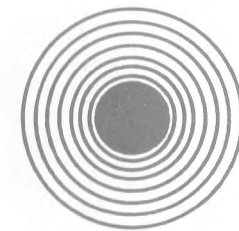


**Contact
with
Vimala Thakar**



Nr. 6 October 1979



BLESSED IS HE.

Blessed is he,
who lives.
And fears not.

Blessed is he,
who loves.
And clings not.

Blessed is he,
who understands.
And knows not.

Blessed is he,
who experiences.
And retains not.

Blessed is he,
who is simple.
And complicates not.

Blessed is he,
who is free.
And binds not.

Blessed is he,
who dies,
And escapes not.

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Published twice a year.
Annual subscription fl. 12,— (1980; 1979 fl. 9,—)
Single copy fl. 7,50

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Blaricum 1979
Cover design: Maarten Houtman gkf gvn

Camp - Berkeley
U.S.A.
Oct/4/1979

Personal Announcement

I have requested Mr. and Mrs. L.E. Frankena to legally dissolve the Foundation that was created in my name in the Netherlands in 1969. The Foundation was created to facilitate my visits, conferences and educational camps in the Netherlands as well as other countries in Western Europe. A travel and Book Fund was also created to facilitate the publication of my Discourses and Discussions. The Vimala Thakar Foundation will be legally dissolved this year (1979) and the Travel Book Fund will be discontinued as soon as the present stock of our published books is sold out.

I am grateful to all those who have stood by Mr. and Mrs. Frankena and myself through all these years since my first visit to Holland in 1962.

With Friendship to all

Vimala

Information

As the "Vimala Thakar Foundation" has been dissolved, the work, such as publishing "Contact" twice a year, the selling of the books and cassettes will now again proceed under the name of "Bookfund Vimala Thakar" by the Family Frankena, with the assistance of Mr. J. Terreehorst, Mr. Loek de Beer and other friends.

The financial balance of the Foundation has been transferred to Vimala Thakar.

Vimala has written to us, stating that "no camps will be organized, even in India, by me".

Through the encouragement of the subscribers, "Contact" has grown from two booklets with approximately 60 pages in 1977 to 100 pages in 1979. Even though the prices for paper, printing, postage, etc. were increasing - the price of a subscription continued to be f 9,— a year (including f 2,40 postage!) for three years in succession. As you will understand, we now will have to increase the subscription price for 1980 to f 12,—.

The administration in IJmuiden (Mr. Loek de Beer) has informed us that many subscribers have still to pay their f 9,— for 1979. Will they kindly do so at their earliest convenience?!! And will you also send your f 12,— for 1980? Perhaps you don't realize what it means to us, if you help us to take care of these little things! Please look on page 2 for the bank and giro nr. of the adm. of "Contact".

For the Dutch and Belgian People.

We are thinking over to meet once in a while - possibly in small groups here and there - to listen to a Talk given by Vimala Thakar via a cassette in the English language - preceded by sitting in Silence together. Who would like to participate? Would you kindly write to Blaricum to let us know?

About a translation in Dutch of "The Urgency of self discovery" and the "Mystery of Silence" we will give the following information in Dutch: Titel: "De Dringende Noodzaak tot zelfontdekking" en "Het geheim van de Stilte". Vertaling dra C. Keus, Uitgever Ankh-Hermes, Deventer. Prijs f 24,— ca. 144 blzn. Verkrijgbaar bij de Boekhandel en bij Huizerweg 46, 1261 AZ Blaricum. Tel. 02153-83478.

De Uitgever schrijft:

"Vimala Thakar wijst ons wegen om de dimensies van ons bewustzijn uit te breiden en zo het diepere inzicht te verkrijgen dat voorwaarde is voor zelfrealisatie.

FIFTH TALK IN ZEIST - HOLLAND ON 21-6-1978

It seems to me that when one comes to the frontiers of verbal investigation and the word cannot carry the investigator and the investigation any further, a person is left with the bare emptiness, with the bare space within him. Even if the I consciousness tries to look at the emptiness of the space, it would not know what to do with it. The I, the me, knows what to do with the sound, how to measure it how to manipulate it, how to compare it, how to judge it and whether to like it or not. The I consciousness has terms of reference contained in memory, so it knows how to deal with the thing: having a shape, a form, a weight, a volume, a colour, it knows how to deal with the sound, with the word, understand it with the help of a dictionary, or with convention and the help of tradition, with the help of ideologies and theories, with the foregone conclusions that one has arrived at in one's own life; with the help of knowledge.

But the I does not know what to do with silence - a silence without words - which has no association in the memory. It feels helpless when it has an encounter with nothingness. The I has imagined itself to be a thing, to be an entity, having a personality and it has the property of thoughts and ideas, feelings and sentiments, it can brandish what it has acquired in its movement. It looks upon itself as an entity having a character, a personality, a separate existence from the rest of life, and it knows how to deal with the thing apart from it.

But confronted with nothingness it gets shocked and space is nothingness. When there is no enclosure and there is no centre, when there is no point in the space, then there is no periphery or circumference. If you put a point on a blank paper you have already created an invisible circumference or a periphery around that point, but when you have no point on the paper then there is just sheer and mere blankness.

The I does not know what to do with that inner space, the silence, the emptiness. Now what shall we do? The I goes into non action, it was the only agent with whose help we were moving and living, and we have discovered rather painfully that when there is no image in memory of something that we see, there is no response. Our thoughts, our thinking is a response of memory. When you look at something and use the word given to that thing by society, the word refers back to memory. In that heap of memory

everything has been dumped: dictionary meanings, associations, traditions, conventions, or religious meanings, ethical judgements, social-economic-political associations. In that dump hill of memory everything has been dumped. The thought, the me, goes back to that dumping-ground and brings back an image. So, the movement of thought as a response of memory is a movement of images. When we came to the point where there is nothing inside and only space, we realized that our movement of thought has been a movement of responding out of the images collected in memory. Please see what this fact is trying to tell us. Does it not tell me that when I look at my husband, wife or child, I feel I am looking at that person, but I am looking at the image that I have prepared, constructed or carved of him or her?

But how do I meet a new person I have never met before? I have no image then in memory, but there are foregone conclusions and theories which have come up in the period of upbringing, images about human beings, about all the other beings in life which were fed into my brain systematically; at home, by the family, by the surroundings, by the community, through schools, literature, television, radio, etc. In the upbringing already without my consciously knowing, this image building process was set into motion. And in the school or college, and through literature, I myself go on gathering conclusions, ideas, ideologies. So by choice assimilated images are also there. Every foregone conclusion, every ideology is a ready-made image collected in memory, waiting to judge something that you come into contact with, some are pictorial images, and some are verbalized images, some are images carved only of feeling, and so on.

So when I meet a person, I'm looking at him through the foregone conclusions, theories and ideas that the culture, the religion, the community has given. My looking even at that first encounter is not free because the movement of thought is the movement of an image.

"I looked at him" means preferences, prejudices based upon the accepted theories and ideologies began to move. There were the stimuli of the person's figure, colour, name, features, sound, the way of talking, of moving. All these movements supplied stimuli to the thinking process and it brought from its memory - the storehouse of images - conclusions and I looked at him through those conclusions. And in that first encounter he says something and the further judgement is formed, prejudice or preference is formed, so even in the first encounter the observation, the perception does not take place in a free manner.

When we begin to move together, to live together, there are thoughts, every communication, every exchange, stimulates an experience. From that experience I deduce an image, or carve it out, and again take it back to the memory.

The second time I'm with him and I have to make a little change here and there in the already constructed image, I make that change and then again back it goes to the house of memory.

So this thought process is really a process of building up images. He has his storehouse and is busy with image building, carving, subtracting, adding, changing, colours and so on, and I'm busy with my image making business. When we meet, the images meet, and within those images there is resistance or adjustment, accommodations, attachments, detachments, hate, infatuation, etc. it is the relationship of the images and we stand behind those images manipulating the images of other people or our own.

