

MIND IS A MYTH

DISQUIETING CONVERSATIONS WITH THE MAN CALLED U.G.

Edited

by

Terry Newland

DINESH PUBLICATIONS

My teaching, if that is the word you want to use, has no copyright. You are free to reproduce, distribute, interpret, misinterpret, distort, garble, do what you like, even claim authorship, without my consent or the permission of anybody. U.G.

PUBLISHER'S NOTE

"Why bother publishing my conversations. It has not helped you, and it is not going to help anybody else", said U.G. when I approached him with the idea of publishing excerpts from his conversations with the constant stream of people who go to visit him. Despite his view on the matter, I went ahead and published the first book some years ago. U.G. called it the "Mistake of Enlightenment". Mistake or no mistake, the book, "The Mystique of Enlightenment" was a sell-out. It was subsequently translated and published in almost all European languages. The Chinese and Russian translations are awaiting publication. A demand for reprints of the book gave me impetus to publish instead this companion volume "Mind is a Myth", Disquieting Conversations with the Man called U.G. This book is a little similar to, and a lot different from "The Mystique of Enlightenment". DINESH VAGHELA: PUBLISHER

This book consists of edited talks between U.G. Krishnamurti and various questioners in India, Switzerland and California in 1983 and 1984. Although some words have been changed in the interest of clarity, the version here presented is a close reflection of the content and form of those discussions. It is hoped that we will be forgiven for not identifying all the discussants involved. It was felt that to identify all questioners would only detract from the meaning and flow of the dialogues. The editor also takes full responsibility for the accuracy of these discourses and greatly acknowledges the important part played in the production of this book by those who conversed with U.G.

CONTENTS

- I. The Certainty That Blasts Everything ..
 - II. Hope Is for Tomorrow, Not Today ..
 - III. Not Knowing Is Your Natural State ..
 - IV. There is Nothing to Understand ..
 - V. We Have Created This Jungle Society ..
 - VI. The Body as a Crucible ..
 - Glossary ...
-

A NOTE AT THE BEGINNING

Here at the eleventh hour is a refreshing, radical and unconventional appraisal of the entire human enterprise. In his previous work, *The Mystique of Enlightenment*, U.G. Krishnamurti took close aim right between the eyes of the status quo, and fired away. In this new book he makes even shorter work of traditional values and thinking, lobbing grenades, as it were, into the very citadels of our most cherished beliefs and aspirations. For the seekers of God, Happiness or Enlightenment this book has very little to recommend it. But for those who grow weary of the search and have developed a well-tempered skepticism, this little volume may prove invaluable. This is the story of a man who had it all--looks, wealth, culture, fame, travel, career--and gave it all up to find for himself the answer to his burning question, "Is there actually anything like freedom, enlightenment or liberation behind all the abstractions the religions have thrown at us?" He never got an answer.

There are no answers to questions like that. U.G. casts philosophy into an entirely new mold. For him philosophy is neither the love of wisdom nor the avoidance of error, but the disappearance of all philosophical questions. Says U.G.:

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.

U.G.'s message is a shocking one: we are all on the wrong train, on the wrong track, going in the wrong direction. When the time comes to face up to the catastrophe of man's present crisis, you will find U.G. at the head of the line, ready and able to demolish the carefully built assumptions so dear and consoling to us all. 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.

The man's fearless willingness to brush aside all the accumulated knowledge and wisdom of the past is nothing short of stupendous. In this regard he is a colossus, a walking and talking "Siva", ready to destroy all so that life can move on with new vigor and freedom. His ruthless, unremitting attack on our most cherished ideas and institutions amounts to no less than an insurrection in consciousness; a corrupt superstructure, tainted at the core, is unceremoniously blown apart and nothing is put in its place. Taking great delight in the act of sheer annihilation, U.G. offers his listeners *nothing*, but rather, takes away all they have so laboriously and unwittingly accumulated. If the old must be destroyed before the new can be, then U.G. is, indeed, the harbinger of a new beginning for man.

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.

