spiritual goal.

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You do not realize that all the spiritual goals that are superimposed on your so-called material goals are born out of your fantasy, because you have divided life into material and spiritual. It doesn't matter what instrument you use to achieve your goal, whether it is material or spiritual, it is exactly the same.

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A happy man would never want to be happy. He wants to be more and more happy. Or, he wants to be permanently happy.

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The goal of every person in this world, whether he is here in the West or in the East or even in communist countries -- is exactly the same. So, what he wants is to have pleasure without pain at all. And to be happy always without a moment of unhappiness. What he is actually struggling and striving hard for, is to achieve this impossible goal of having one [happiness] without the other [unhappiness].

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Man always wants to be happy without even rare moments of unhappiness or permanent pleasure without pain, which, as I said a while ago, is a physical impossibility. The body cannot take any sensation, be it pleasurable or painful, for long. [If it does,] it will destroy the sensitivity of the sensory perceptions, and the sensitivity of the nervous system. The moment you recognize a particular sensation as a pleasurable sensation, naturally there is a demand to make that pleasurable sensation last longer. So, every sensation, depending upon the intensity of that sensation, which is plagued by you to invest it with more intensity or less intensity (depending upon what you are after), has a limited life of its own. The demand comes only when you separate yourself from that pleasurable sensation and begin to think of how you can extend the limits of the pleasurable sensation or the moments of happiness.

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The therapies that those people are dishing out are intensifying the problem which is non-existing.

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Where do you feel the fear? You feel it here in the pit of your stomach. It is part of the body. The body cannot take those high and low tides of energy that is there in your body. So you are wanting to suppress it for some spiritual or social reasons. You are not going to succeed. Anger is energy, a tremendous outburst of energy. And by destroying that energy through any means, you are destroying the very expression of life itself.

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There is no way of separating yourself from the problem. That's what you are trying to do. That is what I mean by saying that you are putting anger out there and trying to look and deal with it as if it is an object outside of you. When you separate yourself, the only result is that exactly what you fear would happen. That is inevitable. So you have no way of controlling that at all. Is there anything that you can do to prevent this separation from what you are? It is a horrible thing to realize that you are yourself anger and whatever you do to stop that, prevent it, or do something about it, is false.

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The animals are better than the humans. If there is an anger, it [the animal] acts and that [killing] is only for the purpose of survival. If you kill your fellow man for feeding yourself that is a moral act -- only for that purpose, because you look around, one form of life lives on another form of life.

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What is the point in all those hosts of gurus coming into these countries preaching something that does not operate in their own lives or in the countries they come from. They can talk of oneness of life and unity of life all the time. But it doesn't operate in their own lives.

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If man is freed from this moral dilemma, which has been the basis of the whole thinking of man, then he will live like a human being. Not a spiritual man, not a religious man. A religious man is no good for the society. A kind man is a menace to the society, one who is practicing kindness as a fine art.

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You have no freedom of action at all.

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You have no freedom of action at all.

Q: No.

U.G.: When that is understood, what is there expresses itself. The intelligence that is there can function much more effectively than all the solutions that man has come out with through his thinking, which is the result of millions and millions and millions of years of [evolution]. The ideal that we have placed before us, the perfect man, is just a myth. Such a man doesn't exist at all. The ideal man doesn't exist. It is just a word, an idea. All your life you are trying to become that ideal man and what you are left with is the misery, the suffering, and the hope to be that.

"One day, you will see." That's the hope. We will die with that hope.

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When the demand for bringing up any change in you ceases, then the concern to change the world around you also comes to an end.

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Q: So what is this relation between ourselves and the world we live in?

U.G.: Absolutely nothing except that the world you experience is the one that is created by you. You are living in a world of your own. You have created a world of your own experiences and you are trying to project it onto the world. You have no way of experiencing the reality of the world at all. You and I use the same word to describe a video camera. What you are holding is a pen, or a pencil, as the case may be. So, we have to accept all these things as valid because they are workable. They help us to function in this world, to communicate only on that level intelligently.

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Q: Would you say that there is no such thing as growth in spirituality? Or could you say that . . .

U.G.: What I am suggesting is that there is no such thing as spirituality at all. If you superimpose what you call spirituality on what is called material life, then you create problems for yourself, because you see a growth, growth and development in the material world around you. So, you are applying that to this so-called spiritual life also.

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Q: Do you suggest that the problem starts when you start separating things?

U.G.: Separating things, dividing things into material life, and spiritual life. There is only one life. This is a material life, and that other has no relevance. Wanting to change your material life into that so-called religious pattern given to you, placed before you by these religious people, is destroying the possibility of your living in harmony and accepting the reality of this material world exactly the way it is. That is responsible for your pain, for your suffering, for your sorrow. It is a constant struggle on your part to be like that and to chase something that does not exist. And that has no meaning at all. That gives you the feeling that doing is all that is important for you. Not the actual achievement of that. You are moving farther and farther away [from such a false goal]. The more effort you put into it, the more you feel good. Like the problems you have. Trying to solve the problems is all that is important to you, but the solutions are more interesting to you than the problems. You are more interested in solutions than looking at the problem. What is the problem, I say. You have no problems, only solutions.

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U.G.: You are only interested in solutions, not in solving the problem.

Q: Isn't that the same thing then?

U.G.: In that process, you find out that those solutions are really worthless. Those solutions don't solve your problem, whatever is the problem. Those solutions keep the problems going. They don't solve them.

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You never question the solutions. If you really question the solutions, you will have to question the ones who have offered you those solutions. But sentimentality stands in the way of your rejecting not only the solutions, but those who have offered you the solutions. Questioning that requires a tremendous courage on your part. You can have the courage to climb the mountain, swim the lakes, go on a raft to the other side of the Atlantic or Pacific. That any fool can do, but the courage to be on your own, to stand on your two solid feet, is something which cannot be given by somebody. You cannot free yourself of that burden by trying to develop that courage. If you are freed from the burden of the entire past of mankind, then what is left there is the courage.

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All that you do makes it impossible for what already is there to express itself. That is why I call this 'your natural state'. You're always in that state. What prevents what is there from expressing itself in its own way is the search. The search is always in the wrong direction, so all that you consider very profound, all that you consider sacred, is a contamination in that consciousness. You may not (Laughs) like the word 'contamination', but all that you consider sacred, holy and profound is a contamination.

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If it were possible for me, I would be able to help somebody. This is something which I can't give, because you have it. Why should I give it to you? It is ridiculous to ask for a thing which you already have.

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I can never tell myself or anybody "I'm an enlightened man, a liberated man, a free man; I'm going to liberate mankind." Free from what? How can I liberate somebody else. There's no question of liberating anybody.

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The consciousness is so pure that whatever you are doing in the direction of purifying that consciousness is adding impurity to it.

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Consciousness has to flush itself out: it has to purge itself of every trace of holiness, every trace of unholiness, everything. Even what you consider 'sacred and holy' is a contamination in that consciousness. It is not through any volition of yours; when once the frontiers are broken -- not through any effort of yours, not through any volition of yours -- then the floodgates are open and everything goes out.

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This flushing out of everything good and bad, holy and unholy, sacred and profane has got to happen, otherwise your consciousness is still contaminated, still impure.

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If people come and ask me questions, I answer; if they don't, it makes no difference to me. I have not set myself up in the 'holy business' of liberating people. I have no particular message for mankind, except to say that all holy systems for obtaining enlightenment are bunk, and that all talk of arriving at a psychological mutation through awareness is poppycock. Psychological mutation is impossible. The natural state can happen only through biological mutation.

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I am not out to liberate anybody. You have to liberate yourself, and you are unable to do that. What I have to say will not do it. I am only interested in describing this state, in clearing away the occultation and mystification in which those people in the 'holy business' have shrouded the whole thing. Maybe I can convince you not to waste a lot of time and energy, looking for a state which does not exist except in your imagination.

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Get this straight, this is your state I am describing, your natural state, not my state or the state of a God-realized man or a mutant or any such thing. This is your natural state, but what prevents what is there from expressing itself in its own way is your reaching out for something, trying to be something other than what you are.

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The natural state is acausal, it just happens. No communication is possible, and none necessary. The only thing that is real to you is the way you are functioning; it is an act of futility to relate my description to the way you are functioning. When you stop all this comparison, what is there is your natural state. Then you will not listen to anybody.

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There is no teaching of mine, and never shall be one. "Teaching" is not the word for it. A teaching implies a method or a system, a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. What I am saying is outside the field of teachability; it is simply a description of the way I am functioning. It is just a description of the natural state of man -- this is the way you, stripped of the machinations of thought, are also functioning.

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The natural state is not the state of a self-realized God-realized man, it is not a thing to be achieved or attained, it is not a thing to be willed into existence; it is there -- it is the living state. This state is just the functional activity of life. By 'life' I do not mean something abstract; it is the life of the senses, functioning naturally without the interference of thought.

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Thought is an interloper, which thrusts itself into the affairs of the senses. It has a profit motive: thought directs the activity of the senses to get something out of them, and uses them to give continuity to itself.

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Your natural state has no relationship whatsoever with the religious states of bliss, beatitude and ecstasy; they lie within the field of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced those religious states. So can you. They are thought-induced states of being, and as they come, so do they go. Krishna Consciousness, Buddha Consciousness, Christ Consciousness, or what have you, are all trips in the wrong direction: they are all within the field of time. The timeless can never be experienced, can never be grasped, contained, much less given expression to, by any man. That beaten track will lead you nowhere. There is no oasis situated yonder; you are stuck with the mirage.

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This state is a physical condition of your being. It is not some kind of psychological mutation. It is not a state of mind into which you can fall one day, and out of it the next day. You can't imagine the extent to which, as you are now, thought pervades and interferes with the functioning of every cell in your body. Coming into your natural state will blast every cell, every gland, every nerve. It is a chemical change. An alchemy of some sort takes place. But this state has nothing to do with the experiences of chemical drugs such as LSD. Those are experiences; this is not.

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Does such a thing as enlightenment exist? To me what does exist is a purely physical process; there is nothing mystical or spiritual about it.

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If you ask the time, I will say "It's a quarter past three" or whatever -- it comes quickly like an arrow -- then I am back in the state of not knowing, of wonder.

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You can never understand the tremendous peace that is always there within you, that is your natural state. Your trying to create a peaceful state of mind is in fact creating disturbance within you.

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You can never understand the tremendous peace that is always there within you, that is your natural state. Your trying to create a peaceful state of mind is in fact creating disturbance within you. You can only talk of peace, create a state of mind and say to yourself that you are very peaceful -- but that is not peace; that is violence. So there is no use in practicing peace, there is no reason to practice silence. Real silence is explosive; it is not the dead state of mind that spiritual seekers think.

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Is there in you an entity which you call the 'I' or the 'mind' or the 'self'? Is there a co-ordinator who is co-ordinating what you are looking at with what you are listening to, what you are smelling with what you are tasting, and so on? Or is there anything which links together the various sensations originating from a single sense -- the flow of impulses from the eyes, for example? Actually, there is always a gap between any two sensations. The co-ordinator bridges that gap: he establishes himself as an illusion of continuity.

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In the natural state there is no entity who is co-ordinating the messages from the different senses. Each sense is functioning independently in its own way. When there is a demand from outside which makes it necessary to co-ordinate one or two or all of the senses and come up with a response, still there is no co-ordinator, but there is a temporary state of co-ordination. There is no continuity; when the demand has been met, again there is only the unco-ordinated, disconnected, disjointed functioning of the senses.

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The eyes are like a very sensitive camera. The physiologists say that light reflected off objects strikes the retina of the eye and the sensation goes through the optic nerve to the brain. The faculty of sight, of seeing, is simply a physical phenomenon. It makes no difference to the eyes whether they are focused on a snow-capped mountain or on a garbage can: they produce sensations in exactly the same way. The eyes look on everyone and everything without discrimination. You have a feeling that there is a 'cameraman' who is directing the eyes. But left to themselves -- when there is no 'cameraman' -- the eyes do not linger, but are moving all the time. They are drawn by the things outside. Movement attracts them, or brightness or a color which stands out from whatever is around it. There is no 'I' looking; mountains, flowers, trees, cows, all look at me. The consciousness is like a mirror, reflecting whatever is there outside. The depth, the distance, the color, everything is there, but there is nobody who is translating these things. Unless there is a demand for knowledge about what I am looking at, there is no separation, no distance from what is there.

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Do you listen to anybody? You do not; you listen only to yourself. When you leave the sense of hearing alone, all that is there is the vibration of the sound -- the words repeat themselves inside of you, as in an echo chamber. This sense is functioning in just the same way with you, except that you think the words you are hearing come from outside of you. Get this straight: You can never hear one word from anyone else, no matter how intimately you think you are in relationship with that person; you hear only your own translations, always. They are all your words you are hearing. All that the other person's words can possibly be to you is a noise, a vibration picked up by the ear-drum and transferred to the nerves which run to the brain. You are translating those vibrations all the time, trying to understand, because you want to get something out of what you are hearing.

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It is acquired taste that tells you that Beethoven's Ninth Symphony is more beautiful than a chorus of cats screaming; both produce equally valid sensations. Of course some sounds can be damaging to the body, and noise levels above a certain number of decibels are hard on the

nervous system and can cause deafness -- that is not what I am talking about. But the appreciation of music, poetry and language is all culturally determined and is the product of thought.

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Your movement of thought interferes with the process of touch, just as it does with the other senses. Anything you touch is always translated as 'hard', 'soft', 'warm', 'cold', 'wet', 'dry', and so on. You do not realize it, but it is your thinking that creates your own body. Without this thought process there is no body consciousness -- which is to say there is no body at all. My body exists for other people; it does not exist for me; there are only isolated points of contact, impulses of touch which are not tied together by thought. So the body is not different from the objects around it; it is a set of sensations like any others. Your body does not belong to you.

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Smell plays a greater part in your daily life than does taste. The olfactory organs are constantly open to odors. But if you do not interfere with the sense of smell, what is there is only an irritation in the nose. It makes no difference whether you are smelling cow dung or an expensive French perfume -- you rub the nose and move on.

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The personality does not change when you come into this state. You are, after all, a computer machine, which reacts as it has been programmed. It is in fact your present effort to change yourself that is taking you away from yourself and keeping you from functioning in the natural way. The personality will remain the same. Don't expect such a man to become free from anger or idiosyncrasies. Don't expect some kind of spiritual humility. Such a man may be the most arrogant person you have ever met, because he is touching life at a unique place where no man has touched before. It is for this reason that each person who comes into this state expresses it in a unique way, in terms relevant to his time. It is also for this reason that if two or more people are living in this state at the same time, they will never get together. They won't dance in the streets hand in hand: "We are all self-realized men! We belong!"

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The natural needs of a human being are basic: food, clothing and shelter. You must either work for them or be given them by somebody. If these are your only needs, they are not very difficult to fulfill. To deny yourself the basic needs is not a sign of spirituality; but to require more than food, clothing and shelter is a neurotic state of mind.

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Is not sex a basic human requirement? Sex is dependent upon thought; the body itself has no sex. Only the genitals and perhaps the hormone balances differ between male and female. It is thought that says "I am a man, and that is a woman, an attractive woman." It is thought that translates sex feelings in the body and says "These are sexual feelings."

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It is thought that provides the build-up without which no sex is possible: "It would be more pleasurable to hold that woman's hand than just to look at her. It would be more pleasurable to kiss her than just to embrace her," and so on. In the natural state there is no build-up of thought. Without that build-up, sex is impossible. And sex is tremendously violent to the body. The body normally is a very peaceful organism, and then you subject it to this tremendous tension and release, which feels pleasurable to you. Actually it is painful to the body.

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This is not a state of omniscience, wherein all of man's eternal questions are answered; rather it is a state in which the questioning has stopped. It has stopped because those questions have no relation to the way the organism is functioning, and the way the organism is functioning leaves no room for those questions.

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Why do you dream? You have the feeling that there is somebody, a self, who is running the show of your perceptions, translating what is seen, heard and felt, directing the eyes, saying "This is beautiful; that is ugly. I will look at this; I will not look at that." You cannot control like that -- you think that you can; but the camera is taking pictures all the time, and the tape-recorder is recording all the time, whether you look at one thing for a longer time than you look at something else. Then, when the body is at rest or your thoughts are in a passive state, these things begin to come up -- one bit of this, one bit of that -- it creates some kind of a mosaic and you begin to dream. When that 'somebody' is not there, there is nothing which says "I was asleep, I was dreaming, and now I am awake."

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What is morality? It is not the following of enjoined rules of conduct. It is not a question of standing above temptations, or of conquering hate, anger, greed, lust and violence. Questioning your actions before and after creates the moral problem. What is responsible for this situation is the faculty of distinguishing between right and wrong and influencing your actions accordingly. Life is action. Unquestioned action is morality. Questioning your actions is destroying the expression of life. A person who lets life act in its own way without the

protective movement of thought has no self to defend. What need will he have to lie or cheat or pretend or to commit any other act which his society considers immoral?

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What is keeping you from being in your natural state? You are constantly moving away from yourself. You want to be happy, either permanently or at least for this moment. You are dissatisfied with your everyday experiences, and so you want some new ones. You want to perfect yourself, to change yourself. You are reaching out, trying to be something other than what you are. It is this that is taking you away from yourself. Society has put before you the ideal of a 'perfect man'. No matter in which culture you were born, you have scriptural doctrines and traditions handed down to you to tell you how to behave. You are told that through due practice you can even eventually come into the state attained by the sages, saints and saviors of mankind. And so you try to control your behavior, to control your thoughts, to be something unnatural.

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We are all living in a 'thought sphere'. Your thoughts are not your own; they belong to everybody. There are only thoughts, but you create a counter-thought, the thinker, with which you read every thought. Your effort to control life has created a secondary movement of thought within you, which you call the 'I'.

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The natural state is not a 'thoughtless state' -- that is one of the greatest hoaxes perpetrated for thousands of years on poor, helpless Hindus. You will never be without thought until the body is a corpse, a very dead corpse. Being able to think is necessary to survive. But in this state thought stops choking you; it falls into its natural rhythm. There is no longer a 'you' who reads the thoughts and thinks that they are 'his'.

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I have for all practical purposes made a statement: "What you are looking at is not different from the one who is looking." What do you do with a statement like this? What instrument do you have at your disposal for understanding a meaningless, illogical, irrational statement? You begin to think. Through thinking, you cannot understand a thing. You are translating what I am saying, in terms of the knowledge you already have, just as you translate everything else, because you want to get something out of it. When you stop doing that, what is there is what I am describing. The absence of what you are doing -- trying to understand, or trying to change yourself -- is the state of being that I am describing.

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Have you ever looked at that parallel movement of thought? The books on English grammar will tell you that 'I' is a first person singular pronoun, subjective case; but that is not what you want to know. Can you look at that thing you call 'I'? It is very elusive. Look at it now, feel it, touch it, and tell me. How do you look at it? And what is the thing that is looking at what you call 'I'? This is the crux of the whole problem: the one that is looking at what you call 'I' is the 'I'. It is creating an illusory division of itself into subject and object, and through this division it is continuing. This is the divisive nature that is operating in you, in your consciousness. Continuity of its existence is all that interests it. As long as you want to understand that 'you' or to change that 'you' into something spiritual, into something holy, beautiful or marvelous, that 'you' will continue. If you do not want to do anything about it, it is not there, it's gone.

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Is there a beyond? Because you are not interested in the everyday things and the happenings around you, you have invented a thing called the 'beyond', or 'timelessness', or 'God', 'Truth', 'Reality', 'Brahman', 'enlightenment', or whatever, and you search for that. There may not be any beyond. You don't know a thing about that beyond; whatever you know is what you have been told, the knowledge you have about that. So you are projecting that knowledge. What you call 'beyond' is created by the knowledge you have about that beyond; and whatever knowledge you have about a beyond is exactly what you will experience. The knowledge creates the experience, and the experience then strengthens the knowledge.

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You must always recognize what you are looking at, otherwise you are not there. The moment you translate, the 'you' is there. You look at something and recognize that it is a bag, a red bag. Thought interferes with the sensation by translating. Why does thought interfere? And can you do anything about it? The moment you look at a thing, what comes inside of you is the word 'bag', if not bag', then 'bench' or 'bannister', 'step', "that man sitting there, he has white hair." It goes on and on -- you are repeating to yourself all the time. If you don't do that, you are preoccupied with something else: "I'm getting late for the office." You are either thinking about something which is totally unrelated to the way the senses are functioning at this moment, or else you are looking and saying to yourself "That's a bag, that's a red bag," and so on and so on - that is all that is there. The word 'bag' separates you from what you are looking at, thereby creating the 'you'; otherwise there is no space between the two.

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Every time a thought is born, you are born. When the thought is gone, you are gone. But the 'you' does not let the thought go, and what gives continuity to this 'you' is the thinking. Actually there is no permanent entity in you, no totality of all your thoughts and experiences. You think that there is 'somebody' who is thinking your thoughts, 'somebody' who is feeling your feelings --- that's the illusion. I can say it is an illusion; but it is not an illusion to you.

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Whatever you experience -- peace, bliss, silence, beatitude, ecstasy, joy, God knows what -- will be old, second-hand. You already have knowledge about all of these things. The fact that you are in a blissful state or in a state of tremendous silence means that you know about it. You must know a thing in order to experience it. That knowledge is nothing marvelous or metaphysical; 'bench', 'bag', 'red bag', is the knowledge. Knowledge is something which is put into you by somebody else, and he got that from somebody else; it is not yours. Can you experience a simple thing like that bench that is sitting across from you? No, you only experience the knowledge you have about it. And the knowledge has come from some outside agency, always. You think the thoughts of your society, feel the feelings of your society and experience the experiences of your society; there is no new experience. So, all that any man has ever thought or felt must go out of your system. And you are the product of all that knowledge -- that's all you are.

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It is the repetitive mechanism of thought that is wearing you out. So, what is it that you can do about it? -- that's all that you can ask. That's the one and the only question, and any answer that I or anybody gives adds momentum to that movement of thought. What is it that you can do about it? Not one thing. It's too strong: it has the momentum of millions of years. You are totally helpless, and you cannot be conscious of that helplessness. If you practice any system of mind control, automatically the 'you' is there, and through this it is continuing. Have you ever meditated, really seriously meditated? Or do you know anyone who has? Nobody does. If you seriously meditate, you'll wind up in the loony bin. Nor can you practice mindfulness trying to be aware every moment of your life. You cannot be aware; you and awareness cannot co-exist.

If you could be in a state of awareness for one second by the clock, once in your life, the continuity would be snapped, the illusion of the experiencing structure, the 'you', would collapse, and everything would fall into the natural rhythm. In this state you do not know what you are looking at -- that is awareness. If you recognize what you are looking at, you are there, again experiencing the old, what you know.

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What makes one person come into his natural state, and not another person, I don't know. Perhaps it's written in the cells. It is acausal. It is not an act of volition on your part; you can't bring it about. There is absolutely nothing you can do. You can distrust any man who tells you how he got into this state. One thing you can be sure of is that he cannot possibly know himself, and cannot possibly communicate it to you.

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This state is not in your interest. You are only interested in continuity. You want to continue, probably on a different level, and to function in a different dimension, but you want to continue somehow. You wouldn't touch this with a barge pole. This is going to liquidate what you call "you," all of you -- higher self, lower self, soul, Atman, conscious, subconscious -- all of that.

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When the 'you' is not there, when the question is not there, what is understanding. You are finished. You'll walk out. You will never listen to anybody describing his state or ask any questions about understanding at all.

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What you are looking for does not exist. You would rather tread an enchanted ground with beatific visions of a radical transformation of that non-existent self of yours into a state of being which is conjured up by some bewitching phrases. That takes you away from your natural state -- it is a movement away from yourself. To be yourself requires extraordinary intelligence. You are 'blessed' with that intelligence; nobody need give it to you, nobody can take it away from you. He who lets that express itself in its own way is a natural man.

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What is necessary for man is to free himself from the entire past of mankind, not only his individual past. That is to say, you have to free yourself from what every man before you has thought, felt and experienced -- then only is it possible for you to be yourself. The whole purpose of my talking to people is to point out the uniqueness of every individual. Culture or civilization or whatever you might call it has always tried to fit us into a framework. Man is not man at all; I call him a 'unique animal' -- and man will remain a unique animal as long as he's burdened by the culture.

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You say that these great sages and saints and saviors of mankind have answers for our problems. Then, why are we still asking the same questions?

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You see, the whole world is now thinking in terms of one world -- at least theoretically -- but nobody is ready to give up the sovereignty of his nation. That is really the crux of the problem.

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This illusion that we have, that all those gurus who are going from India are changing the world, is really a fantasy. Actually, the impact of all this is zero. Zero! The people who are drawn to these things are not really the ones who can guide the destinies of their own countries -- this is a fact.

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Q: A transformation has come about?

UG: The whole chemistry of the body changes, so it begins to function in its own natural way. That means everything that is poisoned (I deliberately use that word) and contaminated by the culture is thrown out of the system. It is thrown out of your system, and then that consciousness or life (or whatever you want to call it) expresses itself and functions in a very natural way. The whole thing has to be thrown out of your system; otherwise, if you don't believe in God, you become an atheist and you teach, preach and proselytize (to) atheism. But this individual is neither a theist, nor an atheist, nor an agnostic; he is what he is. The movement that has been created by the heritage of man, which is trying to make you into something different from what you are, comes to an end, and so what you are begins to express itself, that's all, in its own way, unhindered, unhandicapped, unburdened by the past of man, mankind as a whole. So such a man is of no use to the society; on the other hand he becomes a threat.

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People usually imagine that so-called enlightenment, self-realization, God- realization or what you will (I don't like to use these words) is something ecstatic, that you will be permanently happy, in a blissful state all the time -- these are the images they have of those people. But when this kind of a thing happens to the individual, he realizes that really there is no basis for that kind of thing. So, from the point of view of the man who imagines that that is permanent happiness, permanent bliss, permanent this and permanent that, it is a calamity because he is expecting something whereas what happens is altogether unrelated to that. There's no relationship at all between the image you have of that, and what actually is the situation. So, from the point of view of the man who imagines that to be something permanent, this is a calamity -- it's in that sense I use it. That's why I very often tell people "If I could give you some

glimpse of what this is all about, you wouldn't touch this with a barge pole, a ten foot pole."
You would run away from this because this is not what you want. What you want does not
exist, you see.

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The question whether somebody else is enlightened or not doesn't interest me, because there
is no such thing as enlightenment at all.

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What I say you must not take literally. So much trouble has been created by people taking it all
literally. You must test every word, every phrase, and see if it bears any relation to the way you
are functioning. You must test it, but you are not in a position to accept it -- unfortunately this
is a fact, take it or leave it. By writing it down, you will do more harm than good. You see, I am
in a very difficult position: I cannot help you, whatever I say is misleading.

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I can't follow a very complex structure -- I have that difficulty, you see. Probably I'm a low-
grade moron or something, I don't know -- I can't follow conceptual thinking. You can put it in
very simple words. What exactly is the question? Because the answer is there; I don't have to
give the answer. What I usually do is restructure the question, rephrase it in such a way that the
question appears senseless to you.

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There is another thing I want to stress: all the questions you come out with must be your own
questions -- then there is meaning in carrying on a dialogue. It has to be your question. So, do
you have a question to call your own, a question which nobody else has asked before? Q: So
many questions that people ask interest us, and we feel they are our questions. UG: Which they
are not. This you will discover: they are not your questions at all. The questioner has to come to
an end. It is the questioner that creates the answer; and the questioner comes into being from
the answer, otherwise there is no questioner. I am not trying to play with words. You know the
answer, and you want a confirmation from me, or you want some kind of light to be thrown on
your problem, or you're curious -- if for any of these reasons you want to carry on a dialogue
with me, you are just wasting your time; you'll have to go to a scholar, a pundit, a learned man -
- they can throw a lot of light on such questions.

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There is nothing here which I can call my own.

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Q: Does the questioner exist?

UG: He doesn't exist; what exists is only the question. All questions are the same -- they are mechanical repetitions of memorized questions.

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Q: You say that the question "Who am I?" doesn't remain there when you really scrutinize it?

UG: Because you cannot separate the question from the questioner. The question and the questioner are the same. If you accept that fact, it's a very simple thing: when the question disappears, the questioner also disappears with that. But since the questioner does not want to disappear, the question remains. The questioner wants an answer for the question. Since there is no answer to that question, the questioner remains there forever. The questioner's interest is to continue, not to get the answer.

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There is no such thing as death at all. What do you think will die? What? This body disintegrates into its constituent elements, so nothing is lost. If you burn it, the ashes enrich the soil and aid germination. If you bury it, the worms live on it. If you throw it into the river, it becomes food for the fishes. One form of life lives on another form of life, and so gives continuity to life. So life is immortal. But that is not going to help anybody who is caught up in the fear of death. After all, 'death' is fear, the fear of something coming to an end. The 'you' as you know yourself, the 'you' as you experience yourself -- that 'you' does not want to come to an end. But it also knows that this body is going to drop dead as others do -- you experience the deaths of others - - so that is a frightening situation because you are not sure whether that ('you') will continue if this (body) goes. So then it projects (an afterlife). This becomes the most important thing -- to know whether there is an afterlife or not. Fear creates that, so when the fear is gone, the question of death is also gone.

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You have no way of knowing anything about your death, now or at the end of your so-called life. Unless knowledge, the continuity of knowledge, comes to an end, death cannot take place. You want to know something about death: you want to make that a part of your knowledge. But death is not something mysterious; the ending of that knowledge is death. What do you think will continue after death? What is there while you are living? Where is the entity there? There is nothing there - no soul -- there is only this question about after death. The question

has to die now to find the answer -- your answer; not my answer -- because the question is born out of the assumption, the belief, that there is something to continue after death.

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You are not satisfied with the answers given by others. You come to me -- you think I am a realized man. Answers have been given to those questions, but still you put this question. You want confirmation of what you know, but this man says something which does not fit into your framework, so you don't agree with me. You have to find out the answer to that question.

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Q: What is life?

UG: You will never know what life is. Nobody can say anything about life. You can give definitions, but those definitions have no meaning. You can theorize about life, but that is a thing which is not of any value to you -- it cannot help you to understand anything. So you don't ask questions like "What is life?" you know. "What is life?" -- there is no answer to that question, so the question cannot stay there any longer. You really don't know, so the question disappears. You don't let that happen there, because you think there must be an answer. If you don't know the answer, you think there may be somebody in this world who can give an answer to that question. "What is life?"-- nobody can give an answer to that question -- we really don't know. So the question cannot stay there; the question burns itself out, you see. The question is born out of thought, so when it burns itself out, what is there is energy. There's a combustion: thought burns itself out and gives physical energy. In the same way, when the question is burnt, along with it goes the questioner also. The question and the questioner are not two different things. When the question burns itself out, what is there is energy. You can't say anything about that energy -- it is already manifesting itself, expressing itself in a boundless way; it has no limitations, no boundaries. It is not yours, not mine; it belongs to everybody. You are part of that. You are an expression of that. Just as the flower is an expression of life, you are another expression of life. What is behind all this is life. What it is, you will never know.

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You are not different from the animal -- you don't want to accept that fact. The only difference is that you think. Thinking is there in the animal also, but it has become very complex in the case of man -- that's the difference. Don't tell me that animals do not think; they do think. But in man it has become a very complex structure, and the problem is how to free yourself from this structure and use it only as an instrument to function in this world -- it has no other use at all -- it has only a contingent value, to communicate something, to function in the workaday world -- "Where is the railway station? Where can I get tomatoes? Where is the market?" --

that's all. Not philosophical concepts -- that has no meaning at all. Wanting anything other than the basic needs -- food, clothing and shelter -- that is where your self-deception begins, and there is no end to your self-deception there. So all this thinking has no meaning at all; it is just wearing you out.

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Thinking is unnecessary except to communicate with somebody. Why do I have to communicate with myself all the time? What for? "I am happy," "I am unhappy," "I am miserable," "That is a microphone," "This is a man," "He is something" -- you see, why are we doing it? Everybody is talking to himself -- only, when he begins to talk aloud you put him in the mental hospital. (Laughter)

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We are all talking of thought. Is it possible for you to look at thought? No, there is another thought which is looking -- that is the tricky part, you see - it divides itself into two -- otherwise you can't look at thought. When one thought looks at another thought, there are not two thoughts, but one thought. It gives you the impression that there are two thoughts, but actually there is only one movement. So, what creates the division? The division is created by thought -- that is the beginning of your thinking. It is a very tricky business. It is one movement, and what is looking at what you call 'thought' is all the definitions you have of thought.

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"What is thought?" -- you pose that question to yourself. So, how can you look at that? The question is thought, you see. "What is thought?" -- there's no answer to that; any answer you give is only a definition. You can say "Thought is this".... (I have been saying so many things: "Thought is time; thought is space; thought is matter.") "Thought is this; thought is that" -- you know, that's all you can say. But if you want to directly look at thought and find out for yourself, you have no way of looking at it. You have no way of finding out what thought is for yourself, because you cannot experience thought; you can experience thought only through the knowledge you have about thought. What happens when you do not accept the answers given by others? Something has got to happen to that question "What is thought?" The question burns itself out, because it has no answer except the answer we know. That question burns itself out, and what you have in place of the question is the answer, energy. This question, thought, is matter. When thought burns itself out, what is there is energy, which is the manifestation of life. In other words, 'life' and 'energy' are synonymous terms.

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Where does thought come from? Is it from inside, or outside? Where is the seat of human consciousness? So, for purposes of communication, or just to give a feel about it, I say there is a 'thought sphere'. In that 'thought sphere' we are all functioning, and each of us probably has an 'antenna', or what you call an 'aerial' or something, which is the creation of the culture into which we are born. It is that that is picking up these particular thoughts. You have no way at all of finding out for yourself the seat of human consciousness, because it is all over, and you are not separate from that consciousness. Even with all the experiments that the brain physiologists and psychologists are doing, wasting millions and millions of dollars just to find out the seat of human consciousness, they will never be able to find it out at all. I am not making a dogmatic statement or any such thing.

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Q: Have we the inherent power to break out of that culture?

UG: That is you, you see. Society is there inside, not outside. That culture is part of this human consciousness, so everything that man has experienced and felt before you is part of that consciousness. But one question for which we don't have an adequate answer is "How is this transmitted from one generation to another generation?" It is really a mystery. All the experiences -- not necessarily just your experiences during your span of thirty, forty or fifty years, but the animal consciousness, the plant consciousness, the bird consciousness -- all that is part of this consciousness. (Not that there is an entity which reincarnates; there is no entity there, so the whole business of reincarnation is absurd as far as I am concerned.) That is why in your dreams you dream as if you are flying like a bird. You see, the sex fantasies man has, the animal postures, the Kama Sutra of Vatsyayana -- all that is part of that consciousness which is transmitted from generation to generation. How it is transmitted, I don't know, I can't say, I'm not competent to say. But this seems to be the means.

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The 'how' has got to go -- that is the only way. The 'how' has got to go because the 'how' implies that there is a way, that there is a method, that there is a technique, that there is something you can do to bring about this total change in your chemistry, this alchemy. But any such method defeats its purpose. When you find yourself in a situation where there is no way of finding any answer to that question, that is the moment when something can happen, that is the moment when the triggering apparatus that is there helps to trigger the whole thing. When the question "How?" freed from the desire to understand or bring about a change, remains there.... It is a thought you see, and thought is after all a vibration. It has a built-in atomic structure: there is an atom embedded in that thought. And when that thought cannot move,

when it cannot make a move in any direction, then something has gone to happen to that thought.

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There is no continuity of thought, because thoughts are disconnected, disjointed things; but something is linking them up. What you call the 'I' or the 'self' or the 'center' is illusory. I can say it is illusory, because it the knowledge you have about the self that creates the self when you look at the self. So all the talk of 'self-knowledge' or 'self- knowing' has no meaning to me. It is within the framework of knowledge. It is playing tricks with itself.

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Q: Is there somebody or something witnessing this process?

UG: That somebody, that artificial, illusory identity is finished. Then, you see, and even now, there is nobody who is feeling the feelings there, there is nobody who is thinking the thoughts there, there is nobody who is talking there; this is a pure and simple computer machine functioning automatically. The computer is not interested in your question, nor in my question. The computer is not interested in trying to understand how this mechanism is operating, so all those questions that we have as a result of our logical and rational thinking have no validity any more; they have lost their importance. So, the mechanism is functioning in an automatic way, but with an extraordinary intelligence that is there. It knows what is good for it. Don't call it 'divine'; there is an extraordinary, tremendous intelligence which is guiding the mechanism of the human body, and its interest is protection. Everything it does is to protect its survival -- that's all it is interested in. Then, the senses become very important factors: they begin to function at their peak capacity without the interference of thought except when there is a demand for thought. Here I must make one thing very clear: Thought is not self-initiated; it always comes into operation on demand. It depends upon the demands of the situation: there is a situation where thought is necessary, and so it is there; otherwise it is not there. Like that pen you are using -- you can write a beautiful piece of poetry or forge a cheque or do something with that pen -- it is there when there is a demand for it. Thought is only for the purposes of communication, otherwise it has no value at all. Then you are guided by your senses and not by your thoughts any more. So all this talk of controlling the senses is tommyrot, absolute rubbish. The senses have a built-in mechanism of control; it is not something to be acquired. This talk of yama, niyama, (controlling the senses), and all that, is rubbish; it has a self-controlling mechanism of its own. You can try to control, say, the sense of taste, but here, (in this state) you don't have to discipline yourself or control yourself. This physical organism, or human organism, or whatever you want to call it, is guided by sensory activity alone, and not by thinking, not by mind at all.

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I tell you, you are not an ordinary being; you are an extraordinary being (Laughter.) There is no one like you. You are 'the one without a second' that the Upanishads talked about. It is not because of what you do or do not do that this kind of thing happens. That is why I use the word 'acausal' -- this has no cause. The structure that is interested in establishing the causal relationship is not there any more. The only thing that is left for this is survival. And the survival is limited: it has a momentum of its own, and when that is finished it is gone. This cannot reproduce another one, physiologically or otherwise -- that's why I say this is the end-product of human evolution. There is no need for the reproduction of another one, either as a flower or as another human being -- that is why the whole chemistry of your body changes. The hormones change, and you are neither a man nor a woman any more. Such a man is of absolutely no use to this society, and he cannot create another society. (Laughter)

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Questioning my actions before and after is over for me. The moral question -- "I should have acted this way; I should not have acted that way. I should not have said this" -- none of that is there for me. I have no regrets, no apologies; whatever I am doing is automatic. In a given situation I am not capable of acting in any other way. I don't have to rationalize, think logically - - nothing -- that is the one and only action in that particular situation. Next time the action will be different. For all practical purposes it may be a similar situation to you; but it is not to me, because there is an unknown factor, a new factor, so my action will be different. You may see it as inconsistency or contradiction. I cannot act in any other way -- there's no connection between the two actions. It is physical, not psychological -- I don't remember anything that is not happening at that particular moment -- there is no reaction, only response. But you are reacting all the time -- there is the judgement for or against: "This is right, that is wrong." The response I am talking about is the physical response to the situation. I function in the physical plane all the time. I am not thinking of anything when I see you; my eyes are focused on you. If I turn this side, you are wiped out; the door-knob is there, not you; you are finished for me, even in the mind. (There is no mind.) If necessary, it is recalled -- if you ask questions. Reaction is thinking about it: 'Right,' 'Wrong.' 'Good,' 'Evil'. Response is just looking without the intervention of thought. Response is physical; reaction is mental. You are all the time reacting; you are not physically responding to the things out there.

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When I go for a walk, I tell friends "Please, for goodness sake, look; don't think!" You don't have to think. Just use your eyes and your ears, and they will guide you. The vision becomes extraordinarily clear, the listening mechanism becomes extremely sensitive, that is all; not

clarity of thought. Now they have what they call 'sensory deprivation'. What they are trying to achieve is the opposite of this. The senses are not deprived of their activity here; they have their field-day: they go where they want, think what they want, anything that comes. Like the Ganges river water: from the banks you throw half-burnt bodies, filthy sewage water, everything that is dirty; after five minutes, crystal clear. It's like that with thought: there is no 'good' thought, no 'bad' thought, no 'sensual' thought, no 'spiritual' thought; all thoughts are the same. You may ask "How can such a man have a sensual thought?" There is nothing he can do to suppress that thought, or to give room for that thought to act. This is a reality, a fact. Sometimes the sensual memory of making love to my wife comes suddenly from nowhere. But when these thoughts try to take root there, everything in you tightens -- you don't have to do a thing. The thoughts cannot stay there -- there is no continuity, no build-up -- one knows what it is, and there it ends -- something else comes up. But it doesn't end there for you; you say "How can I have these sensual thoughts?" You think you are not free if you have sensual thoughts; but if you don't have them, you can be certain that you are not a living human being. Saint or sinner, he must respond to every stimulus. There is no sublimation -- all that is absolute nonsense. The saints are telling lies -- it is poppycock, rubbish -- don't believe all that. What is the point in condemning yourself, telling yourself that you are a sinner? What nonsense you are talking! You must respond -- if there is a woman, there must be a physical response to that -- otherwise you are a corpse. But here there is no continuity, no build-up; something else comes up. Thoughts come and go; they repeat themselves -- it is fun that way. Not that I watched this as one who wanted to enjoy some fun. Most of the time you don't even know that they are there. They cannot stay there; they are moving. When you recognize there is trouble, fine, it cannot stay there for long; it is pushed out by the next thing. You don't have to do a thing; before you realize what is happening, it is gone. When you try to look at it, it is not there; what you are looking at is completely different from what was there before. They are not problems; they become problems only when you sit in one corner trying to meditate and control your thoughts. Thoughts are welling up inside of you. How can you control it? You have no control over it. It is not possible for you to control it. All this is an exercise in futility. You don't have to do a thing.

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Q: Can I put this question back to you? What according to you is a normal man?

UG: To me there is no such thing as a normal man. When I look at the so-called insane people, I wonder whether they are insane, or those who are treating them. I was telling a joke the other day. Some chappie in a loony bin said "I am Jesus Christ." His friend, another inmate, said "I know you are not." "How the hell do you know I am not?" said the first chappie. The other chappie said "I am the Eternal Father. I have created you. I should know you." (Laughter) It's

like that here also, when I see all those people sitting there saying "Aham Brahmasmi" (I am Brahman). What is this nonsense?! Not that I am against anything.

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We have very strange ideas in the religious field -- torture this body, sleep on nails, control, deny things -- all kinds of funny things. What for? Why deny certain things? I don't know. What is the difference between a man going to a bar for a glass of beer, and a man going to a temple and repeating the name of Rama? I don't see any basic difference. Probably it is antisocial here; in the West they don't think it is antisocial; here we think it is. These are all escapes. I am not against escapes, but whether you escape through this avenue or that avenue, an escape is an escape. You are escaping from yourself.