Look what we have discovered; when we arrived at the inner space of which there is no image in the memory, the I could not observe, could not look, because the moment it looks it wants an image through which it can look, it requires a word, a judgement, some preference, prejudice, some norm, criteria.

Silence is something that defies measurement, it is something unfathomable, immeasurable, it has nothing in it. Confronted with the nothingness, the I consciousness says "I have no image". It is helpless. We discovered this and this discovery, if it is not a verbal discovery but a factual perception, unfolds the truth that in my relationship with other people maybe I have never looked at them, maybe I have never listened to them. Even when I looked at them I was looking at images prepared for me by society, or carved out by me intentionally, purposefully, or unconsciously without knowing.

This discovery throws a new light on the known, on the issue of human relationships, that our relationships have been conditioned so heavily. We thought we were moving freely in relationships, but our movements are the movements of slaves to the past. Confrontation with silence is giving me a new light upon the known; the unconditioned is flooding the conditioned with a new light.

Personal discovery of a fact is a dynamic force. If it is not gathering an idea, if it is really through the word looking at the fact with naked attention, then the discovery of the fact and the truth that it tells you, conveys to you, results in a new relationship with the known.

So two things have happened and can happen if the investigation is a genuine one, a serious one, and not only a romantic, subjective game for escaping from the daily responsibilities. Then two things happen, a new light upon the known, upon the relationships. We were busy dealing with images, and never with human beings therefore we were not related to one another, we had not looked at one another and every time we looked we were measuring, balancing and judging according to the images.

If the person corresponds to my image, measures up to my image, behaves according to my image, then I am not disappointed, then I am glad, because the person now is loyal to my image that I have created out of her or him. If the person does not behave according to my expectation, according to what I have constructed inside, then I get frustrated. I expect others to behave according to my images that I have constructed of them, and they expect the same thing of me. This is how in daily living there is misery and suffering.

How can a living person conform to an image that I have constructed in my mind? It is something abstract that I have created for myself, and if I expect ten or fifty persons with whom I have to work or live to conform to my images then there is a gratification of the ego and right, my judgement is right, the authority of my experience is greater to me, is of more importance to me than the living person before me. If the person does not conform, then I suffer.

This image making and image building process, does not only prevent me from getting related with others, it causes my suffering and my misery which nobody else is ever going to set me free from, because it is something that I am busy weaving. You see, the misery and suffering in human relationships is due to this.

There will be no disappointment if I am not expecting something, and I will not expect anything if I have not constructed an image according to which the others have to behave. Then there is only meeting, there is relationship there can be pleasure, there can be pain through which we may pass but there is no suffering, there is no misery, because I do not bind the others with the image that I have created about them.

But this is how we live. Our daily life is misery and suffering because all are busy with this game. A tremendously pathetic truth that we have to realize. We may talk about God, eternity, meditation, liberation, we may play around with technics and methods, but when it comes to living with one another it is this image building process

that causes misery. Relationships are not difficult, to be alive is to be related, but we create complications in this interrelatedness of life. We are afraid for relationships because our images, our theories, our ideologies and that what we carve out of other people is of tremendous importance to us, it is something holy and sacred that the other should not shatter or break. Others should always treat my impressions, my preferences, my prejudices with care, and that doesn't happen.

Are you discovering with me as the root of our misery and suffering in relationship: this image building process, projection of images, clash of images, and living persons behind the images not wanting to conform to them? Do you discover this?

I have discovered it and therefore I am out of it. This has been discovered living with people, wandering around the world through different continents, meeting different races, being exposed to different patterns of conditioning which I had not known - languages, ways of living, their patterns of reactions, temperaments - exposed to them.

I have been in the wild forest of human beings right from Japan, Australia, Hongkong, China, to Hawaii, USA, Canada, the Middle-East, India and some countries of Eastern Europe and Western Europe - a wild forest of patterns of conditionings, temperaments. It's not easy.

This travelling life has been an exposure without protection, because I meet without protection, no pedestal of organizations and authority of guru, master or teacher. I mix with people as one of them, but I am out of the game, the others are not.

But this being out of the game is not a miracle, it's only the result of understanding that can take place in the life of everyone and anyone who wants to see the whole game. Once you see the false you are out of the false. Then nobody has to set you free of the false. What is necessary is to see the false as the false and understand the content of falseness. That's all we have to do. Then you're out of it, and you are free to live.

You get hurt but living doesn't stop. Somebody praises you or flatters you, that doesn't arrest you - you don't get stuck up in flattery, you don't get stuck up and bogged down in insults and humiliations. You go through them because you have seen this whole game of image making that is the content of thought process, image making on basis of ideologies and theories, that is the safeguard that people use against the movements of life. You see the whole of it.

We started looking at ourselves and we discover that we

don't know how to look, so we turn back. If I do not know how to look, what was I doing all my life living with the people? Was I ever looking at them at all, did I ever listen to anyone at all? That question became important, not 'how to learn to look'. Because if the I says "how shall I learn to observe", it is creating a problem out of the fact.

Life is the art of living where you meet challenges without creating problems out of the challenges. The challenge is a situation that comes up in the movement of life. You are not used to meet it and you had never met it before so you call it a challenge. That's the beauty. Life is ever new, ever fresh, bringing up challenges, every dawn brings you a new challenge. Life is worth living!

But if the mind creates a problem, it does not know how to meet the challenge, there is no image of that kind of challenge, so it says "I don't know how to respond to it", then it has created a problem out of it. We have seen something very beautiful - that I don't know how to look.

I thought I knew how to look and listen, and on that illusion I believed that I was being free with people and there was no violence, there was no injustice, there was no conflict in my life; but that was wrong. I have discovered something. It is a tremendous discovery if it can take place on a non verbal level with the help of verbalization.

You see, the road is something steady, but you do not stand steady and stable on the road, you walk upon it. The steadiness of the road helps you to walk, the movement takes place upon that steady road, the static road. The earth does not walk under your feet, but the gravity contained in the earth enables you to walk.

In the same way the word is not the thing, the verbalization is not the truth, but the word like "the road", the verbalization, can enable you to commune with that which is non verbalized. The word is not the thing, but the word points out towards the thing as the road is not the destination but when you walk upon the road you can reach the destination.

In the same way, if we can take help of the word, the verbalization, then the communion on the non verbal level can take place simultaneously. While you are on the road and walking on the road, you're getting nearer the point of destination. Walking upon the road and getting nearer the point of destination are not two different events. They are one and the same.

From one point of view it is verbal communication, and from the other point of view with every step of discovery of the meaning of the word we are nearer to a non verbal

communion, if we allow it to take place.

Now, we have discovered something about our relationships that this has been the reason of our misery and suffering in daily living and we go back. We go back with a new humility now - that I really don't know how to look. When there is no image there is no response. There is no response from within the human consciousness, the conditioned human energy has no response to give when it is confronted with emptiness, with space, with silence - it is only busy image making.

These two points will have to be looked at simultaneously, because we are probing this morning into something much deeper than we have done in the last four days. We have to be totally attentive. Sensitivity is an all inclusive attention. When you have an exclusive direction given to you by a motive then sensitivity moves in that exclusive direction, and then you are surrounded by insensitivity. Only one part becomes sensitive, the part of your being that is relevant to your motivation becomes actually supple and alert and it moves when you have a motive, you have a direction, then the sensitivity becomes exclusive.

When there is no motivation but you are out to learn, to find out, to discover, then there is an all inclusive attention which is real sensitivity.

The thing that we call sensitivity, something compartmental, fragmentary or partial, is only cleverness of the mind, it's a trick of the mind. In our daily life what we look upon as sensitivity is only a tact of the mind, a cleverness of the mind. When there is a motive, and there is ambition to reach in that direction, in relation to that object or that individual, you become terribly attentive, alert, but that's the nature of the I-consciousness which is keen upon obtaining its object of ambition. This is not sensitivity. Sensitivity is an all inclusive attention which is the movement of intelligence. We'll come by it slowly and gradually, but let us now go slowly again - that silence, the inner space, that has no censor, no centre, is the only thing that is within us, no image, no centre, no circumference; a kind of nothingness. And though there is no content, there is only the space, the silence and the emptiness, life is not paralyzed. Thought does not move, the me, the ego, the self, has gone into non action, yet life is not paralyzed. Life is there. Knowing has gone into non action, experiencing, becoming has gone into abeyance, and yet life is there.