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. One looks in vain for evidence of a self, psyche or ego; there is only the simple functioning of a sensitive organism. It is little wonder that such a 'finished' man would discard the banal, tarnished commonalities of science, religion, politics, and philosophy and instead bear directly into the heart of matters, presenting his case simply, fearlessly, forcefully, and without corroboration, to any who wish to listen.

2.

The subject of this work, Mr. Uppaluri Gopala Krishnamurti (1) was born of middle-class Brahmin parents on the morning of July 9, 1918, in the village of Masulipatam, South India. As far as we know there were no peculiar events surrounding his birth, celestial or otherwise. His mother died of puerperal fever seven days after giving birth to her first and only child. Upon her death bed she implored the maternal grandfather of the boy to take special care of him, adding that she was certain that he had a great and important destiny before him.

The grandfather took this prediction, and his daughter's request, very seriously, and vowed to give the boy all the advantages of a wealthy Brahmin "prince". The father soon remarried, leaving U.G. to be cared for by the grandparents. The grandfather was an ardent Theosophist and knew J. Krishnamurti, Annie Besant, Col. Alcott, and the other leaders of the Theosophical Society. U.G. was to meet all these people in his youth and was to spend most of his formative years around Adyar, the world headquarters of the Theosophical Society, in Madras, India. U.G. says of that time: "My grandfather kept a sort of open house into which were invited traveling monks and renunciates, religious scholars, pundits, various gurus, mahatmas, and swamis." There were endless discussions on philosophy, comparative religions, occultism, and metaphysics. Every wall of the house was covered with famous Hindu and Theosophical leaders, especially J. Krishnamurti. The boy's childhood was, in short, steeped in religious lore, philosophical discourse, and the influence of various spiritual personages. All this appealed to the boy greatly. He even begged one traveling guru, who arrived with a huge retinue of camels, disciples and attendants, to take him away with him so that he might become a student of his spiritual teaching. The boy U.G. was taken by the grandfather all over India to visit holy places and people, *ashramas*, retreats, and centers of learning. He spent seven summers in the Himalayas studying classical yoga with a famous adept, Swami Sivananda.

It was in these early years of his life that U.G. began to feel that "something was wrong somewhere," referring to the whole religious tradition into which he had been immersed almost from the beginning. His yoga master, a strict and self-righteous figure of authority, was startled by U.G. when the latter found him devouring some hot pickles forbidden for yogis behind closed doors. U.G., just a boy, said to himself, "How can this man deceive himself and others, pretending to be one thing while doing another?" He gave up his yoga practices, maintaining a healthy skepticism towards all things spiritual on into his adulthood.

More and more he wanted to "do things *my way*," questioning the authority of others over him. Breaking from the traditions of his Braminic background, he tore from his body the sacred thread, symbol of his religious heritage. He became a young cynic, rejecting the spiritual conventions of his culture and questioning everything for himself. He displayed less and less respect for the religious institutions and customs thought so important by his family and community. In him developed a healthy disdain for his religious inheritance, a disdain which was to develop into an acute sense of what he was later to call "the hypocrisy of the holy business." His grandmother said of him that he "had the heart of a butcher." All this allowed him time to develop the tremendous courage and insight necessary to brush aside the entire psychological and genetic content of his past.

By the age of twenty-one U.G. had become a quasi-atheist, studying secular western philosophy and psychology at the University of Madras. At this juncture he was asked by a friend to go with him to visit the famous "Sage of Arunachala", Bhagavan Sri Ramana Maharshi, at his *ashram* at Tiruvannamalai, not far south of Madras. In the year 1939 U.G. reluctantly went. He was convinced by that time that all holy men were phonies and were taking people for a ride. But to his surprise Ramana Maharshi was different. The Bhagavan, a serene, doe-eyed sage of

the highest wisdom and integrity, could not but make a strong impression on the young U.G. He rarely spoke to those who approached him with questions. U.G. approached the Bhagavan with some trepidation and misgivings, putting to the master three questions:

"Is there," asked U.G., "anything like enlightenment?"