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That is the reason why I say that this individual cannot be of any use to society. He's a rare bird, a rare plant -- put him in a cage, in a museum, and look at him -- he's something different, you know.

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This individual is just like something thrown out by Nature, and whether anybody recognizes him or not is of no importance. This man cannot be of any use to this society.

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Knowledge is not something mysterious or mystical. You know that you are happy, and you have theories about the working of the fan, the light -- this is the knowledge we are talking about. You introduce another knowledge, 'spiritual knowledge', but -- spiritual knowledge, sensual knowledge -- what is the difference? We give the names to them. Fantasies about God are acceptable, but fantasies about sex are called 'sensual', 'physical'. There is no difference between the two; one is socially acceptable, the other is not. You are limiting knowledge to a particular area of experience, so then it becomes 'sensual', and the other becomes 'spiritual'? Everything is sensual to me.

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The knowledge that is essential for the living organism -- all of that is necessary. But all those speculations about God, Truth, Reality, have no meaning at all to me -- they are all cultural values; they are totally unrelated to the survival of the living organism; they are all socially, arbitrarily fixed, religious values. All our tastes are cultivated tastes. Likes and dislikes are all cultivated; there is no such thing as an absolute morality. By "morality" I mean questioning your

actions before and after. It is all social. What is a good man good for in this world? He's good for the society, isn't he? For the smooth running of society, these codes are necessary. These religious people have created a policeman inside you. Certain actions are termed 'good' and certain other actions, are termed 'bad', either before or after you do them -- that hasn't helped you in any way; it is thinking that has created the problem.

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Man's problem is basically the moral dilemma, questioning your actions before and after -- it has become a neurological problem, not a religious problem -- the whole of your body is involved. Even God is a neurological problem: 'God' is the jumbled spelling of 'dog', but the whole of your being is reacting to the word 'God'. All your beliefs -- they are not just psychological; they are neurological.

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A 'moral man' is a 'chicken'. A 'moral man' is a frightened man, a chicken-hearted man -- that is why he practices morality and sits in judgement over others. And his righteous indignation! A moral man (if there is one) will never, never talk of morality or sit in judgement on the morals of others. Never!

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Once the question "How to live?" is dropped, living itself becomes the most important thing. You must be free from the burden of culture. Of course you can't just throw away the culture -- for example, taking a morning bath and all that. But it's so simple -- I also take my bath -- what is so religious about it? You think that there is something more interesting than what you are doing. If that is knocked off, what you are doing becomes very, very interesting.

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You have been told that you should practice desirelessness. You have practiced desirelessness for thirty or forty years, but still desires are there. So something must be wrong somewhere. Nothing can be wrong with desire; something must be wrong with the one who has told you to practice desirelessness. This (desire) is a reality; that (desirelessness) is false -- it is falsifying you. Desire is there. Desire as such can't be wrong, can't be false, because it is there. Anger as such can't be false, because anger is there.

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You are talking of some energy which those people have defined as God or God knows what. Don't you see that it is the very thinking that has turned this into a problem? Anger is energy,

desire is energy -- all the energy you want is already in operation there. What the hell do you want energy for? You are destroying this energy through thinking. It is only thinking that has created the problem. Without thinking, there is no problem there. What I'm saying is that through thinking you cannot solve the problem; thinking can only create problems.

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You hope that you will be able to resolve the problem of desire through thinking, because of that model of a saint who you think has controlled or eliminated desire. If that man has no desire as you imagine, he is a corpse. Don't believe that man at all! Such a man builds some organization, and lives in luxury, which you pay for. You are maintaining him. He is doing it for his livelihood. There is always a fool in the world who falls for him. Once in a while he allows you to prostrate before him. You will be surprised if you live with him. You will get the shock of your life if you see him there. That is why they are all aloof -- because they are afraid you will catch them some time or the other. The rich man is always afraid that you will touch him for money. So too the religious man - he never, never comes in contact with you. Seeing him is far more difficult than seeing the President of your country -- that is a lot easier than seeing a holy man. He is not what he says he is, not what he claims he is. But those men who have 'made it' -- they live amongst the people -- you can see them always there.

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So-called self-realization is the discovery for yourself and by yourself that there is no self to discover. That will be a very shocking thing -- "Why the hell have I wasted all my life?" It's a shocking thing because it's going to destroy every nerve, every cell, even the cells in the marrow of your bones. I tell you, it's not going to be an easy thing, it's not going to be handed over to you on a gold platter. You have to become completely disillusioned, then the truth begins to express itself in its own way. I have discovered that it is useless to try to discover the truth. The search for truth is, I have discovered, absurd, because it's a thing which you cannot capture, contain, or give expression to.

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Q: Can you describe and communicate your state?

UG: You see, the moment I try to communicate something, it is gone; it is only a shadow of it; that's not it.

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There is no such thing as the unknown at all. Whatever you know of what is called the 'unknown' is not the unknown. Whether there is any such thing as the unknown, I really don't

know. Whatever you know of that unknown, whatever you experience of what you call the 'unknown', is not the unknown, because it has become part of your knowledge.

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What do you want? Tell me, what is it? Look here, you can't ask for a thing which you don't know, and you don't know a thing about this -- now or then -- even assuming for a moment that you are an enlightened man, you have no way of knowing anything about it. This can never become a part of your knowledge.

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This has understood that it is not possible to experience anything any more. I don't know if I quite make myself clear. The individuality, the isolation, the separation (or whatever you want to call it) is not there any more. What separates you, what isolates you, is your thought -- it creates the frontiers, it creates the boundaries. And once the boundaries are not there, it is boundless, limitless. Not that you can experience that boundlessness and limitlessness of your consciousness; the content of your consciousness is so immense that you can't say anything about it. That is why I use the words "It's a state of not knowing." You really don't know. But how do you know that you do not know? It's not that you say to yourself that you do not know; but in relation to the ordinary state of consciousness you have no way of knowing that at all -- nobody has any way. There is not even an attempt on your part to grasp something.

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The experiencing structure comes to an end. If you don't recognize what you are looking at -- that flower as a flower, that rose as a rose -- it means you are not there. What are you? You are nothing but a bundle of all these experiences, the knowledge you have about them.

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I see, and I don't know what I'm looking at. My sensory perceptions are at their peak capacity, but still there is nothing inside of me which says "That is green. That is brown. You have white hair. You wear glasses...." The knowledge I have about things is in the background -- it is not operating. So, "Am I awake? Am I asleep?" -- I have no way of knowing it for myself. That is why I say that in this consciousness there is a total absence of any division into wakeful, dreaming and deep-sleep states. This may be called 'turiya' (to use your Sanskrit term) -- not transcending these things; a total absence of this division.

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Q: Unless you have to catch a train or something, you are living in the present moment?

UG: To call it 'living from moment to moment' is very misleading. That moment to moment living can never be captured by you -- that can never become part of your conscious existence, much less your conscious thinking. Look here, there is no present to the structure of the 'you'; all that is there is the past, which is trying to project itself into the future. You can think about past, present, and future, but there is no future, there is no present; there is only the past. Your future is only a projection of the past. If there is a present, that present can never be experienced by you, because you experience only your knowledge about the present, and that knowledge is the past. So what is the point in trying to experience that moment which you call 'now'? The now can never be experienced by you; whatever you experience is not the now. So the now is a thing which can never become part of your conscious existence, and which you cannot give expression to. The now does not exist, as far as you are concerned, except as a concept. I don't talk about the now.

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All that man has experienced before you is part of consciousness -- it is all there -- all that is a contamination.

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Whatever is experienced is thought-induced. Without knowledge you can't experience. And experience strengthens the knowledge. It is a vicious circle: the dog chasing its own tail.

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You cannot experience anything which you can call your own. Whatever you experience, however profound that experience may be, is the result of the knowledge that is part of your consciousness.

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Somebody must have, somewhere along the line, experienced the bliss, beatitude -- call it 'ecstasy', call it by whatever name you like, but somebody somewhere along the line -- not necessarily you -- must have experienced that, and that experience is part of your consciousness. You have to come to a point where there is no such thing as a new experience at all: somebody has experienced it before, so it is not yours.

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The sages and seers are original and unique because they have freed themselves from the entire past. (Even the mystic experience is part of the past.) Not that the past goes for such a man; but for him the past has no emotional content.

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This is the ultimate: You have to totally surrender yourself. There is no jnana marga (path of wisdom); there is no marga (path) at all. It is total surrender -- throwing in the towel, throwing in the sponge -- and what comes out of that is jnana (wisdom). It is not surrender in the ordinary sense of the word; it means there isn't anything you can do. That is total surrender -- total helplessness. It can't be brought about through any effort or volition of yours. If you want to surrender to something, it's only to get something. That's why I use the words 'a state of total surrender'. It's a state of surrender where all effort has come to an end, where all movement in the direction of getting something has come to an end. All wanting, be it this wanting or that wanting, is totally absent.

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A hungry man will do anything and everything to satisfy his hunger, and then he will discover that there is nothing he can do to satisfy it. Even the hope must go that some miracle will happen and it will descend upon you from somewhere. If there is nothing you can do to satisfy your hunger, something will happen. All those to whom this kind of thing has happened have really worked hard, touched rock-bottom, staked everything. It does not come easily. It is not handed over to you on a gold platter by somebody.

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There is no such thing as experience here. You seem to know. You imagine. Imagination must come to an end. I don't know how to put it. The absence of imagination, the absence of will, the absence of effort, the absence of all movement in any direction, on any level, in any dimension -- that is the thing. That is a thing that cannot be experienced at all -- it is not an experience.

You are interested in experiencing bliss, beatitude, love, God knows what, but that is a worthless thing. If I experience bliss, is that bliss? It is created by the knowledge I have. It is the knowledge. To be free from knowledge is not an easy thing. You are that knowledge - not only the knowledge that you have acquired in this life, but the knowledge of millions and millions of years, everybody's experiences.

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Man has to be saved from the saviours of mankind! The religious people -- they kidded themselves and fooled the whole of mankind. Throw them out! That is courage itself, because of the courage there; not the courage you practice.

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How can I convince you that I have nothing more than you have? I don't have anything that you don't have. Your wanting something from somebody is the cause of your misery. The end of illusion is the end of you. So you can't be without illusion; you can only replace one illusion with another illusion.

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Whatever you are doing is blocking its happening. It is misleading to put it that way, because there is nothing to happen. You don't realize that whatever you are doing is a self-centered activity. Whatever you are doing in any direction is only strengthening or distorting the whole thing. The whole of sadhana is self-centered activity.

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There is no other bank, and there is no river to cross, no boat -- it is very difficult for you to understand that. You have created an image and put the image on the other side. I say "No, for goodness sake, I am on the same bank, there is no river to cross, and no boatman is necessary!"

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"Whomever it chooses, to him it happens."

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The hymns say "Whomever it chooses, to him it happens." That does not mean that there is any power outside of you. That potential is there in you already -- it has the capacity to explode. If through some strange chance, if through some luck, thought remains by itself without splitting itself into two, something has to happen to that. It is like an atomic explosion -- not one, but trillions. When it explodes, it blasts everything that is there. It is a chain reaction; one after the other, every cell is involved.

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Q: Do you mean that it is unnecessary for anyone to aspire?

UG: The aspiration is part of your consciousness. That has to come to an end; there is nothing that you can do to stop it. In other words, you cannot but do sadhana, you are doomed that way. Even if you drop sadhana, it creates a struggle in you -- you will replace it with another kind of sadhana, like JK's gimmick, choiceless awareness. You begin to practice those gimmicks, the same old nonsense --- the words are different, but the game is the same. But somewhere along the line the realization that that is not the thing has to dawn upon you; otherwise you will continue listening, hoping that listening to him the next time will make you understand. There is no chance of this. If anything has to happen, it has to happen here and now.

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Why be like this man? Handing over the torch from one person to another and maintaining the hierarchical structure -- what for? Following another is an animal quality. Man cannot become man so long as he follows somebody. What is responsible for man remaining an animal is that culture -- the top dog, following somebody -- that has not helped you at all. You want to be a cheap imitation of Sankara or Buddha; you don't want to be yourself. What for? I tell you, you are far more unique and extraordinary than all those saints and saviours of mankind put together. Why do you want to be a cheap imitation of that fellow? That is one of the myths.

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There is nothing that you can do. That statement has no meaning for you, because you are doing something all the time. You have to do something or the other, so this statement has no meaning, no relevance to you at all. The description of this state is a very dangerous thing because you are trying to relate this to the way you are functioning. What for? Because you want to change that, improve it, modify it or do something there in relation to what I am saying.

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Whatever you want, you can get -- whatever you want -- whatever experience you want, you can experience. If you don't know, there is always somebody to help you -- somewhere -- you have to find out. Anything you want, you can experience. But whatever you experience is worthless - it is not it -- because this is a thing which cannot be experienced; it is not an experience.

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Enlightenment (if there is any such thing as enlightenment) is not an experience at all. So, this dawns on you -- this realization (if you want to put it that way) that there is nothing to realize. Self- knowledge, or self-realization is to realize for yourself and by yourself that there is no self to realize -- that is going to be a shattering blow.

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If you accept the goal, it is all right with me, but I say that the goal itself is false. You say that is what you want to achieve, so all this sadhana is necessary. I maintain that there is nothing to be achieved, nothing to be accomplished, nothing to be attained, so all that you are doing to achieve your goal is meaningless. I didn't understand that when I was doing all that sadhana. The earlier it dawns on you, the better for you. If those things produce some experiences, it will

be very difficult for you to transcend your own experience. Somewhere along the line it is bound to dawn on you -- you know it is not taking you anywhere.

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Whatever you want to happen is in terms of time. Assuming for a moment that you are already in the blissful state, you don't want to be in that state tomorrow. Whatever the state you want to be in, you are not in that state, because the goal is there, which is tomorrow, not today. So if this (goal) is not there, the thought which is thinking in terms of something happening in time is not there. Unfortunately, there is nothing to happen. Happening is in time. When time is not there, there is no happening, nothing to happen there. Atman is Brahman -- that is exactly what it means -- the Brahman you want in the future is already here; there is nothing to happen here. Achieving (it doesn't matter what you call it) is in time, so it is bound to be caught up in cause and effect. You want to produce a result, but this is not a result, not a happening, not an achievement.

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The search for moksha (liberation) is the dukkha (suffering) of all dukkhas. (Laughter) There's no end to that -- you will keep searching for this eternally -- you are not going to get it. Even if you get what you want, and experience bliss, beatitude, God knows what, there is always more and more of it. Silence you experience, but you want permanent silence, you want always to be in silence. But in the very nature of things, there is no permanence at all.

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What are you meditating for? You want to be free from something. What are you to meditate on? All right, thought is a noise, sound. What is sound? You look at this and you say "This is a tape-recorder," so thought is sound. There is a continuous flow of thoughts, and you are linking up all these thoughts all the time, and this is the noise you can't stand. Why can't you stand that noise? So, by repeating mantras, you create a louder noise, and you submerge the noise of thought, and then you are at peace with yourself. You think that something marvelous is happening to you. But all meditation is a self-centered activity.

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'Outside' and 'inside' are created by thought. When there is no movement of thought, you don't know whether it is inside or outside. This is just like a mirror. This is a live mirror reflecting things exactly as they are. There is nobody here: I don't see anything; the whole of my body is reflecting things exactly the way they are out there.

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The recognizing and naming mechanism is in the background except when there is a need for it. This absence of the movement of thought which recognizes and names things is the state of samadhi, sahaja (natural) samadhi. You imagine that samadhi is something he goes into and comes out of. Not at all; he's always there. Whether the eyes of such a man are open or closed, he does not know what he is looking at. A person who has come into such a state of samadhi is like a madman and a child rolled into one.

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Madcaps function in exactly the same way -- the thoughts are disconnected, disjointed things, and so the actions are also disconnected, the feelings are also disconnected. But their thoughts are accompanied by hallucinations, mental images, seeing something that isn't there -- that's the only difference. This state is always a state of wonder; he doesn't know what he is looking at, he doesn't know what he is smelling, and yet his senses are working at their peak capacities, extraordinarily sensitive, taking in everything.

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Q: Why am I not in the state you are describing?

UG: Because there is a constant demand on your part to experience everything that you look at, everything that you are feeling inside. Constantly, because if you don't do that, you are coming to an end -- 'you' as you know yourself, 'you' as you experience yourself, are coming to an end - - and you do not want that to come to an end; you want the continuity. So all spiritual pursuits are in the direction of strengthening that continuity. It's a self-centered activity. Through self-centered activity, how can you be free from the activities of the self? (I use the word 'self' in quotation marks.) So all your experiences, all your meditations, all your sadhana, all that you do is a self-centered activity -- it is strengthening the self, it is adding momentum, gathering momentum, so it is taking you in the opposite direction. Whatever you do to be free from the self also is a self-centered activity.

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You see, we are all functioning in this 'thought sphere', if I may use that word. What you pick out of that 'thought sphere' is your particular background, your culture, so it's like an antenna. The 'antenna' is the product of the culture. You pick up thoughts which are beneficial to you to protect thought. Thought is a protective mechanism. What is it that it is protecting? It is protecting itself. It will do everything possible to prevent itself from breaking up. So even if you introduce the so-called spiritual pursuits, it is only the strengthening of that.

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Your very listening is interpretation. You never listen to anybody: it is not possible for you to listen to anybody without interpreting. The interpretation is a part of your background, you see, so it is not possible for you to listen to anything without interpreting what you are listening to.

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When you ask a question, it is picked up immediately. I don't even decode it; before you have even asked the question, the answer is there. You can do it; it is nothing unusual. If you are not preoccupied with anything of your own, it is an easy thing. It is not thought-reading; it is just an echo chamber: what is going on there is going on here. You can't do that; you want to decode every thought, to translate everything.

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Wanting to understand means there is a movement of thought.

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As long as you listen to me, you are lost. You listen to me because you want to understand what I am talking about. Not that it is something abstract or difficult; but your understanding is through that instrument (the thinking mechanism), and that is not the instrument (to understand this). The refined, sensitized instrument, you call 'intuition', but there is no other instrument. If that is not the instrument and there is no other instrument, the logical conclusion from that statement is: Is there anything to understand? There is nothing to understand. If that understanding is there somehow.... That understanding is here somehow. I don't know how it came -- that is why I cannot take you there -- it has no cause. You are interested in finding out the cause because you want it to happen in you; otherwise you would not be interested in the cause. So it is not a question of understanding me; it is not possible to understand me. It is just not possible to understand. The only thing you can understand is within that framework and in relation to that reference point. You think that the more you listen, the more these things become clear to you; but the clarity of thought is making it more difficult for you to understand what I am talking about. So you come back year after year, and you think things are becoming clearer and clearer for you; but actually it is destroying the possibility of understanding anything. There is nothing to understand -- that understanding somehow is there, and how it came about nobody knows, and there is no way at all of making you see this, and you ask "Why do you talk?" You come here.

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What I am saying has no logic. If it has a logic, it has a logic of its own -- I don't know anything about it. But you have necessarily to fit me into the logical structure of your thought; otherwise

the logical structure there, the rational thing, comes to an end. You see, you have to rationalize -- that is what you are.

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Q: Sir, what is your message?

UG: It is quite simple. You are not going to get anything here. You are wasting your time. Pack up and go! That is my message. I have nothing to give; you have nothing to take. If you continue to sit there, you are wasting your time. The one thing you have to do is get up and go. If you still think I can give you something, you'll have to sit there until kingdom come. I have nothing to give. There's nothing to be given.

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The 'holy business' -- I am not in it. I don't want a thing, I have nothing to give, so there's no breach of contract here. Nothing -- I don't want anything. You may think that I am talking for self- fulfillment -- if I do, that will be my tragedy, my misery -- so you are out; you are not interested in involving yourself in my tragedy.

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Go where you will, and do what you want! I tell you very clearly, loud and clear, in clear, unmistakable language, that there is nothing to be communicated now or at any time. I am really surprised -- in spite of that assertive statement, you hang on here. It is your funeral. You are chasing something which does not exist. There is nothing to be transformed, nothing to be changed, nothing to be understood . So long as you want to be like me, you will remain what you are, asking the same questions. You will get the same answer -- the one answer for all questions is "Stop asking questions!"

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The whole culture is built on the foundation of kill and get killed

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There are so many people who have said they can help you -- you would do well to go there and try your luck. But I want to add this statutory warning (like the one you have on the cigarette packs): You are not going to get anything from anybody, because there is nothing to get. That is why I say that since there is no such thing as enlightenment, the question whether X or Y is enlightened or not does not at all arise. You are all like-minded people who are after such things, that is all. That is your projection, your ideation about those people, that is all that I am saying. There may not be anything there other than what you have projected on them.

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Q: Is a person in the natural state compassionate?

UG: That is your projection; they are callous, indifferent, unconcerned. 'Compassion' is one of the gimmicks of the 'holy business', sales talk.

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I am not interested in changing the society. What I am saying has absolutely no social content at all. What is wrong with this world? Why do you want to change the world? This is an extraordinarily beautiful world! You want to change this world so that you can live in a world of your own ideas. The real problem is that you want to change yourself, and you find it's impossible, and so you want to change the world so that you can fit the world into your own pattern.

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You don't accept the fact that all that is a contamination there in that consciousness. Whatever you consider sacred, whatever you consider extraordinary -- Buddha Consciousness, Christ Consciousness, Krishna Consciousness -- is a contamination in that consciousness. It has to purify itself: all that, all that dross -- all that is holy, all that is sacred -- must go. When that has gone, you are yourself. Otherwise there is dependence: you experience something extraordinary there and start an organization, Krishna Consciousness or some other. These organizations collect twenty million dollars and publish books so that they can transmit, make others experience, those silly things.

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Q: Is there any difference between going to a church and coming here?

UG: Basically the motivation is the same: you are looking for a new teacher, a new Bible, a new order, a new Church -- that is all you can do. Basically it's still the same thing: you have not moved one step from the Catholic Church. If religiousness is all you are interested in, there is no need to look anywhere other than in Christianity. The profound statements of the great teachers are not any different in the different religions. All I am saying is that looking to alien lands and religions does not mean anything. You learn new techniques, new systems, new phrases, and then you begin to think and speak in terms of this new language, and probably you feel just great, but basically it does not mean anything at all.

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If anyone makes you believe you can get somewhere, he's taking you for a ride. He may be honest. Distrust all honest fellows! Throw them out! There is no one who is honest in this field.
No outside agency can help you.

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How can you be interested in liquidating yourself? -- that is my question. All that you know -- 'you' as you know yourself, 'you' as you experience yourself -- is interested in continuity. It knows all the tricks: you cannot beat that. People ask the question -- all questions reduce themselves to the one question -- "How? How am I going to get what you have? How?" And through 'How?' that structure is permanently establishing itself there and getting its continuity. 'How?' There is no 'how'. If you are interested in 'how', those swamis will help you.

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I have nothing to offer. All I can offer is the assurance that all inquiry, like all philosophical discussion, is useless, that no dialogue is possible, and that your questions, like everyone else's, serve no purpose whatsoever. Understanding, in the sense in which I mean it, is that state of being where the questions aren't there anymore.

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I have nothing to offer. All I can offer is the assurance that all inquiry, like all philosophical discussion, is useless, that no dialogue is possible, and that your questions, like everyone else's, serve no purpose whatsoever. Understanding, in the sense in which I mean it, is that state of being where the questions aren't there anymore. Q: You mean it is a state of not thinking? UG: It is a state where thinking and life are not two things, but one thing. It is not an intellectual state; it is more like a state of feeling (although I use the word 'feeling' in a different sense than that in which you use the word). It is a state of not seeking. Man is always seeking something -- money, power, sex, love, mystical experience, truth, enlightenment -- and it is this seeking which keeps him out of his natural state. And although I am in a natural state, I cannot help someone else, because it is my natural state, not his.

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Q: Do you mean to say that if I stop seeking, a change will take place in me?

UG: Yes, it will. And when I've said "Yes, it will," then what? What good is my assurance to you? It is not good at all -- it is utterly worthless -- so you don't listen to me or anybody. Listening to other people is what you've been doing all your life -- it's the cause of your unhappiness. You are unique. There is no reason for your wanting to be like another chap. You can't be like him, anyway. This wanting -- wanting to listen, wanting to understand, wanting to be like such-and-

such an individual -- has come about because society is interested in creating a perfect man; but there is no such thing as a perfect man -- this is our problem. All we can do is be ourselves, and no one can help you be that. He can teach you how to ski or fix a motor car, but he cannot teach you anything important.

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You keep listening to someone (it makes no difference whom), and you keep hoping that somehow, tomorrow or the next day, by listening more and more, you will get off the merry-go-round. You listen to your parents and to your teachers at school, and they tell you to be good and dutiful and not be angry and so on, and that doesn't do any good, and so you go and learn how to do Yoga, and then presently some old chap comes along and tells you to be choicelessly aware. Or maybe you find someone in the 'holy business', and he does miracles -- he produces some trinkets out of the air, and you fall for it -- or perhaps he touches you, and you see some blue light or green light or yellow light or God knows what, and you hope he will help you experience enlightenment. But he cannot help you. It is not something that can be captured, contained or given expression to. I do not know if you see the utter helplessness of the situation, and how, if anyone thinks he can help you, he will inevitably mislead you, and the less phoney he is, the more powerful he is, the more enlightened he is, the more misery and mischief he will create for you.

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Life as such has no beginning and no end; it is a beginningless and endless movement, and you are only an expression of it. You are only an expression of life, like a bird or a worm or a cloud.

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Q: But with the singular difference that I am conscious of myself, and the worm is not.

UG: You are conscious of yourself through thought (by which I mean not just conscious thought, but that conditioning which transforms the life that passes through you into feelings, into pleasure and pain). And this thought is not yours; it is what you have learned from others, it is second-hand, it belongs to everybody. You belong to everybody. So why don't you accept the natural thing? If you accept the natural thing, all falls into its own rhythm: there is nothing to do, there is nothing to control, there is nothing to ask. You don't have to do a thing. You are finished.

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The conditioning, you see -- you will never be free from that. Don't believe anybody. There is no such thing as an unconditioned mind; the mind is conditioned. It is absurd, you see, to.... If

there is a mind, it is bound to be conditioned. There is no such thing as an open mind. In the Theosophical Society we used to repeat "An open mind". How absurd that statement is! Mind can never be open; it is a closed thing. I don't accept that there is such a thing as the mind, let alone the open mind or the unconditioned mind. There is no totality of these thoughts and experiences; they are all disconnected, disjointed things. The thoughtless state, silence.... How can you experience silence? -- that's my question. How can you experience the thoughtless state? You'll never be free from thought. If there is any such thing as a thoughtless state, it can never be experienced by you or by anybody. Whatever you experience there is created by this thought. The timeless.... We used to write essays, "Time and the Timeless," ridiculous stuff. It is time that creates the timeless and then pursues the timeless -- and through this pursuit time is continuing -- continuity is all that it is interested.

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You have to take my word for it. It never comes into my mind that I am different from you. So when you sit here and ask questions, "Why do they ask me these questions?" There are no answers for these questions at all. Nobody in this world can answer these questions. Whatever answers they give are misleading you -- you will end up misguided, misled, misspent, after forty years, fifty years.... I know many of these people who have followed these great teachers -- many of them, who have been around Krishnamurti for fifty years, sixty years, are coming and asking me "Have I wasted forty years, listening to that man?" Do I have to answer that question? You have to answer; I don't have to answer that question. You have wasted fifty years, and you are going to waste another fifty years. You can come here -- nothing will happen, nothing will evolve -- you will not get anything from me. That is why I am safe -- I live my own life -- if somebody comes, I say "Tell me, what can I do? There's nothing much I can do. Thank you. Good-bye."

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Q: We want to understand this problem of sorrow.

UG: Look here. Not getting what you want is sorrow -- it doesn't matter what you want -- happiness, good health, enlightenment -- it changes, you know. So, not getting what you want is sorrow.

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The very nature of mind (if there is a mind) is neurotic, because it wants two things at the same time, so every individual is a neurotic individual. As long as you want two things, you are in a state of neurosis. And when you can't get it, you become psychotic, you become wild. Not that you necessarily go and beat somebody; but you are destroying yourself, because the violence is

there inside of you. What makes you unhappy is the search for a thing that does not exist. Happiness does not exist at all. Similarly, there is no such thing as enlightenment. You may say that every teacher and all the saints and saviours of mankind have been asserting for centuries upon centuries that there is enlightenment and that they are enlightened. Throw them all in one bunch into the river! I don't care. To realize that there is no enlightenment at all is enlightenment. (Laughter)

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Whatever you are doing is a barrier to whatever you want to get, it doesn't matter what you want to get. You see, whatever you are doing is adding fuel, adding momentum to that. So, how is that going to slow down or stop, and when are you going to do that? Tomorrow or the day after? You say "Tomorrow I will understand." There is no tomorrow: this is not going to happen tomorrow; it must happen now or never. So, "I am determined to see what prevents me from understanding what I want to understand." What prevents you from understanding what you want to understand is this very thing which you are using to understand things. This is not my teaching or anybody's teaching, but this is the only thing: You are trying to understand something through an instrument which is not the instrument to understand.

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Enlightenment is to drop this whole business of wanting to be an enlightened man -- that is enlightenment.

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There isn't anything you can get from any spiritual discourses or from any religious book. This is what I have been trying to point out to those who care to listen to me: There is nothing to accomplish, nothing to attain. So what's this hullabaloo about? What is it that you want? What is it that you are searching for? -- this is my question.

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If you make anything out of what I am saying you are lost, body and soul, and if there is a God, he must, out of his sheer mercy, save you all and save you from me. One thing I make very clear: I'm not here to liberate you at all. Who am I to liberate you? What is it that you want to liberate yourself from? You are trying to ask for a thing that you have. So I only point out that you're on the wrong track; and you're asking me "What is the right track?" What am I to do? Are you ready to accept the fact that you are on the wrong track? That means that the teacher you are running after and the stuff you are thinking about -- that's the very thing that must go. Are you ready to throw it out of the window? Hm? You have a hope that one day that's going to

lead you where you want to get to -- that's the problem, you know. Your teacher must go, it doesn't matter who the teacher is. The very thing that you are reading -- that's the very thing you must be free from.

-----O-----

If you follow any path, it doesn't matter what that path is, it is always leading you astray, it is putting you on the wrong path. If you make anything out of what I am saying you are lost, body and soul, and if there is a God, he must, out of his sheer mercy, save you all and save you from me. One thing I make very clear: I'm not here to liberate you at all. Who am I to liberate you? What is it that you want to liberate yourself from? You are trying to ask for a thing that you have. So I only point out that you're on the wrong track; and you're asking me "What is the right track?" What am I to do? Are you ready to accept the fact that you are on the wrong track? That means that the teacher you are running after and the stuff you are thinking about -- that's the very thing that must go. Are you ready to throw it out of the window? Hm? You have a hope that one day that's going to lead you where you want to get to -- that's the problem, you know. Your teacher must go, it doesn't matter who the teacher is. The very thing that you are reading -- that's the very thing you must be free from.

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The word 'path' is a mystical word. What is the path you are following? Somebody is telling you "This is the way. You must free yourself from the conditioning. That is the path," for example. But it is always misleading you; it is not leading you anywhere. You are moving away from yourself: you have to be yourself, and his path is trying to turn you into something other than yourself. Why do you want to be somebody other than yourself? You see, otherwise you wouldn't listen to anyone.

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When the questions you have resolve themselves into just one question, your question, then that question must detonate, explode and disappear entirely, leaving behind a smoothly functioning biological organism, free of the distortion and interference of the separative thinking structure.

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A U.G. sampler: making love is war; cause-and-effect is the shibboleth of confused minds; yoga and health foods destroy the body; the body and not the soul is immortal; there is no communism in Russia, no freedom in America, and no spirituality in India; service to mankind is utter selfishness; Jesus was another misguided Jew; and the Buddha was a crackpot; mutual

terror, not love, will save mankind; attending church and going to the bar for a drink are identical; there is nothing inside you but fear; communication is impossible between human beings; God, Love, Happiness, the unconscious, death, reincarnation and the soul are non-existent figments of our rich imagination; Freud is the fraud of the 20th century, while J. Krishnamurti is its greatest phoney.

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Society, which, as Aldous Huxley pointed out, is organized lovelessness, can make no place for a free man like U.G. Krishnamurti. He does not fit into any known social structure, spiritual or secular. Society, which uses its members as a means to ensure its own continuity, cannot help but be threatened by a man like U.G., a devout disestablishmentarian who has nothing to protect, no following to satisfy, no interest in respectability, and who habitually speaks the most disillusioning truths no matter what the consequences.

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U.G. is a 'finished' man. In him there is no search, and therefore no destiny. His life now consists of a series of disjointed events. There is no center to his life, no one 'conducting' his life, no inner shadow, no 'ghost in the machine'. What is there is a calm, smoothly functioning, highly intelligent and responsive biological machine, nothing more.

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I was like a leaf blown about by a fickle wind, with neither past nor future, neither family nor career, nor any sort of spiritual fulfillment. I was slowly losing my will power to do anything. I was not rejecting or renouncing the world; it was just drifting away from me and I was unable and unwilling to hold onto it.

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I have searched everywhere to find an answer to my question, 'Is there enlightenment?', but have never questioned the search itself. Because I have assumed that goal, enlightenment, exists, I have had to search, and it is the search itself which has been choking me and keeping me out of my natural state. There is no such thing as spiritual or psychological enlightenment because there is no such thing as spirit or psyche at all. I have been a damn fool all my life, searching for something which does not exist. My search is at an end."

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U.G., sitting bewildered and flabbergasted on the little bench, looked down at his body. But this time he looked without the cultural background that identified him as "male, "Indian",

"Brahmin", "seeker", "world traveler", "public speaker", "civilized gentleman", "virtuous person", etc. seeing instead a warm-blooded mammal, a calm, harmless, fully-clothed `monkey'.

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"To be affectionate does not mean that you are demonstrative or like to compulsively touch others, but, rather, that you are affected by EVERYTHING,"

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I did not know what was happening to me. I had no reference point at all. Somehow I died and came back to life free of my past, and thank God for that. This thing happened without my volition and DESPITE my religious background, and that is a miracle. It cannot be used as a model and be duplicated by others.

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You live and die in the hope that someday, somehow, you will no longer be angry. You are burdened with hope, and if this life seems hopeless, you invent the next life. There are no lives to come.

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Q: The gurus and priests teach us also that there is no separative structure and that that is the source of our problems. How do you differ from them?

U.G.: For you, and them, it is just words. Your belief in a unitary movement of life is just a groundless belief, lacking any certainty. You have cleverly rationalized what the gurus and holy books have taught you. Your beliefs are the result of blind acceptance of authority, all secondhand stuff. You are not separate from your beliefs. When your precious beliefs and illusions come to an end, you come to an end. My talking is nothing more than the response to your pain, which you are expressing through questions, logical arguments, and other mentations.

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There is nobody here talking, giving advice, feeling pain, or experiencing anything at all. Like a ball thrown against the wall, it bounces back, that is all. My talking is the direct result of your question, I have nothing here of my own, no obvious or hidden agenda, no product to sell, no axe to grind, nothing to prove.

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Q: But the body is transient, and we all aspire for some kind of immortality. Naturally we turn to higher philosophy, religion, the spiritual. Surely, if we...

U.G.: It is the body which is immortal. It only changes its form after clinical death, remaining within the flow of life in new shapes. The body is not concerned with "the afterlife" or any kind of permanency. It struggles to survive and multiply NOW. The fictitious "beyond", created by thought out of fear, is really the demand for more of the same, in modified form. This demand for repetition of the same thing over and over again is the demand for permanence. Such permanence is foreign to the body. Thought's demand for permanence is choking the body and distorting perception. Thought sees itself as not just the protector of its own continuity, but also of the body's continuity. Both are utterly false.

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Q: It seems that some sort of radical change must take place, but without the interference of will...

U.G.: If it occurs through no volition of yours, then that is the end of it. You will have no way of stopping it, of changing the situation at all. You cannot but go through it. It does no good to question reality. Question, rather, your goals, your beliefs, and assumptions. It is from them, not reality, that you must be freed. These pointless questions you are asking will disappear with the automatic abandonment of your goals. They are interdependent. One can't exist without the other.

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Q: We just cannot help feeling that there must be some solution for our problems.

U.G.: Your problems continue because of the false solutions you have invented. If the answers are not there, the questions cannot be there. They are interdependent; your problems and solutions go together. Because you want to use certain answers to end your problems, those problems continue. The numerous solutions offered by all these holy people, the psychologists, the politicians, are not really solutions at all. That is obvious. If there were legitimate answers, there would be no problems. They can only exhort you to try harder, practice more meditations, cultivate humility, stand on your head, and more and more of the same. That is all they can do.

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Q: But the whole field is so complicated that it seems necessary for us to rely on those who have studied carefully and devoted their lives to self-realization and wisdom.

U.G.: All their philosophies cannot compare to the native wisdom of the body itself. What they are calling mental activity, spiritual activity, emotional activity, and feelings are really all one unitary process. This body is highly intelligent and does not need these scientific or theological teachings to survive and procreate. Take away all your fancies about life, death, and freedom, and the body remains unscathed, functioning harmoniously. It does not need your or my help.

You don't have to do a thing. You will never again ask stupid, idiotic questions about immortality, afterlives, or death. The body is immortal.

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Q: You have mercilessly cut off every possibility of rehabilitation, obliterating even the faint hope of escaping this unhappiness. There seems to be nothing left but self-destruction. Why not suicide?

U.G.: If you commit suicide, it does not help the situation in any way. The moment after suicide the body begins to decay, returning back to other, differently organized forms of life, putting an end to nothing. Life has no beginning and no end. A dead and dying body feeds the hungry ants there in the grave, and rotting corpses give off soil-enriching chemicals, which in turn nourish other life forms. You cannot put an end to your life, it is impossible. The body is immortal and never asks silly questions like, "Is there immortality?" It knows that it will come to an end in that particular form, only to continue on in others. Questions about life after death are always asked out of fear. Those leaders who would direct your "spiritual life" cannot be honest about these things, for they make a living out of fear, speculations about future life, and the "mystery" of death.

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You think that through a self-imposed asceticism you will increase your awareness and then be able to use that awareness to be happy. No chance. You will be peaceful when all your ideas about awareness are dropped and you begin to function like a computer. You must be a machine, function automatically in this world, never questioning your actions before, during, or after they occur.

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The so-called messiahs have left nothing but misery in this world. If a modern messiah came before you, he would be unable to help you at all. And if he can't help, no one can.

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The whole guru business is absolute nonsense. This has always been the case, not just now. Your self-denial is to enrich the priests. You deny yourself your basic needs while that man

travels in a Rolls Royce car, eating like a king, and being treated like a potentate. He, and the others in the holy business, thrive on the stupidity and credulity of others. The politicians, similarly, thrive on the gullibility of man. It is the same everywhere.

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The saints and saviors have only succeeded in setting you adrift in life with pain and misery and the restless feeling that there must be something more meaningful or interesting to do with one's life.

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We have set in motion irreversible forces. We have polluted the sky, the waters, everything. Nature's laws know no reward, only punishment. The reward is only that you are in harmony with nature. The whole problem started when man decided that the whole universe was created for his exclusive enjoyment. We have superimposed the notion of evolution and progress over nature.

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Our mind--and there are no individual minds, only mind--which is the accumulation of the totality of man's knowledge and experience, has created the notion of the psyche and evolution. Only technology progresses, while we as a race are moving closer to complete and total destruction of ourselves and the world. Everything in man's consciousness is pushing the whole world, which nature has so laboriously created, towards destruction. There has been no qualitative change in man's thinking; we feel about our neighbors just as the frightened cave man felt towards his. The only thing that has changed is our ability to destroy our neighbor and his property.

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Violence is an integral part of the evolutionary process. That violence is essential for the survival of the living organism. You can't condemn the hydrogen bomb, for it is an extension of the policeman there and your desire to be protected. Where do you draw the line? You can't. We have no way of reversing the whole thing.

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God is the ultimate pleasure, uninterrupted happiness. No such thing exists. Your wanting something that does not exist is the root of your problem. Transformation, moksha, liberation, and all that stuff are just variations on the same theme: permanent happiness. The body cannot take that. The pleasure of sex, for instance, is by nature temporary. The body can't take

uninterrupted pleasure for long, it would be destroyed. Wanting to impose a fictitious, permanent state of happiness on the body is a serious neurological problem.

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This body has not fundamentally changed for hundreds of thousands of years. Its propensity to follow leaders, to avoid solitude, to wage war, to join groups--all such traits are in the genetic make-up of mankind, part of his biological inheritance.

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Meditation is itself an evil. That is why all the evil thoughts swell up when you try to meditate. Otherwise you have no reference point, no way of knowing if the thoughts are good or evil thoughts. Meditation is a battle, but you only experience more pain. I can assure you that not only is the goal of meditation and moksha put into you by our culture, but that ultimately you will get nothing but pain. You may experience some petty little mystical experiences, which are of no value to you or anyone.

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Q: Is there only eating, sleeping, and breathing?

U.G.: That is all that is there.

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Life has to be described in pure and simple physical and physiological terms. It must be demystified and depsychologized. Don't talk of "higher centers" and chakras. It is not these but glands that control the human body. It is the glands that give the instructions for the functioning of this organism. In your case you have introduced an interloper -- thought. In your natural state thought ceases to control anything; it comes into temporary function when a challenge is put before it, immediately falling into the background when it is no longer needed.

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Forget about the ideal society and the ideal human being. Just look at the way you are functioning. That is the important thing. What has prevented the organism from fully flowering into its own uniqueness is culture.

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I never ask myself how I am functioning. I never question my actions, before, during, or after they occur. Does a computer ask how it is functioning?

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When hoping and attempting to understand is not there, then life becomes meaningful. Life, your existence, has a tremendous living quality about it. All your notions about love, beatitude, infinite bliss, and peace only block this natural energy of existence. How can I make you understand that what I am describing has absolutely nothing to do with all that religious stuff? You see hundreds of bodies carried off in the van after death, and yet you can't possibly imagine your own death. It is impossible, for your own death cannot be experienced by you.

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The spiritual people are the most dishonest people. I am emphasizing that foundation upon which the whole of spirituality is built. I am emphasizing that. If there is no spirit, then the whole talk of spirituality is bosh and nonsense. You can't come into your own being until you are free from the whole thing surrounding the concept of "self". To be really on your own, the whole basis of spiritual life, which is erroneous, has to be destroyed.