There is a kind of awareness which is qualitatively different from the movement of knowing, experiencing or becoming. There is an awareness of emptiness, there is an

awareness of silence; not knowledge of silence, but only an awareness.

We are sitting in this room and on the conscious level, your mind knows that you are sitting in a chair in a conference hall, you know that you are listening to someone but you are aware of the people sitting around you.

There is a knowing process going on, it is active, but behind the knowing process there is an awareness of the room, of the walls, their colour, the carpet under your feet, of the trees outside. You are not looking at the trees outside, you are not looking at the carpet and its green colour under your feet, you are not looking at the ceiling, but you are aware. So this complex human consciousness has one faculty of knowing, experiencing and becoming, and there is another faculty of being aware which we do not use in our daily life. We are busy with one, therefore the other gets pushed into the background, but you are aware of your name. Somebody asks you, somebody turns to you, addresses you by the name, there is awareness that that name belongs to this body, so out of that awareness you respond. You do not have to respond there out of knowing, referring to memory, When somebody calls you by your name you don't say "wait a minute, I'll find out if that is my name". There is an awareness.

As soon as the movement of knowing, experiencing and becoming went into non action, this other faculty of consciousness, of being aware went into action. Awareness is always of totality; knowing is in relation to the particular, and awareness is in relation to the whole. You are aware of this space, the silence - you cannot know because there is nothing to discriminate, to compare, to evaluate. Silence cannot be located that it is in the head and not in the big toe of your foot - it is everywhere. The emptiness within, the space within, is everywhere. It cannot be located at one point, it cannot be given a name, it cannot be compared. So, in relation to wholeness the consciousness has only one way of moving - it can be aware. There is no vacuum.

The moment the me went into non action, awareness, the faculty that was with us before, comes to the forefront, it gets activated and it moves. We wanted to learn to look, to find out, to observe and we discovered the I cannot look, so "I" voluntarily went into non action, but there is no vacuum. In that state of emptiness and silence, an energy of awareness begins to move, then and there, instantaneously. One does not have to wait for that. So there is an awareness.

Awareness has a different flavour, fragrance and appeal, awareness is the whole, awareness of the emptiness. The emptiness has no content and the awareness has no content, no image, no past, no thought, no ideology; nothing. The content of awareness is emptiness and the content within you was emptiness.

Now you and I have come to a point where personally we have discovered the substance of life - emptiness as the substance of life. We were trained to meet and use the substance 'sound', now we have come into direct contact with silence as a substance, and the silence - the substance - is something that there is an awareness of.

We were used to meet things and now we have met emptiness, and there is an awareness of the emptiness. See what is happening if it happens, and if we let it happen. There is a meeting with a new substance, new in the sense new to us, because we were busy with something else.

Do we see that the substance of life is before us, it's no more an idea. Silence, space, emptiness, nothingness, these are not words out of somebody's brain, they are facts. I am meeting them and meeting them with the help of awareness and not with the help of the me, the ego, the thought process.

This is a happening. Religion is a movement of happening, not an imitative, mechanical process of thinking. Thought was a cerebral movement and this awareness seems to fill the whole being. It is not a cerebral movement spreading through the nervous system, it is something happening to me, all over me at one and the same instant. I discover that awareness has no centre, it is not a cerebral, partial, fragmentary movement, it's a movement of the sensitivity contained in the whole of me. It's not a part of my inheritance.

Thought is a part of inheritance, it's a product of culture, civilization, upbringing, religions, and so on. But awareness is not a part of inheritance in the largest sense possible because we are a human being, but I personally suspect that everything that exists, lives and moves has this quality of awareness. Life is not only self knowing, life is self-awareness.

So we have come to the new dimension in our consciousness, the unconditioned part of our consciousness, the unconditioned part of an energy that is residing within us. We, our bodies are a field of innumerable energies and we have discovered only a few of them. For example we have discovered the energy of impulse: the impulses incorporated in the body such as appetite, thirst, sleep, sex, etc. these are impulses and their momentum has been cultured,

cultivated, trained by the human culture. The human race has been cultivating it, training it, conditioning it, but they are impulses and we know their momentum, and they are a part of inheritance, but it is a fact for us. We know the energy of the impulses. I hope we have looked at the energy of impulses - you know, the beautiful energy permeating our body when there is real appetite in us. Have we ever watched the movement of appetite in us, what it does to us, to the nerves, to the chemicals in us, to our eyes, to our ears, to our whole body, what thirst does to us if we experiment with it, even for the fun of it - the movement of thirst, the movement of sex impulse in us, what it does to us, the momentum that it has.

It has some voluntary momentum out of the thought, the desire, the idea for pleasure and so on, but it also has a tremendous momentum of untold centuries behind it. If we have watched the difference between the sex impulse operating in animals, birds and human beings, ourselves, then we will see the difference between the trained sex impulse, conditioned sex impulse, its functioning, and the untrained, purely biological movement. We learn through observing, we do not have to read a book; this whole book of life is open before us if we can look and listen and watch and observe.

The energy of impulses we have known, we are used to it, and civilization, culture have taught us how to deal with them as human beings: "oughts" and "ought nots", "musts" or "must nots", suppressions and indulgences. The age of suppression is far behind - this is the generation and the age of indulgence which is the other extreme of suppression and repression. Those are imbalances but through such imbalances I think the human race finds out the point of sanity, the point of equipoise.

We are acquainted with the energy of thought, tremendous energy that thought has, and the energy that the word stimulates in us, so thought energy which is conditioned in us. And now we are coming face to face with a third kind of energy, which is the energy of awareness which is not conditioned.

We don't know how many more energies are there in the human being, because the human being is a part of the cosmic mystery. They are not outside us in the cosmos, but we are participants in the cosmic dance of life.

Now awareness is an energy which has no point located in the body from which it springs, the whole of the body is filled with it. So it is aware of silence, an absolutely new movement is released in us. Before meditation can take

place, on the threshold of silence already a transformation takes place or a movement of awareness is released.

You know, a dedicated inquiry results in the inner growth, discovery of inner dimensions, discovery of new dynamics of movement, and then you have a new relationship with the conditioned, with the known. You come back to the known now enriched with the faculty of awareness, then there is no more the necessity of getting obsessed with thoughts and ideas. The thought can move, still the awareness is there.

In the inner space, in the inner silence an energy of intelligence, an energy of awareness which has no past, which is not a part of the inheritance, which has no centre and no frontiers, gets activated. This is not a description.

One could enter into descriptions, but it's no use. This is how it happens if one would like to test it out, to experiment and see, because we are not here to accept anything that anyone says. We are probing, discovering - 'this is how it seems to be', when you discover and it seems to you the same then that is all right, if it doesn't seem the same it has no validity for you.

Without disrespect to persons and individuals one has to rely upon one's own observation and discovery. It is the personal discovery of truth that is the essence of religion. Borrowing ideas and experiences from others is not religion, it gives you only the feeling of being religious. Ideas can fill you with intoxication and imagination, but that has no nutrition for the inner growth. Inner growth requires nutritious movement of awareness.

Now, obviously, this awareness is not my awareness and your awareness, not that "I" am aware. That awareness is there. Please see that. If the I is created as a superstructure watching as a witness in the corner, and the awareness moves the I says "I am aware that there is awareness". It is only when the I totally goes into non action that awareness is released. The I is not there to observe and be a witness of awareness. Otherwise we will be imagining things and again going off romantically into 'I am aware of awareness', and so on. This unconditioned energy of intelligence, of sensitivity, of awareness, is released.