"Yes, there is," replied the master.

"Are there any levels to it?"

The Bhagavan replied, "No, no levels are possible. It is all one thing. Either you are there or you are not there at all."

Finally U.G. asked, "This thing called enlightenment, can you give it to me?"

Looking the serious young man in the eyes he replied, "Yes, I can give it, *but can you take it?*"

From that time on U.G. was haunted by this reply and relentlessly queried himself, "What is it that I can't take?" He resolved then and there that whatever the Maharshi was talking about, he "could take it." He was later to say that this encounter was to change the course of his life and "put me back on the track." He never visited the Bhagavan again. Ramana Maharshi died, incidentally, in 1951, of cancer, and is regarded as one of the greatest sages India has ever produced.

By his mid-twenties sex had become a problem for U.G. Although intermittently vowing to forego sex and marriage in deference to the life of a religious celibate, he eventually reasoned that sex was a natural drive, that it was not wise to suppress it, and that, anyhow, society had provided legitimate institutions to fulfill this urge. He chose as his bride one of three young beautiful Brahmin women his grandmother had selected for him as possible suitable mates. He was to say later, "I awoke the morning after my wedding night and knew without doubt that I had made the biggest mistake of my life." He remained married for seventeen years, fathering four children. From the very beginning he wanted out of the marriage, but somehow children kept coming and the married life continued. His oldest son, Vasant, came down with polio, and U.G. decided to move the family to the United States so that the boy could receive the best treatment. In the process he spent nearly all his fortune that he had received from his grandfather. His hope was that he could get some higher education for his wife, find her a job, and put her in an independent position so that he could go on alone. This he did, finding her a job with the World Book Encyclopedia. By this time his fortune had run out, and he was fed up with being a public speaker (first on behalf of the Theosophical Society and later as an independent platform orator), his marriage was finished, and he was losing interest in the struggle to be somebody in this world. By his early forties he was broke, alone, and all but forgotten by his friends and associates. He began wandering, first in New York City, then in London, where he was reduced to spending his days in the London Library to escape the

English winter cold, and giving Indian cooking lessons for a little money. Then on to Paris, where his wanderings continued. Of that period in his life U.G. was later to say,

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.

Broke and alone, he wandered to Geneva where he had left a few francs in an old account, enough possibly to get him by for a few days. Then that little money ran out, his rent became due, and he was left with nowhere to turn. He decided to go to the Indian Consulate there in Geneva and ask to be repatriated to India. "I had no money, no friends, and no will left. I thought that at least they can't turn me out of India. I am, after all, a citizen. Perhaps I can just sit under a banyan tree somewhere and maybe someone will feed me." So, at the age of forty-five, a complete failure in the eyes of the world, penniless and alone, he walked into the Consulate and begged to be returned to his homeland. He had little choice. This was to be a turning point in his life.

3.

U.G. walked into the Indian Consulate office in Geneva and began telling his sad story to the consul there. The more he talked, the more fascinated the consul became. Soon the whole office was in a hushed silence listening to his remarkable tale. A secretary-translator in the office, Valentine de Kerven (2), was listening intently. Already in her early sixties, she had much experience of the world, and took pity on the strange charismatic man. No one in the office knew what to do with him, so Valentine volunteered to put him up in her place for a few days until the consul could figure out something.

Valentine, no stranger to adversity herself, sympathized with the wandering, destitute man, and soon offered him a home in Europe. She had a small inheritance and pension which was sufficient for them both. U.G., loath to return to India and face his family, friends, and poor prospects, gratefully accepted the offer. The next four years (1963-67) were halcyon days for them. She left her job at the consulate and lived quietly with U.G., moving with the weather to Italy, the south of France, Paris and Switzerland. Later they began spending their winters in south India where things were relatively inexpensive and the weather more benign. During these years U.G., as he later explained, did nothing. "I slept, read the Time Magazine, ate, and went for walks with Valentine or alone. That was all." He was in a sort of incubation period. His search had nearly come to an end. He never mentioned to Valentine the occult powers, spiritual experiences, and religious background which constituted so much of his life. They just lived simply and quietly as private migrating householders.