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Q: But surely the attempt to become civilized is an attempt to transcend the laws of the jungle...

U.G.: It is the ones who believe in God, who preach peace and talk of love, who have created the human jungle. Compared to man's jungle, nature's jungle is simple and sensible! In nature animals don't kill their own kind. That is part of the beauty of nature. In this regard man is worse than the other animals. The so-called "civilized" man kills for ideals and beliefs, while the animals kill only for survival.

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Q: Man has strong ideals and beliefs because he seeks truth, which the animals don't.

U.G.: There is no such thing as truth. The only thing that is actually there is your "logically" ascertained premise, which you call "truth".

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I renounce the only thing worth renouncing -- the idea that there is renunciation at all. There is nothing to renounce. Your mistaken ideas regarding renunciation only create more fantasies about "truth", "God", etc.

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Q: It is not at all flattering to think that we are worse than other animals...

U.G.: Because man is worse than the animals it made it necessary and possible for him to create the moral dilemma. When man first experienced the division in his consciousness--when he experienced his self-consciousness--he felt superior to other animals, which he is not, and therein sowed the seeds of his own destruction.

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You can't experience anything except through thought. You can't experience your own body except through the help of thought. The sensory perceptions are there. Your thoughts give form and definition to the body, otherwise you have no way of experiencing it. The body does not exist except as a thought. There is one thought. Everything exists in relationship to that one thought. That thought is "me". Anything you experience based on thought is an illusion.

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Awareness is simply the action of the brain. The idea that you can USE awareness to bring about some happier state of affairs, some sort of transformation, or God knows what, is, for me, absurd. Awareness cannot be used to bring about a change in yourself or the world around you.

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All this rubbish about the conscious and the unconscious, awareness, and the self, is all a product of modern psychology. The idea that you can use awareness to get somewhere psychologically is very damaging. After more than a hundred years we seem unable to free ourselves from the psychological rubbish -- Freud and the whole gang. Just what exactly do you mean by consciousness? You are conscious, aware, only through thought. The other animals use thought--the dog, for example, can recognize its owner--in a simple manner. They recognize without using language. Humans have added to the structure of thought, making it much more complex. Thought is not yours or mine; it is our common inheritance. There is no such thing as your mind and my mind. There is only mind -- the totality of all that has been known, felt, and experienced by man, handed down from generation to generation. We are all thinking and functioning in that "thought sphere", just as we all share the same atmosphere for breathing. The thoughts are there to function and communicate in this world sanely and intelligently.

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You become conscious of thought only when you make it an object of thought, otherwise you don't even know you are thinking. We use thought only to understand something out there, to remember something, or to achieve something. Otherwise we don't even know if thought is

there or not. Thought is not separate from the movement of thought. Thought is action, and without it you cannot act. There is no such thing as pure, spontaneous, thought-free action at all. To act is to think.

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Your nonexistent self has heard of spirituality and bliss from someone. To experience this thing called bliss you feel you must control your thoughts. It is impossible, you will burn yourself and die if you attempt it.

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The only way the past can survive and maintain its continuity is through the constant demand to experience the same thing over and over. That is why life has become a bore. Life has become boring because we have made of it a repetitive thing. So what we mistakenly call the "present" is really the repetitive past projecting a fictitious future. Your goals, your search, your aspirations are cast in that mould.

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Q: Where, if I can put it that way, is the past?

U.G.: From your knowledge, out of the past, you ask questions, and the very motive of your asking is only to gain more knowledge from someone else, so that your knowledge structure can continue. You are really not interested in this at all. Your knowledge coming to an end means that YOU are coming to an end. Where, you ask, is this knowledge, the past? Is it in your brain? Where is it? It is all over your body. It is in every cell of your body. These questions all spring from your search. It doesn't matter what the object of that search is -- God, a beautiful woman or man, a new car. It is all the same search. And that hunger will never be satisfied. That hunger must burn itself out completely without knowing satisfaction. The thirst you have must burn itself out without being quenched. It dawns on you that this is not the way, and it is finished.

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We are trying to solve our basic human problems through a psychological framework, when actually the problem is neurological. The body is involved. Take desire. As long as there is a living body, there will be desire. It is natural. Thought has interfered and tried to suppress, control, and moralize about desire, to the detriment of mankind. We are trying to solve the "problem" of desire through thought. It is thinking that has created the problem. You somehow continue to hope and believe that the same instrument can solve your other problems as well.

You hope against hope that thought will pull you through, but you will die in hope just as you have lived in hope. That is the refrain of my doom song.

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Q: All religions have placed the desire for freedom, heaven, liberation, or God before all others as being worthy of pursuit. But if these ultimate goals do not exist, as you seem to suggest, they are, therefore, inferior desires, being false and hence impossible to satisfy. But this repels us; we insist that some desires, especially those which ostensibly transcend "the flesh", are more divine than others. Would you comment on this?

U.G.: Unless you are free from the desire of all desires, moksha, liberation, or self-realization, you will be miserable. The ultimate goal--which society has placed before us--is the one that has to go. Until you are free from that desire, you cannot be free from any of your miseries. By suppressing these desires, you are not going to be free. This realization is the essential thing, going as it does to the crux of the problem. It is society that has placed the desire for freedom, the desire for liberation, the desire for God, the desire for moksha -- that is the desire you must be free from. Then all these other desires fall into their own natural rhythm. You suppress these desires only because you are afraid society will punish you if you act on them, or because you see them as "obstacles" to your main desire -- freedom. If this kind of thing should happen to you, you will find yourself back in a primeval state without primitivity, and without any volition on your part. It just happens. Such a free man is not in conflict with society any more. He is not antisocial, not at war with the world; he sees that it can't be any the different. He doesn't want to change society at all; the demand for change has ceased. Any doing in any direction is violence. Any effort is violence. Anything you do with thought to create a peaceful state of mind is using force, and so, is violent. Such an approach is absurd. You are trying to enforce peace through violence. Yoga, meditations, prayers, mantras, are all violent techniques. The living organism is very peaceful; you don't have to do a thing. The peacefully functioning body doesn't care one hoot for your ecstasies, beatitudes, or blissful states. Man has abandoned the natural intelligence of the body. That is why I say--it is my "doom song"--that the day man experienced that consciousness that made him feel separate and superior to the other animals, at that moment he began sowing the seeds of his own destruction. This warped view of life is slowly pushing the entire thinking towards total annihilation. There is nothing you can do to halt it. I am not an alarmist. I am not frightened, I am not interested in saving the world. Mankind is doomed anyway. All I am saying is that the peace you are seeking is already inside you, in the harmonious functioning of the body.

-----O-----

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-----O-----

The peace you are seeking is already inside you, in the harmonious functioning of the body.

-----O-----

Q: If it were possible to see things as they really are...

U.G.: There is no question of your seeing things as they are. You can't see things as they are. You never leave any experience or feeling you have alone. You have to capture and interpret that feeling within the framework of the known.

-----O-----

Q: If it were possible to see things as they really are...

U.G.: There is no question of your seeing things as they are. You can't see things as they are. You never leave any experience or feeling you have alone. You have to capture and interpret that feeling within the framework of the known. You are happy or unhappy only as you have knowledge about and experience of happiness and unhappiness. So everything has to be brought within the framework of the known before you can experience it. The movement of the known is gathering momentum within you. Its only interest is to continue. There is no entity, no self there to give itself continuity; it is just the movement of thought, the self-perpetuating separation. It is mechanical. Anything you try to do about it only adds momentum to it.

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Q: Eastern teachers have said that desire is an evil, that it must be transcended...

U.G.: It is the desire to reach a particular goal, an all important goal, that must go, not the countless petty little desires. The only reason you try to manipulate or control the petty desires is that such control is a part of your strategy to attain the highest goal, the desire of all desires. Eliminate that main goal and the others fall into a natural pattern and pose no problem for you or for the world. You won't get anywhere by trying to endlessly control and manipulate these numerous desires. It is vicious in its nature.

-----O-----

What you experience through your separative consciousness is an illusion. You can't say that falling bombs are an illusion. It is not an illusion, only your experience of it is an illusion. The reality of the world that you are experiencing now is an illusion.

-----O-----

What I am trying to put across is that there is no such thing as God. It is the mind that has created God out of fear. Fear is passed on from generation to generation. What is there is fear, not God. If you are lucky enough to be free from fear, then there is no God. There is no ultimate reality, no God -- nothing. Fear itself is the problem, not "God".

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Q: It is radical, and perhaps a little dangerous, to call the spirit, the soul, and God the shoddy inventions of frightened minds, is it not?

U.G.: I don't care. I am ready to go. I don't see anything other than the physical activity of the body. Spirituality is the invention of the mind, and the MIND IS A MYTH. Your traditions are choking you. But, unfortunately, you don't do anything. You actually love being choked. You love the burden of the cultural garbage-sack, the dead refuse of the past. It has to drop away naturally. It just drops. You don't depend upon knowledge anymore, except as a useful tool to function sanely in this world.

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Wanting has to go. Wanting to be free from something that is not there is what you call "sorrow". Wanting to be free from sorrow is sorrow. There is no other sorrow. You don't want to be free from sorrow. You just think about sorrow, without acting. Your thinking endlessly about being free from sorrow is only more material for sorrow. It (thinking) does not put an end to sorrow. Sorrow is there for you as long as you think. There is actually no sorrow there to be free from. Thinking about and struggling against "sorrow" is sorrow. Since you can't stop thinking, and thinking is sorrow, you will always suffer. There is no way out, no escape...

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Q: But we all have to have an idea of a better, more spiritual life.

U.G.: Whatever you want, even the so-called spiritual goals, is materialistic in value. What, if I may ask, is so spiritual about it? If you want to achieve a spiritual goal, the instrument you use will be the same which you use to achieve materialistic goals, namely thought. You don't actually do anything about it; you just think. So you are just thinking that there must be some purpose to life. And because thought is matter, its object--the spiritual or meaningful life-is also matter. Spirituality is materialism. In any event you do not act, you just think, which is to postpone. There is simply nothing else thought can do.

-----O-----

That instrument called thought, which you are employing to achieve your so-called spiritual goals, is the result of the past. Thought is born in time, it functions in time, and any results it seeks are bound to be in and of time also. And time is postponement, the tomorrow. Take, for example, the fact of selfishness. It is condemned, while selflessness, a pure creation of thinking, is to be sought after. Its realization, however, lies always just ahead, tomorrow. You will be selfless tomorrow, or the next day, or, if there is one, in the next life. Why is it not possible for you to be totally free from selfishness now, today? And do you really want to be free from selfishness? You do not, and that is why you have invented what you call selflessness, in the meantime remaining selfish. So, you are not going to be selfless at all, ever, because the instrument which you use to achieve that state of selflessness or peace of mind is materialistic in value. Whatever you do to be free from selfishness will only strengthen and fortify it. I am not saying that you should therefore be selfish, only that thinking about its abstract opposite, which you have called "selflessness," is useless.

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Q: But there does seem to be something like peace of mind when one finishes one's prayers or meditations. How do you explain that?

U.G.: It is the result of sheer exhaustion, that's all. Your attempts to control or suppress your thoughts only tire you out, making you sort of battle-weary. That is the effortlessness and peace of mind you are experiencing. It is not peace. If you want techniques for thought control, you have come to the wrong man.

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Q: What is it that we are trying to see with the help of techniques?

U.G.: You want to see meaning in your life. As long as you persist in searching for a purpose or meaning to life, so long whatever you are doing will seem purposeless and meaningless. The hope you have of finding meaning is what is causing the present state of meaninglessness.

There may not be any meaning other than this.

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The energy you are devoting to the search, to techniques, to your sadhana, or whatever you wish to call it, is taking away the energy you need to live. You are obsessed with finding meaning in life, and that is consuming a lot of energy. If that energy is released from the search for meaning, it can be used to see the futility of all search. Then your life becomes meaningful and the energy may be used for some useful purpose. Life, the so-called material life, has a meaning of its own. But you have been told that it is devoid of meaning and have superimposed a fictitious layer of "spiritual" meaning over it. Why should life have any meaning? Why should there be any purpose to living? Living itself is all that is there. Your search for spiritual meaning has made a problem out of living. You have been fed all this rubbish about the ideal, perfect, peaceful, purposeful way of life, and you devote your energies to thinking about that rather than living fully. In any case you are living, no matter what you are thinking about. Life has to go on.

-----O-----

Here there is no need to sit in special postures and control your breath. Even while my eyes are open, in fact no matter what I am doing, I am in a state of samadhi. The knowledge you have about samadhi is what is keeping you away from it. Samadhi comes after the ending of all you have ever known, at death. The body has to become like a corpse before that knowledge, which is locked into every cell in the body, ceases.

-----O-----

There is no love in the world. Everybody wants the same thing. Whosoever is the most ruthless gets it -- as long as he can get away with it. Getting what you want in this world is a relatively easy thing, if you are ruthless enough. I had everything a man could want, every kind of desirable experience, and it all failed me. Therefore, I can never recommend my "path" to anyone, having eventually faced the falseness of that path myself and rejected it. I would never even hint that there was any validity in all those experiences and practices.

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You can't come into your own uniqueness unless the whole of human experience is thrown out of your system. It cannot be done through any volition or the help of anything. Then you are on your own.

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The ending of tradition in you is courage.

-----O-----

When once you are freed from the pairs of opposites -- right and wrong, good and bad -- you will never be wrong. But until then the problem will be there.

-----O-----

You are incapable of listening to anyone. You are the medium of my expression. I respond to your questions; I have nothing of my own. The expression of what is here occurs because of you, not me. That medium -- you -- is corrupt. The medium is only interested in maintaining its own continuity. So anything that happens there is already dead.

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All spiritual, mystical experiences are born out of thought. They are thought-induced states, nothing more.

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Q: Great teachers and seers in the Eastern tradition have at least attempted to convey some idea of higher states, while you insist they are incommunicable. Why?

U.G.: You take for granted that they are what they say they are. I say it cannot be transmitted to another because there is nothing there to transmit. Neither is there anything to renounce.

What is it that these teachers suggest you should renounce? Even your scriptures -- the Kathopanishad -- say that you must renounce the very search itself. The renunciation of renunciation happens not through practice, discussion, money, or intellect. These are the least of things. A rough translation of the original Sanskrit is, "Whomsoever it chooses, to him it is revealed." If this is so, then where is the room for practices, sadhana, and volition? It comes randomly, not because you deserve it.

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It is the continuity of thought that dies. The body has no death, it only changes form. The ending of thought is the beginning of physical death. What you experience is the emptiness of

the void. But there is no death for the body at all. I am sure this is of little consolation to you, though. Just wanting to be free of egoism is insufficient; you must go through a clinical death to be free from thought and egoism. The body will actually get stiff, the heartbeat slows, and you will become corpse-like.

-----O-----

Whatever answers are given regarding death, you are not satisfied with them, and so you must invent theories about reincarnation. What is it that will reincarnate? Even while you are alive, what is there? Is there anything beyond the totality of the knowledge which existed inside you now? So, is there death at all, and if there is, can it be experienced?

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Knowledge is just naming things.

-----O-----

The knowledge you have of the world creates the objects you are experiencing.

-----O-----

The actual existence or non-existence of something "out there" in the world is not something you can determine or experience for yourself, except through the help of your knowledge. And this knowledge is not yours; it is something which you and your ancestors have accumulated over a long time.

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There is nothing there inside you but the totality of this knowledge you have accumulated. That is what you are.

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Q: From our earlier talks with you it is evident that man has a wrong relationship with his knowledge of himself and the world. What exactly do you mean by knowledge?

U.G.: Knowledge is not something mysterious or abstract. I look at the table and ask myself, "What is that?" So do you. Knowledge is just naming things. It tells you that that is a "table", that I "am happy" or "miserable", that "you are an enlightened man and I am not". Is there anything to thought other than this? The knowledge you have of the world creates the objects you are experiencing. The actual existence or non-existence of something "out there" in the world is not something you can determine or experience for yourself, except through the help

of your knowledge. And this knowledge is not yours; it is something which you and your ancestors have accumulated over a long time. What you call the "act of knowing" is nothing other than this accumulated memory. You have personally added to and modified that knowledge, but essentially it doesn't belong to you at all. There is nothing there inside you but the totality of this knowledge you have accumulated. That is what you are. You cannot even directly experience the reality of the world in which you are functioning, much less some world beyond. There is no world beyond space and time. It is your invention, based upon the vague promises of the holy men. Our sense of value springs from the world as it is imposed on us. We must accept the world.

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You cannot even observe your thoughts, much less control them. How can you possibly observe your thoughts? You talk as though there is some entity in you separate from thoughts. It is an illusion; your thoughts are not separate from you.

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The thinker who says he is looking at cause-and-effect is himself thought.

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Thought creates the space between the thinker and his thoughts, and then tells himself, "I am looking at my thoughts."

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We have been brainwashed for centuries by holy men that we must control our thoughts. Without thinking you would become a corpse. Without thinking the holy men wouldn't have any means of telling us to control our thoughts. They would go broke. They have become rich telling others to control their thoughts.

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Thinking is part of life, and life is energy.

-----O-----

Having a glass of beer or smoking a cigarette is exactly the same as repeating prayers, holy words, and scriptures. Going to the pub or the temple is exactly the same; it is a quick fix. You attach special significance to the prayers and temples, for no reason other than that it is your prejudice and that it makes you feel superior to those who frequent pubs and bordellos.

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Every thought that is born has to die. It is what they call the death wish. If a thought does not die, it cannot be reborn. It has to die, and with it you die. But you don't die with each thought and breath. You hook up each thought with the next, creating a false continuity. It is that continuity that is the problem.

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You are always operating in and through your dead memory. Memory is nothing more than the same old nonsense repeating itself, that's all. All you know, or can ever know, is memory, and memory is thought. Your ceaseless thinking is only giving you continuity. Why do you have to do that all the time? It is not worth it. You are wearing yourself out. When there is a need for it, one can understand. Why do you have to separate yourself from your actions and tell yourself all the time, "Now I am happy," "Now I feel I belong," "Now I feel alone." Why? You are constantly monitoring and censoring your actions and feelings: "Now I feel this, Now I feel that;" "I want to be that," "I should not have done that."

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You have to be free from the very thing you want to be free from.

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The man who is not concerned with morality will not be interested in immorality.

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The attempt to attain permanent happiness and uninterrupted pleasure is only choking the body, doing it violence. Your search for happiness only succeeds in destroying the sensitivity and intelligence of the nervous system. Wanting what does not exist -- the romantic, religious, spiritual stuff -- only adds momentum to that false continuity which destroys the body. It is radically disturbing the chemical balance of the body. The body, which is only interested in survival and procreation, treats both pain and pleasure alike. It is YOU who insist on stopping pain and extending pleasure. The body's response to both pleasure and pain is the same -- it groans.

-----O-----

What does the body want? It doesn't want anything except to function. All other things are the inventions of thought. The body has no separate independent existence of its own apart from pleasure and pain. The various vibrations affecting the body may differ in intensity, but it is you who divide them into good and bad. You are constantly translating vibrations that hit the body

into experiences. You touch the table and it is "hard", you touch the pillow and it is "soft", you touch the woman's arm there and it is "sexy", and you touch the doorknob and it is "not-sexy".

Without the constant translation of the sensory activity you have no way of knowing if something is hard, or soft, or sexy. The body's natural intelligence is correctly "processing" the sensory input without your having to do a thing.

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You are all the time interfering with the natural functioning of the nervous system. When a sensation hits your nervous system the first thing you do is to name it and categorize it as pleasure or pain. The next step is that you want to continue the pleasurable sensations and stop the painful sensations. First, the recognition of a sensation as pleasure or pain is itself painful. Second, the attempt to extend the life of one kind of sensation ("pleasure"), and to stop another kind of sensation ("pain"), is also painful. Both activities are choking the body. In the very nature of things every sensation has its own intensity and duration. The attempt to extend pleasure and stop pain only succeeds in destroying the sensitivity of the body and its ability to respond to sensations. So, what you are doing is very painful for the body. If you do nothing with the sensations, you will find that they must dissolve into themselves.

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The only way the human organism can survive and ensure its reproduction is through thought. So thought is very important and even essential to the living organism. Thought determines whether there is action or no action. All animals have these survival thoughts, but, in the case of man, the factor of recognition is introduced, complicating the whole thing enormously. We have superimposed over the natural sensory functioning a never-ending verbalization.

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The body is not at all interested in psychological or spiritual matters. Your highly praised spiritual experiences are of no value to the organism. In fact they are painful to the body. Love, compassion, ahimsa, understanding, bliss, all these things which religion and psychology have placed before man, are only adding to the strain of the body. All cultures, whether of the Orient or of the Occident, have created this lopsided situation for mankind and turned man into a neurotic individual. Instead of being what you are -- unkind -- you pursue the fictitious opposite put before you -- kindness. To emphasize what we SHOULD be only causes strain, giving momentum to what we already in fact are.

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In nature we find the animals at one time violent and brutal, at others kind and generous. For them there is no contradiction. But man is told he must be always good, kind, loving, and never greedy or violent. We emphasize only one side of reality, thus distorting the whole picture. This trying to have one without the other is creating tremendous strain, sorrow, pain, and misery for man.

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Man must face the necessary violence in life; you must kill to live, one form of life thrives on another. And yet you have condemned killing.

-----O-----

Your thought structure denies the reality of death. It seeks continuity at all costs. I am not informing you about deep sleep or any other theories, but only pointing out that if you go deep enough the "you" disappears, the body goes through an actual clinical death, and that, in some cases, the body can renew itself. At that point the entire history of the individual, located in the body's genetic structure, no longer separates itself from life and falls into its own rhythm. From then on it cannot separate itself from anything.

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There is no such thing as looking at something without the interference of knowledge. To look you need space, and thought creates that space. So space itself, as a dimension, exists only as a creation of thought. Thought has also tried to theorize about the space it has created, inventing the "time-space-continuum". Time is an independent reference or frame. There is no necessary continuity between it and space. Thought has also invented the opposite of time, the "now", the "eternal now". The present exists only as an idea. The moment you attempt to look at the present, it has already been brought into the framework of the past.

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Thought will use any trick under the sun to give momentum to its own continuity. Its essential technique is to repeat the same thing over and over again; this gives it an illusion of permanency.

-----O-----

Thought has created all these divisions, making what you call experience possible. The man who has freed himself from all divisions in consciousness has no experiences; he does not have "loving" relationships, does not question anything, has no notions about being a self-realized man, and is not stuck on wanting to help somebody else.

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What I am maintaining is that the whole problem has been created by culture. It is that that has created this neurotic division in man. Somewhere along the line man separated himself and experienced self-consciousness--which the other animals don't have--for the first time. This has created misery for man. That is the beginning of the end of man. The individual who is able, through luck, to be free from this self-consciousness, is no longer experiencing an independent existence. He is, even to himself, like any other thing out there. What happens in the environment repeats itself within such an individual, without the knowledge. Once thought has burnt itself out, nothing that creates division can remain there. While thought is taking birth, the disintegration or death of thought is taking place also. That is why it is not natural for thought to take root. Only by maintaining a divisive consciousness in man is thought capable of denying the harmonious functioning of the body. To cast man in religious or psychological terms is to deny the extraordinary intelligence of this wondrous body. It is the movement of thought that is constantly taking you away from your natural state and creating this division.

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What is there inside you is only the movement of knowledge wanting to know more and more. The "you", the separative structure can continue only as long as there is a demand to know. That is the reason why you are asking these questions, not to find out anything for yourself. Nothing you can tell yourself can change your unfortunate situation. Why should something, or nothing, happen?

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I do not know anything about freedom, because I do not know anything about myself, free, enslaved, or otherwise. Freedom and self-knowledge are linked. Since I do not know myself and have no way of seeing myself, except by the knowledge given me by my culture, the question of wanting to be free does not arise at all. The knowledge you have about freedom denies the very possibility of freedom. When you stop looking at yourself with the knowledge you have, the demand to be free from that self drops away.

-----O-----

The greatest ideal, the most imposing, perfect and powerful, is, of course, God. It is an invention of frightened minds. The human mind has many destructive inventions to its credit. The most destructive one, and the one that has corrupted you, is the invention of God. The history of human thinking has produced saints, teachers, gurus, Bhagavans, but God is the most corrupt of them all. Man has already messed up his life, and religion has made it worse. It is religion that really made a mess of man's life.

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You can think and theorize about thought but cannot perceive or appreciate thought itself. Are you and thought two separate things? You know about thought, not thought itself. Does thought exist apart from the knowledge you have about thought? About all you can say is, "I know, I have knowledge about my thoughts, about my experiences, about this or that," that is all you can do. Independent of that, is there thought? Your knowing about thought is the only thing there is. So all that is there is the knowledge you have accumulated about thought. Nothing else is there. All the things observed, as well as the observer himself, is part of this knowledge about thought. They are thoughts, and the "I" is another thought. But there is no individual value in thought; it is not yours, it belongs to everyone, like the atmosphere. Knowledge is common property. What I am trying to say is that there is no individual there at all. There is only a certain gathering of knowledge--which is thought--but no individuality there. The knowledge you have of things is all that you are capable of experiencing. Without knowledge no experience of any kind is possible. You cannot separate experience and knowledge. The "I" is nothing sacred; it is the totality of your knowledge, and you are, unfortunately, stuck with it. Why are you interested in separating the knowledge you have about yourself--whatever you call yourself? Knowledge is all that is there. Where is the "I"? You have separated the "I" from the knowledge it has of the things about you. It is an illusion.

-----O-----

Enlightenment has no independent existence of its own apart from your knowledge about it. There is no enlightenment at all. The idea of illumination is tied up with change, but there is nothing TO change. Change admits of time; change ALWAYS takes time. To change, to eliminate one thing and replace it with another, takes time. What you are now and what you ought to be are linked together by time. You are going to be enlightened TOMORROW...

-----O-----

You want to be enlightened, you want to be "selfless"; you are this, you want to be that. The gap between the two is filled with time, put there to ask the repetitive question, "How?" Your enlightenment or selflessness is always tomorrow, not now. So time is essential, and time is thought.

-----O-----

Your thought structure, which is you, can't conceive of the possibility of anything happening except in time. This escapist logic is also applied by everyone to spiritual matters, only the time frame is larger. It happens in a future life or perhaps in heaven; at any rate, tomorrow. And just as there is no tomorrow in these matters, so its reference point, the present, does not exist.

Where does it not exist? In thought, which is the past. There is no question of enlightenment and selfless "now", because there is no "now", only the projection of the present into the past.

-----O-----

You have never seen a tree, only your knowledge you have about trees. You see the knowledge, not the tree.

-----O-----

You have invented this idea of selflessness to protect yourself from the actual -- your selfishness. In any case, whether you believe in selflessness or not, you remain at all times selfish. Your so-called selflessness exists only in the future, tomorrow. And when tomorrow comes, it is put off until the next day, or perhaps next life. Look at it this way; it is like the horizon. Actually, there is no horizon. The more you move towards the horizon, the more it moves away. It is only the limitations of the eyes that creates the horizon. But there is no such thing as the horizon. Likewise, there is no such thing as selflessness at all. Man has tortured himself for generations with this idea of selflessness, and it has only afforded a living for those who sell the idea of selflessness for a living, like the priests and moralists.

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When the energy that is spent in the pursuit of something that does not exist, like selflessness, is released, your problem becomes very simple, no matter what it is. You will cease to create problems on the material plane, and that's the only plane there is.

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Search for happiness is no different from the spiritual pursuit. It is the pursuit of pleasure, spirituality being the greatest, ultimate pleasure.

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There are no solutions at all, only problems. If others have said the same thing I am saying, why are you asking questions and searching for solutions here? Forget about the masses; I am talking about you. You are merely looking for new, better methods. I am not going to help you. I am saying, "Don't bother about solutions; try to find out what the problem is." The problem is the solution; solutions just don't solve your problem. Why in the hell are you looking for another solution? Don't come to me for solutions. That is all I am saying. You will make out of what I am saying another solution, to be added to your list of solutions, which are all useless when it comes to actually solving your problems.

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The attachment you have to religious authority prohibits you from questioning anything, much less a man like me.

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Q: If all this is so, then why do you go on talking?

U.G.: There is no use asking me why I talk. Am I selling or promising you anything? I am not offering you peace of mind, am I? You counter by saying that I am taking away your precious peace of mind. On the contrary, I am singing my own song, just going my own way, and you come along and attempt to disturb my peace.

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Q: I feel that if anybody can help us it is you.

U.G.: No sir! Anything I do to help would only add to your misery -- that is all. By continuing to listen to me you merely heap one more misery upon those you already have. In that sense this discussion we are having is doing you no good whatever. You don't seem to realize that you are playing with fire here. If you really want moksha here and now, you can have it. You see, you ARE anger, selfishness, and all these things; if they go, you go. There is a physical going -- not in the abstract, but actual physical death.

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Q: I feel that if anybody can help us it is you.

U.G.: No sir! Anything I do to help would only add to your misery -- that is all. By continuing to listen to me you merely heap one more misery upon those you already have. In that sense this discussion we are having is doing you no good whatever. You don't seem to realize that you are playing with fire here. If you really want moksha here and now, you can have it. You see, you ARE anger, selfishness, and all these things; if they go, you go. There is a physical going -- not in the abstract, but actual physical death. Q: You are saying that that can happen now? Others have said ... U.G.: I don't give a hoot what others have said. It can happen now. You simply don't want it. You would not touch it with a ten-foot barge pole. If anger and selfishness, which is YOU go, moksha is now, not tomorrow. Your own anger will burn you, not the electric heater. So the religious man has invented selflessness. If that selflessness goes, you go, that is all. So, freeing yourself from any one of these things (i.e., greed, selfishness, etc.,) implies that you, as you know and experience yourself, are coming to an end NOW. Please, in your interest and out of compassion I am telling you, this is not what you want. This is not a thing you can make happen. It is not in your hands at all. It hits whomsoever it chooses. You are out of the picture altogether. All that poetry and romanticism about "dying to all your yesterdays" is not going to

help you, or anybody. Nothing can come out of it. They may hold forth on platforms, but they themselves don't want it. It is just words. Eventually people settle for that (viz., temples, mantras, scriptures). It is all too absurd and childish.

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You are nothing but belief.

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If you have the courage to touch life for the first time, you will never know what hit you. Everything man has taught, felt, and experienced is gone, and nothing is put in its place. Such a person becomes the living authority by virtue of his freedom from the past, culture, and he will remain so until someone else who has discovered this for himself blasts it. Until you have the courage to blast me, all that I am saying, and all the gurus, you will remain a cultist with photographs, rituals, birthday celebrations, and the like.

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Q: You are ripping everything away, and suddenly I see that I have to strike out on my own, that no one can help me.

U.G.: Are you sure that no one can help you? You are not so sure. So your statement doesn't mean anything. You will harbor hope. Even assuming for a moment that an outside force can help you, you are still convinced that you can help yourself. This gives you tremendous hope, and hope is always oriented towards achieving something. So, rather than waste your time asking if there is or is not anyone who can help you achieve what you want, you should rather be asking, "Is there anything to be attained?" Whether you yourself, or someone else, helps you to attain it is not the issue at all. It is, rather, that you are searching. That is obvious. But for what are you searching? You are undoubtedly searching for what you already know. It is impossible to search for something you do not know. You search for, and find, what you know. It is difficult for you to face this simple fact.

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The certainty I have is simply that the goal, which you have invented, is responsible for your search. As long as the goal is there, so long will the search for it continue. If you say, "I really don't know what I am searching for," that is not true. So, what is it that you are searching for? That is by far the most important question to ask yourself.

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Aside from your natural physical needs, what you want has arisen from what you have been told, what you have read, and what you yourself have experienced. The physical wants are self-evident and easily understandable. But this particular want--the object of your search--is something born out of your thinking, which in turn is based upon the knowledge you have gathered from various sources.

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You arrive seeking understanding, while I am only interested in making it crystal clear that there is nothing to understand. As long as you want to understand, so long there will be this awkward relationship between two individuals. I am always emphasizing that somehow the truth has to dawn upon you that there is nothing to understand. As long as you think, accept, and believe that there is something to understand, and make that understanding a goal to be placed before you, demanding search and struggle, you are lost and will live in misery.

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I have only a few things to say and I go on repeating them again and again and again. There are no questions for me, other than the practical questions for everyday functioning in this world. You, however, have many, many questions. These questions all have the same source: your knowledge. It is simply not in the nature of things that you can have a question without knowing the answer already. So meaningful dialogue is simply not possible when you are asking questions to yourself and to me, because you have already made up your mind, you already possess the answers. So communication between us is impossible; what is the point of carrying on any dialogue?

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Your dilemma is that you are searching for answers to questions you already know the answer to. This is making you neurotic. If the questions you have were actually solvable, it, the question, would blow itself up. Because all questions are merely variations on the same question, the annihilation of one means the annihilation of all. So freedom exists not in finding answers, but in the dissolution of all questions.

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What do you want to get? There is always somebody to help you get what you want, for a price. You have foolishly divided life into higher and lower goals, into material and spiritual paths. In either case great struggle, pain, and effort is involved. I say, on the other hand, that there are no spiritual goals at all; they are simply the extension of material goals into what you imagine to be a higher, loftier plane. You mistakenly believe that by pursuing the spiritual goal you will

somehow miraculously make your material goals simple and manageable. Such pursuits are in actuality not possible. You may think that only inferior persons pursue material goals, that material achievements are boring. But in fact the so-called spiritual goals you have put before yourself are exactly the same.

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When wanting ceases, even for a moment, thought is absent and you are left with the simple matter of taking care of the bodily wants -- food, clothes and shelter. To practice some sort of twisted self-denial in which you fail to see to the body's actual physical needs is a silly, perverted way of living.

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Q: Brushing aside the question of how to be free from constant wanting, it seems obvious from what you have said that one must be free first from the influence of the past, or one's memory. Is this not so?

U.G.: If you go on trying to suppress the past, trying to live in what you call "the present", you will drive yourself crazy. You are trying to control something over which you have no control. It is just not possible to control thought without becoming neurotic, for it is not just your personal, petty little past that is in the way, but the entire past of mankind, the entire memory of every human being, every form of life, and every form of existence. It is not such a simple, easy thing to do. If you try to control the natural flow of the river through all these artificial means--building a dam so to speak--you will inundate and destroy the whole thing. That is why you find thoughts welling up inside you despite your efforts to control, observe, and be aware of them. Once this is understood, then you are never concerned whether thoughts are there or not. When there is an actual need for thought to function, it is there; when there is no need for thought to function, it is not there. You don't even know, and have no way of finding out, whether you are thinking or not. Your constant utilization of thought to give continuity to your separative self is you. There is nothing there inside you other than that. What you call the "you" is nothing other than the continuity of thought. If that artificial continuity is not there, neither are you. The "you" wants only to function on a different, "higher" level, and not to come to an end. You want to be transformed, to become something else, while continuing. The only way the self can do that is to add more and more experiences to those it has already accumulated.

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The only way the self can add more and more knowledge and experience is to endlessly ask itself the meaningless question "How? How am I to live?" If someone tells you that the

continuity of knowledge and experience must come to an end, you ask, "How?", and are right back in the same trap. You are merely asking for the same kind of knowledge.

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Q: But we just want to know about enlightenment, if it is possible...

U.G.: You want to know whether there is enlightenment or not, who has it, and how to get it. You are curious about how a supposedly enlightened man would behave, what is the nature of his behavior patterns, and so on. Apparently you know a great deal about enlightenment. You must, for you are searching for it.

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People are looking for enlightenment. You say you are not, but it is the same. Whether you want a new car or simple peace of mind, it is still a painful search. The secular leaders tell you one way, the holy men another way. It makes no difference: as long as you are searching for peace of mind, you will have a tormented mind. If you try not to search, or if you continue to search, you will remain the same. You have to stop. You don't stop searching because such an act would be the end of you.

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Your expectations are part of your desire to change everything. Nothing needs changing; you must accept life as it is. Through "change" you hope and expect to be born again. What the hell for? This life is enough. There is no peace in this life, no lack of unhappiness, so you wait until your next life to be happy. It's not worth it. You may very well not be born again. After all, it is only a hopeful theory to you. You may as well find out for yourself if it is possible to be at peace with yourself now.

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It is the past that has projected these goals--God, enlightenment, peace of mind, whatever--and has placed them in the future, out of reach. So happiness is always in the future, tomorrow. A happy man wouldn't be interested in seeking happiness. A well-fed man is not in search of food.

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All I can guarantee you is that as long as you are searching for happiness, you will remain unhappy.

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Society is so organized and complex that you have no other way of surviving except to accept the way of life around you as organized, along with the limitations it places upon all of us. We must all accept the reality of society, whether we like it or not. But this is not what we are talking about. What we are talking about is altogether different. All your relationships, knowledge, and experiences, all your emotions and feelings, all that romantic stuff, belongs entirely to society, not to you. You are not an individual at all; you are secondhand people.

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Only when you are free from what every man and woman has thought and felt before you will you become an individual. Such an individual will not go around attempting to destroy everything that belongs to society. He is not in conflict with society at all. He would never tear down the temples and institutions or burn books that men have made with great care. He would not be a rebel. All the accumulated knowledge, experience, and suffering of mankind is inside of you. You must build a huge bonfire within you. Then you will become an individual.

There is no other way. Society is built on a foundation of conflict, and you are society. Therefore you must always be in conflict with society. The real individual, one who is free of the accumulated tradition and knowledge of mankind, is necessarily a threat to that society. Society, of which you are a part, cannot be other than it is. So stop trying to save it or change it. You cannot even change your mother-in-law.

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You want to change yourself into something and at the same time find you cannot change at all. This "change" you talk of is really just more romantic fancy stuff for you. You never change, only think about changing. As long as you want to change, for some reason or the other, so long will you insist upon changing the whole world. You want a different world so that you can be happy in it. That is your only interest. You can talk of mankind, concern for mankind, compassion for mankind, but it is all bullshit, horseshit ... Since you are determined to bring about change -- a notion put into you by your culture -- you remain discontent and want the world to be different. When your inner demand to be something different from what in fact you are comes to an end, then the neurotic demand to change your society ceases. Then you cannot be in conflict with society. You are in perfect harmony with society, including its brutalities and miseries.

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Unless you are at peace with yourself, there cannot be peace around the world. When are you going to be at peace yourself? Next life? No chance. Wait, you will see. Even then there is no guarantee that your society will be peaceful. They will not be at peace. When you are at peace with yourself, that is the end of the story.

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Understanding yourself is one of the greatest jokes, perpetrated on the gullible and credulous people everywhere, not only by the purveyors of ancient wisdom--the holy men--but also by the modern scientists. The psychologists love to talk about self-knowledge, self-actualization, living from moment to moment, and such rot. These absurd ideas are thrown at us as if they are something new.

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The boredom and restlessness you feel inside you is there only because you think you must be doing something more interesting, more meaningful, and more valuable than what you are already doing. You think that the way you are carrying on is terrible boring, and that there must be something more valuable, powerful, and exciting to do.

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Why ask questions and mystify life? You are alive because your parents had sex, period. Don't look for a meaning to life. There may not be any meaning at all. It may have its own meaning that you can never know.

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The whole world is an extension of you. The way you are thinking, feeling, and experiencing is exactly the same way everyone else in this world is thinking, feeling, and experiencing. The goal may be different, but the mechanism and instrument you are using to achieve your particular goal is not a whit different from that used by others to achieve theirs.

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Why should there be any meaning in living? The moment a baby arrives in the world it is interested in one thing: survival. The instinct in the baby to feed itself, to survive, and to reproduce itself seems to be the way of life. It is life expressing itself. That is all. You needn't impose a meaning upon it.

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You must face the fact that you know nothing about life or the living of it.

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The body responds to life around it: the pulse of the heart, the various physiological processes, the throb of life all indicate the presence of life. When these processes stop, then what you call

clinical death takes place. Next we observe the body breaking down into its constituent elements, in turn assuming new and different life forms. But this continuity of life in new forms is little consolation to you, for you want to continue in your present form, warts and all. If you bury the body, the worms have a field day. If you throw it into the water, the fish will have a feast. That life will continue no matter what. But you will not be there to experience death.

There is only death in the clinical sense.

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Where is this mind you talk of? Can you show it to me? There is no such thing as your mind and my mind. Mind is everywhere, sort of like the air we breathe. There is a thought sphere. It is not ours and not mine. It is always there. Your brain acts like an antenna, picking and choosing what signals it wants to use. That is all. You use the signals for purposes of communication. First of all, we have to communicate with ourselves. We begin as children naming everything over and over again. Communicating with others is a little more complex and comes next. The problem, or the pathology if you will, arises when you constantly communicate with yourself, irrespective of any outside demand for thought. You are all the time communicating with yourself: "I am happy....I am not happy....What is the meaning of life?..." and so on. If that incessant communication within yourself is not there, you are not there as you now know and experience yourself. When that inner monologue is no longer there, the need to communicate with others is absent. So you communicate with others only to maintain that communication you are having with yourself, your inner monologue.

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Q: Whether you lay it at the door of society, the genes, evolution or the influence of the stars, it comes down to the same thing: we are all deeply conditioned and need to be free of that conditioning in order to function naturally and freely. This is obvious, isn't it?

U.G.: It is not at all obvious to me. It is just not possible for you to be without conditioning. No matter what you do, you are conditioned. The "unconditioning" that the spiritual gurus are talking about is a bogus affair. The notion of being unconditioned, of unconditioning oneself, is just another item for sale in the marketplace of the holy business. It has no validity. You will find out. Anything you do is conditioned. Unconditioning yourself has no meaning. What you have to be free from is the very desire to be free from conditioning. Conditioning is intelligence, the ability to respond adequately to the environment. This is entirely unrelated to your fantasies, ideations, and mentations, what you take to be the heights of intelligence.

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Even genetic engineering that the scientists are indulging in is not for the benefit of mankind. If they succeed, it will be handed over to the state. The state will use it to control everything and everyone. Brainwashing, which takes centuries, would be obsolete. Through a simple injection of genetically engineered substances into the body, the state can turn its citizens into bloodthirsty soldiers, mindless bureaucrats, or whatever type it wants.

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Nature is busy creating absolutely unique individuals, whereas culture has invited a single mold to which all must conform. It is grotesque.

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I have discovered for myself and by myself, that what we have been told about freedom, enlightenment, and God is false.

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It is thought that has created the reality of your body, of your living, of your sleep, and of all your perceptions. You experience this reality through knowledge. Otherwise there is no way of your knowing for yourself that you have a body, that you are alive, that you are awake. All that is knowledge. The reality of anything is something which cannot be experienced by anybody.