Let me put it this way: awareness is an all-inclusive-attention, nothing is excluded from it, it is a movement of my wholeness. In knowing, experiencing, only a part was moving; here the whole moves, the sensitivity of the whole, and you know when the whole begins to move, it begins to heal. I wish I could put it into words. But when the wholeness begins to move, when the awareness begins to move, it heals the scars and wounds that had taken

place when you were moving only through the thought. That awareness takes you back to the thought structure, to the structure of the conditioned word and conditioned energy, you look upon the pains and agonies, wounds, hurts and scars that has taken place, but it is the awareness that is looking at it. And as it sees the whole game then the hurts, the wounds, the scars, the pains, the agonies which had been created by the mind into a very stiff knot, is undone by that awareness. It sees all that as a part of the whole.

You get hurt only when you look at a part and mistaken the part for the whole. But when you see the whole game of the mechanistic mind, its repetitive movement, its image building process, then you smile at the wounds that had taken place before, the grudge that was created, the issue that was created out of those, the fuss that the mind has made of those personal things; it just gets healed, it just gets washed, cleaned.

It is not so that there is awareness when you sit down in silence and there is no awareness when you are in actual relationship afterwards. Awareness is not something like memory that works and that does not work. Once it is activated it is always there, it's only a new dimension that has been activated. When a young boy or girl grows into youth, everything has grown into youth; all the glands, the muscles, the nerves. They look differently, they behave differently, their tastes are different because the inside growth has done something to the totality of the being. The beauty, the charm of youth, the joy, the bliss of youth fills their whole being and they look at the world, the same world, but they see it differently due to youth. The child looks at the world in one way and the youth looks at the same world in a different way because the difference has taken place within him.

In the same way awareness is a movement that has filled your inner being, so the eyes may be the same but that which looks out of those eyes has changed. It is the movement of intelligence that can look at people, be with people, without a centre. It can look at people now without an image.

The awareness and the energy of awareness, the energy of intelligence fills the being, and we realize that which was equated with the totality of living - the conditioned energy which was all the heaven for us, the movement of thought - it was only a part. When you realize that it was a part of the whole the tremendous importance that one was giving to it is not given anymore. Now the piece falls into its own place and the impulses have fallen into their own place

in our life. Now thought, thinking, the cerebral activity which we have been worshipping for the last two centuries is now cut down to its own size as a part of human life, not the whole of human life.

Man is not only a rational animal, man has also a non rational part to his being. Man is not something that you can cut down into water-tight compartments and analyse the pieces, man is the mystery of wholeness. The cerebral world, the cerebral movement, the thought process with the tremendous heritage of memory, knowledge, experience, now falls in its own limited place as an organic part of the whole, but not the master of the whole.

And I hope you won't misunderstand me, because the culture, the civilization and what has been given to us is something I am grateful for. If there were no languages I would not be with you, communicating with you. If there were no science and technology, I would not be coming here from India, just for a couple of months be with you and go back. Science, technology, literature, music, have enriched life, but it's only a part of life.

Sound, as beautiful as it may be, cannot be equated with the wholeness of silence out of which it is born. When you are aware of silence, then you can get related to the sound in a new way. Then you listen to music, and the interval between two notes is something you enjoy. Then you think, but when there is an interval between your two thoughts you don't get bored by that interval, but you feel the pulse of life in that interval.

You enjoy being related with people, but when there is no need for relationship and you are left to your aloneness, you don't get frightened that you will be lonely, but you enjoy the dignity of solitude.

There is a new relationship with the known with the awareness of the unknown. The activation of intelligence, activation of the energy of awareness, has put us into a new relationship with the known. The known can no more be a bondage for us, the known can no more be a master, a tyrant, torturing my perceptions. This is going to give a new freedom with the known. The known will no more be a prisonhouse, because I have come face to face with a different dimension within me which is non cerebral, a different energy which is not thought energy, cerebral energy; - a non cerebral energy.

The unconditioned and the conditioned together constitute the totality of life. Both are important. It is not possible to live discarding the one and running into the other saying "oh, silence is the only dimension therefore I

run away to some monastery, to some ashram, to some Himalaya, or to Japan" or I don't know what. Life is living with darkness and light. If you get entangled in light and discard or have contempt for darkness you are having contempt for life. Darkness and light together make life.

Sorrow and joy, pain and pleasure together make the wholeness of life, so one does not mistaken the part for the whole, and there is no fear of pain and not much glamour about pleasure. We give decent pleasure to the body and the mind, decent, aesthetic pleasure in which it is not necessary to harm others, to exploit others, we are not violent with ourselves in order to get pleasure. So one enjoys even the pleasures of life without getting stuck up there and is not terribly anxious to run away from pain. One is concerned only with living.

We have now come to the dimension of intelligence and awareness which is activated and therefore it is there.

It is not my acquisition that I have to retain it: "how can I be aware the whole day?" Such questions are asked, and then I say "my dear, you are not aware, there is an energy of awareness which is independent of you. You are confounding this release of that energy and you are trying to possess it". It's not something like knowledge that you can possess, it's not something like a talent that you can cultivate. If it gets activated, it is there because it is the nature of life.

Intelligence is a non cerebral dimension existing in us that gets activated now and the movement of intelligence is called awareness. And intelligence is the all inclusive sensitivity, and sensitivity is contained in every blood-cell. There is a space in the whole of your being, in the marrow of your bones, in the nerves, glands, muscles, inside a single blood-cell, a single brain-cell. In the tiniest possible cell there is a space, and space contains that sensitivity, intelligence. So the whole of you is filled with it, it is activated in silence. A new dimension of consciousness gets activated, which is unconditioned, there is no past, there is no content, and it has a tremendous force. The momentum of intelligence is something that cannot be put into words.

Thought has a momentum, it is also a tremendous momentum, but it is a conditioned momentum. Thought is matter emanating from you, it has a colour, it has a sound. It has been measured by scientists: the colour, the sound, the momentum of thought.

But intelligence is an immeasurable energy, it is not a material energy, how shall I say, it's not a psycho-physical

energy. It is much deeper and much more subtle than thought energy.

We have analysed the gross body, and the thought body, and the energy body of man, and photographs have been taken of it.

But we are probing still further. The inner space, the emptiness contains the energy of intelligence. The space contains sensitivity, space undivided, unfragmented, and the space outside of you and inside of you is the same. It is not fragmented by the laws of flesh and bone; intelligence is contained around you and within you. In this dimension of intelligence, of self-awareness, we have at our resources not only that which is contained in this body, but the sensitivity contained in the whole universe is at our disposal. It's an undivided energy, it's a non personal, undivided energy. Then, like a fish born of water and living and moving in the water, one finds oneself living and moving in that ocean of energy.

When one is in silence with that emptiness one inhales the sensitivity, and in relationship you exhale the sensitivity. The energy of sensitivity in inhaling and exhaling goes on as the world of objects gives you thoughts and ideas, feelings and emotions, and you express them in relationships. This energy of awareness, when you are alone you are in it, you are eating and drinking it, assimilating it, and when you go back, as we have to go back to relationships, it is this energy, this intelligence, that gets expressed through your looks, your words, behaviour.

As the thought was using the body and thought expresses itself through physical movement, the self-awareness, the intelligence expresses itself through thoughts as well as the body. It uses the whole psycho-physical structure in order to express itself.

So in relationship there is a movement of expression and unfolding, and in solitude there is the movement of openness, receptivity, of taking it in. Life begins in a new dimension.

DISCUSSION in ZEIST - HOLLAND ON 22 - 6 - 1978

Q. Is a verbal investigation sufficient for the discovery of truth to happen; or is something else required?

V. Now what do you mean by investigation? Is investigation a cultural entertainment? We read a book, a fiction, a novel in order to get entertained. We are not very much concerned about the characters that are depicted in the novel, we move with the characters and the plot, shed tears with the characters and smile with them, get frightened or elated with one of them. For an hour or two it has entertained us and then we forget about them; the purpose was entertainment, we passed through 600 pages of verbalization saying that it was good prose, good diction, good plot, characterization and dialogues were perfect, and so on. We judge it, we compare it with other books, but we leave it because the characters - what happened to those characters and the way they entertained us - have nothing to do with our daily living. We were not there to investigate, but to get entertained. Investigation is deeper than entertainment, emotional or intellectual. Intellectual movement is a hobby of the modern man, and he likes to play around with the intellect, so religious books, talks and discourses of professional saints, yogis and sannyasins, and what more you have. In those entertainments, if they are entertainments both for the speaker and the listener, then there is an intellectual, psychological, sophisticated pleasure, which does not do any harm of violence, or aggression, gives a kind of intoxication for some time, but that verbalization does not result in a discovery. We went and listened because we were bored with life and we wanted to escape from the memory of our problems for a few days or a few hours. In this investigation is a particular relationship with the verbalization. We take the words seriously and what the words indicate seriously, because in our heart we are deeply concerned about finding out the meaning of life, the truth of life.

First of all investigation through words, or through verbalization requires or presumes an attitude of enquiry - not an attitude of escape, not an attitude of entertainment. Listening to, or reading of the words becomes a very responsible action, not a casual movement of the brain, but with the alertness of totality we get related to the words, an attitude of enquiry gets related to the words; this is investigation. Now words point out either things or ideas, or they convey something deeper than a concrete object or an abstract idea. They are conveying the truth behind both

the abstract and the concrete, an attitude of enquiry getting related to words as indicators of truth.

As a sign-board indicates the direction in which we can walk or drive, it cannot walk with us, it only points out the direction: north, south, east, or west, but the direction is important. In the same way the words indicate where to look and how to look, but the words are not going to look for us. Words, however beautiful they may be, however powerful, however honestly they might be born of the speaker, by themselves they are neither the thing, nor can they look for us, they only indicate a truth.

We have to look through the words, and that looking requires an energy, vitality of attention. When we look, we look, when we listen, we listen; the totality does it. Most of us are not used to live vitally, to live attentively, all the activities through the day are gone through casually, lazily, indifferently, sometimes callously, sometimes absent-mindedly, because we are moving through habits, and repetition of a habit does not require the energy and vitality of attention.

Attention is an energy. We are charged with an energy when we are attentive, then we do not see only with the eyes but the whole body sees, and we do not merely hear with the ears but the wholeness of us hears. It is a marvellous energy this attention and attentiveness. Attentiveness is the movement of that energy of attention, and it has tremendous vitality.

But we have never lived and we never lived vitally, attentively, we moved through days and nights dragging the burden of memory behind, pulled or pushed by our ambitions and drives and moving because of compulsion to live. So we have an attitude of enquiry, but that remains an abstract thing. We look through the words, read, or listen to them, but we don't do it vitally. If the body is underfed, overfed, has not had sufficient sleep, is overslept, overfed, over active, or has a lazy and sluggish way of living, then it does not have the energy of attention at its disposal in any action. So we go and listen like in a stupor we get hypnotized, mesmerized, we get influenced, affected, but we remain passive, the words roll over us like waves. But the point of contact, that energy of attention not being there even though the word points out the truth, we see vaguely - there is a screen between the truth and ourselves, the screen of this laziness, this absent-mindedness - we get one or two shades of the meaning, we feel we have

understood the words; but feelings are very illusive. We feel it at this moment and the next moment the sense that we have understood disappears because it was only a vague feeling. Truth is never mystic, truth is clear but between the truth indicated by the word and our lives, comes this haziness and mistiness because our bodies, our nerves, our minds, our brains are not equipped with that attentiveness, that could be one reason that the verbalization does not result in discovery of the truth or understanding of the fact.

Another reason could be - we are probing, we don't know and honestly one does not expect anyone to believe anything - what is being said has no authority but it has authenticity. The communication, the words, what is being presented to the listeners has an authenticity of a life and the act of living, that there is and with all the humility which gives you fearlessness one would like to say that the authenticity is there, but not the authority. One does not want you to believe - one would only request that the listener experiments, explores, not verbally but factually, actually; if he or she finds validity then that validity is that enquirer's validity. Somebody pointed out to me the way out to the woods, and I walked that direction. The walking does not belong to the person who has pointed out; I have walked.

The moment the listener experiments, explores and arrives at the truth, that truth has no authority of the one who has verbalized or pointed out; it is our own, because we have discovered it. So no belief, and no agreement or disagreement, no acceptance nor rejection, but just probing together and if you feel it worth-while experimentation and exploration in daily life; that is the only relationship between us, there was no authority prior to the communication, and there shall not be any authority or any relationship between you and me after we leave the camp - no relationship whatsoever, we came to share, and live our lives wherever we might be.

Another reason could be that when the verbalization points towards a fact in our personal life: that we are of an angry, irritable nature, or have a rather bad, ugly temper, or that we very easily compare ourselves with others and feel jealous of them, and prior to this investigation we had an image of ourselves that we had no jealousy, no envy, no anger and now the investigation points out the fact.

Now we begin to defend ourselves against the fact. We say "I am angry because my mother used to be angry", so the responsibility or the fault of this tendency to get angry is

thrown over to the mother, or the teacher, or whatever it may be. Then the fact and the discovery of the fact is rendered lifeless and meaningless, because we have taken the main point, the main issue out, and thrown it over our shoulder. We would like to defend ourselves against our own intelligence that discovers the fact for us. We indulge in an investigation and we arrive at a fact that we don't like, but we would rather preserve the image than face the fact, so we begin to justify jealousy, pettiness, meanness, anger, and all that has been pointed out to us and find out reasons, causes, and causes will be there galore in the modern civilization where the nerves are always taxed by the way of living.

So we find out reasons and causes and we nicely argue like a pleader and a lawyer and we defend ourselves, the I consciousness wants to defend itself against what the intelligence, the awareness, the investigation had pointed out, there is a split.

If there is the simple observation of facts as they are, then the verbal investigation results in something marvellous. But the moment the disclosure takes place the relationship changes: from the relationship of investigation and an attitude of enquiry, there is the relationship of the humiliated, insulted, feeling self-pity, attitude of justification, defence. Where is the investigation?

When we begin to defend or justify ourselves there is no investigation, so the verbalization, the words, and the fact disclosed by the words, are rendered helpless, our attitude is gone. When the attitude of enquiry and investigation is not there, the best words of the holiest prophet become meaningless and powerless for us because the attitude of enquiry and investigation disappears the moment something hurts the ego. Then the ego shrinks into a shell, goes on the defensive and we cannot be on the defensive and take a plunge into the ocean of truth at the same time. Truth is not something that will always comfort, console or gratify us; truth can make us very uncomfortable, truth can pick us up from all the security we have built up and throw us into the ocean of insecurity, defencelessness and the moment in observation and investigation this thing happens, man being a clever animal with his brain, withdraws.

Could it be that verbal investigation does not result in the understanding of truth, does not result in an inner revolution, because the attitude of enquiry and investigation does not last, it is not sustained? We start with it but it is not sustained. Could it be that that blocks the way because words are words? They can indicate the truth,

they can point out to the fact, what we do with the fact is our problem, the words are not there any more in the picture.

Verbal investigation, if it remains pure and simple, and the attitude of investigation and enquiry is sustained throughout the investigation, throughout the verbalization, then there is a chance for something to happen to us. The thing had happened to us, the disclosure of truth about ourselves had happened to us but we withdrew from the happening, we shrank behind the screen of defensiveness.

We are preventing the happening to go further - it had happened, but before it could percolate into the other layers of our being we withdrew.

Could it be, looking at it from a different angle, that we don't withdraw but we feel so miserable about ourselves that we are filled with self-pity: "oh, poor me, all this is within me, how am I going to proceed any further?"

Justification is no more there, but instead of justification the condemnation comes up because the image about ourselves was shattered, and self-pity takes away all the energy.

Self-pity is the movement of the ego, it is the vanity, the pride of the ego that moves in an obverted way and stimulates self-pity. Self-pity is another way of aggression. When we cannot become aggressive against an external or outer world, we become aggressive against ourselves.

Through depression we just lapse into that inertia and passivity which is self-pity and we are unfair to ourselves there. We are aggressive against ourselves.