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I don't see any future for man. It is not that I am a doomsayer, but rather that anything that is born out of division in men will ultimately destroy him and his kind. So I don't dream or hope for a peaceful world.

Q: Is that so because of the inevitability of violence?

U.G.: Because the inevitability of war is in you. The military wars out there are the extension of what is going on all the time inside you. Why is there a war waging inside you? Because you search for peace. The instrument you are using in your attempt to be at peace with yourself is war.

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There is already peace in man. You need not search. The living organism is functioning in an extraordinarily peaceful way. Man's search for truth is born out of this same search for peace. He only ends up disturbing and violating the peace that is already there in the body. So what we are left with is the war within man, and the war without. It's an extension of the same thing.

Our search in this world for peace, being based upon warfare, will lead only to war, towards man's damnation.

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What I am saying is that all this sweet talk of peace, compassion, and love has not touched man at all. It's rubbish. What keeps people together is terror. The terror of mutual extinction has had a strong and ancient influence upon man.

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The day man felt this self-consciousness in him, which made him feel superior to every other species on the planet, is the day he set out on the road to complete and total self-destruction. If man is destroyed, probably nothing is lost. Unfortunately, the instruments of destruction he has been able to stockpile over the ages are getting worse and worse, more and more dangerous. He will take everything with him when he goes.

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Q: From where does this basic urge to assume mastery over himself and the world arise?

U.G.: Its genesis was in the religious idea that man is at the center of the universe. For example, the Jews and Christians believe that everything is created for the benefit of man. That is why man is no longer a part of nature. He has polluted, destroyed, and killed off everything, all on account of his wanting to be at the center of the universe, of all creation.

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The self-absorption in thought creates a self-centeredness in man; that is all that is there.

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Thought in its very nature is short-lived. So every time a thought is born, you are born. But you have added to that the constant demand to experience the same things over and over again, thus giving a false continuity to thought. To experience anything you need knowledge. Knowledge is the entire heritage of man's thoughts, feelings, and experiences, handed on from generation to generation. Just as we all breathe from a common fund of air, we appropriate and use thoughts from the surrounding thought-sphere to function in this world. That's all there is to it. Man's insistence that thought must be continuous denies the nature of thought, which is short-lived.

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Q: O.K., then what do you take seriously? Life? Death? Extraterrestrial life?

U.G.: I don't think that this kind of life exists anywhere else, on any other planet. I am not saying that there may not be life in other worlds; only that it is not like our existence here. Your ruminations about other forms of life and other worlds is just a wish for unlimited extension into the future and far-off places. Thought is trying to give itself continuity, and speculations about the future and undiscovered worlds is a convenient way to do it! Your thinking determines what you can become conscious of; period.

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Q: Is there any freedom of thought? ...any freedom for man?

U.G.: No, there is no freedom of action for man. I am not talking of some cataclysmic, deterministic philosophy of resignation. But ... Q: There is no way out? Not even by contemplating one's navel? Not even by meditation? Not even by the raising of the kundalini? Not even by the conquest of illusion? U.G.: No. You can try all kinds of things, but it won't help. You will only succeed in creating disturbances within the body, disturbing the harmony that is already there. By bringing about strange hallucinations and unnatural metabolic changes you only harm the body. That's all there is to it. There is nothing you can do to reverse this, to change direction.

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You are part of a generalized magnetic field and what separates you from others is thought. You are concerned only with your happiness and unhappiness, the video set you are watching.

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You view and experience things from a different viewpoint than others, that's all. You think that you are having a subjective experience of an objective thing. There is nothing there, only your relative, experiential data, your "truth". There is no such thing as objective truth at all. There is nothing which exists "outside" or independent of our minds.

Q: Even for the other fellow? Is his existence dependent only upon my mental activity? Is your wife or neighbor just an infra-psychic phenomenon?

U.G.: Since I assume that "I" exist, he also exists. But I am questioning this. Do I have any way of experiencing the fact of my existence? I really have no way of finding out whether I am alive or dead. I could go to a doctor who will examine me, take my temperature, my pulse, my blood pressure, and he will tell me everything is normal. In this sense you're a living, animate being in

contradistinction to the inanimate objects around you. But you have actually no way of experiencing for yourself and by yourself the fact that you are a living being.

Q: Of course you can: you cut yourself, you bleed and experience pain; if you marry you suffer [laughs]...

U.G.: Yes, but there are two things. There is the body which feels the pain and the knowledge telling you, "This is blood," "This is pain," "This is the cessation of pain." There is pain, but there is no one there who feels the pain. There is nobody who is talking now. I am not making a mystical statement when I say such a thing. Talking is a mechanical thing, like a tape recorder. Your questions draw out certain responses automatically. Whatever that is here comes out, that's all. Because you are asking questions, the answers are already there.

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Q: What about love, deep abiding feelings, and profound responses to the beauty of nature?

U.G.: Ha! All that typical romantic stuff. Pure poetry! Not that I have any bone to pick with romanticism or poetry. Not at all. It just doesn't mean anything. You actually have no way of looking at the sunset because you are not separate from the sunset, much less writing poetry about it. The experience you have, the extraordinary experience you have when looking at a sunset you want to share. Using poetry, music, or painting as a medium, you attempt to share your experience with another person. That's all there is to it. The actual sunset is beyond your experiencing structure to capture. The observer is the observed. You cannot separate yourself from what you see. The moment you separate yourself from the sunset, the poet in you comes out. Out of that separation poets and painters have tried to express themselves, to share their experiences with others. All that is culture. Culture induces its own responses. There is nothing more to it.

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Q: So your message is that man cannot be at peace with himself. Is that what you want to say?

U.G.: No. Man is already at peace with himself. The idea that there is peace somewhere else, sometime in the future, is causing the problem. All these religious experiences like compassion, bliss, and love are part of the craving for a nonexistent peace, which is destructive to the natural peace already there in the body.

Q: No peace. No religion. No compassion. No hope. What does that leave us with U.G.?

U.G.: Nothing. I am questioning the whole spiritual experience. That's what I am trying to rip apart.

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Q: What about the beautiful, ancient, and elaborate rituals that make up such a large part of our religious experience? Do they have any meaning or relevance to our lives?

U.G.: Man has always wanted to entertain himself with something or the other. The rituals have provided him with the necessary entertainment over the years, and now they have been replaced by movies, videos, television, circuses, J. Krishnamurti talks, and the whole lot. There are many of them, you see. Each one is trying to sell his own particular brand of cigarettes, his own particular commodity. We want them. There is a market for these spiritual commodities. That is why someone is selling them. Nobody can sell me that kind of stuff because I'm not interested in it. Others may be.

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Q: Yes, but what are you interested in? What makes you want to carry on living?

U.G.: Whatever is there. Whatever is happening at the moment is all that there is for me. Q: Come on. You're a here-and-now person, is that it? U.G.: No. To explain it that way is very misleading. I don't know how to explain it. Look, I read science-fiction books. Why? Because there is action there. I am not interested in the outcome at all, only the ongoing action. It is like a striptease. It is the stripping I find interesting, not the ending. Who cares about endings? Similarly, all your yesterdays, all your knowledge, and your very sense of self are dead things of the past. These memories have a great deal of emotional content for you, but not for me. I am only interested in what is actually happening now, not tomorrow or yesterday.

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"The here-and-now" means nothing to me. At this moment there is only the past in operation. I don't know if I make myself clear. If I recognize you and we carry on a conversation, it is only the past that is in operation. I am looking at things. If I recognize and name those things, the past is in operation. It is projecting what it knows. The future, although indeterminate, is a modified continuity of the past. So what is this "now" you are talking about? There is no such thing as this moment. This moment is not a thing that can be captured, experienced, or given expression to. The moment you capture what you think of "this moment" you have already made it part of the past.

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Q: Do you think this society is really organized?

U.G.: This is a jungle we have created. You can't survive in this world. Even if you try to pluck a fruit from a tree, the tree belongs to someone or to society. So you have to become a part of society. That's why I always say that the world does not owe a living to me. If I wish to enjoy the benefits of organized society, I must contribute something to it. This society has created us all. Society is always interested in the status quo, in maintaining its own continuity.

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What does a man like me contribute to society? Nothing. So how can I expect anything from society? Society does not owe a living to me at all. On the other hand, what I am saying is a threat to society as it is presently organized. The way I am thinking, functioning, and operating is a threat to the present society. If I become a threat, this society will liquidate me. I am not interested in becoming a martyr or anything. That doesn't interest me at all. So, if they say, "Don't talk," fine, I don't have to talk.

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Q: So you don't have faith in man, like J. Krishnamurti does?

U.G.: No, no. Not at all, not at all. If they expect me to be a martyr so as to revitalize their faith in themselves, they will be sadly disappointed. It is their problem, not mine.

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Q: Why has knowledge taken on such importance to us?

U.G.: Because it gives you power. As I said at the very beginning, knowledge is power. I know, you don't know. I have religious experience and you don't have it. So it's all one-upmanship, showing off.

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Q: Naturally. But if one wants to operate outside the whole corrupt field of power games, mustn't one be truly humble...?

U.G.: No. Humility is an art that one practices. There is no such thing as humility. As long as you know, there is no humility there. The known and humility cannot coexist. In saying this I am not giving you a new definition of humility. I believe there is no such thing as humility at all. I'm just not in conflict with society. So, to create the opposite of the brutality in the world--humility--does not occur to me. Society cannot be anything other than what it is. So, since there is no demand to bring about a change in me, there is no corresponding demand to change society. I am not a reformer. I am not a revolutionary either. In fact, there is no such thing as revolution.

All that is bogus. It is another commodity to be sold in the marketplace, to hoodwink gullible people.

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Q: In other words, there is no difference between the world of Gandhi and the world of Ho Chi Minh, or between the values Christ propagated and those Lenin fought for?

U.G.: That's right. No difference at all.

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Man cannot be anything other than what he is. Whatever he is, he will create a society that mirrors him.

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The "change", if that is the word you want to use, that occurred to me is a purely physiological event, with no mystical or spiritual overtones at all. Anybody who gives a religious slant to any physical happening like this is kidding himself and is kidding the whole of mankind.

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You love and hate are born. I don't like to put it that way because love and hate are not opposite ends of the same spectrum; they are one and the same thing. They are much closer than kissing cousins. If you don't get what you expect out of the so-called love, what is there is hate. You may not like me to use the word "hate", but it is apathy and indifference to others. I believe love and hate are the same thing. I tell this to people wherever I go, all over the world.

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Q: Does a religion like Marxism help? It has a spiritual content, after its own fashion. It seems to look at a broader, less archaic frame of reference.

U.G.: Marxism as a religion has failed. Even Maoism is dead. Even the Marxist countries are looking for a new God now. They have lost faith in man and are once again looking for a new God, new Church, new Bible, and a new priest. The search is on for a different kind of freedom.

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Hinduism is not a religion in the usual sense; it is like a street with hundreds of shops. Q: You mean Rajneesh's sex shop next to J. Krishnamurti's awareness shop, which is next to Maharshi's meditation shop, which is next door to Sai Baba's magic shop, which is next to.... U.G.: Basically they are all the same, exactly the same. Each claims that his wares are the best to be found in

the market. Some products, like Pears Soap, have been in the market so long that people have come to know, depend upon them, and consider them superior to others. The durability of a particular product doesn't mean very much.

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To divide life into the material and the spiritual has absolutely no meaning to me. All this hogwash about spiritual life is born out of the assumption that there is a spirit which has an independent existence of its own. The assumption makes no sense.

Q: What about the notion that the body is destroyed, but the spirit lives on...?

U.G.: It's just a belief. It doesn't mean anything at all. I have no way of transmitting this certainty to you. There is nothing that will rise or reincarnate itself after I die. For you to speculate on the beyond has no meaning.

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There is no power in the world that can make me accept anything. So I am not in conflict with the power structure. I am not interested in taking anything away from anybody.

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I don't have much contact with my family. They come and visit me sometimes. That's all. I have no emotional links with them, or with anybody for that matter. Not even with Valentine, the old Swiss lady I have been with for the last twenty years. I don't think I have any emotional links with anybody. Q: Have you ever had any emotional links with anybody? U.G.: I don't know. I probably did not, even with my wife with whom I lived for twenty years. I really don't know what kind of links one should have.

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Q: It could be more than mere romanticism. It could be a self-abandonment, a crazy, frenzied, or a terrifying, magnificent, spiritual or sexual experience.

U.G.: There is no experience here. So, how can there be these dramatic, crazy experiences? I have no way of separating myself from events; the event and I are one and the same. I'm sure you don't want me to say any crude things as far as sex is concerned. It's just a release of tension. I don't romanticize at all about this kind of stuff. As I once told my wife, "Don't talk of love and intimacy to me; what keeps us together is sex. The problem is that I for some reason cannot have sex with another woman. That is my problem. I have no way of freeing myself from this problem." I don't know if all this makes any sense to you. All this talk of love never meant anything to me. That's the end of this obsession with sex.

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Who has given the mandate to all these people to save mankind? Compassion and love are two of their gimmicks.

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When once the organism has freed itself from the stranglehold of thought, anything you do to try to bring about peace and harmony there only creates disharmony and violence. It is like using war to create peace in a peaceful world. When the search itself comes to an end, it comes to an end with a big bang, as it were. Then peace is something that cannot be practiced or taught.

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The control of the body through thought has destroyed the possibility of humans growing into complete humans, that's all. You may dispense with the notion, so prevalent now, that awareness can help bring about any qualitative change in you. Nature is trying to create a unique individual there. The potential is already there in you. But somewhere along the line mankind got off on the wrong track and there seems to be no way out.

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The extraordinary intelligence of the biological organism is all that is necessary for good living, but we are all the time interfering with its natural operation through the medium of thought. Your "natural" bodily computer is already programmed, pressed, and plugged in! You don't have to do a thing! We are a very long way from this primal condition. Somehow, you see, something hits you like lightning and burns the whole thing there. This man then is neither sinner nor saint; he is far outside the framework of society.

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The demand to change one's self and the demand to change the world go out of the system together. I am neither antisocial nor thankful to society. I don't feel any bounden duty to play any part or to help my fellow men. All this kind of thing is balderdash.

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Q: So wanting to change the world, no matter how noble one may feel about it, is a self-centered, egotistic activity. Is that what you are saying?

U.G.: The man who is trying to free himself from the world, or from what he calls "evil" is actually the most egotistical of men. The shattering perception that finally dawns on you is that

there is no such thing as "ego" at all! This insight blows everything apart with a tremendous force when it hits you. It is not an experience that can be shared with another. It is not an experience at all. It is a calamity in which both experience and the experiencer come to an end. A man in such a state does not escape reality and has no romantic tendencies. He harbors no humanistic notions about saving the world, for he knows that anything that is done to save it only adds momentum to it. He knows that there is nothing you can do.

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Your actions and the consequences of those actions form one single event. It is the logical, cause-and-effect thinking that imposes a sequence to events. The sudden evidence of light and the throwing of the light switch which "preceded" it are actually one thing, not two. They appear to you as two or more events only because time has created a space between. But time and space, apart from the ideas of "time" and "space", do not exist at all. Creation and destruction are going on simultaneously. The birth and death of thought happen simultaneously. That is why I insist that there is no such thing as death at all. Even the body does not die; it can change form but does not cease altogether. Because death really does not exist, it is impossible for you to experience it. What you do experience is the void or emptiness you feel upon the disappearance of someone's ("dead") body. Death can never be experienced, and neither can birth for that matter. In your natural state, where the body is allowed to function without the interference of thought, birth and death are going on all the time.

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Q: In this natural state you are talking of, are there any psychological entities, any personalities, egos, self, or identity at all?

U.G.: There are no persons, and no space within to create a self. What is left, after the continuity of thought is blown away, is one disjointed and independent series of interactions. What happens in the environment around me, happens in here. There is no division. When the armor you are wearing around you is stripped away, you find an extraordinary sensitivity of the senses that responds to the phases of the moon, the passage of the seasons, and the movements of the other planets. There is simply no isolated, separate existence of its own here, only the throb of life, like a jellyfish.

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There is no "I". "I" is only a first person singular pronoun. The totality of the thoughts, feelings, experiences, and hopes of mankind constitute the "I". It is a product of the past. That "I" is a symbol of the totality of man's consciousness. Actually, there is no separate, discreet psychological entity there, only the word "I". Similarly, there is only the word "mind", but no

such thing as your mind and my mind. So the word "mind" has created us all for the simple reason that it needs each of us to maintain its continuity. The separative structure of what we call "the mind" vitiated the natural survival mechanism of the body to the extent that our society has pushed it to the limits of tolerance.

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The reference point, the "I", cannot be eliminated through any volition on your part. In the final analysis, it is your genetically predetermined program, your "script". To be free of that miserable genetic destiny, to throw away the "script", demands tremendous courage. You have to brush everything aside to find out. Your problem is not how to get something from somebody, but how to reject everything that is offered by anybody. There is, in fact, no "how" to it. This demands a valor that comes before courage, for its existence implies the occurrence of something great -- the impossible. No amount of cultivation, of either meekness or courage, will be of any help whatsoever. There is not a thing you can do, for this thing is of one's entire being, and anything you do is fragmentary, partial. You must be helpless...

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Q: So you have to reject everything?

U.G.: Not reject. The thing you are rejecting, and the rejection itself, have no relevance to the actual way your organism is now functioning. When that is seen clearly, there remains nothing to reject or renounce. You are prepared to reject so that you can get, that's all. Your Upanishads say that it must be the object of your fondest and highest desires. But I emphasize, on the contrary, that the desire itself must come to an end. It is the search itself, no matter how noble you may think it to be, that is disturbing you. Forget about the petty little desires you have been advised to control. When the desire of desires is dispensed with, the others are of no importance.

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God or enlightenment is the ultimate pleasure, uninterrupted happiness. No such thing exists. Your wanting something that does not exist is the root of your problems. Transformation, moksha, liberation, and all that stuff, are just variations of the same theme: permanent happiness. The body can't take uninterrupted pleasure for long; it would be destroyed. Wanting to impose a fictitious permanent state of happiness on the body is a serious neurological problem. I am not out to liberate anybody. You have to liberate yourself, and you are unable to do that. What I have to say will not do it. I am only interested in describing this state, in clearing away the occultation and mystification in which those people in the holy business have

shrouded the whole thing. Maybe I can convince you not to waste a lot of time and energy looking for a state which does not exist except in your imagination.

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There is no teaching of mine, and never shall be one. 'Teaching' is not the word for it. 'Teaching' implies a method or a system, a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. What I am saying is outside the field of teachability; it is simply a description of the way I am functioning. It is just a description of the natural state of man -- that is the way you, stripped of the machinations of thought, are also functioning.

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The natural state is not the state of a self-realized or God-realized man, it is not a thing to be achieved or attained, it is not a thing to be willed into existence; it is there -- it is the living state. This state is just the functional activity of life. By 'life' I do not mean something abstract; it is the life of the senses, functioning naturally without the interference of thought. Thought is an interloper, which thrusts itself into the affairs of the senses. It has a profit motive: thought directs the activity of the senses to get something out of them and uses them to give itself continuity.

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Your natural state has no relationship whatsoever with the religious states of bliss, beatitude, and ecstasy; they lie within the field of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced those religious states. So can you. They are thought induced states of being and as they come, so do they go. Krishna Consciousness, Buddha Consciousness, Christ Consciousness, or what have you, are all trips in the wrong direction: they can never be grasped, contained, much less given expression to, by any man. That beaten track will lead you nowhere. There is no oasis situated yonder; you are stuck with the mirage.

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"I have searched everywhere to find an answer to my question, 'Is there enlightenment?' but I have never questioned the search itself, because I have assumed that enlightenment exists and that I have had to search for it. However, it is the search itself which has been choking me and keeping me out of my natural state."

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"There is no such thing as spiritual or psychological enlightenment, because there is no such thing as spirit or psyche at all. I have been a damn fool all my life, searching for something which does not exist. My search is at an end."

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"No thought for the morrow nor grief over the past."

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Grief and joy exist only in the realm of the mind. The body is interested in neither.

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The knowledge which operates in the form of thought has set up a parallel empire of its own, in contradistinction to the ways of nature.

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What we call 'I' or 'you' is thought seeking permanence in innumerable activities.

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The certainty that I have that there is no mind is something which cannot be transmitted to anybody, however hard I may try. You are not ready to accept this statement because the very thing which we are using to communicate is in jeopardy.

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Q: U.G., I would like to probe into the very essence of your revolutionary and uncompromising statement that there is no soul.

UG: There is no self, there is no I, there is no spirit, there is no soul, and there is no mind. That knocks off the whole list, and you have no way of finding out what you are left with. You may very well ask me the question, "Why do you go on telling people about the way you are functioning?" It is only to emphasize that we have been for centuries using some instrument, that is, thinking or mind, or whatever you want to call it, to free ourselves from the whole of what you call the 'I' or the 'self', and all kinds of things. That is what the whole quest of spirit is all about. But once it dawns on you that there is nothing to be free from, then these questions don't arise at all. How that dawned on me, I have no way of finding out for myself.

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The instrument which we are using to understand the reality of our existence and the reality of the world around us is not part of this (body) mechanism that is there. That is the reason why I say thoughts are not self generated and are not spontaneous. There are no thoughts there even now. If you want to find out whether there is any such thing as thought, the very question which we are posing to ourselves, namely, "Is there a thought?" is born out of the assumption that there is a thought there. But what you will find there is all about thought and not thought. All about thought is what is put in there by the culture. That is put in by the people who are telling us that it is very essential for you to free yourself from whatever you are trying to free yourself from through that instrument. My interest is to emphasize that that is not the instrument, and there is no other instrument. And when once this hits you, dawns upon you that thought is not the instrument, and that there is no other instrument, then there is no need for you to find out if any other instrument is necessary. No need for any other instrument. This very same structure that we are using, the instrument which we are using, has in a very ingenious way invented all kinds of things like intuition, right insight, right this, that, and the other. And to say that through this very insight we have come to understand something is the stumbling block. All insights, however extraordinary they may be, are worthless, because it is thought that has created what we call insight, and through that it is maintaining its continuity and status quo.

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Q: What you are saying then is that there is really no such thing as direct or immediate experience....

UG: There is no experience at all without the help of knowledge. That is all that I am saying. There is no way you can experience the reality of anything except through the help of this knowledge. So what I am saying is that you cannot experience what you do not know. Therefore, you project that there is something beyond the mechanism of the experiencing structure. There is no 'beyond'. But that 'beyond' is again affirmed or rejected by this experiencing structure to maintain its continuity. It is a game.

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Q: Is it possible for us to see that memory should not be the operative factor in consciousness?

UG: I question consciousness because what we call consciousness is memory. You become conscious of something through the help of the knowledge you have, and that knowledge is locked up in the memory. So the whole talk of the subconscious, unconscious, levels of consciousness, and all that, is the ingenious invention of the thinking mechanism. Through this cleverness, inventiveness, it maintains its continuity.

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Q: Do you make any distinction between awareness and consciousness?

UG: Awareness has no meaning to me because awareness is not an instrument to be used to understand anything, much less to bring about a change there. First of all, there is nothing there to be changed. Since there is nothing there to be changed, whether you use awareness or any other instrument to bring about a change is irrelevant. Awareness can never be separated from the activity of the brain. That is the reason why I always describe what is happening here (pointing to himself) in physical terms. "The reflection of that, (pointing to a cushion) whatever it is, on the retina, and to experience that without naming it," is only a clever game we are playing with ourselves. You think that recognition is separate from naming. This is not true. Recognition and naming are one and the same. Whether I name it or not, the very recognition of you as a man or that as a pillow, itself means that the naming is already there, whether I use the word or not. That is the reason why I point out to the people who say that the word is not the thing, the word is the thing. If the word is not the thing, what the hell is it? It is all right for the philosophers to sit and discuss everlastingly that the word is not the thing. That implies that there is something there other than the word. So you cannot accept the fact that the word is the object. That is, even if you say that there is an object without using the word, it means that there is a separation there. What I am trying to tell you is how this division, separation is occurring.

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The moment you say there is awareness, there is already a division.

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Q: Why do we maintain this position, this duality, this separation....?

UG: That is the only way you can continue. Otherwise you are coming to an end. The 'you' as you know yourself, the 'you' as you experience yourself, that 'you' is the identity there. Through the constant demand for using memory it maintains its continuity. If that 'you' is not there, you don't know what will happen. That is why the phrase, "freedom from the known" is very attractive up to a point. Once you are free from the known, there is no way you can say anything about it. So, if I am listening to somebody like you who is talking about the need to have the freedom from the known, your emphasis that there is a need to free yourself from the known has already become part of the known. Thought has survived for millions and millions of years, and it knows every trick in the world. It will do anything to maintain its continuity.

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There is no thinking at all. If there is no thinker, there are no thoughts at all. You cannot say there is only thought and there is no thinker. The thoughts do not come from here (pointing to his head), they are coming from outside. The translation of a sensory perception within the framework of your experiencing structure is thought. And you are using those thoughts to achieve a goal.

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We create the problems. If the solutions we are offered by those people are really not the solutions, you really don't have a problem. But the fact of the matter is, if you do not have a problem, you create a problem. You cannot live without problems.

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The moment you want to 'see' something you have separated yourself from that and the seer has come into being, and through that seeing he is maintaining his continuity.

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A guru is one who tells you to throw away all crutches. He would ask you to walk, and he would say that if you fall, you will rise and walk.

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Thought in its birth, in its origin, in its expression, and in its action is very fascist. When I use the word 'fascist', I do not use it in the political sense, but I use it to mean that thought controls and shapes our thinking and our actions.

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Thought controls and shapes our thinking and our actions.

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We are made to believe that there is such a thing as mind. But there is no such thing as your mind or my mind. Society or culture, or whatever you want to call it, has created us solely and wholly for the purpose of maintaining its own continuity and status quo.

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Thoughts are not self-generated and spontaneous. I would go one step further and ask, "Is there any such a thing as thought?" The very question arises because we assume that there is such a thing as thought, and that we can separate ourselves from thought and look at it. But when we look at what we call thought, what we see is about thought and not thought itself.

"What is thought?" -- The question arises only because of the assumption that there is such a thing as thought.

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We use what we call thought to achieve our spiritual or material goals. We may consider the spiritual goals as 'higher'. The culture in which we are functioning places spiritual goals on a higher level than the materialistic goals. But the instrument which we are using is matter, which is thought. Thought to me is matter. Therefore, all our spiritual goals are materialistic in their value.

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The totality of man's experiences created what we call a separate identity and a separate mind. But actually if you want to experience anything, be it your own body, or your own experiences, you have no way of experiencing them without the use of the knowledge that is passed on to us. In other words, I would say that thought is memory. But we have been made to believe that human beings are created for a nobler and grander purpose than the other species on this planet, and it is that belief that is responsible for our thinking that the whole creation is created for the benefit of man.

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Everything that is born out of thought is destructive. Anything that we discover, the laws of nature or whatever you call it, are used by us only for destructive purposes.

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Thought is not the instrument for achieving anything other than the goals set before us by our culture or society, or whatever you want to call it. The basic problem we have to face today is this: the cultural input, or what society has placed before us as the goal for all of us to reach and attain, is the enemy of this living organism. Thought can only create problems; it cannot help us to solve any.

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Even the invention of what is called a thoughtless state, placed before us by many spiritual teachers as a goal to be reached, is created by thought so that it can, by pursuing what it calls a thoughtless state, maintain its own continuity. So whatever we experience in this process of achieving the goal of a thoughtless state strengthens and fortifies the very thing that we are trying to be free from.

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It is thought that has invented the ideas of cause and effect. There may not be any such thing as a cause at all. Every event is an individual and independent event. We link up all these events and try to create a story of our lives. But actually every event is an independent event. If we accept the fact that every event is an independent event in our lives, it creates a tremendous problem of maintaining what we call identity. And identity is the most important factor in our lives. We are able to maintain this identity through the constant use of memory, which is also thought. This constant use of memory or identity, or whatever you call it, is consuming a tremendous amount of energy, and it leaves us with no energy to deal with the problems of our living.

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Thought is very essential for us to survive in this world. But it cannot help us in achieving the goals that we have placed before ourselves. The goals are unachievable through the help of thought. The quest for happiness, as you mentioned, is impossible because there is no such thing as permanent happiness. There are moments of happiness, and there are moments of unhappiness. But the demand to be in a permanent state of happiness is the enemy of this body. This body is interested in maintaining its sensitivity of the sensory perceptions and also the sensitivity of the nervous system. That is very essential for the survival of this body. If we use that instrument of thought for trying to achieve the impossible goal of permanent happiness, the sensitivity of this body is destroyed. Therefore, the body is rejecting all that we are interested in -- permanent happiness and permanent pleasure. So, we are not going to succeed in that attempt to be in a permanent state of happiness.

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Is there any such thing as reincarnation as a law of nature, like gravity and other laws of nature?

My answer is, no. It doesn't matter whether you believe or not in reincarnation. If one is interested in finding out for himself and by himself, to resolve this problem of reincarnation, and get an answer for this oft-repeated question, "Is there such a thing as reincarnation?" you have to ask this fundamental question, "What is there now that you think will reincarnate?" "Is there anything there? Is there any such thing as soul? Is there any such thing as the 'I'? Is there any such thing as the psyche? Whatever you see there, whatever you experience there, is created only by the knowledge you have of that self. If you are lucky enough to be freed from the totality of knowledge, the knowledge of the self, reincarnation, and all kinds of things, then is it possible for you to experience any center, any 'I', any self, any soul? So, to me the 'I' is nothing but a first person singular pronoun, and I do not see any center or self there. So the whole idea of reincarnation is built only on the foundation of our beliefs.

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We have in our midst today a tremendous suffering, a tremendous amount of poverty, starvation, and degradation. It is very comforting for us to believe that that suffering is there because the people who suffer did something terrible in their past life. That is no answer to give. That makes us take shelter in the belief and not do anything to solve the problem there.

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Q: J. Krishnamurti always emphasized one fact, that is, nobody requires a guru. In fact, you too, I understand, would not like to be a guru for anybody. According to you, what is the role of a guru who shows the way for the Sishya?

UG: I think that it is the wrong word to use in these days for all those spiritual gurus we have in the market, selling shoddy pieces of goods, and exploiting the gullibility and credulity of people. A guru is one who tells you to throw away all the crutches that we have been made to believe are essential for our survival. The true guru tells you, "Throw them away, and don't replace them with the fancy crutches or even computerized crutches. You can walk; and if you fall, you will rise and walk again." Such is the man whom we consider, or even tradition considers, to be the real guru, and not those who are selling those shoddy pieces of goods in the market place today. It is a business; it has become a holy business to people. I am not condemning anything.

But as long as you depend upon somebody for solving your problems, so long you remain helpless. And this helplessness is exploited by the people who actually do not have the answers to your problems, but they give you some sort of a comforter. People are satisfied with these comforters and fall for this kind of thing, instead of dealing with the problems by themselves and for themselves.

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The quest for happiness is all that anybody, whether he is a Russian, an American, an African, or an Indian, is interested in.

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When once you have everything that you can reasonably ask for in this world, when all the material needs are taken care of, naturally the question arises, "Is that all?" When once you pose that question "Is that all?" to yourself, you have created a tremendous market for this kind of business, the holy business. These people are exploiting the gullibility and credulity of the people, rather than helping them to resolve the basic problems, the human problems. It is not that simple. So we have to ask such questions over and over again. But all the questions we are asking are born out of the answers that we already have. It never occurs to us to ask why we keep asking the questions when we already have the answers given by the sages, saints, and saviors of mankind. We fail to realize that the answers that they have given us are the ones that

are responsible for the tragedy of mankind. We don't question them. If we question the answers, we would be questioning the teachers. If humanity is to be saved from the chaos of its own making, it has to be freed from the saviors of mankind. That does not mean that you would destroy everything. You will have to ask questions not born out of the answers we already have. But is there any answer? That is all. There it stops. And the solution is there for mankind. Society or culture or whatever you might want to call it, has created us all solely and wholly for the purpose of maintaining its continuity and status quo.

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The uniqueness of the individual cannot express itself because of the stranglehold of the experiences of others.

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To be an individual and to be yourself you do not have to do a thing. Culture demands that you should be something other than what you are. What a tremendous amount of energy we waste trying to become that! But if that energy is released, living becomes very simple. Then what is it that you cannot do?

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Trying to keep the sensation of happiness, or any other sensation that is pleasurable, going longer than its natural duration, is destroying the sensitivity of the living organism.

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The mind is interested only in sensuality. In fact, it is born out of sensuality. It maintains its continuity in the field of sensuality. But the body is not interested in any of these except to respond to stimuli.

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There are actually no problems; rather, what we are saddled with are only solutions.

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The only 'I' that I can find there is the first person singular pronoun. I have to use that to differentiate from the second person singular pronoun.

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What I am trying to say is that what the brain does is to translate these sensory perceptions into the framework of memory. Memory is not a constant factor. What happens is that when

the light falls on the object and activates your optic nerve, it throws an image on the retina. This is what we have learnt from the study of our biology, and that is what the physiologists have taught us in our schools. But actually if you want to experience the fact, that is, the image of what you are looking at, it is something which cannot be experienced by you. Why I give this example is to free us from many of the ideas we have of what memory is. When once the optic nerves are activated, they in their turn activate the neurons in the brain, bring the memory into operation, and tell us that the object is this or that. So the next frame is quite different from the previous frame.

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The movie camera captures whatever is happening in frames. You take, for example, the movement of my hand from here to there -- it has ten different frames to show that the hand has moved from here to there. And in order to see the movement on the screen you have to use an artificial thing called the projector. And only then do you see the movement of hand artificially created through the help of the projector. The sound is something like what they do in the movie industry. The sound is nineteen and a half frames behind the corresponding picture frame, There is a gap between the picture you take and the sound -- nineteen and a half frames. In exactly the same way, thought is very slow. By the time it comes and captures this "whatever is there" within its framework, your eyes have moved somewhere else, and that other thing is completely wiped out.

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Q: I am thinking of television. It might be a good example too. There the picture is never really there. It is just a collection of dots. It required the brain to put the picture together.

UG: The brain is operating in exactly the same way. The whole thing is registered as dots and the pictures are taken in frames. There is an illusion that there is somebody who is looking at the things. Actually there is nobody who is looking at the things. It may sound very strange to you when I say that there is nobody who is talking. You are the one that is making me talk; there is nobody here (pointing to himself) who is talking. There is nobody. It may sound very strange to you but that is the way it is. It is so mechanical, yet we are not ready to accept the mechanical functioning of this living organism.

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Q: So, you have no sense of identity, personal identity, of yourself?

UG: No way, because there is no center there; there is no psyche there; there is no 'I' there. The only 'I' that I can find there is the first person singular pronoun. I have to use that first person

singular pronoun to differentiate it from the second person singular pronoun. That is all. But there is nothing there which you can say is 'me'. That is the reason why I cannot tell myself that I am a free man, that I am an enlightened man. Also I have no way of knowing that you are not an enlightened man, that you are not a free man. There is no need for me to free you or enlighten you because to do that I must have an image of myself and in relationship to that I can have an image of you. So the images we have there are related to what we would like to be, what we ought to be, what we should be, and what we must be.

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The uniqueness of every individual cannot express itself because of the stranglehold of the experiences of others. After all, you don't exist, and I don't exist. You and I have been created by the totality of those experiences, and we have to use them in order to function sanely and intelligently in this world.

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Q: So, what I get from what you say is that it is a matter of living each moment as it comes.

A: Such statements are very misleading. We place ourselves in a situation where we think that it is possible for us to live from moment to moment. But it is the body that is functioning from moment to moment.

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The one that is interested in living from moment to moment, which is the mind (quote and unquote), cannot live that way because its survival depends upon repeated experiences. The continuity of the knowledge that it is 'me' is not something else. You have to maintain that center all the time, and the only way you can maintain that center is through the repetitive process, repeating the same old experiences over and over again, and yet imagining that one day you are going to function from moment to moment. It is this hope that gives you the feeling and also some sort of experience that you are living from moment to moment. But the possibility of actually living from moment to moment is never there because the mind's interest is only to continue. Therefore, it has invented the ideal of living from moment to moment, no-mind, and all that kind of stuff. Through these gimmicks it knows it can maintain its own continuity.

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Feeling is also thought. We want to feel that feelings are more important than thoughts, but there is no way you can experience a feeling without translating that within the framework of the knowledge that you have. Take for example that you tell yourself that you are happy. You

don't even know that the sensation that is there is happiness. But you capture that sensation within the framework of the knowledge you have of what you call a state of happiness, and the other state, that of unhappiness. What I am trying to say is that it is the knowledge that you have about yourself which has created the self there and helps you to experience yourself as an entity there.

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It is impossible for us to separate ourselves from the rest of the things that are out there. You are not different from the chair that you are sitting on. But what separates you from the chair is the knowledge you have of that -- "This is a chair," "You are sitting on the chair." But the fact is that the sensation that is involved in this relationship between you and the chair is the sense of touch. The sense of touch does not, however, tell you that you are separate from this chair in which you are sitting. I am not trying to say that you are the chair. That is too absurd. Actually what makes you feel that the body is there is the gravitational pull of the body, the heaviness of the body. You feel the existence of the body because of the gravitational pull. I said somewhere in the beginning that you are affecting everything there and everything that is there is affecting you. The fact of this statement is something which cannot be experienced by you because it is one unitary movement. The moment you separate the two and say that this is the response to that, you have already brought the knowledge you have of the things into operation and told yourself that this is the response to that stimulus.

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To be an individual and to be yourself you don't have to do a thing. Culture demands that you should be something other than what you are. What a tremendous amount of energy -- the will, the effort -- we waste trying to become that! If that energy is released, what is it that we can't do? How simple it would be for every one of us to live in this world! It is so simple.

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Whatever has happened to me has happened despite everything I did. It was like a jolt of lightning or an earthquake, as it were. Everything that every man thought, felt, and experienced before was flushed out of my system. This has become possible for me not through any effort or volition of mine. That is why I say it is 'acausal', and I have no way of knowing what I am left with.

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I maintain that memory is not located in any particular area of the body. Every cell in our body is involved.

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We are no different from, nor are we created for any grander purpose than, the mosquito that is sucking your blood.

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If there is anything like super-consciousness or higher consciousness that people speak of, you are as much an expression of that as any of the claimants to that cosmic power. Every dog, every cat, every pig, every cow, the garden slug there, you, me, and everybody, even Genghis Khan and Hitler, are an expression of that same thing. Why should nature or some cosmic power, if there is one in the world, need the help of somebody as an instrument to express itself and help others?

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Q: In effect what you are saying is that we cannot experience anything new.

UG: Yes. You may not agree with me, and brush this aside as absurd and nonsense. But there is no such thing as a new experience. There is nothing new at all. It is the old that tells us that it is new, and through this gimmick thought is making what it calls new part of the old, and is thus maintaining its continuity. So, whatever you cannot experience does not exist. It may sound as a very dogmatic assertion on my part, but when you try to experience something that you have not experienced before, the whole movement of the experiencing structure comes to an end.

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The old traditional approach to the whole question of enlightenment was thrown out of my system, although I continued to read books on religion, studied philosophy, psychology, and science. I tried to find out answers from those people who have not been contaminated by the traditional teachings. I got interested in Western philosophy and science, and tried to find the answer to my basic question. My basic question was one question: "Where is this mind that we are so concerned about, that we are trying to understand, study, and change? Why do we talk of a total change in the makeup of the mind? I don't see any such thing as mind there at all, let alone a transformation or mutation of the mind." This question always intrigued me and I questioned everybody about the mind. I tried to get answers from every area of human thought, but nothing helped me to find out the answers to those questions. At that time I didn't have the certainty that I have today. The certainty I have today that there is no mind is something which I cannot transmit to anybody, however hard I may try, because the very thing which we are using to communicate is in jeopardy, and you are not ready to accept that possibility. Q: The Buddhists also talk about no mind. A: They made a tremendous structure out

of that philosophical thought. They talked of the void. They talked of emptiness. You know the whole Buddhist philosophy is built on the foundation of that 'no mind'. Yet they have created tremendous techniques of freeing themselves from the mind. All the Zen techniques of meditation try to free you from the mind. The very instrument that we are using to free ourselves from the thing called 'mind' is the mind. Mind is nothing other than what you are doing to free yourself from the mind. But when it once dawns on you, by some strange chance or miracle, that the instrument that you are using to understand everything is not the instrument, and that there is no other instrument, it hits you like a jolt of lightning.

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It is just not possible to establish any relationship with anyone around you, including your near and dear ones, except on the level of "What do I get out of that relationship?" The whole thing springs from the separation and isolation that human beings live in today.

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Sexuality, if it is left to itself, as in the case of other species, is a simple biological need. To survive and reproduce oneself is the object of the living organism. Anything that is superimposed on that is totally unrelated to the living organism. But we have turned sexuality which is biological in its nature into a pleasure movement.

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Everything that we are confronting today is born out of the religious thinking of man. But religion has no answers for the future of mankind.

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Basically, human nature is exactly the same whether in India or in Russia or in America or in Africa. Human problems are exactly the same. All the problems are artificially created by the various structures created by human thinking. As I said, there is some sort of (I can't make a definitive statement) neurological problem in the human body. Human thinking is born out of this neurological defect in the human species. Anything that is born out of human thinking is destructive. Thought is destructive. Thought is a protective mechanism. It draws frontiers around itself, and it wants to protect itself. It is for the same reason that we also draw lines on this planet and extend them as far as we can. Do you think these frontiers are going to disappear? They are not. Those who have entrenched themselves, those who have had the monopoly of all the world's resources so far and for so long, if they are threatened to be dislodged, what they would do is anybody's guess.

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This is the way the human organism is functioning too. Every cell is interested in its own survival. It knows in some way that its survival depends upon the survival of the cell that is next to it. It is for this reason that there is a sort of cooperation between the cells. That is how the whole organism can survive. It is not interested in utopias. It is not interested in your wonderful religious ideas. It is not interested in peace, bliss, beatitude, or anything. Its only interest is to survive. That is all it is interested in. The survival of a cell depends upon the survival of the cell next to it. And your survival and my survival depend upon the survival of our neighbor.

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Q: Will there not be anarchy if you do not support the male and female relationship and the family?

UG: If they are ready to accept the misery (Laughs), it is well and good. But it is a miserable situation. They are not happy with that. Total anarchy is a state of being rather than a state of doing. There is no action in total anarchy; it is a state of being. So why are we frightened of anarchy? The anarchy which you are talking about is the destruction of the institutions which we have built with tremendous care, and of our belief that those institutions should continue forever. So it is that we are fighting for - to preserve them in their pristine purity.

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Q: You spoke about the state's collecting taxes and said that the state should do everything to give security to the people and their children.