I don't know if I can put it across to you, but self-pity is a kind of violence against oneself, but we lapse into that, naturally further investigation cannot take place because we are bogged down in our own self-pity. The depression, and then what it does to the body and the mind: no energy is left, gone the observation, the verbalization, the investigation, we make an issue out of self-pity, indulge in it and our days and nights are wasted in the darkness and isolation of self-pity. Could it be any of these reasons? We could probe further and could go into many more aspects of one problem, we could look at it from so many different angles if there was not such a long list of questions.

But as we have looked at two or three reasons, could it be such reasons that create a state of mind in us that at the beginning of the verbal investigation we are an enquirer and from the enquirer we become the defender, or a person who condemns, judges, and so on, we become an experienter?

An investigator cannot have the luxury of experiencing, reacting, judging, condemning. It's an austere desire to find out the truth which makes an enquirer out of us. To conduct an enquiry is an austere work, it requires the humility to see the truth as it is, and to let things happen to us when truth begins to operate upon us. Otherwise we waste our lives, we spend energy in beginning the investigation, and we spend our energy in reacting to what is given, so truth has never a chance.

When we take up the questions, we are not here to say "this is so, this is the reason, or the verbalization is complete, or incomplete in itself". We are not here to give judgements, we are here only to look at the questions and let the questions open their petals.

If this question visits our psyche, we will probe and ask ourselves what is happening, what is the state of our mind when the verbal investigation is taking place?

Is the integrity of enquiry and investigation sustained throughout?

This is the clue that one could take and experiment with. That's all that we can do here. To say "yes" and "no" would be too presumptuous. Who am I? I am not a teacher, a guru or a master to dish out ready-made answers from my life. I can share what has happened, what I have understood, communicate it and leave the rest to you and your integrity of enquiry, your attentiveness, your vitality, so that one does not come between the listeners and their lives. By giving positive answers one casts a shadow over the life of the listener and how can you cast a shadow on the faces of those you love? I love my audiences, those with whom I have come to work, and those who have kindly come to work with me. So, we leave the question here.

We have looked at two or three angles, you can play around with the question, look from many more angles, but only one clue is the attitude of investigation sustained through the verbalization. We take this and go off to probe within ourselves, that will be great fun.

Q. Now you talk about seriousness and this seriousness is not sustained in my life, I feel serious for moments or for hours, but then from the depth of seriousness suddenly I find myself on the superficial level, floating on the foam of emotions, feelings, sentiments.

V. It is related to the first question that we have taken, that the attitude of investigation or enquiry is not sustained. Could it be that we have not looked at the whole

human life, and we do not see the gravity, the grimness of the situation? Could it be that we have not seen what thought is, the mechanism of mind is, and how our lives are spent in repetitive, mechanistic movements of the mind?

Our lives are spent in repeating patterns of behaviour, psycho-physical patterns - cerebral and physiological - patterns given to us by society, by economic orders, by religions, by spiritual teachers, which are called by the modern psychology conditionings. They are ready-made things. We choose and select one pattern for ourselves and follow that.

If a person sees that human life as it is lived in society, in every country the world over is only repetitive, mechanistic activity of imitating an idea, conforming to a pattern, and repeating it day in and day out, year after year, and becoming more skilful with the patterns, that is the life, if a person likes this, if he doesn't feel this as a prison-house, if the repetitive, mechanistic activity of the mind is not felt, not seen as a prison-house where there is no freedom, no initiative, no individuality, there is a lamentable dependency upon the society and its evaluation, respect, power, etc., if there is no urge for freedom, then the seriousness cannot be sustained.

I wanted to do something in life, I have failed, I feel miserable, rejectable about myself, frustrated, and I turn to a religious or spiritual enquiry - this is a reaction to the failure, my enquiry was not genuine but I turned to religion because of my frustration, failure in wordly life. Now if that frustration, if that despair is short-lived because I am an emotional person - so even the miserableness, the wretchedness, the suffering will be short-lived. As long as the reaction or frustration lasted there was a momentum in the enquiry, but the reactions subsided, and I again got used to the pain and pleasure with the new people of society, to the sensations of the new patterns - gone that sense of frustration or despair. The reaction towards that had pushed me towards religion, but after some time the reaction, then the vitality, the enquiry also subsides.

The enquiry was not born out of a positive, creative urge to be free, it was not born out of a perception that there is no use being born and dying again and again, playing the same game, growing up, taking a degree, earning money, having a family, children, old age, dying. Repeating this game is meaningless.

So the phenomenon of birth and death shocks the sensitivity, and we begin to ask ourselves is this all or is there

more to life? Now if this question has not visited the psyche then the enquiry has no content. If the content of enquiry is reaction then there is no energy in the enquirer. If there is a positive urge to find out what freedom is, what love is, as one has seen the whole game of getting attracted, infatuated, obsessed and then repulsed with attraction, attachment, envy, jealousy - one says is man doomed to live only this, or is there anything called love which is never touched by jealousy, which is never turned away, which does not know what forgiveness is because that love is not hurt. It's only a person who is hurt that forgives; love does not know to get hurt. If the content of enquiry is the urge for love, for freedom, for understanding the meaning, then there is a seriousness, because the enquiry is about love which is not of the mind, which is not of time. Freedom which is not an intellectual, cerebral, psychological game which is beyond the mind, and the meaning of life which is beyond thought. In the moment of enquiry there is the bud of liberation. In the very content of enquiry liberation is already born. A child is born in the womb of the mother, it's not born after nine months when it comes out, it's already born there. The liberation, the freedom, the transformation is born in the moment of enquiry, so the content, the nature and the essence of enquiry is important. Let us look at that, and not bother about the end-product the transformation etc. If the content is vital, then the transformation as a law of life has to take place. It cannot evade us however tiny we might be, however ignorant, sinful our life might have been. Once the enquiry visits the psyche, the very integrity of the enquiry purifies the person.

We have to find out whether we have a genuine enquiry which puts us in relationship to the fact of freedom, to the dimension of love, to the dimension of meaning of life, the mystery of life. The moment the enquiry is born there is a relationship with something that is beyond thought, beyond time, beyond mind, and the investigation only materializes and manifests the relationship. It does not come into existence at the last moment, it's not like a fruit that grows and ripens gradually in time. When somebody says: "I feel that my seriousness is not sustained", are we not saying that our enquiry is not genuine, positive, fresh born, born in us, of us, and within us? If we begin to enquire because we are influenced by some person, because religious books talk about it, because it is a classical tradition to become religious, why do we enquire which makes us serious?

Once it is born it is going to make a serious person out of us, it doesn't allow us to remain flippant any more. Let us investigate into the nature of our enquiry, rather than worry about whether the seriousness is maintained or not, a genuine enquiry will take care of the seriousness. Let us ask ourselves why do we enquire? If we are not deceiving ourselves, and playing the game of cheating ourselves, you know most of our time is spent in cheating ourselves - this game and habit of self-deception and cheating ourselves is one of the most expensive things, because when the cheating goes on inwardly, no one else knows it. We are cheating our intelligence when the intelligence points out something. If we are not cheating ourselves let us look at the nature of enquiry before we believe that we are an enquirer, we presume that we are investigating, let us probe into the nature and find out whether it is reaction, an impact of a personality, an influence of the surroundings, or if it is something genuine.

The moment it is genuine we don't have to worry and bother about anything else at all, the genuineness and the integrity of enquiry takes care of the rest, otherwise our exploration will take a wrong direction: I'm not serious the whole day, what shall I do? Shall I sit down in silence ten or twelve times a day, shall I chant a mantra, what shall I do?

The I, the me, the ego, will find out a method, a technique - takes the help of time, which is only a measure and not reality - the mind will go into a wrong direction altogether. It will say that there is no seriousness, so let me acquire it, and this seriousness is a quality or attribute of the mind, it will say: let me find out how to make myself serious, so it will go in search of methods, techniques, formulas, take time for it and it will make an effort and struggle throughout the day: let me do hatha yoga, go into silence five times a day, let me find out what to do about food, etc., it begins to make efforts.