UG: I do not see any reason why anybody should starve on this planet. What are you doing to solve these problems? You may very well throw that same question at me. But I have not set myself up in the business of running this world. They have set themselves up in the business of ruling this or that country. What justification do you have for the fact that forty percent of the people are allowed to starve in India today? It is not spiritual; it is not human either. It is inhuman to let your fellow beings starve. Religion has invented that wonderful thing called charity. Not only that, you don't stop there, but you give a Nobel prize to somebody because of the charitable work that particular individual is doing. That is the most vicious and vulgar thing that the religious man has come up with today. Every one has a right to be fed. Nature has provided us with bounty. But we are individually responsible for the inequities of this world. Don't ask me "What are you doing about that?" "I am not here running a crusade against these people. You have set yourself up to solve these problems. If you don't solve them, something is wrong not with the leaders but with the people who have put them there in the seats of power. If they don't do what they are expected to do, change those rogues. I have no business to tell someone how to run these governments. I am not running these governments at all. What business do I have to tell them that this is the way you should run the government? It is the

responsibility of everybody to contribute his might, his share. But the world remains exactly the way it has been forever. Nobody wants any change.

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If those who have had the monopoly of all the world's resources so far and for so long are threatened to be dislodged, what they would do is anybody's guess. All the destructive weapons that we have today are only to protect them.

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We have arrived at a point where you cannot destroy your adversary without destroying yourself. It is terror, not love or brotherhood that will help us to live together. Until this message percolates to the level of human consciousness, I don't think there is help.

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All the political ideologies, even your legal structures, are the warty outgrowth of the religious thinking of man.

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Ultimately it is force that counts. As long as it is advantageous to yourself, you talk of law. When the law fails, you use force.

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I don't see any reason why anybody should starve on this planet. You may ask me what I am trying to do to solve the problem. But let me say that I have not set myself up in the business of running this world. It is they who have set themselves up in the business of ruling this or that country. If they don't do what they are expected to do, then there is something wrong, not with the leaders, but with the people who have put them there in the seats of power.

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The demand to understand and bring about a change in you is the one that is responsible for the demand to understand the world and then bring about a change in the world. They are one and the same. That is why you are interested in listening to others. Through that listening you think you will be able to bring about a change in you and then also a change in the world around you. Basically there is no difference between what is here (pointing towards himself) and what is out there in the world. There is no way you can draw a line of demarcation. One thing that I always emphasize is that it is culture that has created us all for the sole purpose of maintaining its status quo and its continuity. So, in that sense, I do not see that there are any

individuals at all. At the same time, the same culture has given us the hope that there is something that you can do to become an individual and that there is such a thing as free will. Actually there is no free will at all. The most important thing for us to realize is that thought is a very destructive weapon, and that thought is our enemy. However, we are not ready to accept the fact that thought can only create problems, but cannot help us to solve them.

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Thought is a protective mechanism. Its interest is only to protect itself, maintain its status quo, and preserve the continuity of the knowledge that is passed on to us from generation to generation.

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Q: What about the problems of the underdeveloped countries, like poverty and lack of education?

UG: Do you mean to say that literacy is the solution or answer for the problems of India? We want to educate people so that they can read our newspapers, and through the media you are going to brainwash these people. In India there are still peasants who are not touched by the modern man. They are something unique. I don't know. I have never visited any village recently. But I really don't think educating people in the sense in which we are talking about, the literacy that we are talking about, is the way to really educate people. Let me give you the example of my grandmother. My grandmother was not a literate person, although she knew how to read and sign papers. I learned more from her about Advaita than I did from the professors at the University of Madras. She was not an educated woman, nor was she an enlightened person. But she was a very practical woman. She knew all about the great culture of India. So, educating the masses to be literate is really not the answer. We have the tremendous power of the media at our disposal. If this power is in the hands of the government, there is nothing that you can do to avoid its influence. Also, if you take the example of the United States, their so-called free media are in no way better than the media that are under the grip of the government. Both are the same.

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All the questions we are asking are born out of the answers that we already have.

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The function of the brain in the body is only to take care of the needs of the physical organism and to maintain its sensitivity. But thought, through its constant interference with sensory activity, is destroying the sensitivity of the body.

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There is no such thing as death at all for this body. The only death is the end of the illusion, the end of the fear, the end of the knowledge that we have about ourselves and the world around us.

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Thought is something dead and can never touch anything living. The moment it tries to touch life, it is destroyed by the living quality of life.

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All that is necessary for the survival of this living organism is already there. All that we have gathered and acquired through our intellect is no match for the tremendous intelligence of the body.

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The most important question which we should ask ourselves is, "What is it that separates us from the life around us, and what is it that maintains the separateness, or division, if I may use the word, all the time?" Actually, what divides us is thought. Thought is matter. But that matter cannot stay there for long. The moment the matter is born it has to become part of the energy again. But this demand on our part, or on the part of thought, to maintain continuity, is the demand that drives us to experience the same thing over and over and over again. And thus we are maintaining this superficial, artificial, non-existent duality, division there between our life and the life around us.

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Q: Thought is considered to be part of the brain. What could be the purpose of the brain? There seems to be a conflict between the body and the mind.

A: It is only an assumption on our part, and I would say it is a false assumption, that thoughts are spontaneous and self-generated. They are not. Thought is only a response to stimuli. The brain is not really a creator; it is just a container. The function of the brain in this body is only to take care of the needs of the physical organism and to maintain its sensitivity, whereas thought, through its constant interference with sensory activity, is destroying the sensitivity of the body.

That is where the conflict is. The conflict is between the need of the body to maintain its sensitivity and the demand of thought to translate every sensation within the framework of the sensual activity. I am not condemning sensual activity. Mind, or whatever you want to call it, is born out of this sensuality. So, all activities of the mind are sensual in their nature, whereas the

activity of the body is to respond to the stimuli around it. That is really the basic conflict between what you call the mind and the body.

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Q: Would you say that the brain has no nonphysical function?

UG: It is not interested in sensual activity. It is not interested in any experiences that the mind is interested in and is demanding. It is not even interested in the so-called spiritual experiences, the religious experiences like bliss, beatitude, immensity, and happiness. Happiness is something which the body is not interested in. It cannot take it for long. Pleasure is one of the things that it is always rejecting. The body does not know, and does not even want to know, anything about happiness.

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Q: Happiness is only a thinking quality, a sensual experience.

UG: Happiness is a cultural input there. Is there any such thing as happiness? I would say, no. So, the quest for happiness is a cultural input, and that is the common desire that we know exists everywhere, in every part of the world. That is what we all want, and that want is the most important want in human beings everywhere. Happiness, if you want to use that word, is like any other sensation. The moment thought separates itself from what is called the sensation of happiness, the demand to keep that sensation going longer than its natural duration also occurs with it. So, any sensation, however extraordinary, however pleasant it may be, is rejected by the body. Keeping that sensation going longer than its duration of life is destroying the sensitivity of the sensory perceptions and sensitivity of this living organism. That is the battle that is going on there. If you do not know what happiness is, you will never be unhappy.

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Q: If you strip the body of all the psychological factors and attributes, would you say that there is no difference between a human being and an animal?

UG: Not at all. We are all like the animals. We are no different, nor are we created for any grander purpose than the mosquito that is sucking your blood.

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Q: Now this raises the question as to what intelligence is. There is this natural intelligence of the body, which we talked about, with the help of which the harmonious and interrelated functions of the body are carried out. But is there an area wherein intelligence has a function other than the physical?

UG: No. You see the body does not want to know anything. The body does not want to learn anything. The intelligence that is necessary for its survival is already there. We have, fortunately or unfortunately as the case may be, acquired what is called the intellect. Through the constant use and reshaping of thought we have acquired this intellect. Through the help of that intellect it has become possible for us to live longer than the other species. This, in its own way, is the cause of the destruction of the whole structure that we have created for our survival. There is no way of escaping from this fact that the acquired intellect, which is the product of our thinking, has helped us to survive longer than the other species.

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Q: You mean to say that the intelligence that we have is in no way distinct or distinguishable from the animal intelligence?

UG: Probably in us the functioning of the body and of the brain is more evolved than in the case of animals. It does not mean that we are any better than the other species. If what they say is true, the human body, when broken into its constituent elements, is no different from the tree out there or the mosquito that is sucking your blood. Basically, it is exactly the same. The proportions of the elements may be higher in one case and lesser in the case of the others. You have eighty percent of water in the body, and there is eighty percent of water in the trees and eighty percent on this planet. So that is the reason why I maintain that we are nothing but a fortuitous concourse of atoms. If and when death takes place, the body is reshuffled, and then these atoms are used to maintain the energy levels in the universe. Other than that, there is no such thing as death to this body.

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Q: Is the human brain more sensitive than, say, the tree?

UG: If what they say is true, then probably the dog is far more intelligent than most of the human beings in our midst today, including me.

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The demand to bring about a change in us is the cultural input. What is there to be changed? That is my basic question. Is there anything to be changed, radically or otherwise? I don't know. So we have to find out, for ourselves and by ourselves "What is there? Is there an entity there? Is there a self there? Is there an 'I' there?" My answer is "No." What is seen or felt there is created by the knowledge we have of that, the knowledge of the self, the knowledge of the 'I', the knowledge of the entity there that is passed on to us from generation to generation. All that is the cultural input.

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Q: The fact that we are talking, don't you think, shows that there is a physical or physiological relationship?

UG: That relationship is already there. So, what separates you from me and me from you is the knowledge we have. But now we are trying to establish a sort of relationship on a different level. But knowledge is not the instrument for doing it, and there is no other instrument. If that is not the instrument and there is no other instrument, no understanding is necessary. That is the understanding which somehow dawned on me -- that there is nothing to understand. How it occurred I really don't know, and I have no way of knowing it. I have no way of helping somebody to understand that that is not the instrument and there is no other instrument. No instrument is necessary for us to create the realization that there is nothing to understand.

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Q: There are various gurus who say that there is a soul or self....

UG: I know that. That is why even a saint like Ramana Maharshi, when people pestered him with all kinds of questions like "What would you suggest for us to do?" threw back the question "Who am I?" Even this question is not an intelligent question, because we assume both that there is some 'I' there, the nature of which we do not know, and that we have to inquire into its nature. As far as I am concerned, the 'I' that I know of is the first person singular pronoun. I did not succeed and I don't think I will ever succeed in finding out for myself that there is any other 'I' which is used for the simple purposes of communication to separate you from me. I say 'I' and 'You'.

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Q: The consciousness of the body....

UG: The consciousness of the body does not exist. There is no such thing as consciousness at all. The one thing that helps us to become conscious of the nonexistent body, for all practical purposes, is the knowledge that is given to us. Without that knowledge you have no way of creating your own body and experiencing it. I am questioning the very idea of consciousness, let alone the subconscious, the unconscious, the different levels of consciousness, and higher states of consciousness. I don't see that there is any such thing as consciousness. I become conscious of this (touching the arm of the chair) only through the knowledge that I have of it. The touch does not tell me anything except when I translate it within the framework of knowledge. Otherwise I have no way of experiencing that touch at all. The way these senses are operating here is quite different from the way we are made to believe. The eye is looking at the

movement of your hand, and is not saying anything about that activity, except observing what is going on there.

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Q: Can you tell me a little bit more about touch?

UG: If it is left purely on the physiological level, there is no reaction on your part.

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Q: Are you a materialist?

A: I don't know. People call me a materialist. People even go to the extent of calling me an atheist just because I say that God is irrelevant. But that does not mean that I am an atheist. So I am not interested in what kind of labels they stick on me. Believe it or not: it does not make one bit of difference to me. I am not trying to convince you or win you over to anything. When once the demand to bring about a change and to be different from what actually is there is absent, what you are left with is something which you can never experience. That is the reason why I said that I am just an ordinary man. But people for their own reasons want to fit me into a framework of this, that, and a hundred different things. I say that I am just an ordinary man. Everybody thinks that I am not an ordinary man.

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The human organism is not interested in your wonderful religious ideas -- peace, bliss, beatitude, or any such thing. It's only interest is its own survival.

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What society or culture has placed before us as the goal for all of us to reach and attain is the enemy of this living organism.

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The demand to be prepared for all future actions and all situations is the cause of our problems. Every situation is so different; and our attempt to be prepared for all those situations is the one that is responsible for our not being able to deal with situations as they arise.

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The whole of our culture or civilization is built on the foundation of killing and being killed.

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The brain is only a reactor responding to stimuli. The mechanism that we have implanted in it, as it were, through our education and culture, has made us believe that it is a creator.

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The question "How to live?" is totally unrelated to the functioning of this living organism. It is already living all the time.

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The brain is just a reactor and a converter. It is not a creator. It reacts to external stimuli and produces what we call thoughts.

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Q: You say that the humankind is no more important than the garden slug. Will you please comment on that?

UG: It is useless to speculate about it, but for some reason we are made to believe, or we have accepted the belief that has been passed on to us from generation to generation, that we are here for some grander purpose, for a nobler purpose than the other species on this planet. I maintain that we are here for no grander purpose than that of the garden slug out there or the mosquito that is sucking your blood. I don't know whether there is any such thing as evolution. Those who talk about evolution have made us believe that there is such a thing. We are told that if we look at the animal species that we have on this planet, there is only one and a half percent of what existed before. If you take the plants into consideration, what we have on this planet is only half a percent of what existed before. What, therefore, makes you think that the human species is more important than the other species that have become extinct? What has made it possible for us to survive, to go on, and to maintain the human species on this planet longer than others, is thought. It is thought that has made it possible for us to live longer than the other species.

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Thought is our enemy. In the long run, our belief, hope, or faith that thought will help us by freeing us from the problems that it has created is just wishful thinking.

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Thought is a protective mechanism. It is interested in protecting something. We use thought for the purpose of maintaining the continuity of thought. Anything that has come out of thought is protective in its nature. It is not interested in protecting the life around us. On the contrary, it has separated us from the singleness of life, the unity of life around us. It has isolated us from

the rest of the species on this planet. It has given us the idea that we are something different, that the whole thing is created for our purpose, and that we have a right to take advantage of this superiority over others, to do whatever we want to do on this planet.

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I maintain and very often say that thought in its birth, in its content, in its expression, and in its action, is fascist. It is very aggressive. Our very demand to understand nature's laws is to use them for the purpose of maintaining the continuity of thought. All the talk that thought is altruistic and that we are curious to know the laws of nature just for the sake of knowing them is bluff. The very motivation, the drive behind our demand to understand the laws of nature is to use them for the purpose of continuing the human species at the expense of every other form of life on this planet.

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Q: What would this human species have been if we did not have this kind of thought?

UG: Probably we would have become extinct and nature would have created a better form of human species on this planet. It is anybody's guess. I am not particularly fond of the human species on this planet. We would do anything that the animals would not do. The survival of one form of life at the expense of another form of life is a fact of nature. But we kill other species for an idea.

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Q: We also kill ourselves for an idea.

UG: Certainly, and we kill others too. But that kind of thing you don't see happening in other forms of life, other species on this planet. We kill for an idea. The whole foundation of our culture and civilization is built on the idea of killing and being killed, first in the name of God, as symbolized by the Church and all the other religious institutions, and in the name of political ideologies, as symbolized by the state. The whole foundation of culture is built on the idea of killing and being killed.

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We are moving progressively in the direction of destroying everything. We somehow have tremendous faith that the thought which has helped us to create everything that you see and are very proud of will help us to change the course of events. This faith, I maintain, is misplaced. Somehow we have a faith that this instrument, thought, which has helped us to be what we are today, will help us to create a better, happier life on this planet.

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Everything you discover is adding to the momentum of destruction. Everything, because, the drive behind that discovery is to use it for purposes of maintaining the continuity, the status quo.

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This human body is not interested in learning or knowing anything. All that is necessary for the survival of this living organism is already there. There is a tremendous intelligence there, and all that we have gathered and acquired through our intellect is no match for that.

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The human brain is not interested in anything that we are interested in, what the culture has imposed on us, in any of its ideations and mentations. The brain is so dull, you will be surprised. It is not interested in any experience of any kind. What it is interested in is to help the body function intelligently and sanely.

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We have put that brain to a use for which nature has not intended it. The brain is not a creator. It is only a reactor; it reacts to stimuli. The mechanism that we have implanted in it, as it were, through our education and culture, has made us believe that it is a creator. None of the thoughts that we are thinking are self-generated. None of them are spontaneous. They always come from outside, and the brain is there only to translate this sensation -- the translation that is necessary for the survival of this living organism. It is not interested in any of the spiritual experiences or anything that the mind is interested in (mind, quote and unquote). In fact, I don't see any mind there at all. The mind is interested only in sensuality. So all religious experiences of any kind are sensual in their nature. It is only the mind that is interested in spiritual experiences -- bliss, compassion, truth, reality, and all those kinds of things. But the body, the living organism, is not interested in any of those things, but only to respond to stimuli.

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Q: that the human being does not possess an instrument to understand.

UG: There is no instrument to understand anything other than this instrument. That knocks off the whole foundation of intuition or any other way of understanding the reality surrounding us. There is nothing to understand. That is why I maintain that there is no such thing as reality at all, let alone the ultimate reality. You have no way of experiencing the reality of anything -- the

reality that we have so much taken for granted. We don't experience anything other than what we know.

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Q: So we are just experiencing the past. It is repetitive.

UG: It is a repetitive process experiencing the same thing over and over again. That is why we are born hoping that one day we will find something extraordinary, some new experience. The moment you say that it is something which you have not experienced before, that it is a new experience, it means that it has already become part of the past experiencing mechanism.

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Q: Are you bored?

A: Boredom is there only when you think that there is something more interesting, more purposeful, more meaningful that you could do than what you are doing.

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Anybody who comes and listens to me and tries to understand what I am trying to put across is wasting his time, because there is no way you can listen to anything without interpretation. The interpreter is the reference point, which is you. You are the product of the totality of all the thoughts, experiences, and feelings of every form of life that existed before you. Thought is only interested in maintaining its continuity and status quo. It does not want any change. It says that it wants to change but the change that it is interested in is only to maintain its continuity, its status quo. Although things are changing constantly, it does not want to accept anything that will disturb its status quo. Also the reference point is strengthened and fortified by interpreting what I am saying to you.

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You don't want to accept that any attempt on your part to get out of that trap in which you find yourself is strengthening the shackles. And there is no way out.

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The question "How to live?" is totally unrelated to the functioning of this living organism. It is living all the time. It doesn't have to ask the question "How to live?" "How to live?" is superimposed on the living organism.

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It is not life that we are really interested in but living. The problem of living has become a very tiring business -- to live with somebody else, to live with our feelings, to live with our ideas. In other words, it is the value system that we have been thrown into. You see, the value system is false.

Q: like glue all over.

UG: We are trying to fit ourselves into that value system which is totally false. It is falsifying you. But you are not ready to accept that it is falsifying you. You throw a lot of energy into this business of fitting yourself into that framework or value system.

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We always ask that question, 'How?' 'How?' means you want to know. What is this 'you', as you experience yourself? The 'you' as you know yourself is a product of the momentum of that knowledge that is passed on to us. It has this question which you think is a very intelligent question. Through your demand for an answer to that question it wants to know how to add momentum to that knowledge.

Q: So it is a trick. It is falsifying us.

UG: It knows that by asking the question it can add momentum to itself. It is not 'you', because 'you' don't exist. There is no individual there at all. Culture, society, or whatever you want to call it, has created 'you' and 'me' for the sole purpose of maintaining its own continuity. But, at the same time, we are made to believe that you have to become an individual. These two things have created this neurotic situation for us. There is no such thing as an individual, and there is no such thing as freedom of action. I am not talking of a fatalistic philosophy or any such thing. It is this fact that is frustrating us. The demand to fit ourselves into that value system is using a tremendous amount of energy, and there is nothing we can do to deal with the living problems here. All the energy is being consumed by the demands of the culture or society, or whatever you want to call it, to fit you into the framework of that value system. In the process, we are not left with any energy to deal with the other problems. But these problems, that is, the living problems, are very simple.

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We are isolated from the rest of creation, the rest of life around us. We all live in individual frames. We try to establish a relationship at the level of "What do I get out of that relationship?" We use others to try and fill this void that is created as a result of our isolation.

We always want to fill this emptiness, this void, with all kinds of relationships with people around us. That is really the problem. We have to use everything -- an idea, a person, anything

we can get hold of, to establish relationships with others. Without relationships we are lost, and we don't see any meaning; we don't see any purpose. This is because your only interest is to create a purposeful and meaningful relationship with the individuals and the world around you. Therefore, you want to understand the reality of the world. But there is nothing to understand. There is no such thing as reality at all. I have to accept the reality of the world as it is imposed on me by the society. Say, I call you a 'woman', I call this a 'bench', and I call this a 'tray'. Otherwise, we will not be able to function in this world sanely and intelligently. This kind of knowledge can be used only for the purposes of functioning in this world sanely and intelligently. Anything you do to understand the reality of the world is not going to be useful, helpful, or meaningful.

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When once it is a fact that there is no movement in any direction of improving, changing, or evolving into anything different or better, then what is there is something extraordinary.

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It would be a horrible world if this planet were to be only full of Jesuses and Buddhas and all the other teachers.

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Revolution only means revaluation of our value system. After a while things settle down, and then they go at it again. But it is basically a modified continuity of the same. In that process what horrors we have committed, you know!

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The questions, "Is there any meaning?" "Is there any purpose?" take away the living quality of life. You are living in a world of ideas.

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The belief in reincarnation is born out of the demand that something will continue after your so-called death. It is the same mechanism which wants to know what will happen after death. For some reason that mechanism, that movement of thought, does not want to come to an end. But, if you want to know if there is anything beyond, you have to die now.

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Q: How are you and I different? In perceptions? Or is there any other difference?

UG: The thought that I am different from you never, never enters my head. It is thinking that separates you and tells you that I am different from you, that I am functioning differently from you. But you and I are functioning in exactly the same way.

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The living organism is like a computer with an extraordinary intelligence, similar to the way that tape recorder is functioning. The recorder never asks the question, "How am I functioning?" All it needs is the energy there. The electricity is necessary for its functioning. But here the energy is a sort of expression of life. Energy is already there. But you are all the time asking questions.

The thought that I am different from you never enters my head at all. If you ask me the question, "Are you not different from me?" all the knowledge that I have, that separates you and me, is already there in the computer. It tells me that you are a woman and I am a man, and you are more intelligent than I am. The whole series of ideas that are put into the computer comes into operation. Your question brings out the knowledge that is there, stored in the computer here (pointing to himself). These are two computers talking, but you want to introduce an element which is not part of the functioning of this living organism. That is why you begin to think that there must be something different here (in U.G.).

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You think that silence is a means to understand anything? It is the game of all these religious people. Through silence they feel they are communicating something. But in that silence no communication is necessary.

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Q: Is there any higher intelligence?

UG: You are more intelligent than I am. You see, this is something which can be measured. We have certain yardsticks in the world that say that you are more intelligent than I am. Those are acceptable to me. But any attempt on my part to improve my intelligence, change it, modify it, make it better, would consume tremendous amounts of energy. That is all. You see, without that, what you are left with is something extraordinary. It is not interested in comparing itself with your intellect or anything. It is not a question of accepting that I am a low grade moron. 'Acceptance' is not the word. When once it is a fact that there is no movement in any direction of improving, changing, or evolving into anything different or better, then what is there is something extraordinary. It is unique in its own way. Every individual is unique.

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Q: Can I ask you about death? What is death?

UG: In nature there is no such thing as death but only a reshuffling of atoms. (Laughs)

Q: What happens?

UG: The balance of energy in nature has to be maintained for some reason. I don't know why. So death occurs only when there is a need for the atoms to maintain the balance of energy in the universe. It is nothing but a reshuffling of atoms. This organism has no way of finding out that it was born at a particular point of time and is going to die at another point of time, and also that it is living at this moment and not dead. The knowledge we have of this living organism -- the birth, the death, and all that -- is absent here (pointing to himself).

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Q: So you are saying you cannot know whether you are alive or dead?

UG: No way. If you ask me the question, "Are you alive?" I would say that I am alive. Because the question is born out of the idea of how a living human being functions, acts, and thinks. That is an idea. So, naturally, if you ask me a question, "Are you alive or dead?" I would say I am very much alive, because that question brings all the knowledge that we have about the behavior patterns of living human beings. But we have no way of experiencing the fact that this is a living thing. You see, thought is dead. It is trying to capture something that is living, pulsating.

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Q: Does the body have the understanding minus the thoughts?

UG: The heart does not for a moment know that it is pumping blood. It is not asking the question, "Am I doing it right?" It is just functioning. It does not ask the question, "Is there any purpose?" To me, that question has no meaning. The questions, "Is there any meaning?" "Is there any purpose?" take away the living quality of life. You are living in a world of ideas.

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Q: Is there life after death?

UG: Anything I say would not be of much interest to people. When people ask me whether there is any such thing as reincarnation, my answer is that there is reincarnation for those who believe in it, and there is no reincarnation for those who do not believe in it. It is not a clever answer because it is the belief which is important. If you ask a fundamental question, "Is there any such thing as reincarnation as the other laws in nature like gravity?" my answer would be negative, a definite "No." It is not as much part of nature as gravity is. But if you want to believe that it is so, it is a different matter. The belief in reincarnation is born out of the demand that

something will continue after your so-called death. It is the same mechanism which wants to know what will happen after death. For exactly the same reason you are asking the question, "Is there any meaning, is there any purpose in life?" For some reason that mechanism, that movement of thought, does not want to come to an end. You have seen people dying there. So, the belief that there is a center here, that there is a spirit here, that there is a soul here, is what is responsible for that belief that there must be something beyond. But if you want to know if there is anything beyond, you have to die now. When the question or belief about that comes to an end, death will take place here right now. Clinical death will take place. Then the question whether there is an afterlife would not at all arise, because the living organism has no way of knowing that it is alive.

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The end of belief is death.

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You replace one belief with another, one illusion with another illusion. That is all that we are doing.

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Obviously, our relationships are not so loving. So we want to, somehow, make them into loving affairs, loving relationships. What an amount of energy we are putting into making our relationship into a loving thing! It is a battle, it is a war. It is like preparing yourself all the time for war hoping that there will be peace, eternal peace, or this or that. You are tired of this battle, and you even settle for that horrible, non- loving relationship.

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Sexuality, if it is left to itself, as it is in the case of other species, other forms of life, is merely a biological need, because the living organism has this object to survive and produce one like itself. Anything you superimpose on that is totally unrelated to the living organism. But we have turned that, what you call sexual activity, which is biological in its nature, into a pleasure movement.

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Whether you are here, in Russia, or anywhere else, the one thing that anybody and everybody wants in this world is to have happiness without one moment of unhappiness, pleasure without pain. That is just not possible, because this living organism does not know what pleasure is, what happiness is.

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I love somebody and somebody else loves me. Wherever there is division, there can't be love.

We are trying to bridge this gap, which is horrible for us, which has no meaning, which is demanding something from us, with this fancy idea that there must be love between these two individuals.

Q: Between whatever....?

UG: Between whatever -- I love my country, I love my dog, I love my wife, and what else. What is the difference -- whether I love my wife, love my country, or I love my dog. (Both laugh) This may sound very cynical to you. The fact of the matter is that there is no difference. You love your country, I love my country, and there is war.

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Q: So, there is no love? Love is another of these thoughts?

UG: Yes, created by thought.

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Q: Can the body not love?

UG: It does not love itself. There is no separateness here.

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It has become possible for us to have sex at any time we want through the help of thought.

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Q: So, you say sex cannot be a spiritual experience?

UG: It is a very simple functioning of the living organism. ` The religious man has turned that into something big, and concentrated on the control of sex. After that the psychologists have turned that into something extraordinary. All commercialism is related to sex. How do you think it will fall into its proper place?

Q: It is used to sell....

UG: Yes, sure, I am not against that. Please don't get me wrong. I am just pointing out the use to which we are putting that simple biological function. I am not condemning it. It is there, you see. Your talk of that as an expression of love has no meaning to me.

Q: Then there is no relationship between love and sex?

UG: No.

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The value system has created 'you', and there is no way you can free yourself from that. Anything you do to free yourself from that value system is adding momentum to it.

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Even the idea that you should control your thought in order to be in a thoughtless or peaceful state is created by thought, so that it can maintain its continuity through some petty little experience, through some thoughtless state you are interested in.

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There is no such thing as consciousness at all, let alone higher consciousness, super-consciousness or cosmic consciousness. All these notions are created by thought.

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Knowledge creates images. But there is no way that this physical functioning can create any image. The so-called psychological images have no place in the scheme of things. The eyes are like a camera. If you turn the camera from what it is looking at to something else, the whole thing where it was focused on earlier is wiped out.

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I maintain that whatever has happened to me happened despite everything I did. But you are interested in finding out how and why that particular thing I am talking about has happened to me and not to everybody. You want to establish a cause and effect relationship and make it possible for everybody to stumble into this kind of thing. That is something which cannot be produced or reproduced on an assembly line. It is a freak of nature.

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Q: What about these states of higher consciousness that people speak of?

UG: If there is any such thing, you are an expression of that. Why should nature or something, some cosmic power, if there is one in this world, need the help of somebody to express itself and help others? I don't see any need. If there is anything like that, you are as much an expression of it as any of these claimants. Every dog, every cat, every pig, every cow that you see, the garden slug there, you, me, and everybody, even Genghis Khan and Hitler are an

expression of that same thing. They might have acted in a different way. You and I may act in a different way. But we are all expressions of the same thing, and there is no need for that to use any channel other than you. You are an expression of that. But I even question consciousness itself. There is no such thing as consciousness at all, let alone higher consciousness, super-consciousness or cosmic consciousness. All these notions are created by thought. We were discussing this morning the idea that consciousness is a concept. You become conscious of things only through the help of knowledge. I become conscious of you only through the knowledge I have about you, which has been passed on to me. The fact that I say that you are a woman, that you are an intelligent woman, and that you are a pretty woman -- all this is part of that knowledge. Otherwise, I am not separate from you. There is no way I can look at you and say anything about you. The eyes act only as cameras.

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Q: So there is no way you can perceive anything except through the knowledge?

UG: Knowledge creates images. But there is no way that this physical functioning can create any image. The moment I turn to this side, the whole thing on the other side is wiped.

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Q: What is matter?

UG: What is matter? You want a definition? Thought creates matter.

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The brain is not a creator. Thoughts are not spontaneous. They come from outside. You translate that particular noise (noise of thunder) with the help of the memory, which is neurons. They tell you that the noise is thunder. You recognize that. That is all there is to it -- the information.

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What is thought? We ask that question because of the assumption that there is a thought which you want to know about. But what there is is only about thoughts -- all the definitions.

"Thought is matter," is a statement which by itself has no meaning at all.

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Q: This statement, "Thought is matter," has no meaning?

UG: Has no meaning at all. I have explained why thought is matter because....

Q: That has upset some physicists?

UG: We don't care about the physicists. But they also say that there is no such thing as thought, there is no such thing as matter, there is no such thing as space, and there is no such thing as time. But what is all this time-and-space continuum? Such a continuum is necessary for them; otherwise their whole research collapses. Is there space? No. There is no space. There is no way you can experience space. It is thought that creates it. Anything you say about space has no meaning. There is no way you can experience space at all. You can say there is no thought, there is no space, there is no matter, and there is no time. First, you create thought, then thought creates space, and then time is necessary to cover the distance, to experience the space, to capture it, and do something with it. So, then time comes in. But there is no time.

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As long as you use thought to bring about a change without, there is bound to be violence. It is bound to be so. Your attempt to create a peaceful state is creating war there.

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Q: Probably we are afraid of death?

UG: We are afraid of coming to an end.

Q: Yes, I don't want to come to an end. Are you afraid of coming to an end?

UG: There is nothing 'here' to come to an end.

Q: So that is how we may be different.... I am so concerned about it.

UG: Don't say "different." Nothing will come to an end except the one that does not want to come to an end. It is interested in preserving itself somehow, in some way, even beyond death. You see, it is not going to succeed. It is not amusing, Madam, it is a fact.

Q: Yes, I understand.

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"Your ambition is always related to your goals, and those who profess to live without ambition just don't have the necessary drive to get what they want, that's all. They have given up, and their attitudes toward ambition is only a matter of 'sour grapes'."

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Subramanya asked U.G. how a stone could be worshipped as a God. He replied that if a virus could pass itself off as man, then it certainly cannot be difficult for a stone to pass itself off as a God. If man is capable of inventing God, and then worshipping him, he is capable of believing in anything.

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Next he pointed to a lady buying some chocolates in the shop. As she counted her change he watched her every movement. "In that simple activity there is the real wonder of wonders, not your wondrous nature with its trees and all that romantic stuff." He explained that that was why he was never bored: there was always something going there which demanded his complete and total attention. It is only when we feel that there must be something more interesting or meaningful that boredom sets in.

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Why the mind remained such a problem for us. I was all ears as U.G. began his unprepared response in a very natural way. He said, "The mind is a disease. Any medicine that you try is only going to prolong the suffering. Its only effect is to keep the disease going a little longer. The death of the mind will free you from suffering at once. But you do not want to die. Actually, you seem to enjoy the suffering, and that is why you continue looking for some medicines which will give you relief. Of course, the doctors and medicine makers have to make a living and will take full advantage of your hopeless situation.

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Nagaraj pursued, "How are we different from you, U.G.?" U.G. answered, "It is the same for you, Sir. You are in no way different from me. It is only because you have created a thought barrier around your fictitious self that nothing physical takes place there."

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Nagaraj was genuinely surprised at the large number of saints I had met and asked me to total them up and give him a number. U.G. blasted away saying, "There are as many as there are hairs on her head. I can tell you that getting rid of them will be a very painful process."

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All heritage is born of a diseased mind. Man is corrupt and lays the blame at the feet of the coined word "heritage". The unwillingness to change with the changing times you call tradition."

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Chandrasekhar said, "Unfortunately or fortunately this human computer has emotions and feelings." U.G. said, "That is the misery of man. That is the neurotic condition. All your religions condemn emotion. There are no good or bad emotions--all emotions are bad. Why do you want to control the emotions? Anyway, you are not dealing with emotions. All you do is sit there and talk about anger or jealousy. Anger as such is something you don't know. You are all the time controlling, suppressing, living with or choicelessly aware--you are all the time doing something with what is not there any more. It is already gone. It is the thinking that results in hitting somebody--your child, for example--and not the anger. You are attributing it to something that is not there any longer. That has set in motion this nonsensical movement of thought. So it is not the anger but the frustration that is your problem. You are not dealing with desire. Desire is life. If you destroy desire you are destroying life. It is there--not must be there--whether you like it or not. Have you freed yourself from desire? Don't say 'good desires', 'bad desires', 'spiritual desires' and 'material desires'. They are all the same. What you are going to do with the desires is all that you are interested in."

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We were a very serious audience to all this, but suddenly Kalyani came in and started dancing around the room clapping her hands. Looking at her U.G. continued, "You are a neurotic and she is a clinical case. I don't see any difference. You too are talking within yourself all the time. She is talking aloud, so you call her a mad woman and put her in the asylum. There is some consistency in what you are thinking which she does not have. So here there are organized trains, in her head express trains, so you think she is loony. Somebody in the loony bin says, "I'm Jesus," and you sit here and say, 'So-ham, I am That.' What's the difference? You are doing exactly the same thing."

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U.G. related a funny incident about his Italian friend Paolo's brother. U.G. is never usually at a loss for words, but there was a situation when even he could not find the right answers. It seems that once he mentioned that do what you may you could not get into the 'natural state', because whatever you may have happened to do or not do would just be another obstacle in the way, and such a thing, if it happened at all, struck one in a billion. Then Paolo's brother apparently asked him, "U.G., we are four billion here. You are one. Who are the other three?" There was a pin-drop silence before the truth and humor of the statement hit the rest of the audience, and U.G. for the first time in his life was at a complete loss for words.

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Arhat, an artist and photographer who was previously in the Rajneesh camp, now having deserted it for good, happened to visit U.G. He has taken beautiful photographs of U.G. and

even helped to make the jacket for the new book *Mind is a Myth*. I was there when he had asked U.G. something about his experience of terrible fear during his meditation sessions. He questioned U.G. about this and U.G. replied, "The body has to go through actual physical dying, if you have to come into your own. The fear that you felt prevented the possibility of the experience of death. Every feeling, every experience, everything that everybody felt and experienced before has become a part of your being and has to be completely flushed out. But you can't make this happen through any volition on your part. It is the fear of yourself as you know yourself coming to an end that prevented that from happening. If you had gone through the death experience, then the whole organism would have fallen into its own natural rhythm, which is discontinuous, disconnected, and disjointed. The continuity of thought would have been broken. Sorry Arhat, you missed the bus."

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I have a friend, Usha, who had this problem about boredom. There was a time when this particular aspect of life disturbed her, and it was then that she agreed to accompany me to U.G. As usual U.G. was not very pleased that I had brought one more person with me to discuss the "purpose of life". Anyway, he was quiet and did not seem eager to start any conversation. I knew one of us had to start and set the ball rolling. So I said, "U.G., how can we get rid of boredom?" He looked at me as if he knew the game I was playing. Anyway, he must have condescended to answer for my friend's sake. He said to my great satisfaction, "Whatever you do is boredom. It is part of life. People are all bored. Whatever you do is an escape; and that also bores you. You bore me. Your sitting here bores me. Your talk bores me." (I knew I had asked for it, but I let him continue.) He said, "What do you want me to do? The subject of God or Reality is equally boring. The talk on spirituality or gossip is as ridiculous as anything else to me. Even repeating Ram-nam is painful because it doesn't do any good. You have done it for long. Instead you can have a drink of wine or alcohol and forget for a while, or take a cup of coffee or tea. Even if you don't come back it is fine with me. Go to some guru. Don't waste your time here. Go to some doctor and take some palliative or drugs." He continued, completely ignoring the dazed and shocked expression on our faces, "Wanting to be free from boredom is the cause of your misery. You want to be content always. It is just not possible. Just forget it. Why should you be content always? To me there is no such thing as contentment at all." Suguna told him that his lunch was ready and waiting. He got up, excused himself and walked away unaware of the storm he had created in our minds.

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It was just for a few minutes that we waited for him. He had gobbled up two idlies, eaten some yogurt, and that was lunch for him. Yet he spoke endlessly when the demand was there, and looked as if there was energy to spare. I asked him the secret of this inexhaustible source. He

replied, "If you are free from goals of every kind, the energy is released for functioning in the world. Here (pointing to himself) the demand to be free from anything is not there. The problem with you is that when there is an experience there is a demand to extend the longevity of that experience which in turn destroys the sensitivity of the body. Every sensation has its own life. Pleasure is pain for the body. I never give any name to any sensation except when the demand is there. The demand always comes from outside. The demand for permanence is not in the nature of the body. The sensory perceptions are from moment to moment." My friend and myself had a lot to think about as we made our way home, already planning our next trip to U.G. at the earliest convenience.

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Somebody went to Ramana Maharshi and said, "Bhagavan, I don't want anything. I only want moksha." It seems Ramana did not say anything but continued to do whatever he was doing. At twelve o'clock everyone got up to go except for that man. Ramana got up too and was about to go. He said to the man, "If you don't want anything that is moksha," and went away. Remarkable statement that was. That Ramana was a real McCoy." U.G. continued, "Wanting moksha is also part of wanting."

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U.G. wanted to get some cream from "Butter Sponge", a bakery which was quite a distance from home. He asked me if I was interested in a walk. I gladly agreed. I could not keep pace with him because he walked real fast considering he was almost one and a half times my age. I asked, "U.G., don't you ever feel tired?" He replied, "No, I live on air, polluted air. With all the preservatives added to the food I eat it should help to preserve the body longer." Coming back home to Poornakuti we found a scientist waiting to have a chat with U.G. He introduced himself and asked U.G. a question. U.G. answered, "Man is a chemical organism with an extraordinary intelligence. You have introduced an 'ideal man' and thus created misery for yourself. It is not 'Love thy neighbor' but terror which will keep us together." "Man is just a memory. You understand things around you by the help of the knowledge that was put in you. You perhaps need the artist to explain his modern art, but you don't need anybody's help to understand a flower. You can deal with anything, you can do anything if you do not waste your energy trying to achieve imaginary goals." The scientist then asked U.G. if we could convey any experience. U.G. replied that we could not convey any experience without a reference point. He gave an example of a Dutch girl who had never tasted a mango in her life and could never have the concept of the mango taste till she could taste a mango piece herself. U.G. was then asked why religion had gained the upper hand in India. He said, "In those days the temple was the center of social activity. Slowly the priests took over the entire field of social activities." Asked about fear, U.G. said, "What you call you is fear. You go to a cricket match, take a drink, or listen to

music to escape from the reality of the situation. The body can handle fear. It either faces the situation or runs away from it." "If you have no fear, only then human relationship is possible.

Then man will kill only for survival." U.G. continued, "I am a selfish man. I want only my two meals. The rest can do what they like. It's only because of religion that people are starving. You hoard for your children, your great grand children, and for the whole of evolution. Man is the most vicious of all animals, of all the species on earth." "As for corruption, it is there in the West on a gigantic scale. Here it exists at every step, on every level, right down to the common man. We are doomed: the writing is on the wall. If you don't see it, you are illiterate and blind." The scientist got up to leave. He was very polite and thanked U.G. for the very enlightening conversation. But U.G. refused to take any credit. He replied, "This is a drum--the beat, the song, and the lyric are yours. There is no part played by me. But it is a perfectly tuned drum, singularly incapable of producing a single wrong note. All the specialists, scientists, economics, and chemists teach me everything. I am not a well-read man as you might think me to be."

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We came home and had lunch. I share a regular meal with Suguna. But U.G. eats noodles day in and day out with a little yogurt to wash it down. I ask him if he does not get bored with the same meal day after day. He seriously replies, "If I had liked a variety of dishes, I would have liked a variety of girls."

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My friend had some more serious topics to discuss. She asked why relationships were so temporary and unsatisfactory. He replied, "There is no relationship which is without friction. In spite of that, for whatever reason, you want the relationship to continue. If you don't get anything from that relationship, it just breaks into hate, resentment, indifference, and the like. That is the means with which you punish the other individual. These are the means you use to maintain the relationship. "It is the idea of the perfect relationship that you must have, and which you are pursuing as an ideal, that has soured all relationships." "The contact you have with me, the dog there, or the door there, is the same. Nothing is expected of this relationship. My relationship is not what I get out of that, or what I can give. Both are the same. Both are absent. There is no exploitation. All relationship is mutual exploitation. Why don't you remain by yourself, be and stay happy and die happy?" I felt quite cheerful listening to all this.

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U.G. spoke patiently: "Beauty is just the framing done by thought and it is cultural. Thought is the frame. Beauty is not in the object, neither is beauty in the beholder's eye. It is thought that creates space and frames whatever is there and calls it beauty. To define beauty as the total absence of the self is just pure romantic hogwash."

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I found that I had to use somebody for pleasure, and when this dawned on me the whole pleasure-seeking movement was out of my system."

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"Why do they say that the world is an illusion?" U.G. replied, "The center is created here; the space is created by thought. Measurement starts from a reference point. All measurements are illusory. "Maya" means "measure" and not "illusion". If the reference point goes by any chance, there is no way of knowing anything. Then there is no outside or inside."

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"You are just a computer. There is no individual there. It is all one movement in the cosmos. The movement of even a leaf affects you."

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I told him that there was a time when I liked to eat egg omelets, and now the very smell of fried eggs created nausea in me. U.G. said, "Every seven years every drop of blood, every cell changes in the body. The body gets used to a certain type of food, and then there is no more demand for a particular food on the part of the system."

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There are no miracles, no room for any spiritual healing. If anyone can perform miracles, it's you, because you are as much an expression of life as all those claimants in the market place. No special mandate is given to anybody. No one is sent by anybody to change anything in this world. You mean to say that if there is such a thing called the supramental power, it needs you and me to channel itself? What are you talking? If it is possible for any one person to perform any miracles it is possible for anybody.

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U.G. had once remarked to me that people owned dogs to enjoy a sense of power or possessiveness, since they could not enjoy human relationships. They chose to enjoy a sense of authority by keeping a pet dog.

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As U.G. spoke, I ventured to ask about the so-called missionaries, and he replied, "The spiritual man is the worst egocentric man--he feels superior to everyone. He thinks that his teaching is going to save mankind, and his teachings should be preserved.

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Sex for the human being is more of a buildup in his imagination. The body begs for release from the tension. And we turn this release, the orgasm, into the ultimate pleasure for man."

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"When I look at anything, I don't know what I am looking at. You ask me what this color is (pointing at something), and I don't know whether it is green, red or blue. Of course, I know it is blue, but when I look at it, the word 'blue' does not come. What I am trying to say is there is no 'you' there. All that is there is the knowledge. If even for a second, one second of the clock, the 'knowledge' is not there, the you as you know yourself comes to an end. You will drop dead immediately and the doctors will pronounce you clinically dead. If at all it revives, then 'you' no longer will 'know' whether you are alive or dead. Others will see you talking, laughing, eating, and think that you are alive. But you yourself will never know."

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U. G. says there is nothing you can do to change your present condition because whatever you are now, your confusions, problems, conflicts, violence, are all products of thought and self-consciousness. Any attempt on your part to change the given is born out of thought, and whatever thought does only perpetuates and strengthens itself and the knowledge it has, but does not make you free from them. Each thought we think splits itself up and creates the division of the thinker or the self and the world. The process of thinking is a constant attempt to become other than itself, to change the given or the present condition, however the condition is perceived to be. Thought uses all its knowledge of the past, knowledge of all the things that have given us pleasure or pain, to create a state of permanence for itself, a state of permanent happiness, and perpetually seeks to attain that state. Whether it is a millionaire seeking the next million or a religious devotee seeking God's grace, the process of seeking is identical. In order to perpetuate itself thought creates many illusions, including the illusion of spiritual experiences. The latter are illusions too, because it is only thought that can identify an experience as such; in the absence of thought identifying and recognizing we have no way of knowing that it is even an experience, let alone a spiritual experience of a certain kind. Thought uses the mechanism of knowledge to perpetuate itself, to create a continuity and permanence for itself. Thought can never know anything as it is. It has to distort what is given according to its predilections as to what is pleasant and what is unpleasant, pursue what it sees as pleasant, avoid what it sees as unpleasant in experience, and perpetuate itself in this process of seeking.

The illusion of the self is also a product of thought, a higher order abstraction which thought uses to perpetuate itself. Even selfless activity is a ploy which thought uses in its self-centered activity. There is no problem with our present life. For thought there seems to be one because it extracts certain knowledge out of past pleasures and pains, compares the present with it, passes judgments, avoids the present by concocting a future and pursuing it. But for the comparisons that thought makes there is no problem with our life as it is; and there is no other life. It is precisely our thought of a better state that prevents us from coming to terms with our life as it is. The questions people ask of him, U. G. points out, are also part of the attempt of thought to continue itself. In fact we already know the answers to them inasmuch as we only accept those answers which suit our predilections and reject the others. But these answers cannot, and in fact no answers can satisfy us. If they did, thought would have to rest in the answer, but that would destroy the process of thought because then it cannot seek an answer any more in its attempt to perpetuate itself. In other words, thought does not want any answer to put an end to itself. If any answer really satisfies the question, it must end the question. But if the question is the thinker, then with the end of the question the questioner must end, and that is the last the thing we want. That is why U. G. says we really don't want an answer to our questions.

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I commented to UG at one point how all the people who gathered around UG for his sessions (I had Robert Geismann and Bernard, the mailman from England, in mind when I made the remark) were so mature. And UG's reply was astonishing: "The Old Man (meaning J. Krishnamurti) prepared them all." That told me the regard with which he held J. Krishnamurti, contrary to all appearances.

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I asked U.G. on the night of my arrival in Yercaud: "Why doesn't the truth of your words apply in our lives? Our minds can see reason and consent to the logic [in what you say], but we lag behind in carrying it out in action. Why is that?" U.G.'s answer blasted my brains: "because you are afraid of losing me if those words work. Because of that fear you try to use those words securely, as gloves on your hands, to protect yourselves." Those words of U.G.'s whirled around in my head, "You are afraid of losing me," and I felt as though they were mocking me. It's true: U.G. is my life, my everything. Who is it that still lives after losing U.G.? I? Who am I? I have no alternative: I must solve this puzzle.

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"The source for both God and sex is the same. As long as you think of God, there is always sex in its shadow,"

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"My actions are not things I do after contemplation. Every moment, the circumstances around me determine my response. I don't know what I do. That doesn't mean I am thoughtless about the future. We believe that if we don't think before every situation and plan for it, we may be causing hardships for many. On the other hand, we believe that living without forethought is some sort of spirituality. But in reality that is foolishness and superstition. I am not saying to do any such thing." "In my case, my actions are not mine. They are not run by my thoughts. Thoughts have no influence on them. My senses are what drive this body. Circumstances are the basis for what decision I should take at a given moment, and how I should act." "The orders must come from above," U.G. says sometimes, smiling. I believe that he is not joking when he says that. "This Ajna Chakra plays a major role in the functioning of the body. The yogis call it the Ajna Chakra, but I say it is the pineal gland. That gland which is beyond the forehead between the eyebrows becomes very active in the Natural State. It controls all the functions that the body performs. That's why they call it the Ajna [command] Chakra,"

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It is irrelevant to report what particular arguments U.G. used to justify his position. U.G. does not like debates. He knows clearly what he says. He feels that what he knows clearly does not need to be proved. He is also clear that it will not be clear to others. That's why he does not try to impose his opinions on others. "The opinions we form, almost all of them, are based on hearsay and other people's values. 'Hindu religion and culture are very ancient.' 'They are sacred.' 'The ancient Hindus were all sages --' such popular opinions have gone into our blood."

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"What is music? It's a pause between two sounds, between two notes. All our tastes are a result of the conditioning imposed on us by our culture. We form our likes and dislikes according to our tastes. We call one sound 'harsh', and another one we call 'the sound of gods' and go into ecstasies. I don't like Northern Indian music. All the things that come from the North of the Vindhya are taboo to me -- Northern Indian music, Northern Indian foods, Northern Indian dresses and languages -- all of them. "The body is not concerned about tastes. What it needs is some food, for energy. You can eat sawdust and fill your stomach. For taste you can add a little glue to it. In that you will find all the nutrients necessary for the body. I have been a vegetarian all my life. Yet, I don't eat vegetables nor do I drink milk. I don't like fruit. What is lacking in my health? All the doctors who have watched me eat cream warned me that I would die of a heart attack from the cholesterol in it, and they are all dead now. I am now seventy five years old. I have no diseases. Eating more than you need is the cause of all diseases. I don't need any medicines or treatments. Still, I wish that the pharmaceutical

business of the Malladi's should prosper for a long time! "Man is the architect of his own fortune and the molder of his destiny. However, when we have to share our lives with someone else, we need give and take. Everything changes after that [after a relationship starts]. After I married, I couldn't avoid compromising sometimes. Yet, I was firm in some matters. My life principle is and has always been, "Get along [with me] or get out!"

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U.G., who was sitting in the front seat next to the Major, took him on right away. "To get so excited is exactly what a pleasure movement is. I am not saying it is wrong. I am only saying that if you want liberation, that same pleasure movement is an obstacle. The body's functioning is completely opposed to this pleasure movement. It won't get excited like you, saying, 'Ah, oh!' As soon as I saw the sun, my eyes closed automatically. There is no movement in my head saying, 'How beautiful!'" U.G. said. Our mouths shut.

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Man's problems cannot be solved through thinking. Since he cannot solve his own problems through thinking, there is no question of the world's problems being solved by any thinking by anybody.

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Thinking is the problem. Sadness is not the problem, but thinking about sadness is the problem. Stop thinking. Can you stop thinking? You are trying to stop. That means thinking. I am not suggesting that you should not think. Thought is you. If you are not thinking you are not there. Nothing is there. What is there will begin to express itself. Let that express. Then there is no question. Just leave that alone. It will begin to act. You perpetuate sorrow through your thinking. Nothing is wrong with you at all. You don't have the courage. Accepting whatever there is is courage. That is intelligence. "I don't want to be other than what I am --" that is the courage. It is there! It is not a thing to be acquired.

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You Are That Movement of Thought.... It is very difficult to understand the area between opposites. If I say I have no friends, it does not mean that I have enemies. If I say that I have no enemies, it does not mean that everybody is a friend to me. So, how can you understand the state of being where you have neither friends nor enemies? So, you always swing like a pendulum from one end to the other. That is the movement of thought. It is always between these pairs of opposites. You cannot conceive a state of being where these pairs of opposites do not exist at all.

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What is necessary for you is to understand the machinery that is functioning inside of you -- the movement of thought. Supposing I tell you "This is the way," -- then where are you? You experience what I tell you. This knowledge you are going to use and create a state of being and think that you have experienced God, that you have experienced Reality or that you have experienced truth. But that is not the truth. That is not God.

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Samadhi and Ultimate Samadhi.... There is no use of your talking as if you are born. You are never born and you never die. How can there be any death when you are not born? Neither your birth nor your death can become part of your experiencing structure. That experiencing structure must come to an end. Every one of you will become a self-realized man 48 minutes before you die. I can assure you. But it will be too late. Your body is not in a position to take it. Otherwise, you cannot die. The death always takes place in an unconscious state. You will never die in a conscious state. So, these 48 minutes is the time when you attain Moksha, liberation or whatever you call it. Why do you want to wait till your body becomes useless? You might as well die to the whole thing and begin to live, live in the sense that you understand that there is no beginning and no end.

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The senses are functioning at their peak capacity all the time. They cannot go on. So, every now and then -- that is decided by the circumstances and not by any entity inside -- the defenses must be cut out from outside challenges. So, the eyes may be open, but you see nothing, because the senses are tired. The recovery takes exactly 48 minutes -- the so-called Samadhi. But the ultimate Samadhi -- I don't want to use the word -- it is very misleading -- it is [occurs for] one second by the clock. This body, this nervous system cannot stand that. It is its physical death. You come to the point of physical death -- it is not the death of the mind, death of the psyche, or the death of thought. The body goes through the process of physical death. And why it comes back [to life] God alone knows.

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Q: You say that the 'silence' will express itself. How is it that it failed in our case?

U.G.: Because you are waiting for the silence to express itself or because you still have the knowledge of that silence.

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Q: If the natural state is an equilibrium how come [there is] this disturbance [in us]?

U.G.: Because you are pursuing and seeking a phony equilibrium which does not exist at all, and this [idea of an equilibrium] is the thing which has been put into you by your culture and society. It is the knowledge of self or silence that is creating this disturbance. The idea or concept of silence you have about silence is causing this disturbance. You are that idea and you want to understand how that idea has come into being.

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Q: Is there a way to be thinking and at the same time be free from the limitations of thinking?

U.G.: No. That will be another, parallel, movement of thought. It [thought] is a mechanical thing and can solve only mechanical problems. But you want to use it to understand something living; that is the problem. It is not intended for that. Human problems are something living. You cannot use thinking to solve those problems.

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Beauty.... What is beauty? Where is beauty? Is it in the object or in the eye? You project your idea of beauty on the object you are looking at. That is all. There is a beautiful sunset there. The moment you even say to yourself that it is beautiful, you are not looking at it at all. Beauty is not in the object. It is not in the beholder's eye either. It is in the total abandonment of yourself. So, what is beauty? You really don't know. You wouldn't know what you are looking at. And in that state of not knowing what is there fills the whole of your being. That you may call beauty. But there is nobody who describes that beauty and says he is enjoying it. If you capture that in terms of your experiencing structure, then it is lost.

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Q: What is your philosophy of life?

U.G.: None whatsoever. Do you need a philosophy to live? Do you need to know the purpose of life and meaning of life [in order to] live? You are not living. For only a dead person is interested in asking such questions, not a living man. Whatever meaning you give to life, those ideas are picked up from here, there and everywhere. If it [life] has any meaning, I would never know.

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Q: What are the features of a Jivanmukta or a Jnani or a Yogi?

U.G.: I wish I knew. If a Jivanmukta is sitting right in front of you, you will never know [that he is one]. You have no way of knowing whether a man is a Jivanmukta. You have a definition, a

behavior pattern. If he fits into that framework, you call him a Jivanmukta. If there is anyone like that, he will never know that he is a self-realized man or a Jivanmukta. You have been told by somebody that I am a Jivanmukta. I may be a phony, a clever chap. I have picked up the art of elocution and all that. I have travelled around the world. Any actor could do that. How would you know?

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What I have been trying to say to those that come to listen to me and to those that care to listen to me is that what I have been saying has nothing whatsoever to do with religion. We have all been told, and some of us have been brought up with the belief, that by accepting certain beliefs and trying to live up to them in our daily life, and by due steps, we can aspire to become religious or whatever you want to call it. I am only describing a state of being which is a pure and simple physical and physiological state of being. It has no religious content. It has no mystical overtones at all. Probably you want to discuss very serious subjects like attachment and detachment, refinement, sensitivity, and so on and so forth. I have precious little to say on those subjects. You will practice attachment or detachment for the rest of your life, but will never be free from either attachment or detachment. You will always be caught up in the two.

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Selflessness is a great big myth. Anything you do, any movement in any direction on any level is strengthening the self.

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There isn't anything you can do. But you are still doing. There isn't anything to be done. You listen to some chap talking and to the descriptions of somebody. You open a book and read. There is nothing to be done whatsoever. If that is so, you wouldn't listen to anybody. You wouldn't read any books, except those you need to make a living.

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Questioning is not a hallmark of intelligence. Cessation of questioning is intelligence.

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The knowledge you have about the mind is the mind. If it is possible for you to be free from this knowledge, then [for you] there is no mind. The mind and the knowledge you have about the mind are one and the same. There may be something like the mind, but you will never know that. It can't become part of your conscious thinking.

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Wanting is thinking. As long as you want to do anything -- 'I want to understand myself,' 'I want to be free from this movement of thought,' [that] is thinking. You need thinking just to function in this world. But other than that, anything you want is thinking. You get the material for thinking always from somebody. Otherwise, there is no thinking.

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Love is also thinking. 'I love my wife,' 'I love my house,' 'I love my bank account' -- all that is thinking. That is why I say that it [thinking] is destructive. If there is any such thing as love, there is no thinking. No relationship. What you call love is just a vibration. If it is not reciprocated, it turns itself into either apathy or hatred.

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There isn't anything that you can get from any religious or spiritual discourses. What I have been trying to point out to those that come to listen to me and care to listen to me is that there is nothing to achieve, nothing to accomplish, and nothing to attain. What is it that you want? And what is it that you are searching for? That is my question. If you are searching for anything, if you want anything, then the first thing you must do is to throw away lock, barrel and stock and book, bell and the candle, the stuff you are hanging on to. You have to throw the whole lot into the cocked hat. Otherwise, there isn't any chance for you to be yourself. If you follow any path -it doesn't matter what that path is -- it is leading you astray. It is putting you on the wrong path. If you make anything out of what I have been saying, then you are lost, body and soul.

And, if there is a God, out of sheer mercy He should save you all and save you from me and persons like me. One thing I make very clear: I am not here to liberate you at all. What is it that you want to liberate yourself from? You are trying to ask for a thing which you have.

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All this search -- the search for this non-existent thing, that thing called 'enlightenment' seems futile to me. And the futility of this search is what I have been trying to communicate to those that come to see me and care to listen to me. I also explain that the so-called enlightenment, self-realization, God-realization, or what you will, is a pure and simple physical and physiological state of being. It is just the pulse, beat and throb of life.

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There is nothing to do. You are all the time interested in doing something. That is the one thing where you don't have to do a thing. If you can be that, just be that, you are in that state. You are not in my state or somebody else's state. That is your state. That is the natural state. That is the way you are all functioning. What prevents that to give expression to it is this movement of

thought. You are all thinking about it. That is the thing which you can never capture through thinking.

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The change is only "tomorrow." You can't do anything about that. When tomorrow arrives you push to day-after-tomorrow, next life. That is where this Existentialism comes into the picture.

It creates a despair in you. If you are really interested in bringing about change, you will find that you cannot really do anything. The absurdity of wanting to change dawns on you. On that foundation they have built this tremendous structure of thought called "despair." There are two schools of [Existentialist] thought -- religious and atheistic. J. P. Sartre, the French writer, belongs to the latter one. They also talked of "Divine despair." It is always related to hope. One cannot exist without the other. Hope of things changing for the better, hope of finding some guru who can enlighten you.

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You can never say anything about what I am saying. If there is to be any understanding about what is being said here, it must express itself there. Then you will not talk about me. You will not explain me to somebody. You will explain yourself. That will be something new, something radical, something extraordinary. The ideal situation should be not to remember these things, not to recapitulate things, not to discuss these things with yourself or with somebody or ruminate. You just walk out. You will never come back. If you listen to me year after year, you are only clarifying your thoughts. It is useless. If you go out without recalling anything that is talked about, that would be the best thing. Don't recall anything. Can you do that?

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Freeing yourself from any one of these things [selfishness, anger, envy, etc.] is the end of you. Please -- in your interest -- out of compassion I am telling you: this is not what you want. This is not something you can make happen. It is not in your hands. Whomsoever it chooses -- it hits him. If you really want Moksha that can happen now. Everybody will attain Moksha just a few minutes, or hours as the case may be, before the black van arrives to reduce the body to ashes. ...What you want you can get elsewhere. "Go to the temple, go around the tree, hang from the tree. Repeat this mantra and put on ashes." Then somebody comes along and says, "Do this and give me a week's wages of yours." Some other fellow comes along saying, "Don't do all that.

What I am saying is more revolutionary: be choicelessly aware," and then builds schools, organizations and Tantric centers....

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It is not possible for you to be without conditioning. No matter what you do, you are conditioned. The unconditioning that the spiritual gurus are talking about in the market place is a bogus affair. You will find out. Anything you do is conditioning. What you have to be free from is the desire to be free from conditioning. Conditioning is intelligence. This conditioning I am talking about is happening in a different way -- not [through] the ideations and mentations.

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Belief is an extension of yourself, not an abstraction. It is like the habit of drinking or smoking.

The more you try to stop it, the stronger grows the habit. You talk of faith when you are not sure. Belief -- where is the need for faith? When belief is not producing the results you expect of that, you introduce what is called faith. You must have faith in that belief. That means hope.

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All these cultures -- oriental or Occidental -- have created this lopsided situation for man and turned him into a neurotic individual. For example kindness: in the very nature of things it is not possible to emphasize only kindness and selflessness. Violence is part of nature. You have to kill something to survive. One form of life lives on another form of life. But you have condemned killing. Our culture has emphasized the one and only kindness. That is why this suffering of man, tremendous sorrow for man, because he is trying to have the one without the other.

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Why are you talking of deep sleep? If there is any such thing as deep sleep, it is not possible for any individual who is in deep sleep to know anything about that. So, don't talk about deep sleep. Deep sleep is the death of the whole body -- not the fancy dying to your yesterdays. The body goes through what is called a clinical death at the moment when there is deep sleep. At that moment there is no body there. The body may or may not come back [to life] from that deep sleep. If, due to some strange chance, it comes back to life and is able to renew itself, the whole life -- genetically programmed life -- is there. After this deep sleep there is no more sleep for the body.

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When you know nothing, you say a lot. But when you know something, there is nothing to say.

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To have only pleasure without a moment of pain is just not possible. That is why you have invented enlightenment, eternal happiness, God, ultimate pleasure. What is that quotation,

"When you talk to God, it is called prayer, and when God talks to you, you are called crazy." All your interests are materialistic.

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Why do you pray to God? What do you want him to give you? Why should he? It is like the man who loses in his business. Somebody else is gaining, like in the stock market. On whose side should God be? How many millions of gods have you invented! We have seventy crores of gods. Double the number now. We have to find new animals for their vehicular movements. The old species are extinct now. How can such a God who is supposed to be all merciful answer your prayers? That God is a crook. If he wants you to pray to give you whatever you want, something is funny there. He should give to everybody without prayer. The one who prays gets the goodies and the one who doesn't pray, like me, loses everything. What kind of God is he!

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I really want to understand why you all come here. Please don't get me wrong. If nobody is here it's just fine with me. It's not a motiveless thing. When you come and throw questions at me you are creating a motive in me. Otherwise, I just sit here — I can sit and talk for 24 hours. It never exhausts me. But this talking is not a self-fulfilling thing to me. Obviously you want something. You imagine that I am some kind of god-knows-what. But actually and factually, you have no way of knowing anything about me, and much less about yourself. You project your ideas on me and hope to get something. Basically you are interested in changing yourself. But my question is why that change should be only in the future — tomorrow -- but not today, right here and now. Why? You hope to be something, whatever you want to be, only tomorrow. So, it is the hope that keeps you going."

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"There is no such thing as peace of mind. As long as you think you have what you call 'mind', so long will you be restless. Restlessness is the nature of the mind. "Peace of mind will blow your mind! You can't ask for it, because.... How can you ask for something the nature of which you have no idea? "Your wanting to be 'peaceful' is creating the restlessness. Otherwise, there is perfect peace in that organism. There is no need to do anything. The body is very peaceful. "What they are offering in the marketplace are just the pain-killers. There is no such thing as a cure anywhere. If you want those temporary pain-killers, go jolly well to those *who sell them+ in the marketplace. Don't come here and ask for 'peace of mind'. Whatever peace of mind is left there will also be lost!"

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UG said, "Look at the tree. Why do you say it's green?" "Because it is green." "It's not because it is green. You really don't know what it is. You've been taught that it is green. That is knowledge. In exactly the same way, you know that you are awake, asleep or dreaming. There is no such thing as reality. I don't know whether I'm awake or asleep."

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In those days, UG was keeping Julie at a distance. That means, the torturing of Julie had already begun. If Julie wanted to stay with him any longer in Hong Kong, Singapore or Tokyo, UG demanded that she must pay him \$10,000 per day. She agreed to this condition in everyone's presence. Then she was to pay interest on top of that; and she was also to bear the expenses of us both in Hong Kong. To satisfy the conditions of the agreement, she transferred more than \$100,000 to UG's account. Since then, he doubled it, saved her from spending it, and then returned it to her.

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"You are like the pig, the dog and the rat. Elephants learn words. And they respond to those sounds. What's so marvelous about language? You're also like those animals, just repeating whatever you have heard. Other than that, there is nothing original."

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Q: UG, nobody has succeeded in describing you. How do you describe yourself?

UG: I have no way of looking at myself. I have no image. There is nobody here. When I say 'there is nothing there,' it doesn't mean, 'sunya' and all that rubbish. When I say 'it cannot be described,' it doesn't mean there is something which cannot be described. There is nothing. Again, some clever chap asks, 'How do you know there is nothing?' It's school boys' logic. I really don't know. It's just a response to your question about my statement that there is 'nothing'. To say 'I have no way of knowing' implies there is something. No. I don't mean that. It has realized by itself that there is no way. Full stop. Period. There is no further movement. I am describing your state, not mine, your body, your organism. I'm describing the way your body would function when it is freed from the stranglehold of thought.

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Q: What is your message to the world? Do you have any?

UG: Why are you concerned about the world? Are you really interested? Your interest lies in your fears, security and relationships. That's all. I have no message for mankind. I'm not interested. Humanity can go to hell. I don't care.

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Q: What do you want to put across to the world through the mass media?

UG: I am questioning the whole basis of human thinking. I am brushing aside all that has been built on the foundation of human thinking. My attack is not on religious thinking alone.

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Q: Why do you single out religious thinking? How is it responsible for all the ills we are facing?

UG: Everything we think, including the political and legal codes of conduct, springs from religious thinking. They are all the warty outgrowths of the religious thinking of man. All your desire to find the origin of the universe, your trying to find extra-terrestrial intelligence, springs from religious thinking.

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Q: Why do you attack science and technological progress?

UG: Where is the progress? Of what use is that progress? Why is only two percent of the population benefited by the technological progress? Why is there poverty and hunger? You may pat your backs saying what great progress we have achieved in the field of technology. It took days for our forefathers to cover a distance which we are now able to cover today in a few minutes by air travel. But how many planes do we use for travel and transportation and how many do we use to destroy the life and property of people?

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Q: Do you think the world will benefit from your ravings?

UG: Not a chance. I have no illusions. Take it or leave it. Better leave it. You'll be better off if you leave it.

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Q: You want to project that you cannot be fitted into any framework. You're hopeless!

UG: I'm giving you hope here and now. But you are ducking and pushing it off until tomorrow. That's why I say, go to your gurus. They are your comforters. Don't come to me. You cannot have all this and heaven too! You will lose all that you hold precious to yourself. Your wife will go first... You cannot be interested in what I'm saying.

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The next morning, UG sat on the verandah in a chair, pushing his feet against the pillar. "There is no body consciousness at all. There is no UG resting in the chair. This foot pressing against the pillar – that's the only UG; there's no other division. This is the only division I am talking about," UG said.

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"The organism, which vibrates with life, and thought, which is lifeless, are two separate things. There is no relationship between the two. The body only knows how to respond to stimuli and sensations. Thought is something that tries to 'experience' them through the veneer of culture it imposes upon them. Experience, whether it is spiritual or otherwise, is based on the search for pleasure. As soon as it *thought+ finds something 'pleasurable', the desire to maintain it forever arises. The body is not concerned about pleasure and pain. As soon the limited duration of those experiences is over, the organism pushes those sensations out of itself,"

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There has been no change in human nature for thousands of years. No matter how much man has learned or disciplined himself, any transformation has only been superficial. The beast in man has continued undisturbed. That is the conflict in everyone, the unsustainable struggle that goes on between the animal nature in us and the ideals which our culture has imposed on us. You don't need to ask which side has won the final victory. "The body doesn't want to learn anything from our culture. As a matter of fact, nature has achieved a great feat by creating the wonderful thing called the body. The body doesn't even like to learn anything from us. It doesn't care about bliss and beatitude. It doesn't want any of the pleasures you crave for. It doesn't like anything you like,"

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UG says that there is no power outside of the body. There is no such thing as the mind, the self, consciousness or the soul. Only the organism vibrating with life exists. That's why UG describes everything that happens to him as bodily experiences.

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"What I am saying after all is that the body doesn't need any vitamins and it doesn't need any proteins. To get all the nutrients it needs, it's enough to eat sawdust. For taste you may add a little glue." When UG spoke like that everyone kept laughing. "I'm not joking! I said these things even on a TV program in America. Many people argue that they can't believe what I say. But one lady speaking from somewhere in New York said, 'What he says is literally true. When Leningrad was surrounded and they did not allow us any foodstuffs, I ate foods like what he has

mentioned and I survived. All those years I didn't have a single disease. After I came to this country, ever since I started eating all kinds of health foods, I have been constantly sick.' I don't mean that you should agree with me just like that. As a matter of fact, what do these doctors and scientists know about the body? They don't even know as much as a thousandth part of a mustard seed,"

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A Christian gentleman came to visit UG in Yercaud and cautioned him by saying, "There is a threat of burglaries in this place. You should secure things like the TV and VCR," UG answered at once, "I am myself a thief. Or else, how am I able to accumulate things beyond my need?" The gentleman looked at him in shock: "You are a gentleman, a great man. That's why you are able to make such statements," he replied, not knowing what else to say. "No, it isn't that. I'm not so gentle. How do you think I got all these things? Did I get them from working hard? If there are burglars, I would tell them they are most welcome to take them," said UG and turning to the servant Sanjivi who was listening to the conversation, he said in Tamil, "Your master is also a thief; or else, how did he get so much money?" Sanjivi was almost breathless with joy. The gentleman who had come to see UG took to the road and ran away in response to UG's speech. I swear he never again came anywhere near that house.

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It's not just an idea of UG, but even in his dictionary there is no such as thing as 'thievery'. Ever since he was very young, he has formed precise opinions on such traits which society has legislated against. "I want some money. I'll take it if you won't give it to me," he would say to his grandfather. When his grandfather answered, "You're so young, why do you need any money?" and kept his money in a drawer and locked it, UG didn't find anything wrong in getting duplicate keys made and taking the money he wanted from the drawer. "If you had given it to me yourself, you could have saved me the trouble. If you call this 'stealing' that's your problem," he told his grandfather when he tried to preach him morals. "Why should you accumulate things beyond your need? You not only steal the things that belong to everyone and hoard them, but on top of that, when someone then steals things because he needs them, you call him a 'thief' and torture him. What kind of morality is that? How is that fair?"

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UG speaks about thievery as a major art form and claims that the mega robbers who are highly adept at that art should be given a permanent place in world history as wonderful individuals, we cannot but suspect his artistic taste. When I notice that the same UG who spurns hero-worship of him says, "If I have to keep anyone's photo in my room, it will only be Al Capone's," and thus pays great respect to an American mobster, I get furious. Why? Such 'gentlemen' are

not scarce in India or abroad. Why does UG have such fascination for cheats like that? I don't understand.

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"The arrogance that 'life as a human being is hard to obtain,' must go.

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April 12, 1997, Saturday Shanta called and wanted to see UG. Ever since she became a working woman, she has been busy with her routine schedule. Her visits to UG have become few and far between. On Saturday, she came to 'Hridaya Vihar' with her friend Suneeta. Shanta was dressed in a green chaudidar and looked glamorous. As soon as she arrived, she started talking to UG. She looked agitated and depressed. I couldn't figure out what was bothering her. UG sat in his usual chair facing the main entrance. Shanta and Suneeta sat on the long sofa. "UG, how come I'm back to square one after so many years? You must solve my problem...." UG did not look impressed. He first tried to stall her by saying, "I don't see any problem there now." But she persisted and said that she did have a problem. "Go to your gurus for solutions. Why come to me?" UG asked. "UG, you're of no use. You're the only one who can solve my problem," Shanta said threateningly. "I seem to be losing my interest in everything. I have no conviction in anything. I have no goals and no purpose in living. I've lost all hope. What's left is only despair. This is torturing me, UG. You must help," she pleaded. "That's all good for you," replied UG and said nothing more. Shanta then turned to me and said, "Chandrasekhar, I am now 49. You remember, you once said looking into my palm that in my 49th year I would be facing a crisis in my life? I think your prophecy has come true. I have really lost my interest in everything." Then UG looked at her with a mischievous smile and said, "Nothing is free in this world. It will cost you if we have to solve your problem, your non-existing problem." Shanta answered that she was ready to pay the price. "Then pay now, cash on the barrel – fifty thousand. I shall settle for rupees because this is India. Otherwise, it would be fifty thousand dollars. If you pay me Rs. 50,000, you will then forget your problem and start thinking about the money you have lost. And your problem is solved!" said UG. We all burst into laughter. Shanta, too, couldn't help but laugh. For a moment she appeared to be out of her depressed mood and back to her normal jovial self. Then UG talked for a while about the problem of relationships. Shanta said, "I lost all my feeling for relationships. I feel as if I don't have a relationship with anyone." "It never existed in the first place," UG corrected her. "When you don't want to let go of a relationship, you use emotion. First of all, relationships are non-existing. You think you have relationships with people around you. You can possess articles, houses or cars. But how can you possess human beings?" he continued, "You use emotions to control people." Shanta and Suneeta stayed and had dinner that night with UG. I suggested that she should read her own book on UG to get over her problem. Before she took leave of UG, Shanta said, "UG, after hearing you,

reading books about you and spending so many years with you, I thought I had understood you. But now, after twenty years, I am back to square one. I have been happy all this time. I thought I had understood and sorted out all my problems. But suddenly I realized that I know nothing. I have lost my interest in life. Save me.” UG somehow seemed to have showed her again that night that she actually had no problem. She left in a cheerful mood.

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He experienced all sorts of states of bliss. “Is that all there is to those experiences? If I could experience them, then I must have had previous knowledge about them. I was imagining what I had already known and was deluded into thinking that I was experiencing something new,”

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“The repetition of Siva mantra or the repetition of Gayatri – how can he claim that none of them was of any use? His present state is indeed the result of those sadhanas,” they say, as if they know it all. They try to convince UG as if he has been caught in some confusion. Many people strongly believe that there is no possibility of anything happening without a cause, although they don’t believe that whatever they see, whatever appears to the senses or occurs to the mind is literally real. “We may not see the cause on the surface, but it must be there,” they argue. When UG says to them, “This is purely acausal; none of the struggles I went through or the efforts I had made have any relevance to it,” they smile with their eyes, as if they know what has happened. With statements like, “UG detests tradition and ancient ways. Although he admits that he followed them, he is reluctant to give them credit. That’s why he puts them down,” they justify their beliefs.

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Every event is independent. Our daily events are not connected to one another. ‘You’ are the one who is linking them up and creating a cause-effect relationship. If you watch UG’s daily conduct of life, this ‘linkless activity’ becomes quite evident. When we wake up every morning, how do we know that the ‘yesterday’s we’ is the same as ‘today’s we’? Isn’t it on the basis of memory? That means our whole existence is memory. There is nothing outside of memory.

Based on it, we string together the various incidents that occur in our everyday life. If that string is broken, the events become scattered. It is this truth that UG strives to show us; no, it is the truth that he appears to us as striving to show.

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“The human species is the worst on this planet. If this species is wiped out, nothing is lost.

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Swamiji then said something to UG in Kannada which meant “You are elder to me in all respects.” UG smiled and remarked in Kannada: “Kannada barolla” * “I can’t speak Kannada”+. There was a burst of laughter from the gathering. Suddenly, UG’s face became serious. He turned to the Swamiji and said: “What do you want sir? You want all this and heaven too. Whatever you want you already know. How can you ask for a thing which you don’t know? What I am saying is not in your field of knowing. You want to experience the oneness. You are already one with That. There is no separateness. That is what I am saying. Whatever you are doing is the one that is creating the separateness. It is strengthening that separateness.” Mohan interrupted and asked, “What shall we do, UG? Why can’t you help us? You understand our situation very well. Can’t you help us?” “You don’t need any help. I know that you don’t want to accept that fact,” said UG.

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“Humans should reduce themselves to the level of animals in all their activities. That’s the only way the human race can survive,” said UG in the course of his conversations with Madurai G.S. Mani. “Which is superior -- the human race or other animal species?” I asked UG. “That question is still based on the assumption that human birth is a rare privilege. Actually, there is no higher or lower,” said UG.

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Mother Creation tried out many models. None of the models could understand her sorrow. All the avatars who have descended on mankind, the prophets who have appeared and the supreme teachers who have spread their messages have only helped to break up the human race into pieces. They strove to divide humanity into religions and planted the seeds of that poison. Even if they didn’t preach it themselves, their teachings have had such a consequence. However, for the first time, Mother Creation found UG’s model. This model strove to erase completely the consciousness in himself that he is a separate individual. There is only one courageous model who is prepared to be completely merged in this universal consciousness without keeping even a trace of himself and who is prepared to be consumed like fuel in the fatal fire of life.

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“I have no other way of gaining pleasure except by using another person for my pleasure.” UG was reluctant to depend on another person for his enjoyment.

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Mahesh: UG, why don’t you ask me to stop drinking?

UG: You are already in conflict. I don't want to add more to it.

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Q: What is your solution to the problem of poverty in India?

UG: Kill all the Brahmins and wipe out the middle class. That's the only solution.

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"Selectivity and censorship are the only two motives for thinking. There is no thinking if those two are absent," said UG. "'I want', 'I don't want', -- the whole thinking is about that. 'I don't want to think' is also thinking."

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If you want to experience anything, you must first have the knowledge about it. You can't experience the present except on the basis of that knowledge. That means the past is transformed into the present. In the same way, the past is also reflected in the future. There is nothing else except the past, says UG.

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These enlightened people, these gurus, based themselves on some useless experience, deceived themselves and misled others, said UG. —Those who have freed themselves from mystical experience don't preach morals. They won't read from books and repeat the sutras written in them. It doesn't mean that they will act contrary to morality and preach and incite harm and treachery. They don't do that either, he said again.

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You are all anxious people worrying about the body. If you don't interfere with it, it will take care of itself.

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After a pause, U.G. reiterated in a sledge-hammer style, 'Everything else but the body has died and the traces of the ego connected with that. This was the final and ultimate death. Now, there is no enlightenment. There is no one here to be enlightened.' He uttered emphatically, 'Douglas, there is one thing that I am certain of: the search must come to an end before anything can happen.' After some time, U.G. added, 'Douglas, your telephone call has made me alive again and brought me back to the world. I don't know what has actually resurrected me. It is beyond the experiencing structure. That's all.'

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So it seems that control of the senses is the key to unlock success. Krishna pondered over it again and again. He observed himself closely, intently and minutely. He faced mental tension with conflicting ideas. Suddenly he had a flash. Like hunger, thirst and sleep, sexual passions and emotions are natural urges in every person. Every youth under the sun experiences them. No one can deny this brute fact. It is utterly foolish and meaningless to control the senses. It is against one's very nature. Can anyone conquer hunger, thirst and sleep? If anyone boasts that he has crushed and conquered sexual passions, he should be a deliberate liar or a self-conceited cheat. A conqueror of passions is a mere myth, simply a utopia. By practices and exercises emotions, sensations, pulsations and impulses may be controlled temporarily; but the suppressed nature would bounce back like a coil; it would return with greater force. Krishna came to the conclusion that if inborn and natural tendencies are forcibly suppressed, they may even lead to insanity. 'A celibate mind is like a hundred monkeys,' says a proverb. The yogis who declare that they have controlled their senses deceive themselves and in turn deceived others. Inwardly they must have tortured themselves with lustful thoughts and are eager to indulge in sexual pleasures. Those who have been proclaiming that they are celibates would have ejaculations in their dreams some time or other. It is impossible to overcome intense natural tendencies which are so inherent in the human body. To suppress these sexual instincts deliberately is to invite perpetual conflict within oneself.

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I subscribe to the view that all human beings are equal and that it is we who created divisions. I do not care for others' feelings and opinions. I always go according to my own ideas.'

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U.G. had great affection for his children. But he never exhibited it openly nor did he pamper them. He had his own opinions about raising children: He believed that children should be helped to grow freely and naturally in their own way. There must not be any pressure or coercion on their minds in the name of rules and discipline. U.G. was opposed to punishing or terrifying children. Children have their own innate mental abilities and make up. They must be understood and treated accordingly. Their likes and dislikes must be respected. Rights and wrongs must be explained to them patiently. They must not be brought up in a pompous manner. Simplicity is the gospel truth. Parents need to function as a ladder for their children. Providing a three-wheeler to a child who is learning to walk is harmful to its natural growth. A child must learn to walk independently without any support. Being active and mischievous is natural to children and it is their birthright. It is an outlet for their joy and energy.

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U.G. learned an important truth: when the body cannot withstand intense pain it becomes unconscious in order to protect itself. That is its way of surviving. The human body is one of nature's finest creations. It is a well-equipped laboratory with an inbuilt defense system that can withstand any pain.

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'Whatever shall happen will happen in its own way and in its own time. It won't happen as per man's wishes. Take life as it comes,' U.G. told himself.

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He was isolated in an insulated world and was living in the present, without interference from his bygone past. His life was on hold. It required no volition or will on his part. This state of "helplessness" was perhaps a state of total surrender to life. Yet it is part and parcel of life itself. It is life sustaining itself in a different dimension. A person who has succumbed to such a helpless state feels that he is living in a natural, smooth and normal way of life. Hence the question does not arise as to how to wriggle out it. In fact, there is no way out. U.G., somewhere along the line, surrendered to life in a state of total helplessness. In such a state a person renounces, relinquishes and rejects everything. He loses even his identity. There is nothing left for him except the void. It is said that 'Surrender is a state of falling back upon oneself.' The void is the throbbing energy. The void is the perfume of the unknown. It is the living flame of life. In some extreme cases, a person in this state of void pines, screams and cries for the grace of God. Sometimes, the void creates acute psychosomatic disorders, even hallucinations in him. In certain extreme cases the person might even die. Here, the ego plays a pivotal role in prompting him to avoid the void at every stage. The ego never allows its own annihilation. It plays all the tricks in its bag to survive. If a person can overcome the ego's enticements, he is lucky. That would be end of the ego's cruel game. The death of the ego means the unfolding of self-realization. U.G. was never a follower. In fact, he had rebelled against all methods, systems and sadhana. He rejected everything in the Holy Scriptures. However, in his case, total surrender to life blossomed in a different dimension: he became inert, indolent and sluggish in his behavior and functioning. Friends who watched U.G. from close quarters remarked, 'It's a journey through the dark night of the soul.' For U.G., however, was unperturbed by this situation. There was no conflict within him. He was like a detached spectator of his life. He experienced no worldly anxieties or despondency. He felt that the best thing he could do was to do nothing at all and let life flow in its own rhythm. Hunger and thirst did not pose a threat to him. As a Telugu idiom⁹³ implies, a python does not go out hunting for food; if it comes across food, it consumes it; otherwise, it stays put. If any one tortures it, it does not react or move at all. Even if it faces danger for its life, it does not try to protect itself. Yet, it can continue to live without food for a length of time.