Of course food has to be taken care of, hatha yoga and other exercises are to be gone into for the sake of the health of the body, but not for the sake of spiritual enquiry. To have a body that is sensitive, supple, alert and healthy, is the way to live. We take care of the body, but we don't create a fad and obsession out of it, and feel ourselves very holy, and holier than the others because we do hatha yoga, we take vegetarian meals, or chant mantras, or god knows what.

So the I will get off track and begin a new struggle instead of facing the issue of the nature of its own enquiry: "why am I enquiring, why do I want to find out the meaning of life, the truth?"

The discovery of the meaning of life is not going to give us anything, it is not going to give anything spectacular to us in the eyes of society, it will be a mystery and it will be uncovered, there will be freedom, but this freedom is not going to be something with us that we can cash. An occult experience can be cashed, we show it to the world, and they pay for it, they admire us, there is an organization. Love is not something that we can cash in the world, freedom is not something that has any utility, so even this investigation for an inner revolution or transformation has no social value in the eyes of society. Why are we enquiring?

It seems to me that the clue to the second question that was asked is not in raising the question "how can I be serious", but rather "what is the nature of the enquiry?"

Q. It is said by many that in such an investigation, or for such a transformation to take place, an apt and living guru is needed. What is the ground reason, or reality of these notions?

V. Many things are said about many other events also, is the questioner asking us to give an opinion about it? Do we know what a guru is?

A word is born in a culture, and therefore every word has a cultural context and meaning. Without that cultural back-ground in which the social, economic, religious are included, without that cultural back-ground words have no meaning. There are many words from that ancient Sanskrit language which cannot be adequately translated into the English language - as I do not know French, German or other European languages, I mention only the English. Even the modern Sanskrit as it is studied and taught in India is incapable of even interpreting the Vedic, the Sanskrit of the Vedas, the Upanishads, which is called Arsh Sanskrit, the Sanskrit of the Rishis, the Seers. Now the word "guru" is a very significant word, and it has a variety of meanings. Every word has a derivative meaning: a word has a meaning according to the root from which it is derived. It has a literal meaning: when we put "gu" and "ru" together then by the association of letters it gets a verbal meaning. It has a meaning when the word is used as a code word in different sciences, You must be having code words for physics, chemistry, for medicine, for space travelling. There are certain code words which cannot be translated, even in the other languages you have to use them. When it comes to the Sanskrit language, every word has twelve meanings, but I can't go into how the word gets those twelve

varieties of meaning, this is not the time and the place for it.

In ancient India anyone who is elder than you, senior to you in age, in knowledge, or in experience, was called guruji, the word "guru" was used for the elders. A school teacher who taught you how to read and write was also called guruji - there the word "guru" was used as a teacher, so as someone who teaches hatha yoga asana's, mantra or tantra yoga, would be called yoga guru, mantra guru, tantra guru; but he will not be a yogi, a yogi is quite a different thing. A person who had studied a science and could give you the organized authentic information about that science, was also called a guru - he could teach you both theory and practice, as you teach in medicine - there will be a doctor of medicine and a doctor of surgery, theory and practice. There you would have gurus who would teach theory and who would teach the practical side of it; that also is one of the meanings of the guru, who would require schools, which in India were called asrama, to teach Tantra, Mantra, Laya, Hatha, Raja Yoga, and so on.

And then, because it is pertinent now to the question here, a person who was called the real Guru, the Sadguru - Sat is the Truth - is a person who has transcended all the frontiers of consciousness, the darkness of ignorance is dispelled from the heart, transcendence from duality has taken place as an event in the psyche, so there is no centre of the "I", the "me". A person who lives in the egoless state of psyche has transcended the dimension of the ego, transcended the frontiers of past knowledge and experience, and lives in that light of transcendence, was called a Guru.

Now please see, that the person who has transcended into an egoless state cannot get into a time-bound relationship with any other.

A teacher who is teaching me a science has a relationship with me, I go back day after day to the teacher in the school or the asrama and learn from him.

But here the Guru lives in an egoless state, so he cannot have a mission, an asrama, a centre, there is no sense of having a mission, there is no centre in the psyche at all. The person is living in an entirely different dimension of awareness where the sense of "I can teach you" even cannot touch, it cannot enter that "I am the teacher, I have a mission, I can do it". Through the talking, through the living together it may happen, but the person is not there. The form of the person is there, but there is no ego or no centre with whom you get related and say "here is my

guru". It is a state of being as the enquirer is a state of being.

If we are enquiring and this integrated enquiry lasts for two hours a day, we are enquiring only for those two hours, for the rest of the twenty four hours we are not an enquirer because we are not living in that state of enquiry. Enquiry is a state of being that can get related to the egolessness as a state of being in another person, and the state of egolessness and the state of enquiry when they are brought together by life, the fusion of the two may create a transformation, but it is not a relationship. It is something that happens in a fraction of a second, it is a happening; not a relationship. When there is a burning, smokeless flame of enquiry in a person, that person also forgets the "I", the "me", the "ego" - the "centre" is not important there. In an enquirer the "centre", the "I", the "me" becomes unimportant, and in the Guru there is no "centre". The meeting of enquiry and the transcended state of psyche results in a happening and then both the individuals in whom the enquiry or the understanding has occurred, live according to their lives wherever they might be. They don't stay together to say "you are my Guru" and "you are my student or disciple".

What I am trying to say is the "I", the "me", the "ego", cannot hunt around the world and say "I will find out my guru". The "I" cannot find a Guru. But in the state of enquiry the "I", the "me", becomes absolutely unimportant and the person is charged with the enquiry.

Then that getting charged with the enquiry may attract the person in whom the understanding has taken place towards the enquirer, or the enquirer might be attracted towards the person. Life brings them together. You and I cannot create a meeting between the Guru and the disciple, the Master and the disciple. It's a happening, as love happens. You cannot cultivate and learn how to love, and how to find out a lover. It's a happening: they come across each other, it happens. It may last, it may not last. If love gets reduced to pleasure and mutual claims instead of reciprocity in joy, then it may degenerate into something else. If you ask me "is a guru necessary?" I say "enquiry is necessary, getting charged with that enquiry is necessary". "Are there no Gurus in the world?"

There may be, there might have been, there shall be because we are not the first enquirers in the world. There have lived fortunately in this world a Buddha, a Christ, a Ramana, and there are living ones. We may not know about them because they have no sign-boards indicating that they are Gurus, and they will not have an asrama.

The word "guru" and the word "disciple" and this relationship has been rather dragged into our common world of mental movement. We have taken those words from a dimension and pulled them into our mental dimension where I would like to have a guru because I am afraid, I do not feel any strength within me.

Fear is a movement in my mind and protection is needed on the psychological level. It's a psychological need, it's not a part of a psychic enquiry, a religious enquiry. It's a psychological need so that I say to myself: "I'm afraid, I'm afraid of freedom, I'm afraid of enquiry". So I require someone to whom I can look up to, who will hold my hand while the enquiry is conducted. It's a psychological need, and for a psychological need one may look around and one does look around, comes across a person that emotionally gratifies, gives the sense of certainty and security, and tries to be near the person, but this is all happening on the psychological level.

Now liberation, freedom or transformation is not an acquisition of the mind. Let us look at the same question from a slightly different angle. It's not an acquisition of the mind. The I, the ego, is not going to acquire the state of freedom, the ego is not going to acquire Samadhi, the I is not going to say "I am transformed". Transformation is not an acquisition, an achievement of the I.

If it were an acquisition of the I, the I acquiring God, an experience of the Divine, the I acquiring Samadhi as its own possession, as its experience, then there is the necessity of the relationship with a person who can teach you the technique, the formula, where you exercise the mind and the body, then there can be a method, there can be a formula. I want to teach my body how to sit, how to stand, how to do the exercises, how to do pranayama. I require a teacher, otherwise I might be creating some danger for my body. If I do the pranayama in a wrong way I might hurt the lungs, if I do the headposture in a wrong way I might get all blood into my eyes, there is a danger. I have to be in relationship with a person, a teacher who can teach that where time is required. Psycho-physical activities require time, they require space.