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U.G. said, 'There is no other reality. This is the only reality. There is no "higher way of life" and "lower way of life." Only life exists. That's all.' Among U.G.'s audience there were some youths unsure of themselves. He pointed out to them: 'This is a rat-race world. You have to strive with every nerve to be competitive. Accept the challenge. Any self-doubt is a deadly poison, a curse. It would kill the real spirit inherent in man. You must believe in yourself to achieve anything. As Bernard Shaw rightly said, "Try to get what you like or else you will grow to like what you get."'

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The questioning process in U.G. continued, 'Now I feel that I am in that non-dual state mentioned by the ancient texts and by Buddha, Mahavira, Jesus, Mohammed, Ramana Maharshi and others. Yes, I am already in that state of being. But without the help and dependence on others' knowledge, how can I myself know that my present state of being is that state? The knowledge and experience I have about that state together are confirming my view. But is there any possibility to recognize that state without either of the two?' U.G. had the following soliloquy: Look here, old chap, after forty years you have not moved one step; you are there in square number one. It is the same knowledge that projected your mind there when you asked this question. You are in the same situation asking the same question, "How do I know?" because it is this knowledge, the description of the state by those people, that has created this state for you. You are kidding yourself. You are a damned fool. U.G. concluded, There is some kind of peculiar division inside of me: there is somebody who knows that he is in that state. The knowledge of that state -- what I have read, what I have experienced, what they have talked about -- it is this knowledge that is looking at that state, so it is only this knowledge that has projected that state. U.G. had no answer to the question, 'How do I know that this is that state?

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The fundamental question was constantly burning in U.G. The hidden flames inside the deep volcano were getting ready to kick off and spread in all directions. It was like a question in a vortex. It went on and on for sometime. Then suddenly the question disappeared. Nothing happened; the question just disappeared. I didn't say to myself "Oh, my God! Now I have found the answer." Even that state disappeared -- the state I thought I was in, the state of Buddha, Jesus -- even that has disappeared. The question has disappeared. The whole thing is finished for me, and that's all, you see. From then on, never did I say to myself "Now I have the answer to all those questions." That state of which I had said "This is the state" -- that state disappeared. The question disappeared. Finished, you see. It is not emptiness, it is not blankness, it is not the void, it is not any of those things; the question disappeared suddenly,

and that is all. (Ibid.) Here the editor of theMystique comments: The disappearance of his fundamental question, on discovering that it had no answer, was a physiological phenomenon, UG says, 'a sudden "explosion" inside, blasting, as it were, every cell, every nerve and every gland in my body.' And with that 'explosion' the illusion that there is continuity of thought, that there is a center, an "I," linking up the thoughts, was not there any more. (Ibid.) U.G. says, Then thought cannot link up. The linking gets broken and once it is broken, it is finished. Then it is not once that thought explodes; every time a thought arises, it explodes. So this continuity comes to an end and thought falls into its natural rhythm. (Ibid.) The myriad questions that had bothered him for the last forty years were dumped in one fell swoop. All the logical, metaphysical, spiritual, philosophical questions and quests were burnt out like tiny worms in flames. The question, 'Why are there no questions now?' also disappeared. There was no one to ask a question and no one to answer. Thus, U.G. got released from the prison of questions. Describing himself, U.G. said, ...because no question of any kind can stay there any more. The only questions that remained are very simple and easy questions necessary to function in this world. "How do I go to Hyderabad," or "Where is the airport" -- and people have answers for these questions. (Ibid.) In that explosion, everything in his head had "tightened". There was no room for anything there inside his brain.

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So, these vasanas (past impressions) or whatever you call them -- they do try to show their heads sometimes, but then the brain cells are so 'tight' that it has no opportunity to fool around there any more. The division cannot stay there -- it's a physical impossibility; you don't have to do a thing about it, you see. That is why I say that when this 'explosion' takes place (I use the word 'explosion' because it's like a nuclear explosion) it leaves behind chain-reactions. Every cell in your body, the cells in the very marrow of your bones, have to undergo this 'change' -- I don't want to use that word -- it's an irreversible change. There's no question of your going back. There's no question of a 'fall' for this man at all. Irreversible: an alchemy of some sort. It is like a nuclear explosion, you see -- it shatters the whole body. It is not an easy thing; it's the end of the man -- such a shattering thing that it blasts every cell, every nerve in your body. I went through this terrible physical torture at that moment. Not that you experience the 'explosion'; you can't experience the 'explosion' -- but its after effects, the 'fallout', is the thing that changes the whole chemistry of your body. The after-effects of that ('explosion'), the way the senses are operating now without any co-ordinator or center -- that's all I can say. Another thing: the chemistry has changed -- I can say that because unless that alchemy or change in the whole chemistry takes place, there is no way of freeing this organism from thought, from the continuity of thought. So, since there is no continuity of thought, you can very easily say that something has happened, but what actually has happened? I have no way of experiencing this at all.' This is a thing that has happened outside the field, the area in which I expected, dreamed

and wanted to change, so I don't call this a 'change'. I really don't know what has happened to me. What I am telling you is the way I am functioning. There seems to be some difference between the way you are functioning and the way I am functioning, but basically there cannot be any difference. How can there be any difference between you and me? There can't be; but from the way we are trying to express ourselves, there seems to be. I have the feeling that there is some difference and what that difference is, is all that I am trying to understand.'

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Consequent to the chemical changes in his body and his biological mutation, all the accrued memories, afflictions and impressions completely vanished. All the knowledge accumulated during the forty nine years of U.G.'s life was erased from his consciousness. Now the consciousness of U.G. became empty, void. In that declutched state, he was unable to recall anything. He was like an "empty cassette".

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What I am left with is something extraordinary -- extraordinary in the sense that it has been possible for me not through any effort, not through any volition of mine. Everything that every man thought, felt and experienced before has been thrown out of my system.

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There is no teaching of mine and never shall be one. "Teaching" is not the word for it. A teaching implies a method or a system, a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. What I am saying is outside the field of teachability. It is simply a description of the way I am functioning. It is just a description of the natural state of man. That is the way you, stripped of the machinations of thought, are also functioning.

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Your Natural State has no relationship whatsoever with the religious states of bliss, beatitude and ecstasy. They lie within the field of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced those religious states. So can you. They are thought induced states of being and as they come, so do they go. The timeless can never be experienced, can never be grasped, contained, much less, given expression to by any man. That beaten track will lead you nowhere. There is no oasis situated yonder. You are stuck with the mirage.

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The whole spiritual history of mankind is genetically stored in each cell of the body. If the Natural State manifests itself anywhere, then inevitably it will get dissolved in the universal consciousness. Then the individual in whom it has manifested itself will have no separate existence or identification. There will not be a special entity.

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Consider, for example, the question of God. U.G. is not interested in logical arguments for or against God. What he does is to resolve the question into its underlying constitutive demand for permanent pleasure or happiness. U.G. now points out that this demand for permanent happiness is without foundation because there is no permanence. Further, the psychological demand for permanent happiness has no physiological foundation in the sense that the body cannot handle permanence. As U.G. puts it: God or Enlightenment is the ultimate pleasure, uninterrupted happiness. No such thing exists. Your wanting something that does not exist is the root of your problem. Transformation, moksha, and all that stuff are just variations of the same theme: permanent happiness. The body can't take uninterrupted pleasure for long; it would be destroyed. Wanting a fictitious permanent state of happiness is actually a serious neurological problem.

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Your experiencing structure cannot conceive of any event that it will not experience. It even expects to preside over its own dissolution, and so it wonders what death will feel like, it tries to project the feeling of what it will be like not to feel. But in order to anticipate a future experience, your structure needs knowledge, a similar past experience it can call upon for reference. You cannot remember what it felt like not to exist before you were born, and you cannot remember your own birth, so you have no basis for projecting your future non-existence.

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U.G. also repudiates many of the assumptions of the philosophers of Reason. He has Aristotle in mind when he declares that "Whoever said that man was a rational being deluded himself and deluded us all." U.G. maintains that the driving force of human action is power and not rationality. In fact he holds that rationality is itself an instrument of power. The rationalist approach is based on faith in the ability of thought to transform the human condition. U.G. contends that this faith in thought is misplaced. According to him, thought is a divisive and ultimately a destructive instrument. It is only interested in its own continuity and turns everything into a means of its own perpetuation. It can only function in terms of a division between the so-called self or ego and the world. And this division between an illusory self and an opposed world is ultimately destructive because it results in the aggrandizement of the

"self" at the expense of everything else. That is why everything born of thought is harmful in one way or another. So thought is not the instrument which can transform our condition. But neither does U.G. point to some spiritual faculty such as intuition or faith as the saving instrument. He dismisses intuition as nothing more than a form of subtle and refined thought. As for faith, it is just a form of hope without any foundation.

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Thought is the enemy of this innate intelligence of the body. Thought is inimical to the harmonious functioning of the body because it turns everything into a movement of pleasure. This is the way it ensures its own continuity. The pursuit of permanence is also another way in which thought becomes inimical to the harmonious functioning of the body. According to U.G., the demand for pleasure and permanence destroys, in the long run, the sensitivity of the body. The body is not interested in permanence. Its nervous system cannot handle permanent states, pleasurable or painful. But thought has projected the existence of permanent states of peace, bliss, or ecstasy in order to maintain its continuity. There is thus a fundamental conflict between the demands of the "mind" or thought and the functioning of the body. This conflict between thought and the body cannot be resolved by thought. Any attempt by thought to deal with this conflict only aggravates the problem. What must come to an end is the distorting interference of the self-perpetuating mechanism of thought. And this cannot, obviously, be achieved by that very mechanism. U.G. maintains that all techniques and practices to end or control thought are futile because they are themselves the products of thought and the means of its perpetuation.

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The rationalist approach is also committed to the concept of causality. U.G. rejects causality as a shibboleth. He maintains that events are actually disconnected, and it is thought which connects them by means of the concept of causality. But there is no way of knowing whether there are actually causal relationships in nature. This leads him to reject not only the notion of a creator of the universe, but also the hypothesis of a Big Bang. He maintains that the universe has no cause, no beginning, and no end. There seems to be some similarity with the Buddhist approach on this issue. The Buddhists also rejected the notion that the world had a beginning. But they still subscribed to the view that all phenomena had causes. U.G., by contrast, rejects this view. He has no problems with the idea of acausal phenomena. Of course, U.G. is not a Buddhist. He rejects the four noble truths, the eight-fold path, the goal of Nirvana, and the methods of Buddhist meditation. He even considers the Buddha as a foolish man because he enjoined his followers to propagate the "Dhamma" to the four corners of the earth. The mischief of the missionaries thus originated with the "Mindless One"!

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U.G. also argues that there is no entity called "self" independent of the thought process. There is no thinker, but only thinking. We think that there must be a "thinker", an entity that is thinking, but we have no way of knowing this. There is only a movement of thought. U.G. does not acknowledge a sharp distinction between feeling or emotion and thought. Even perception and sensation are permeated by thought. His use of the phrase "movement of thought" is thus quite extensive in its meaning. U.G. accords a central role to memory, which conditions the movement of thought. In fact, he maintains that thought is a movement of memory. He also has no place for an independent consciousness, or the "vijnana skandha" of the Buddhists.

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In a masterly stroke of negative dialectic, U.G. points out that there is nothing like observation or understanding of thought because there is no subject or observer independent of it. The division between thought and an independent subject or observer is an illusion created by that very thought. What we have is just another process of thought about "thought". U.G. therefore dismisses all talk of observation, or awareness, of one's own thought process as absolute balderdash! He thus takes away the very floor from beneath those who practice Vipassana meditation!

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In U.G.'s ontology there are no entities like "mind", "soul", "psyche", and "self". "The 'I' has no other status than the grammatical," insists U.G. It is just a first-person singular pronoun, a convention and convenience of speech. "The question, 'Who am I?' is an idiotic question," remarks U.G. apropos Ramana Maharshi's method of self-inquiry. It is worth noting here that U.G. had visited Ramana in 1939 or so. To the young U.G.'s query, "Can you give enlightenment to me?", the sage of Arunachala replied, "I can give it, but can you take it?" U.G., full of youthful self-assurance, said to himself, "If there is anyone who can take it, it is I," and walked out! He says that Ramana's answer was a traditional one and did not impress him. On the contrary, he was put off by what he describes as the Maharshi's "unblinking arrogance"! U.G. never visited him again.

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According to U.G., the question, "Who am I?" presupposes the existence of some unknown "I" other than the "I" which was born in some place to some parents, is married or unmarried, and which has picked up this question from some book. U.G. denies that this assumption makes sense. There is an unceasing but ever-changing process of thought. The so-called "I" is born anew each moment with the birth of each thought. The notion of an enduring or permanent

psyche or self is merely a concept thrown up by thought. U.G., therefore, asserts that spiritual and psychological goals have really no basis or foundation. What is it that attains the so-called enlightenment? What is it that realizes or transforms itself? What is it that attains happiness? "Absolutely nothing!" is U.G.'s reply. These goals have been projected by thought to keep itself going. That's all there is to it.

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While the only interest of the living organism is to survive (for the moment) and reproduce itself (or as U.G. would say, to produce one like itself), the interest of the thought world is to maintain itself. Thought maintains itself by translating each experience in terms of past experiences, interpreting it as pleasant or painful, and pursuing it if it finds it pleasant and avoiding it if it finds it painful. Each experience creates a fictitious idea of the self in us by seeking continuity of itself, by demanding to be repeated through what U. G. calls "the pleasure movement." For instance, when a past experience presents itself in the present moment as desirable, it also simultaneously creates the idea of the self for which the experience is desirable. The self, however, is not a real entity, nor is there any entity called the mind, which is really another name for the self, nor is there something called pure consciousness, for there is no consciousness which does not involve a translation or interpretation of what it is conscious of, and hence which does not involve a self. In fact the experience which is seen as pleasant and which tries to perpetuate itself is the self. The division between the self and the experience is one of the mischievous creations of thought. Thought 'builds' on experiences and creates the desire for 'ultimate happiness', or, as U.G. would say, "a desire for permanent happiness without a moment of pain." The resulting duplicate life creates a self-centeredness and a self-protectiveness.

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U.G. says that the self-centeredness created by thought will do everything to maintain itself, even at the expense of the destruction of the world, and the destruction of the very living organism on which thought is based, as witnessed by people who wage wars, and who kill others or themselves for the sake of an idea.

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All this seems to be logical until we come to what U.G. has to say about how we can get out of this situation: U.G. says there is no way out! All attempts on our part to become free from the stranglehold of thought only perpetuate the self, entrench us more deeply in it. All attempts at improving the self, at detachment or renunciation, positive or negative thinking, understanding, knowledge, meditation, religious or spiritual pursuits, social reform or revolution - all of these,

being initiated by thought, can only maintain and strengthen the self. Thus, they do not free us.

"The only freedom there is is to be free from the very idea of freedom."

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U.G., however, does say that when somehow (but how, U.G.?) this realization sinks into us, when the whole field (of the self?) is exhausted, then a physiological mutation can take place. When this occurs the living organism is freed from the stranglehold of thought and returns to its naturally peaceful condition. Thought then "falls into its natural rhythm" by coming into active function only when it is needed in a situation. But this is not something that can be caused by any 'effort or volition' on your or my part. In fact the necessary condition for it to happen is for all effort to cease.

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U.G. claims that this self-perpetuating process of thought can come to an end. However, he points out that this does not imply a state totally bereft of thoughts. According to him, the ideal of a thoughtless state is one of the many hoaxes to which Hindus have fallen victim. He claims that when the self-perpetuating mechanism of thought collapses, what is left is a harmonious mode of functioning of the living organism in which thoughts arise and disappear in accordance with a natural rhythm and in response to a challenge. Thus the problem is thought as a self-perpetuating process and not the occurrence of thoughts per se. In the "natural state", as U.G. describes, the state of functioning of the body free of the interference of thought, thoughts are not a problem. It is not that there are no sensual thoughts, for example, in this state. But they do not constitute a problem. One is not concerned about whether the thoughts are "good" or "bad", or about whether they occur at all. U.G. says, "You may ask, 'How can such a man have a sensual thought?' There is nothing he can do to suppress that thought, or to give room for that thought to act. The thought cannot stay; there is no continuity, no build-up. One knows what it is and there it ends. Then something else comes

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He also discovered that it could not be shared with others. Sharing presupposes that there is a division between the self and others and the knowledge that one has something to give to others. But for U.G. there is no division between the "self" and the "other" in that condition. It never occurs to him that he is now an enlightened man and that others are not. It never occurs to him that he has something that others do not have. So he discovered that there was actually nothing to give or impart to others.

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U.G., therefore, questions the legitimacy of the idea of the guru, or spiritual authority, which is central to the Indian spiritual tradition. He argues that if a person gets into this condition, he cannot set himself up as an authority because he has no way of comparing his condition with the condition of others. Since it implies the absence of an independent experiencer, it is not something that can be transmitted by someone to others. Therefore, U.G. maintains that there is really no basis for the idea that enlightenment or moksha can be attained by contact with an enlightened guru or teacher.

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U.G.'s critique of spiritual authority is very relevant to an age full of gurus who have turned out to be manipulative and mercenary slave masters. His uncompromising criticism of exploitation and commercialism in the garb of spirituality is yet to be rivaled. The case of Bhagwan Rajneesh, Muktananda, and Da Free John, to name only a few (their names are legion anyway!), all of whom were proven guilty of the worst form of authoritarianism, sexual abuse of their unfortunate female disciples, and of financial fraud and chicanery, bears testimony to U.G.'s warnings against gurus and other religious teachers. U.G. seems to have the "moral authority", if one may use that term, to debunk gurus and religious teachers because he has not succumbed to the temptation or pressure of building an organization or institution to preserve and propagate his "teachings".

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One of the most radical and startling claims that U.G. makes is that the search for enlightenment, salvation, or moksha, is the cause of the greatest misery or suffering. U.G. says that it is the dukkha of all dukkhas! In the pursuit of this non-existent culture-imposed goal, people have subjected themselves to all sorts of physical and psychological torture. U.G. regards all forms of asceticism or self-denial as perverse. It is perverse to torture the body, or to deprive oneself of basic physical needs, in the hope of having spiritual experiences. The torture radically disturbs the metabolism of the body and gives rise to hallucinations which are considered as great spiritual experiences. "All these spiritual experiences and visions are born out of disturbances in the metabolism of the body," declares U.G. He maintains that the experiences induced by breath-control or pranayama are just products of the depletion of the flow of oxygen to the brain. The tears that flow down the cheeks of the devotees or bhaktas result from a natural function of the eye in response to a physiological process. "They are not actually tears of devotion, or of bhakti, but a simple response to self-induced physiological stress," remarks U.G.

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What about the ideal of the renunciation of desire? U.G. views desire as a function of hormones in the body. There is no such thing as a total absence of desire for the living body. That is yet another hoax prevalent in India. If anything it is the desire for moksha that has to be renounced!

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U.G. has no illusions about the way society works. He points out that it is basically interested in maintaining the status quo and will not hesitate to eliminate any individual who becomes a serious threat to it. Some societies may tolerate dissent, but only to a point. No society will tolerate a serious threat to its continuity. This implies that any attempt to terminate the status quo will result in violence. We have to accept the social reality as it is imposed on us for purely functional reasons," says U.G.

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I have to accept the reality of present-day capitalist society however exploitative or inhumane it may seem to be. Not because it is the best system that can ever be, or because its exploitation and inhumanity are unreal, but for pure and simple reasons of survival. The acceptance has only a functional value. Nothing more and nothing less. If I do not accept social reality as it is imposed on me, I will "end up in the loony-bin singing merry melodies and loony tunes.

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U.G. points out that the roots of the present ecological crisis lie in the Judeo-Christian belief that the human species is superior to other species because it alone was created for a grand purpose, and that, therefore, it had the privilege of dominating and using the rest of nature. Hinduism and Buddhism also share a variant of this belief, the idea that birth as a human being is the most precious and highest form of birth. It is believed that in order to attain enlightenment or moksha even the gods have to be reborn as human beings. U.G. completely rejects this belief in the special status and superiority of the human species. He observes that the human species is not created for any grander purpose than the mosquito or the garden slug is. Our erroneous belief in our own superiority has been used to justify our extermination of other species, and has led to the environmental problem. What is in question is not just the kind of technology and the economic system we have, but the structure of belief and values which drive the technology and the economic system. But the problem endangers us, not the planet. Nature can take care of itself. So it is absurd to talk of saving the earth or saving the planet. "We are in danger, not the planet," observes U.G. The problem has to be dealt with realistically in relation to the objective of meeting the basic needs of the population of the planet. He is quick to point out that Hollywood stars are only interested in promoting themselves and not the environment. The lifestyle of these stars is itself a contributing factor to

the problem. Similarly, those who write books and articles criticizing the destruction of trees are also contributing to the problem because the paper for their books and articles comes at the expense of those very trees. U.G. does not see any justification for the publication of books in the age of the computer and the video-cassette. And he is absolutely right. U.G. also warns that the cause of the environment, like other religious and political causes, will be used to justify the persecution and destruction of individuals.

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U.G. is notorious for his response to the 60's slogan "Make love, not War". He retorts that making love is war! For U.G., love-making and war-making spring from the same source, the separative structure of thought. They both presuppose a division between the "self" and the "other". This is why U.G. does not take kindly to fashionable talk about "loving relationships". He points out that the search for relationships of any kind springs from a sense of isolation, an isolation created by the separative thought structure. What one wants is to fill the emptiness or void with someone. It is a process of self-fulfillment, self-gratification. But we are not honest enough to acknowledge this sordid truth. Instead, we invent fictions like "love" and "care" to deceive ourselves about the whole affair. When these fictions are blown away, what remains expresses itself in its own way. Then there may not be "others" to love or to be loved by.

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All cultures are variations on a common theme, the perpetuation of a social order by fitting individuals into a common value system. This is the reason why U.G. does not discriminate between Eastern and Western cultures.

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In the area of life we don't learn anything. We simply impose our mechanical knowledge on the coming generations and destroy the possibility of their dealing with their problems in their own way.

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What is mind? You can give a hundred definitions. It is just a simple mechanical functioning. The body is responding to stimuli. It is only a stimulus-responding mechanism. It does not know of any other action. But through the translation of stimulus in terms of human values, we have destroyed the sensitivity of the living organism. You may talk of the sensitivity of the mind and the sensitivity of your feeling towards your fellow beings. But it doesn't mean a thing.

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What I am talking about is the sensitivity of sensory perceptions. But what you are concerned with is sensuality. They are different things. The sensory activity of the living organism is all that exists. Culture has superimposed on it something else which is always in the field of sensuality. Whether it is a spiritual experience or any other experience, it is in the field of pleasure. So the demand for permanence is really the problem. The moment a sensation is translated as a pleasurable one there is already a problem. The translation is possible only through the help of knowledge. But the body rejects both pain and pleasure for the simple reason that any sensation that lasts longer than its natural duration is destroying the sensitivity of the nervous system. But we are interested only in the sensual aspect of the sensory activity.

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Q: Do you mean to say that the word is the thing.

UG: It makes no difference. I don't want to indulge in this frivolity that the word is not the thing. If the word is not the thing what the hell is it? Without the word you have no way of experiencing anything at all. Without the word you are not separate from whatever you are looking at or what is going on inside of you. The word is the knowledge. Without that knowledge you don't even know whether it is pain or pleasure that you experience, whether it is happiness or unhappiness, whether it is boredom or its opposite. We really don't know what is going on there. Using the expression, "What is going on there" itself implies that you already have captured that within the framework of your experiencing structure and distorted it.

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"What is the good man good for?" - I don't know. Maybe for society a good man is a useful citizen, and for a bad man a good man is good because he can exploit him. But as far as I am concerned what a good man is good for I wouldn't know.

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Q: How do you place those people who don't have this burden of trying to understand life but are just living in the world? How do you place them?

UG: Whether you are interested in moksha, liberation, freedom, transformation, you name it, or you are interested in happiness without one moment of unhappiness, pleasure without pain, it's the same thing. Whether one is here in India or in Russia or in America or anywhere, what people want is to have one [happiness] without the other [unhappiness]. But there is no way you can have one without the other. This demand is not in the interests of the survival of this living organism. There is an extraordinarily alert, and alacritous quality to it [the organism]. The body is rejecting all sensations. Sensations have a limited life; beyond a particular duration the

body cannot take them. It is either throwing them out or absorbing them. Otherwise they destroy the body. The eyes are interested in seeing things but not as beauty; the ears hear things but not as music. The body does not reject a noise because it is the barking of a dog or braying of an ass. It just responds to the sound. If you call it a response to the sound, then we get into trouble. So you don't even know that it is a sound. Anything that is harsh, anything that would destroy the sensitivity of the nervous system, the body cuts out. It is like a thermostat. To some extent the body has a way of saving itself from heat, cold, or anything that is inimical to it. It takes care of itself for a short period, and then thought helps you to take the next step to cover yourself, or to move yourself away from the dangerous situation you find yourself in.

You will naturally move away from the cement mixer that is making a loud noise and is destroying the sensitivity of your nervous system. The fear that you would be destroyed because the sound is bad, or that you will become a nervous wreck, and so on and so forth, is part of your paranoia.

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Our whole attempt, for idiotic reasons, to fit every individual into a common mold is not going to succeed. If we push it too hard, we will probably blow ourselves all up. That is inevitable because we have in our possession tremendous instruments of destruction, far surpassing the capacity of the so-called mind to deal with them.

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Q: I want to return to my question. When I started I said there are two computers, X and Y. Their computers have been programmed. Everything is programmed. Once everything is programmed, everything - effort, will, and all that - is immaterial.

UG: Yes, that's what I am saying.

Q: There is no scope for the word called `effort'....

UG: That's what I say too. ...or for freedom of action.

Q: ...will or any such thing. Because everything is programmed.

UG: Yes, not only by culture, but by nature itself, probably for its own survival. We don't know, it [each species] is programmed. That is why I say that there is no freedom of action at all. The demand for freedom of action is meaningless.

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Q: Do you say that we are two separate people or just part of the universal life force?

UG: There is no way I can separate myself except when I use the knowledge which is common to us both. So there is no way I can create this individual here [pointing to himself] and experience that there is such a thing as a human body here, that there is something that is talking here. There is nobody who is talking. It is just a computer. And, you are interested in operating the computer. Whatever is coming out of me that you think is the answer is a printout.

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I am not saying that thought is useless or any such thing. Its interest is to maintain its continuity. When the identity is not there, you have no way of identifying yourself with anything except through the help of knowledge. So, I do accept, like anyone else, the reality of the world as it is imposed on me. Otherwise I would end up in the loony-bin, singing loony tunes and merry melodies. But at the same time, I know that thought is merely functional in its nature and it cannot help me become something which I am not.

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Q: I have always been told that mankind has a certain purpose in creation. But ever since I have read your books, I have begun to wonder whether this is true.

UG: You are the one to answer that question. We don't give a tinker's damn, to use that harsh expression, to what others have said about it? How does it matter whether what they have said is true or not. It is up to you to find out. I can say that there is no purpose, and if there is any purpose, we have no way of knowing it. We only repeat what we have been told. We are made to believe that there is a purpose, and that belief is what is responsible for the tragedy of mankind today. We have also been made to believe that we are created for a grander purpose, for a nobler purpose, than all the species on this planet. This is not all. We are also told that the whole creation was created for the benefit of man: that's why we have created all these problems - ecological problems and problems of pollution. Now, we are almost at a point where we are going to blow ourselves up. The planet is not in danger, but we are in danger. You can pollute this planet and do all kinds of things; the planet can absorb everything - even these human bodies. If we are wiped out, nature knows what to do with the human bodies. It recycles them to maintain the energy level in the universe. That's all it is interested in. So, we are no more purposeful or meaningful than any other thing on this planet. We are not created for any grander purpose than the ants that are there or the flies that are hovering around you or the mosquitoes that are sucking your blood. I can say all this, but what do you have to say? That is more important than what I have to say. We really don't know. We have no way of knowing anything. Even the scientists - they can say what they like. How does it interest us? It does not really matter as to how this whole universe was created - whether God created it, or the whole

thing came out of some dust and pebbles, or hydrogen atoms somewhere. It is for the scientists to talk about all this, and every now and then come up with new theories. They will be amply rewarded and given Nobel prizes. But the theories don't help us to understand anything. So I really don't know if there is any purpose. I don't think that there is any. I do not see any meaning or purpose in life. A living thing, a living organism is not interested in asking the question, "What is the purpose of life? What is the meaning of life?"

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You create a problem and then try to solve it. That's what we are all doing. You enjoy your problems.

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Q: People are bored....

UG: You are bored. Are you not bored?

Q: Yes, I am bored.

UG: because thought is a repetitive process. It repeats itself over and over again. It is wearing you out.

Q: You said that if we get bored we invent something or other.

UG: You create all sorts of things.

Q: But animals do not get bored.

UG: No, Not at all.

Q: Why does man get bored?

UG: Because man imagines that there is something more interesting, more meaningful, more purposeful to do than what he is actually doing. Anything you want above the basic needs creates this boredom for the human being. But you get the feeling, "Is that all?" Nature is interested in only two things - to survive and to reproduce one like itself. Anything you superimpose on that, all the cultural input, is responsible for the boredom of man. So we have varieties of religious experience. You are not satisfied with your own religious teachings or games; so you bring in others from India, Asia or China. They become interesting because they are something new. You pick up a new language and try to speak it and use it to feel more important. But basically, it is the same thing.

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Nature has done a tremendous job in creating this extraordinary piece - the body. The body does not want to learn anything from culture. It doesn't want to know anything from us. We are always interested in telling this body how to function. All our experiences, spiritual or otherwise, are the basic cause of our suffering. The body is not interested in your bliss or your ecstasies. It is not interested in your pleasure. It is not interested in anything that you are interested in. And that is the battle that is going on all the time. But there seems to be no way out.

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Q: But if everybody wants to go back to the original state....

UG: What is the original state?

Q: I don't know!

UG: It's already there. You don't have to do a thing to go back to the original state.

Q: How can you go to that frame of mind? We believe that we have to do something to go back to that state?

UG: Your doing something to go back to your original state is what is taking you away from it. The original state is already there and is expressing itself in an extraordinarily intelligent way. The acquired intellect is no match to the intelligence that is there.

Q: Somehow we still do not trust....

UG: "Somehow," you say. That is the cultural input.

Q: We have lost touch with the original state somewhere.

UG: because culture or society has placed before us the model of a perfect being. Nature does not imitate anything. It does not use anything as a model.

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You have no questions, and I have no questions. I have no questions at all other than the basic questions we need to ask. I am here and I want to get the bearings of this place. So I want to go and find out. I ask "Where is this station?" If I want to go to London, I ask, "Where is the British Airways office?" These are the basic questions we need to ask to function sanely and intelligently in this world. We do have to accept the reality of the world as it is imposed on us. Otherwise we will go crazy. If you question the reality of anything that is imposed on you, you

are in trouble, because there is no such thing as reality, let alone the ultimate reality. You have no way of experiencing the reality of anything.

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You have no way of finding out the fact that you were born on a particular day. What you are not ready to accept is that you are a thing exactly like a computer. You are so mechanical.

Everything is put in there. There is nothing which you can call your own. I don't have any thought which I can call my own. What I want to emphasize to those who come to see me is that thoughts are not really spontaneous. They are not self-generated. They always come from outside. Another important thing for us to realize and understand is that the brain is not a creator. It is singularly incapable of creating anything. We have taken for granted that there it is something extraordinary, creating all kinds of things that we are so proud of. It is just a reactor and a container. It plays a very minor role in this living organism.

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I have said a lot. Nice meeting you all and goodbye. I repeat the same thing again and again in ten different ways.

Q: Only ten?

UG: Or a hundred different ways. [Laughter] I have acquired a rich vocabulary. You can use different words to say the same thing. That's it.

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Q: So there is no way of seeing what I think I see.

UG: You never see anything. The physical eye does not say anything. There is no way you can separate yourself from what you are looking at. We have only the sensory perceptions. They do not tell anything about that thing for example, that it is a camera. The moment you recognize that it is a camera, and a Sony camera at that, you have separated yourself from it. So what you are actually doing is translating the sensory perceptions within the framework of the knowledge you have of it. We never look at anything. It is too dangerous to look because that 'looking' destroys the continuity of thinking. We project the knowledge we have of whatever we are looking at. Even if you say that it is an object without giving a name, like, for example, camera, knowledge has already come in. It is good for a philosophy student to talk about this everlastingly, separating the object from the word, or separating the word from the thing. But actually, if you say that it is an object, you have already separated yourself from it. Even if you don't give a name to it, or recognize it as something, or call it a camera, a video camera, you have already separated yourself from it. All that is already there in the computer. We are not

conscious of the fact that we have all that information locked up there in the computer. Suddenly it comes out. We think it is something original. You think that you are looking at it for the first time in your life. You are not. Supposing somebody tells you that this is something new, you are trying to relate what he calls new to the framework of the old knowledge that you have.

Q: So if it is not in the computer, you cannot see it.

UG: You cannot see. If the information is not already there, there is no way you can see. [Otherwise] there is only a reflection of the object on the retina. And even this statement has been given to us by the scientists who have done a lot of observation and research. There is no way of experiencing the fact of that for yourself, because the stimulus and response are one unitary movement. The moment you separate yourself, you have created a problem. You may talk of the unity of life or the oneness of life, and all that kind of stuff and nonsense. But there is no way you can create that unitary movement through any effort of yours. The only way for anyone who is interested in finding out what this is all about is to watch how this separation is occurring, how you are separating yourself from the things that are happening around you and inside of you. Actually there is no difference between the outside and the inside. It is thought that creates the frontiers and tells us that this is the inside and something else is the outside. If you tell yourself that you are happy, miserable, or bored, you have already separated yourself from that particular sensation that is there inside of you.

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You experience what you know. Without the knowledge you have no way of experiencing anything. There is no such thing as a new experience at all. When you tell yourself that it is a new experience, it is the old that tells you that it is a new experience. Otherwise, you have no way of saying that it is something new. It is the old that tells you that it is new. And through that it is making it part of the old. The only way it [the experience] can maintain its continuity is through the constant demand to know. If you don't know what you are looking at, the 'you' as you know yourself, the 'you' as you experience yourself, is going to come to an end. That is death. That is the only death, and there is no other death.

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Q: How can you be physically dead if you merely lose some thoughts?

UG: When once the 'I' is gone, there is no way of experiencing your own body anymore. You have no way of knowing whether you are alive or dead. You will never be able to tell yourself, "This is my body." If you ask me, "Is that your body or my body?" I may say, "This is my body," just to communicate to you, differentiate and say that it is not your body but my body. But the

fact that this is my body is something which cannot be experienced at all. This body is not concerned about what you think, feel, or experience. All feelings are thoughts. There is no way you can feel anything without giving a name to it.

Q: So you say this process of naming is constant.

UG: Any movement anywhere - you can't leave that alone. You have to name it.

Q: Because there is identity involved in it.

UG: Yes. You can't lose your identity. It's too dangerous. If you don't know what you are looking at, you are going to be in trouble. You may tell yourself that you don't know what you are looking at, but if you are looking at your girl and tell yourself that you do not know [her], that is the end of the whole story. It's too dangerous. Don't play with that kind of thing.

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Q: If we give up our beliefs, you said that we would die.

UG: You replace one belief with another. You can't be without a belief. What you call 'you' is only a belief. If the belief goes, you go with it. That is the reason why if you are not satisfied with the belief-structure you are brought up in, you replace it with something else.

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I found that whatever I wanted was what they [the religious people] wanted me to want. Whatever I thought was whatever they wanted me to think.

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Somewhere along the line something hit me: "There is nothing there to be transformed, nothing there to be changed. There is no mind there, nor is there any self to realize. What the hell am I doing?" That spark hit me like a shaft of lightning, like an earthquake. It shattered the whole structure of my thought and destroyed everything that was there, all the cultural input. It hit me in a very strange way. Everything that every man had ever thought, felt, and experienced before was drained out of my system. In a way, it totally destroyed my mind, which is nothing but the totality of man's experiences and thoughts. It destroyed even my identity. You see, the identity is nothing but the input of the culture there.

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The maintenance of our identity is possible only through the constant use of memory.

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As far as I am concerned I am in perfect harmony with the world. I like it exactly the way it is. I am not in conflict with it. It cannot be any different. You are the guys who want to change the whole thing - "a better world and a happier world." I don't see any of this possibility you see to create that kind of world. So we must ask questions which have never been asked before, because all the questions which we have been asking are born out of the answers we already have.

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All revolutions are nothing but revaluations of our value systems. You only replace one system with another system. But basically, any system is not going to be much different from the system that has been replaced.

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We have to accept the reality of the world as it is imposed on us. Although it is questionable, this reality is functional in its value. That is the only way we can function sanely and intelligently.

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Q: The same problem arises with the question of death: What happens when we die? What does it mean to die?

UG: We don't want to come to terms with the fact that we can only live seventy or eighty years of life. With death, all that we have achieved during that span has to come to an end. Not wanting to accept the fact that that is the end, we project the beyond and create all kinds of fantasies. My answer to the question is, what do you think is there now which will continue after the death of this body? As far as the body is concerned there is neither birth nor death. What we call death is nothing but a reshuffling of atoms, and the reshuffling of atoms takes place for the simple reason that the level of energy in this universe has to be maintained. It is for this very reason, that is, to maintain the level of energy, that millions and millions of people have been wiped out through catastrophic events. For nature it is not catastrophic. An earthquake is as much a necessity, as much a part of the planetary activity, as any other event. (Of course, it is no comfort to those who have lost their properties and their near and dear ones. Earthquakes have destroyed large sections of mankind.) So trying to find out answers for those questions is nothing but dialectical thinking. It is not going to help solve the basic problems faced by mankind It is needless to answer those questions because there is no end to it. There is no beginning and there is no end. That is not the way things are happening in nature. Everything that is born is destroyed there. You see, birth and death are simultaneous processes. When once the continuity of thought or the demand to experience the same thing over and over again to maintain what we call identity is not there, all these questions which we

repeatedly ask are finished. The way thought is taking its birth and then dissolving itself in the form of energy is the way life is.

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You know, if you give charity to a beggar, it's the most vulgar thing. If you do something of that sort, it is only for your self-fulfillment. It is a "dogooder's" high that you feel. You are not accepting the fact that you are a self-centered man.

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Q: Religion is rightly called the opium of the people.

UG: Yes, it is. But there is relief from that opium. The body cannot tolerate all these meditation techniques that we impose on it. It [meditation] brings about an imbalance in the chemistry of this living organism. All this is the cultural input there [in us] which is destroying the sensitivity of the whole system. Such actions of yours like breath-control and yoga blur the sensitivity of the sensory perceptions. All this is really an enemy to the living organism.

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The brain is not a creator. This is a statement which many people may not accept, but this is what I have found out. Thoughts come from outside. There are no individuals at all. It is culture, society, or whatever you want to call it, that has created all of us for the sole purpose of maintaining its status quo. At the same time, it has also created the idea that you must become something different from what you are. That is why you try to better yourself, improve yourself. You want to become something other than what you are. That creates this neurotic situation. The neurosis in the human species is absolutely essential. We have to maintain this neurosis in order to function in this society. There is no other way that we can function in this society except to live in hope and die in hope. There are some people who have given up. But we force them to become functional in this value system which we have created. We even push them to commit suicide lest they become manic-depressive individuals. We are solely responsible for driving all these people into a situation where they have to put an end to themselves. They don't want to be functional here. They have given up. That is the reason why I say that the psychiatrist is the enemy of this culture, because he is forcing all those people who have given up to fit into this value system. One of the tragic things that human culture has done to us is that it has placed before us the model of a perfect being. That perfect being is modeled after the great spiritual teachers.

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I am not a model to anybody. Yesterday some journalists insisted in saying, "If you are a guru or a godman, we can understand. But we cannot figure out what you are. We cannot put you in a cage. That's the problem. We don't know." Whatever I am can never be fitted into a value system. It has no source or continuity. It cannot help the world to become a better place. The moment you realize exactly what I am trying to say, the `you' as you know yourself, the `you' as you experience yourself, will come to an end. Or, you will take whatever I am saying as a threat, because it is undermining the very foundation not only of Indian thinking, but of human thinking. And then you may even eliminate me.

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Q: What is that energy? What is nature?

UG: That energy is something which cannot be defined and which cannot be understood. Not that I am mystifying it. The moment the dead thought tries to capture that energy, it [thought] is destroyed. Thought is matter. The moment it is created, it has to be destroyed. But that is the very thing that we resist, you see. Thought is born and is destroyed, and again it is born and again it is destroyed. The only way you can give continuity to thought is through this constant demand to experience everything. This is the only way you try to maintain the continuity of the `experiencing structure'.

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At every moment of our existence, we have to know what is happening outside of us and what is happening inside of us. That is the only way you can maintain this.

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Q: The body and the intellect are separate?

UG: The intellect is created by culture and is acquired. The intelligence that is necessary for survival is already there in the physical organism. You don't have to learn a thing. You need to be taught, you need to learn things only to survive in this world which we have created, the world of ideas. You need to know in order to survive. You have to fight for your share in the cake. Some joker comes along and says that you should fight without expecting any results. What the hell are you talking about? How can you act without expecting any results? As long as you live in this world you have to fight for your share. That is why they teach you, send you to a school, and give you some tools. That is what society has done to you. But religion comes along and tells you that you should fight for your share without expecting anything in return. That is why you are turned into a neurotic individual. Otherwise you will fight only for your share. You don't grab the whole thing. You grab the whole thing because you have been taught by religion,

culture or something else to do so. Animals kill only for their survival and leave the rest of their game. You can call it garbage or whatever you want. Every other thing survives on that. If I take only whatever I need for myself, the rest is there for everybody. There won't be any shortage.

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As long as there is a demand in you to bring about a change in yourself, you want to bring about a change in the world. Because you can't fit into the framework of culture and its value system, you want to change the world so that you can have a comfortable place in the world.

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Whatever you project on the animals is born out of your own ideations and mentations. It is born out of your subjectivist approach to the problem, which is also born out of your value system. We want to understand animals or the laws of nature with the idea of "What do I get out of that?". Our desire to know the laws of nature is only to use them for perpetuating something here [in the human being].

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You have to take my word: at no time does the thought that I am different from you ever enters my mind. I know for certain that you are functioning in exactly the same way that I am functioning. But you are trying to channel the activity or movement of life both to get something and to maintain that continuity of what is put in there [in you] by culture.

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Nature uses the human species to destroy everything that it has created. Everything that is born out of thought, every discovery you have made so far is used for destructive purposes. Every invention of ours, every discovery of ours is pushing us in that direction of total annihilation of the human species.

Q: But why? Why does nature deliberately want to first create and then destroy?

UG: Because really nothing is ever born, and nothing ever dies. What has created the space between creation and destruction, or the time between the two, is thought. In nature there is no death or destruction at all. What occurs is the reshuffling of atoms. If there is a need or necessity to maintain the balance of energy in this universe, death occurs. You may not like it. Earthquakes may be condemned by us. Surely they cause misery to so many thousands and thousands of people.

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The self-consciousness that occurred in the human species may be a necessary thing. I don't know. I am not claiming that I have a special insight into the workings of nature. Your question can be answered only that way. You see for yourself. That's why I say that the very foundation of the human culture is to kill and to be killed. It has happened so. If one is interested in looking at history right from the beginning, the whole foundation of humanity is built on the idea that those who are not with us are against us. That's what is operating in human thinking.

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Q: We do seem to have a need to search and find something.

UG: The body does not want to learn anything or know anything, because it has that intelligence - native, innate intelligence - that helps it to survive. If this body is in a jungle, it will survive; if it doesn't, it's gone. But it will fight to the last. That's just the way the human body is functioning. If there is some danger to it, the body throws in everything that is available and tries to protect itself. If it cannot, it gives in. But in a way the body has no death. The atoms in it are put together and what happens at death is a reshuffling of the atoms. They will be used somewhere else. So the body has no birth or death, because it has no way of experiencing that it is alive or that it will be dead tomorrow.

Q: I think that's a point. I would like to listen on.

UG: You call this a table, and that you call a dead corpse: but actually there is life there. You see the decomposition that is taking place in the dead body is a form of life. Of course, that's no consolation to the one who has lost his wife. Please don't get me wrong. When death has provided the basis for the continuity of life, how can you call it death? It's a different matter that it is no consolation to me or to the one who has lost his near and dear one. But you can't say that it [the corpse] is dead. Now they are saying that the hair keeps growing, the nails keep growing, and brain waves continue for a long time even after the so called clinical.

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Somewhere along the line there occurred in human consciousness the demand to find out the answers for loneliness, the isolation that human beings suffer from the rest of the species on this planet. I don't even know if there is any such thing as evolution. If there is, somewhere along the line in that evolutionary process man separated or isolated himself from the rest of the creation on this planet. In that isolation, he felt so frightened that he demanded some answers, some comfort, to fill that loneliness, that isolation from the rest of the life around him. Religious thinking was born out of this situation, and it has gone on for centuries. But it has not really helped us to solve the problems created by mankind. Even the political systems that we have today are nothing but the warty outgrowth of the spiritual, religious thinking of man.

Unfortunately they have failed, and a void has been created. There has been a total failure of our political and economic ideologies. There is a tremendous danger facing mankind today. The void created by the failure of all these ideologies will be taken advantage of by the church. They will preach and shout that we all have to go back to Jesus, or go back to the great traditions of our own countries. But what has failed for them is not going to help us to solve our problems.

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Q: That's true. A lot of people are looking back to the past, as if the answers would be there.

UG: The situation that we are facing today is only the result of the past, and if we are looking back to the past we are already dead. We have no future at all as long as we try to get the answers from the past that is dead. Anybody who says, "Look back or go back," has no answers to offer us. The future is blocked if someone tells us, "You have to look back," because it is the past that has put us in the present awkward situation. But we are not ready to brush the whole thing aside.

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Q: So all the techniques, the ancient techniques of meditation, Yoga, Tantra, Zen, Buddhism, Catholicism, you name it--have they all failed?

UG: All of them have totally failed. Otherwise we wouldn't be where we are today. If there is anything to their claims, we would have created a better and happier world. But we are not ready to accept the fact that it is they which are responsible for creating the sorry mess that we are all facing today.

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That's a very comforting thing - to hope that the future is going to be a marvelous thing and tremendously different from what it has been all these years. But we are not doing anything to create something new.

Q: No, no. We just hope....

UG: It is just a rehash of the past, the dead past. We only give new names and put new labels. But basically and essentially it [the religious teaching] has not helped us and it is not going to help us. It is not a question of replacing our ideas with new ideas, our thoughts with new thoughts, our beliefs with new beliefs, for the whole belief structure is very important to us. We do not want to free ourselves from this illusion. If we free ourselves from one illusion, we always replace it with another. If we brush aside or drop one belief, we will always replace that belief with another belief.

Q: Immediately ?

UG: Immediately. The fact is that we don't want to be free. What is responsible for our problems is the fear of losing what we have and what we know. All these therapies, all these techniques, religious or otherwise, are only perpetuating the agony of man. It is very comforting for people to believe that somehow, through some miracle, they are going to be freed from the problems that they are confronted with today. There is no way out of this because we are all wholly and solely responsible for the problems that we have created for ourselves and for others.

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We are not ready to accept the fact that what has created the problems cannot itself solve them. What we are using to solve our problems is what we call "thought". But thought is a protective mechanism. Thought is only interested in maintaining the status quo. We may talk of change, but when actually the time comes for us to change things, we are not ready for it. We insist that change must always be for the better and not for the worse. We have a tremendous faith in the mechanism that has created the problems for us. After all, that is the only instrument that we have at our disposal, and we don't have any other instrument. But actually it cannot help us at all. It can only create problems, but cannot solve them. We are not ready to accept this fact because accepting it will knock out the whole foundation of human culture. We want to replace one system with another. But the whole structure of culture is pushing us in the direction of completely annihilating all that we have built with tremendous care.

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The plain fact is that if you don't have a problem, you create one. If you don't have a problem, you don't feel that you are living. So the solutions that we have been offered by the teachers, in whom we have tremendous faith, are not really the solutions. If they were the solutions, the problems wouldn't be there at all. If there are no solutions for the problems, even then the problems wouldn't be there. We would like to live with those problems, and if we are free from one problem, we create another.

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Boredom is a bottomless pit. There is no way you can be freed from boredom. You love your boredom, but all the time you are trying to free yourself from boredom. As long as you think that there is something more interesting, more purposeful, more meaningful to do than what you are actually doing, you have no way of freeing yourself from boredom. So, it goes on and on. If you don't entertain yourself with a cowboy movie, you might go to a church and pray, or you might go to a temple and pray, or you might want to listen to a holy man telling you all

kinds of cock-and-bull stories. He will sell you some shoddy piece of goods - "Stand on your head, stand on your shoulders, do this and do that, and you will be all right."

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The quest for permanent happiness is a lost battle; but we are not ready to accept that fact. What we are left with is some moments of happiness and some moments of unhappiness. If we are not ready to accept that situation, and still demand a non-existent permanent happiness, we are not going to succeed. It is not just a question of succeeding, or wanting to be in a permanent state of happiness, but that demand is the enemy of this living organism. The organism is not interested in happiness at all. It is only interested in its survival. What is necessary for the survival of this living organism is its sensory perceptions along with the sensitivity of the senses and nervous system. The moment you find yourself in a happy situation and tell yourself that you are happy, the demand that this happiness should continue for a longer time is bound to be there. And the more you try to prolong that sensation of happiness beyond its natural duration, the more there is danger for this system which is only interested in maintaining its sensitivity. So, there is a battle going on between your demand for permanent happiness and the demand of the body to maintain its sensitivity. You are not going to win this battle; yet you are not ready to give it up.

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Q: Does meditation affect the body?

UG: You put your body to unnecessary torture.

Q: The body suffers?

UG: Yes, the body suffers. It is not interested in your techniques of meditation, which actually are destroying the peace that is already there. It is an extraordinarily peaceful organism. It does not have to do anything to be in a peaceful state. By introducing this idea of a peaceful mind, we set in motion a sort of battle, and the battle goes on and on. But what you feel, what you experience as the peaceful state of mind, is a war-weary state of mind created by your thought. Once you experience some peaceful state of mind, you want more and more of the same. This creates problems for the body.

Q: And by wanting more of the same, you literally harm the body?

UG: Yes, harm the body. And you pay a heavy price.

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Q: Your statements seem to resemble what the quantum physicists tell us. Our thinking about the universe is very limited.

UG: We are creating the universe ourselves. We have no way of looking at the universe at all.

The model that we see is created by our thought. Even the scientists who say that they are observing certain things have actually no way of observing anything except through the mirror of their own thinking. The scientist is influencing what you are looking at. Whatever theories he comes up with are only theories; they are not facts to him. Even if you are looking at an object physically, without the interference of thought and without translating what you are looking at, the physical looking is affecting the object that you are looking at. Actually there is no way you can capture, contain and give expression to what you are looking at. You dare not look at anything. Scientists can come up with all kinds of theories, hundreds and hundreds of them. You can only reward them with Nobel prizes or give them some prestigious awards, and that is all that they are interested in. But, are we ready to accept the fact that there is no way that you can look at anything? You are not looking at anything at all. Even the physical looking is influenced by your thoughts. There is no way you can look at anything without the use of the knowledge that you have of what you are looking at. In fact, it is that [the knowledge] that is creating the object. It is your thinking that is creating the observer. So this whole talk of the observer and the observed is balderdash. There is neither the 'observer' nor the 'observed'.

[The talk of] the 'perceiver' and the 'perceived', the 'seer' and the 'seen' is all bosh and nonsense. These themes are good for endless metaphysical discussions. There is no end to such discussions. And to believe that there is an observation without the observer is a lot of baloney.

Q: Hogwash....

UG: Hogwash and hot air.... [Laughter] There is no way you can look at anything without the 'looker', who is the product of this thinking.

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It is thought that has created the world; and you draw lines on this planet--"This is my country, that is your country." So, how can there be unity between two countries? The very thing that is creating the frontiers and differences cannot be the means to bridge the different viewpoints. It is an exercise in futility.

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The reality of the matter is that even your feelings are thoughts. If you tell yourself that you are happy, you are translating that sensation of happiness within the framework of the knowledge you have. So that too is a thought. There are no pure feelings at all. What you are stuck with are only thoughts, and those thoughts are put in there by your culture.

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Whatever we are doing to free ourselves from the problems which we have created is what is perpetuating them.

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There is no way out. Anything you do to get out of this trap which you yourself have created is strengthening and fortifying it.

Q: Yes, exactly.

UG: So, you are not ready to accept the fact that you have to give up. A complete total surrender. I don't want to use that word 'surrender', because it has certain mystical overtones.

It is a state of hopelessness which says that there is no way out of this situation. Any movement, in any direction, on any level, is taking you away from that. Maybe something can happen there, we don't know. But even that hope that something will happen is still a hope.

Q: So you give up completely?

UG: You see, giving up something in the hope of getting something else in its place is not really giving up. There is nothing to give up there. The very idea of giving up, the very idea of denying certain things to yourself, is in the hope of getting something else.

Q: Sometimes it so happens that when you give up everything without any expectations the problem gets automatically resolved.

UG: Yes. This happens to all those who are working out some mathematical or scientific problem. They go to sleep when they are exhausted, and that gives some time for the mechanism that is involved, and you are ready with the answer. It is not some miraculous thing.

You give some time for the computer to work out a solution to your problem. On its own it comes out with the answer, but only if there is an answer. If there is no answer then that is the end of the story.

Q: So basically this means you can't do anything?

UG: You can't do a thing; yet you don't stop there. All those who say that you can do something are telling you that there is a way out.

Q: Yet you can't sit down without doing anything. The problem is that one may become a zombie....

UG: Not at all. You cannot stop the movement of life.

Q: It goes on....

UG: You don't try to channel the movement of life in any particular direction to produce any special results.

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We torture ourselves in the hope of achieving something....We are slaves to our ideas and beliefs. We are not ready to throw them out. If we succeed in throwing them out, we replace them with another set of beliefs, another body of discipline. Those who are marching into the battlefield and are ready to be killed today in the name of democracy, in the name of freedom, in the name of communism, are no different from those who threw themselves to the lions in the arenas. The Romans watched that fun with great joy. How are we different from them? Not a bit. We love it. To kill and to be killed is the foundation of our culture.

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"To practice celibacy in the name of your spiritual pursuit is a crime against nature."

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Q: So sex is a natural thing and it is not dirty.

UG: Right. Sex is a very natural thing. You see, if you don't have sex, the semen probably goes out through your urine or in some other way. After all, the sex glands have to function. If they don't function normally, you are an abnormal individual. But we are not ready to accept this fact, because it undermines the very foundation of human culture. We cannot accept the fact that we are just biological beings and nothing more. It is something like saying that in the field of economics you are not controlled by the laws of supply and demand. But actually, in the field of economics you are. Likewise, in the political field the laws of politics control us. But we are not ready to accept the basic, fundamental fact that we are just biological beings, and all that is happening within the body is a result of hormonal activity. It is pure and simple chemistry.

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Whether it is ordinary sex or Tantric sex, or you go and have sex with a prostitute, it's all the same.

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Q: This artificial build-up of sexual excitement is actually damaging the body, but there are a lot of people who think that, because tension is released and you feel more relaxed, it is good for health.

UG: You first create a tension. All this fantasy, all this romantic nonsense, is building up tension. When once the tension is built, it has to dissolve itself. That is why rest becomes essential, and you go to sleep. You fall asleep because you are tired and exhausted. The aftereffects are bound to follow. That's fine, but it's wearing you out in the long run.

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Q: But there seems to be a need in a person to seek for something which he thinks is higher than himself.

UG: That something is what we would like to be. That is why we admire and worship someone. The whole hierarchical structure is built on that foundation. It is all right with the politicians, let alone the monarchy and the church. Even the top tennis player is a hero. Or a movie star. They are models for us. And the culture is responsible for this situation. It is not only the physiological differences, the hormonal differences, if there are any, (I don't know and wouldn't know), but the whole commercialism has that effect. You walk into any store or watch any commercial on the television; they [the ad men] are always telling you how you should dress, and how you should beautify yourself. The beauty of a woman depends upon the ideas of Helena Rubenstein or Elizabeth Arden, or someone else. Now half the stores here contain cosmetics for men. I am not condemning it, but pointing out that is the way of our life. So the ad man is telling you what kind of clothes you should wear, and what colors should match what other colors. He is telling you this all the time. So, you are influenced by what he is telling you. And you want what he wants you to want. How are we going to deal with this problem? I don't know. It is not for me to answer. It is for those people who want to deal with these problems.

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Q: I remember that twenty years ago you used to take long walks. I have read that piece of information in one of your books.

UG: I am afraid that I may have to pay a heavy price for all the walking that I did before. You know, joking apart, I am not competent enough to offer any comments on these matters. But one thing I want to assert is that for some reason this body of ours does not want to know anything or learn anything from us. No doubt we have made tremendous advances in the field of medical technology. But are they really helping the body? That is one of the basic questions that we should ask.

Q: That is the question we always have to keep asking. Can we actually help the body?

UG: I think what we are actually doing is trying to treat the symptoms of what we call a disease. But my question is, and I always throw this question at the people who are competent enough -

the doctors, what is health? What is disease? Is there any such thing as disease for this body ?

The body does not know that it is healthy or unhealthy. You know, we translate the 'malfunctioning' [of the body] to mean that there is some imbalance in the natural rhythm of the body. Not that we know what actually is the rhythm of the body. But we are so frightened that we run to a doctor or to somebody who we think is in the know of things and can help us.

We do not give a chance for the body to work out the problems created by the situation we find ourselves in. We do not give enough time for the body. But what actually is health? You are a doctor, and my question to you is, what actually is health? Does the body know, or does it have any way of knowing, that it is healthy or unhealthy?

Q: We do [know]. We translate health into the general terms of being free from having any symptoms. If I don't have a pain in my knee, then I don't have a disease there. We indulge in medical research in order to gather useful knowledge that could be applied when there is a pain in the knee.

UG: But what is pain? I am not asking a metaphysical question. To me pain is a healing process. But we do not give enough chance or opportunity to the body to heal itself or help itself, to free itself from what we call pain.

Q: You mean to say that we do not wait long enough so that the body can get rid of what we label as pain. We think pain is negative and then run here and there to get a remedy for it.

UG: We are frightened, you see. We are afraid that something terrible will happen to us.

Q: And that is where we become gullible. And this is being taken advantage of by some fakes and commercials.

UG: That is what all these commercials are taking advantage of. They are exploiting the gullibility and credulity of people. It is not that I am saying that you should not go to a doctor or take the help of medicine. I am not one of those who believe that your prayers will help the body to recover from whatever disease it has, or that God is going to be the healer. Nothing like that. Pain is part of the biological functioning of the body, and that is all there is to it. And we have to rely or depend upon the chemistry of this body, and the body always gives us a warning. In the early stages we do not pay any attention, but when it becomes too much for the body to handle, there is panic and fear. Maybe it is necessary for us to go to a person who is in the know of affairs and get a helping hand from him. That's all we can do. The patient can be given a helping hand. All treatment, whether traditional or alternative, is based upon the account of the symptoms narrated by the patient.

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Our eating habits are based on nothing but pleasure. We eat for pleasure. Eating is a pleasure-seeking movement for us.

Q: There is a great variety of food that people are keen on.

UG: That is why in every television show I always make this very frivolous remark that if you like varieties of food, varieties of girls are also acceptable. That may be an antisocial activity, but it is acceptable to me - varieties of food, varieties of girls, or varieties of men. [Laughter] We eat more than what is necessary for the body. That is one of the basic things that we have to come to terms with. We don't need to eat so much food. I eat very little. I had many friends, top nutritionists, living with me as my neighbors in Chicago. For some reason, I have always been taking large quantities of cream - double cream, triple cream, clotted cream, name it. That's my basic food. They always warned me, "Look here, my good friend, we are very much interested that you should live long, but with this [eating of cream] you are going to have cholesterol problems. You will die of this, that, and the other." But I am still here, and they are all gone. I maintain that fat eats fat. [Laughter] Be that as it may, I am not recommending this [sort of diet] to anyone.

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All the cultural inputs that you have imposed on this organism have absolutely no value for this body. It really does not want to learn or know anything from us. That being the situation, all the things that we are doing to help it to live longer, happier, and healthier are only creating problems for it. How long all this can go on I really don't know.

Q: You are saying that all the things we do are in some way or other probably hindering the body from living longer, healthier, and happier. So you must leave the body alone.

UG: Yes, leave the body alone. Don't get frightened and rush here, there, and everywhere. In any case, there is no way you can conquer death at all.

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Our pushing people into a value system is a very undesirable thing, you know. You want to push everybody into a value system. We never question that this value system which we have cherished for centuries may be the very thing that is responsible for our misery.

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The constant use of memory is wearing you out. We really do not know what memory is, but we are constantly using it to maintain that non-existent identity of ours.

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Thought is a protective mechanism. It is interested in protecting itself at the expense of the living organism.

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Q: You are saying that thought is the thing that causes people's worries.

UG: It's thought that is creating all our problems, and it is not the instrument to help us solve the problems created by itself.

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Life is something which you cannot capture, contain, and give expression to. Energy is an expression of life. What is death? It is simply a condition of the human body. There is no such thing as death. What you have are ideas about death, ideas which arise when you sense the absence of another person. Your own death, or the death of your near and dear ones, is not something you can experience. What you actually experience is the void created by the disappearance of another individual, and the unsatisfied demand to maintain the continuity of your relationship with that person for a non-existent eternity. The arena for the continuation of all these 'permanent' relationships is the tomorrow - heaven, next life, and so on. These things are the inventions of a mind interested only in its undisturbed, permanent continuity in a 'self-generated, fictitious future. The basic method of maintaining the continuity is the incessant repetition of the question, "How? How? How?" "How am I to live? How can I be happy? How can I be sure I will be happy tomorrow?" This has made life an insoluble dilemma for us. We want to know, and through that knowledge we hope to continue on with our miserable existences forever.

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Q: So, it is possible, in the here and now, to brush aside the demand for perfect, permanent relationships, and deal with our actual relationships. Is that it?

UG: No, sorry! All this talk of "here and now", much less a "here and now" within which you can solve all your miseries, is, for me, pure bunk. All you know is separateness and duration, space and time, which is the 'frame' superimposed by the mind over the flow of life. But anything that happens in space and time is limiting the energy of life. What life is I don't know; nor will I ever.

You can say that life is this, that, or the other, and give hundreds of definitions. But the definitions do not capture life. It's like a flowing river. You take a bucketful of water from it, analyze it into its constituent elements, and say that the river is the same [as the bucketful of water]. But the quality of flow is absent in the water in the bucket. So, as the Zen proverb says: "You can never cross the same river twice." It's flowing all the time. You cannot talk of life or of

death because life has no beginning or end, period. You can say that it is because there is life that you are responding to stimuli. But what happens after you are dead? The word 'dead' is only a definition - a condition of your body. The body itself, after what is called clinical death, no longer responds to stimuli the way in which we know it to respond now. It is probably still responding in some fashion: the brain waves continue for a long time after clinical death takes place. Through your death you are giving continuity to life, or whatever you call it. I can't say you are dead: only that you are not useful to me any more. If you bury a dead body, something is happening there; if you burn the body, the ashes are enriching the soil; if you throw it in water, the fish will eat it; if you leave it there in the vulture-pit, the vultures will eat it. You are providing the means for the continuity of life. So, you can't say the body is dead. It is not metaphysics that I am talking about here. It is only your fear of something coming to an end that is the problem. Do you want to be free from that fear? I say, "No." The ending of fear is the ending of you as you know yourself. I am not talking of the psychological, romantic death of "dying to your yesterdays." That body of yours, I assure you, drops dead on the spot the moment the continuity of knowledge is broken.

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Something happened long ago to the human race. We are now a menace to the planet. Perhaps it is nature's way to clear away and start afresh in the fastest way. I don't see any scheme in nature, do you? We project our own ideations and mentations onto nature and imagine it to be sweetly ordered. We imagine that there is a scheme or plan, and such a thing as evolution. I don't see any such thing. There may be no evolution except what we see in nature and what we project onto it. By putting things together we surmise that that has evolved from this.

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The idea that the world was created for man alone, is the real problem. The useless ecologists, they should all be shot on sight! They form groups, attend meetings, collect funds, start foundations, build organizations worth millions with presidents and vice-presidents, and they all make money. It may sound very cynical to you, but the fact of the matter is that they have no real power. The solutions do not lie with them. The problem is out of their hands. Governments have the power to do something, but they are not interested.

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"Nothing ever dies. Nothing ever is born. Your unwillingness to accept man as just a biological being like any other species on this planet is responsible for your misery. Man is nothing but a fortuitous concourse of atoms. Death occurs only when there is a need for the reshuffling of atoms. The sum total of energy remains the same."

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The most puzzling and bewildering part of the whole thing was when the sensory activities began their independent careers. There was no coordinator linking the senses. Like a baby I had to learn everything all over. All the knowledge was in the background and never came to the forefront, you see. But I knew that something really fantastic had happened inside. What it was I didn't know but that didn't bother me. That bewildering situation continued for a long time. All the knowledge was in the background. It's the same situation even now. When I am looking at something I really don't know what I'm looking at. That is why I say it is a state of not knowing. I really don't know. Once you are there through some luck, some strange chance, from then on everything happens in its own way. You are always in a natural state. There is no question of going in and out of it, you are always there. It is a state of not knowing, you really don't know what you are looking at. I can't do anything about it, there is no question of my going back or anything, it is all finished. It is operating and functioning in a different way. Somehow, you see, by some luck, by some strange chance, this kind of thing happens, and the whole thing is finished for you. The background is the only thing that can express itself. What else is there? My expression of it is the background--how I struggled, my path, how I rejected the paths of others. Up to that point I can say what I did or what I did not do and that it did not help me in any way.

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If people come and ask me questions I answer. If they don't it makes no difference to me. I have not set myself up in the holy business of liberating people. I have no particular message for mankind except to say that all holy systems for obtaining enlightenment are bunk and that all talk of arriving at a psychological mutation through awareness is poppycock. Psychological mutation is impossible. The natural state can happen only through biological mutation.

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There is no teaching of mine and never shall be one. A teaching implies a method or a system, a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. What I am saying is outside the field of teachability. It is simply a description of the way I am functioning. It is just a description of the natural state of man. This is the way you, stripped of the machinations of thought, are also functioning. The natural state is not the state of a self-realized, God-realized man. It is not a thing to be achieved or attained. It is not a thing to be willed into existence. It is there. It is the living state. This state is just the functional activity of life. By life I do not mean something abstract but the life of the senses functioning naturally without the interference of thought. Thought is an interloper which thrusts itself into

the affairs of the senses. It has a profit motive. Thought directs the activity of the senses to get something out of them and uses them to give continuity to itself.

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Your natural state has no relationship whatsoever with the religious states of bliss and ecstasy. They lie within the field of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced those religious states, so can you. They are thought-induced states of being and as they come so do they go. All are trips in the wrong direction. They are all within the field of time. Timeless can never be experienced, grasped, contained, much less given expression to, by any man. That beaten track will lead you nowhere.

There is no oasis situated yonder. You are stuck with the mirage. This state is a physical condition of your being. It is not some kind of psychological mutation. It is not a state of mind into which you can fall one day and out of the next. You can't imagine the extent to which, as you are now, thought pervades and interferes with the functioning of every cell in your body. Coming into your natural state will blast every cell, every gland, every nerve. It is a chemical change. An alchemy of some sort takes place. But this state has nothing to do with the experiences of chemical drugs. Those are experiences, this is not.

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This state is a state of not knowing. You really don't know what you are looking at. All there is inside is wonderment. It is a state of wonder because I just do not know what I am looking at.

The knowledge about it, all that I have learned, is held in the background unless there is a demand. When required it comes quickly like an arrow, then I am back in the state of not knowing, of wonder.

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You can never understand the tremendous peace that is always there within you that is your natural state. Your trying to create a peaceful state of mind is in fact creating disturbance within you. You can only talk of peace, create a state of mind and say to yourself that you are very peaceful, but that is not peace, that is violence. There is no use in practicing peace or reason to cultivate silence. Real silence is explosive. It is not the dead state of mind that spiritual seekers think. That doesn't mean anything at all. This is volcanic in its nature. It's bubbling all the time--the energy, the life--that is its quality.

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Life is aware of itself, if we can put it that way. It is conscious of itself. When I talk of feeling I do not mean the same thing that you do. Actually, feeling is a physical response, a thud in the

thymus. The thymus, one of the endocrine glands, is located under the breast bone. When you come into your natural state, sensations are felt there. You don't translate them as good or bad. They are just a thud. If there is a movement outside of you in your field of vision, that movement is also felt in the thymus. The whole of your being is that movement, or vibrates with that sound. There is no separation. This does not mean that you identify yourself with it. There is no you there, nor is there any object. What causes that sensation you don't know. You do not even know that it is a sensation. Affection (this is not my interpretation of the word) means that you are affected by everything, not that some emotion flows from you towards something. The natural state is a state of great sensitivity, but this is a physical sensitivity of the senses, not some kind of emotional compassion or tenderness for others. There is compassion only in the sense that there are no others for me and so there is no separation. Actually, there is always a gap between any two sensations. The coordinator bridges that gap, establishes itself as an illusion of continuity. In the natural state, there is no entity coordinating the messages from the different senses, each sense is functioning independently in its own way. When there is a demand from outside which makes it necessary to coordinate the senses and come up with a response, still there is no coordinator but there is a temporary state of coordination. There is no continuity. When the demand has been met, again there is only the uncoordinated, disconnected, disjointed functioning of the senses. This is always the case. Once the continuity is blown apart, not that it was ever there but the illusory continuity, it's finished once and for all.

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All that you know lies within the framework of your experience, which is of thought. This state is not an experience. I am only trying to give you a feel of it, which is, unfortunately, misleading.

When there is no coordinator, there is no linking of sensations, there is no translating of sensations. They stay pure and simple sensations. I do not even know that they are sensations. I may look at you as you are talking. The eyes will focus on your mouth because that is what is moving and the ears will receive the sound vibrations. There is nothing inside which links up the two and says that it is you talking.

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Get this straight--you can never hear one word from anyone no matter how intimately you think you are in relationship with that person. You hear only your own translations always. They are all your words you are hearing. All that the other person's words can possibly be to you is a noise, a vibration picked up by the eardrum and transferred to the nerves which run to the brain. You are translating those vibrations all the time trying to understand because you want to get something out of what you are hearing. When there is no translation, all languages sound the same whether or not your particular knowledge structure speaks a particular language. The

only differences are in the spacing of the syllables and in the tune. Languages are melodic in different ways but the appreciation of music, poetry and language is all culturally determined and is the product of thought.

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The eyes are like a very sensitive camera. The physiologists say that light reflected off objects strikes the retina of the eye and the sensation goes through the optic nerve to the brain. The faculty of sight, of seeing, is simply a physical phenomenon. It makes no difference to the eyes what they are focused on, they produce sensations in exactly the same way. The eyes look on everyone and everything without discrimination. Left to themselves they do not linger but are moving all the time. They are drawn by the things outside. Movement attracts them, or brightness, or a color which stands out from whatever is around it. There is no self looking. The consciousness is like a mirror reflecting whatever is there outside. The depth, the distance, the color--everything is there, but there is nobody who is translating these things. Unless there is a demand for knowledge about what I am looking at, there is no separation, no distance from what is there. There is a kind of clarity. The eyes do not blink except when there is sudden danger. This is something very natural because things outside are demanding attention all the time. Then when the eyes are tired they may be open but the vision is blurred. If they stay open all the time, if the reflex action of blinking is not operating, they become dry and there are some glands beyond the outer corners of the eyes, not activated in your case, which act as a watering mechanism. But by practicing not blinking one will not arrive in this state, one will only strain the eyes. Once you are in your natural state, by some luck or some strange chance, all this happens in its own way. When I am walking and suddenly see something different because the light has changed, this consciousness suddenly expands to the size of the object in front of the body and the lungs take a deep breath. This is pranayama, not hyperventilation or inhaling through one nostril and exhaling through the other. This pranayama is going on all the time. So there is consciousness of a sudden change in the breathing and then it moves on to something else. It is always moving. It does not linger on something which thought has decided is beautiful. There is no one directing.

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Your movement of thought interferes with the process of touch just as it does with the other senses. Anything you touch is always translated as hard, soft, warm, cold, wet, dry and so on. Without this thought process there is no body consciousness, there are only isolated points of contact, impulses of touch which are not tied together by thought. So the body is not different from the objects around it. It is a set of sensations like any others. Your body does not belong to you.

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The natural needs of a human being are basic: food, clothing and shelter. You must either work for them or be given them by somebody. If these are your only needs they are not very difficult to fulfill. To deny yourself the basic needs is not a sign of spirituality. But to require more than food, clothing and shelter is a neurotic state of mind.

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Is not sex a basic human requirement? Sex is dependent upon thought. In the natural state, there is no build-up of thought. Without that build-up sex is impossible. The body normally is a very peaceful organism and then you subject it to this tremendous tension and release which feels pleasurable to you. Actually, it is painful to the body. But through suppression or attempts at sublimation of sex you will never come into this state.

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There must be a living contact. There are no images here. There is no room for them. The sensory apparatus is completely occupied with the things I am looking at now. And so, if you are totally tuned in to the sensory activity, there is no room for fears about who will feed you tomorrow or for speculation about God, truth and reality. This is not a state of omniscience wherein all of man's eternal questions are answered, rather a state in which the questioning has stopped. It has stopped because those questions have no relation to the way the organism is functioning, and the way the organism is functioning leaves no room for those questions. The body has an extraordinary mechanism for renewing itself. This is necessary because the senses in the natural state are functioning at the peak of their sensitivity all the time. So when the senses become tired the body goes through death. This is real physical death not some mental state. It can happen one or more times a day. You do not decide to go through this death. It descends upon you. It feels, at first, as if you have been given an anaesthetic. The senses become increasingly dull, the heartbeat slows, the feet and hands become ice cold and the whole body becomes stiff like a corpse. Energy flows from all over the body towards some point. It happens differently every time. The stream of thoughts continues but there is no reading of the thoughts. At the end of this period you conk out. The stream of thought is cut.

There is no way of knowing how long that cut lasts. There is nothing you can say about that time of being conked out. That can never become part of your conscious existence or conscious thinking. You don't know what brings you back from death. If you had any will at that moment you could decide not to come back. When the conking out is over, the stream of thought picks up exactly where it left off. The dullness ends and clarity returns. The body feels very stiff then slowly it begins to move of its own accord, limbering itself up. It is an extraordinary movement. Those who have observed my body moving say it looks like the motions of a newly born baby.

This conking out gives a total renewal of the senses, glands and nervous system. After it, they function at the peak of their sensitivity.

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Life is action. Questioning your actions is destroying the expression of life. A person who lets life act in its own way without the protective movement of thought has no self to defend. What is keeping you from being in your natural state? You are constantly moving away from yourself. You want to be happy either permanently or at least for this moment. You are dissatisfied with your everyday experiences and so you want some new ones. You want to perfect yourself, to change yourself. You are reaching out, trying to be something other than what you are. It is this that is taking you away from yourself. Society has put before you the ideal of a perfect man. No matter in which culture you were born, you have scriptural doctrines and traditions handed down to you to tell you how to behave. You are told that through due practice you can even eventually come into the state attained by the sages and saints, and so you try to control your behavior, to control your thoughts, to be something unnatural. Your effort to control life has created a secondary movement of thought within you which you call the self. This movement of thought within you is parallel to the movement of life but isolated from it. It can never touch life. You are a living creature yet you lead your entire life within the realm of this isolated, parallel movement of thought. You cut yourself off from life. That is something very unnatural.

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The natural state is not a thoughtless state. That is one of the greatest hoaxes perpetrated for thousands of years. You will never be without thought. Being able to think is necessary to survive but in this state thought stops choking you. It falls into its natural rhythm.

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The one that is looking at what you call the self is the self. It is creating an illusory division of itself into subject and object, and through this division it is continuing. This is the divisive nature that is operating in you, in your consciousness. Continuity of its existence is all that interests it. As long as you want to understand yourself or to change yourself into something spiritual, into something holy, beautiful or marvelous, you will continue. If you do not want to do anything about it, it is not there. It's gone.

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Through thinking you cannot understand a thing. You are translating what I am saying in terms of the knowledge you already have just as you translate everything else, because you want to get something out of it. When you stop doing that, what is there is what I am describing. The

absence of what you are doing--trying to understand or trying to change yourself--is the state of being that I am describing. Because you are not interested in the everyday things and happenings around you, you have invented the beyond, timelessness, God, truth, reality, enlightenment or whatever, and search for it. There may not be any ultimate truth. You don't know a thing about it. Whatever you know is what you have been told, what you have heard, and you are projecting that information. What you call something is determined by the learning you have about it, and whatever knowledge you have about it is exactly what you will experience. The knowledge creates the experience and the experience then strengthens the knowledge. What you know can never be ultimate reality.

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In the natural state the movement of self is absent. The absence of this movement probably is the beyond but that can never be experienced by you. It is when the you is not there. The moment you translate, the you is there. You look at something and recognize it. Thought interferes with the sensation by translating. You are either thinking about something which is totally unrelated to the way the senses are functioning at the moment or else labeling. That is all that is there. The word separates you from what you are looking at, thereby creating the you. Otherwise, there is no space between the two. Every time a thought is born, you are born. When the thought is gone, you are gone. But the you does not let the thought go and what gives continuity to this you is the thinking. Actually, there is no permanent entity in you, no totality of all your thoughts and experiences. You think that there is somebody who is thinking your thoughts, somebody who is feeling your feelings. That's the illusion. I can say it is an illusion but it is not an illusion to you. Your emotions are more complex but it is the same process. There is a sensation in you and you name it. This brings into existence the one who is translating this sensation. Self is nothing but a word. This labeling is only necessary when you must communicate. You think the thoughts of your society, feel the feelings of your society and experience the experiences of your society. There is no new experience. So all that any man has ever thought or felt must go out of your system. And you are the product of all that knowledge. That's all you are. All that you know about what you call thought is what you have been told. You are all the time trying to do something with it because somebody has told you that you must change this or replace that, hold on to the good thoughts and not the bad thoughts. Thoughts are thoughts; they are neither good nor bad. As long as you want to do something with whatever is there you are thinking. Wanting and thinking are not two different things. Wanting to understand means there is a movement of thought. You are adding momentum to that movement, giving it continuity. The senses function unnaturally in you because you want to use them to get something. Why should you get anything? Because you want the self to continue you are protecting that continuity. Thought is a protective mechanism. It protects you at the expense of something or somebody else. If you could be in a state of awareness for a

single moment once in your life the continuity would be snapped, the illusion of the experiencing structure, the you, would collapse and everything would fall into the natural rhythm. In this state you do not know what you are looking at. That is awareness. If you recognize what you are looking at you are there again experiencing the old, what you know. What makes one person come into his natural state and not another person, I don't know. Perhaps it's written in the cells. It is acausal. It is not an act of volition on your part. You can't bring it about. There is absolutely nothing you can do. You can distrust any man who tells you how he got into this state. One thing you can be sure of is that he cannot possibly know himself and cannot possibly communicate it to you. There is a built-in triggering mechanism in the body. If the experiencing structure of thought happens to let go, the other thing will take over in its own way. The functioning of the body will be a totally different functioning without the interference of thought except when it is necessary to communicate with somebody. You have to throw in the towel, be totally helpless. No one can help you and you cannot help yourself. This state is not in your interest. You are only interested in continuity. You want to continue, probably on a different level, and to function in a different dimension, but you want to continue somehow. You wouldn't touch this with a barge pole. This is going to liquidate what you call you, all of you. This structure is born of time and functions in time but does not come to an end through time.

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You can't understand what I am saying. It is an exercise in futility on your part to try to relate the description of how I am functioning to the way you are functioning. This is a thing which I cannot communicate nor is any communication necessary. No dialogue is possible. When the you is not there, when the question is not there, what is, is understanding. You are finished. You'll walk out. You will never listen to anybody describing his state or ask any questions about understanding at all.

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To be yourself requires extraordinary intelligence. You are blessed with that intelligence. Nobody need give it to you. Nobody can take it away from you. He who lets that express itself in its own way is a natural man. You see, the animal becomes a flower. That seems to be the purpose if at all there is any purpose in nature. I don't know. There are so many flowers there. Look at them! Each flower is unique in its own way. Nature's purpose seems to be (I cannot make any definitive statement) to create flowers like that, human flowers like that. Man becomes man for the first time, and that is possible only when he frees himself from the burden of the heritage we are talking about, the heritage of man as a whole. Then only does he become an individual. For the first time he becomes an individual. That is the individual I am talking about. That individual will certainly have an impact on human consciousness. Like when

you throw a stone in a pool it sets in motion circular waves. Maybe that's the only hope that man has. That's the first time such an individual becomes a man. Otherwise, he is an animal. And he has remained an animal because of heritage, because his heritage has made it possible from the point of view of nature for the unfit to remain, or it would have rejected them a long time ago. It has become possible for the unfit to survive--not the survival of the fittest but of those unfit to survive-- and religion is responsible for that. He's not a perfect man. He's not an ideal man. He cannot be a model for others. He becomes freed from all the animal traits in him. Animals follow. Animals create leaders. And the animal traits are still persisting there in man. That is why he creates a leader and follows. You become yourself. You see, the shock that your dependence on the entire heritage of mankind has been wrong, that realization dawns on you. It hits you like lightning that your dependence on this culture, be it Oriental or Occidental, has been responsible for this situation in you. That applies to the whole as well because the nation is the extension of the individual and the world is the extension of the different nations. So you are freed from the burden of the past and become for the first time an individual.

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One ceases to be somebody else and is simply what one is. This shock, this lightning, hitting with the greatest force, shatters everything, blasts every cell and gland in the body. The whole chemistry seems to change. There's nothing to certify that but I'm not interested in satisfying anyone's curiosity because I am not selling this. I am not collecting followers and teaching them how to bring about this change. It's something which you cannot bring about through any volition or effort of yours. It just happens. I say it is acausal. What its purpose is I really don't know but it is something, you see. The whole chemistry of the body changes so it begins to function in its own natural way. That means everything that is poisoned and contaminated by the culture is thrown out of the system. It is thrown out of your system and then that consciousness or life or whatever you want to call it expresses itself and functions in a very natural way. The whole thing has to be thrown out of your system. This individual is neither a theist nor an atheist nor an agnostic. He is what he is. The movement that has been created by the heritage of man which is trying to make you into something different from what you are comes to an end and what you are begins to express itself in its own way, unhindered, unhandicapped, unburdened by the past of mankind as a whole. Such a man is of no use to the society. On the contrary, he becomes a threat. He doesn't think that he is chosen, chosen by some power to reform the world. He doesn't think that he is a savior or a free or enlightened man. And the moment followers fit him into the tradition, there arises a need for somebody else to break away from that tradition, that is all. Whatever I say stands or falls by itself. It doesn't need the support of any authority of any kind. That is why such a man is a threat to the society. He's a threat to the tradition because he's undermining the whole foundation of the heritage. My talking to people is incidental. I mean it. Otherwise, I would get up on a platform.

What is the point in getting up on a platform? I am not interested. I have no message to give. It's not in anybody's hands but you have a hundred per cent certainty because it is not that it is my special privilege or that I'm specially chosen by anything. It's there in you. That's what I mean by saying there's no power outside of man. It is the same power, the same life, that is functioning there in you. Something is trying to express itself and the culture is pushing it down. When once it throws the culture out then it expresses itself in its own way. That is the fragrance of this flower. Such an individual cannot retire into a cave or hide himself. He has to live in the midst of the world. He has no place to go to. That is the fragrance of this flower. When you stop trying to understand what this flower is and what this perfume is which you have never known, there is another flower, not a copy of that flower. The moment you stop trying to compare this, trying to understand and even imagine what this flower is, what its fragrance is, there is a new flower there which has no relationship whatsoever with all the flowers that we have around us.

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You will never know what life is. Nobody can say anything about life. You can give definitions but those definitions have no meaning. You can theorize about life but that is a thing which is not of any value to you. It cannot help you to understand anything. When the question burns itself out what is there is energy. You can't say anything about that energy. It is already manifesting itself, expressing itself in a boundless way. It has no limitations, no boundaries. It is not yours, not mine. It belongs to everybody. You are part of that. You are an expression of that. Just as the flower is an expression of life, you are another expression of life.

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Thinking is unnecessary except to communicate with somebody. Everyone is talking to themselves. It is wearing you out and all methods that we use are adding more and more to that, unfortunately. All techniques and systems are adding to that. There is nothing you can do to end thinking. You see, you have to come to a point where you say to yourself, "I am fed up with this kind of thing." Nobody can push you there. Thought is there when there is a demand for it. When there is no demand for it you don't know whether it is there or not. But when there is a need for it, when there is a demand for it, it is there to guide you and to help you communicate with someone. What decides that demand is not here it is out there. The situation demands its use. It is not self-initiated.

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The problem is that anything you do--any movement in any direction on any level--gives continuity to the structure of thought. The separation between mind and body must come to an end. Actually, there is no separation.