But where total activity of the mind has to go into non action, then only the other comes into field, where the conditioned, the past, the known has to go into non action, go voluntarily into abeyance, and only then the other, the unconditioned, gets activated. There is nothing to learn here as a formula, as a technique. There is not a single movement away from the "I" into any direction which I have to know about. If I had to make a move-

ment, I must know the direction, I must have the know how, but here, the total activity has to go into abeyance. No training, no cultivation, no practice is required, all that becomes irrelevant.

When I say "isn't a guru required", am I presuming that in spirituality there is something to acquire and transformation is an acquisition or achievement of the ego?



participants at „Woudschoten” in Zeist.

DISCUSSION in ZEIST-HOLLAND ON 23 - 6 - 1978

The first Question of this day about „Relationship/ Marriage” will be published in „Contact nr. 7.

Q. Can the ego be aware of its limitations, its conditionings and remain quiet? Does the ego have this capacity?

V. If we recollect what we have done in the first four days, then it will become evident to us that what we call the ego, the I, the me, is a creation of the human genius, it is one of the symbols that mankind has created.

We had looked at time as a measure of eternity, we had looked at the measures by which we measure the infinity of space, in the same way in the innumerable variety of human beings, living together, it was necessary to create a hypothetical centre.

To the tree we give a name: you call it a poplar, a silver oak, or a pine-tree. To the human beings when the children are born we give names. The name is given to the form, but the life in that tiny little child is not the name. The name does not condition the life, the name is given to the form and associated with the form. Surely the life within you is not Georgia, or Christine, the life has no name, it is a name-free existence, but the form requires the name, so the name is given. The form is either beautiful or not beautiful, tall or short, brown or fair, so when we begin to describe the person, the life in that form is neither black, brown, yellow or fair. The life in that form is not Dutch, Indian or English. The person is born, the form is born of a Dutch, Christian or a Hindu family, but we say the person is Indian, Dutch or English.

Again there is a cerebral organism, and it has its own conditioning, its own quality, so the brain can be dull, quick, sensitive, insensitive, retarded, over-grown, and so on. We describe the child as clever or dull, but really these attributes are the descriptions of the cerebral organism and its movement. The life in it is neither dull nor clever, the dullness, the smartness or the sharpness reflect the movement of the brain. We say he is a sensitive or insensitive person - it is a reflection upon the quality of the body that the person has, but all these are amalgamated, and the child is taught to believe that it is a Hindu, a Christian, a Dutch or an English. It believes that the patterns of behaviour inherited from the parents, are his or hers. That is how the I-consciousness grows. The me, the ego, is all this.

It is really a hypothetical centre created for the convenience of living together. And the conditionings of the

I-consciousness are common to the whole human race in the sense that they are cerebral patterns of behaviour: thinking, feeling, willing.

The human race has been conditioning the cerebral behaviour, the psycho-physical behaviour: so anger to be used as a defence mechanism, ambition as a mechanism for asserting oneself, acquisitiveness as a mechanism again to feel secure, and so on. These are mechanisms created, conditioned, sophisticated by humanity.

Can we peel the layers of the I-consciousness, can we peel off these identifications? If we peel these identifications, what remains within? This is a measure, this is a hypothetical, a lovely fiction created by the human civilization.

When we talk to each other through the languages, language created by man, then we measure things together, we build things together, we are using symbols. We are living in the world of symbols, and deal with symbology. Among these symbols, the richest symbol is the symbol of the "I", the "me", the "ego". This has become an operative centre, this is the centre from which the whole behaviour takes place. We go from that centre to all directions. As we put a point on the paper and from that hypothetical centre on the paper our whole science of geometry, trigonometry, engineering, grow and develop out of that.

But the point is a hypothetical centre, the point is in the mind from which we sketch and draw a line. On the paper we put a symbol of that point, and draw a line; so architecture, engineering and so on is born.

But this is a symbol: the I, the me, the ego, has a relative reality only in our psychological relationship. For the psycho-physical behaviour this centre has great importance, but in relation to the totality, in relation to the wholeness of life, this centre has no relevance, and the movement from this centre has no meaning.

As the hypothetical centre relevant to geometry cannot be used for physics, and from physics to chemistry, we cannot take this hypothetical centre, the ego, the me, to any other field but to the psychological field of symbols, concepts, theories, thoughts, created by man, in which man lives. Now this I-consciousness which is thus sophisticated and trained is a very complex consciousness.

In the animal world we find simple consciousness which can see and which can react, but it is not self-conscious. The human beings are born with a self-conscious energy, so the I can engage itself in doing something and simultaneously can be, can know that it is doing something: you are listening to me, and you know that you are

listening, and you know what is being said.

The energy of the I-consciousness, the energy of the ego, functions multidimensionally and multidirectionally.

In one instant it can move backward, forward, upward, downward; it can function in so many directions and at so many levels. The ego is capable of looking at itself through words, knowing what it is doing, and being self-conscious.

The questioner has asked "is the ego capable of knowing its own limitations?"

Are we not capable of looking at ourselves? We create a mirror, or we go to a lake and look into the water, and while looking at the reflection we are looking at ourselves. In the same way with the help of the word and the faculty of observation, it is possible that the ego knows and becomes aware of its own limitations.

Now for example, we become aware we have no wings, we cannot fly. So the ambition to fly with this body, and the movement in the direction of the ambition, ceases to be. It stops instantaneously when we realize that we cannot fly. Understanding of the nature of limitations, and discontinuing the movement, are not two different things. The I, the ego, understands that its content is thought, its content is knowledge, experience and memory. The ego understands that its movement is the movement of thought; that is to say of all the symbols, concepts and theories created by man.

Understanding its own limitations, understanding that its movement is not relevant to the discovery of the unknown, to the discovery of the meaning of life, the reality, and so on, it voluntarily becomes quiet, and here our body becomes quiet. There is an organic intelligence contained in the body, and the body knows that it has come here to sit quietly in order to enable us to listen to the talks, so the body does not move: the hands, the feet remain gracefully quiet.

The ego, looking at itself in the mirror of silence, understands its own nature, and understands that its movement is not relevant to the further understanding of the mystery of life. All that it has is relevant only to the known and the movement in the known goes into abeyance, voluntarily, without any torture, without any compulsion.

I KNOCK AT EVERY HEART.

They tell me in self-assured way
Liberation is the goal of human life.
They describe in self-confident notes
Various qualities of ultimate liberation.
Once you attain liberation, they say,
You are permanently in blissful happiness,
You are beyond pain and beyond pleasure,
Beyond sorrow, you are beyond joy.
No action is needed, nor any respite,
You become bliss, eternal, immortal.

I listen to them with humble patience.
Their words do make my heart sad.
Untold tears fill my eyes incessantly
For their words are empty as ashes.
Their words are echoes of thousand centuries.
They are vehicles of age old ideas.
Their words stink of callous isolation.
They smell stagnation of brain, of mind.
My heart weeps; it melts in compassion.
I knock at every heart, I tell them.

Freedom is not utopia; it is a fact of life.
Freedom is not goal; it is a fact of life.
Permanent there is nothing, not even freedom.
Life is ever-new, ever-fresh, ever-changing.
Happiness is not beyond pain and pleasure.
It is pain; it is pleasure, it is joy and sorrow.
No bliss, no happiness, can isolate free mind.
It vibrates; it dances; it plays with life.
Freedom is alertness; it is dynamic awareness.
You are free; liberated; if you see it.

They look at me with wonder in their eyes.
They smile at me with surprise in their eyes.
We have read in the scriptures; they tell me.
We have been told by prophets, holy masters,
We believe it is true; we live according to them.
We'll control; we'll discipline; we'll master our mind.
Freedom is our goal; we'll get there one day.
Thus they close their hearts; their ears, their eyes.
My heart weeps; it melts in deep compassion.
I knock at every heart; I walk my way alone.

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