They took to spending their summer months in the converted attic of a 400-year-old chalet in the charming Swiss village of Saanen, in the Bernese Oberland. For some reason J. Krishnamurti

decided to hold a series of talks and gatherings in a huge tent erected on the outskirts of the same little town. Religious seekers, yogis, philosophers, and intellectuals from both the east and the west began showing up in the small town to attend the Krishnamurti talks, to give and take yoga instructions, and confer on matters spiritual and philosophical. U.G. and Valentine kept a respectful distance, not wishing to become part of the growing scene which began to resemble more and more a circus.

In this environment U.G. approached his forty-ninth birthday. The Kowmara Nadi, a famous and respected astrological "record" in Madras, had long ago predicted that U.G. would undergo a profound transformation on his forty-ninth birthday. As the day approached, strange, unaccountable things began occurring to U.G. Something radical and utterly unexpected was about to happen to him.

4.

In his thirty-fifth year U.G. began to get recurring painful headaches, and, not knowing what to do, began taking large amounts of coffee and aspirin to cope with the excruciating pain. At this time also he began to look younger instead of older. By the time he was forty-nine he looked to be a man of seventeen or eighteen years. After the age of forty-nine he began ageing once again, although he still appears much younger than his present sixty-seven years. Between headaches he would go through extraordinary experiences where, as he later described it, "I felt headless like my head was missing." Arising simultaneously with these strange phenomena were the so-called occult powers, or what U.G. refers to as man's natural powers and instincts. A person could walk into the room and U.G., having never met that person, could see his entire past and history as though reading a living autobiography. He could glance at a stranger's palm and instantly know their destiny. All the occult powers began to manifest themselves in him gradually after the age of thirty-five. "I never used these powers for anything; they were just there. I knew they were of no great importance and just let them be."

Things kept building within him, and U.G., concerned she might conclude that he was mad, never mentioned a thing about these extraordinary developments to Valentine, or anyone for that matter. As his forty-ninth birthday approached he began to have what the later referred to as "panoramic vision," a way of seeing in which the field of vision wrapped around the open eyes in a nearly 360-degree spread, while the viewer or observer disappeared entirely and objects moved right through the head and body. The entire organism, unknown to U.G. at the time, was evidently preparing itself for some calamity or transformation of immense proportions. U.G. did nothing.

On the morning of July the 9th, 1967, his forty-ninth birthday, U.G. went with a friend to hear J. Krishnamurti (3) give a public talk in a large tent on the outskirts of Saanen, the village in which U.G. and Valentine had been living for some time. U.G. had contracted with a publisher to write his autobiography. While working on the book, U.G. came to the part describing his association with J. Krishnamurti. He did not remember much of what he had felt towards the elderly

revered "World Teacher" of the Theosophical Society. He had not had contact with J. Krishnamurti for many years and had no definite opinion about the man. So he decided to go to hear the morning talk by J. Krishnamurti to sort of "refresh my memory," as he put it. Midway through the talk, U.G., listening to J. Krishnamurti's description of a free man, suddenly realized that it was himself who was being described. "What the hell am I doing listening to someone describe how I am functioning?" Freedom in consciousness became at that moment no longer something "over there", or "out there" , but simply the way he was already physiologically functioning at that very instant. This stunned U.G. so strongly that he left the tent in a somewhat dazed state of mind and walked alone towards his chalet on the other side of the valley. As he approached his chalet he stopped to rest on a small bench which overlooked the beautiful rivers and mountains of Saanen Valley.

While sitting on the bench alone, looking at the green valley and rugged peaks of the Oberland, it occurred to him:

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."

At that moment all the questions disappeared and U.G. ceased to act any longer via the separative thought structure. A bit of energy entered his brain through one of the senses and was LEFT ALONE. A bit of energy left alone to vibrate freely, untranslated, uncensored, and unused by a separative, preemptive thought structure is a dangerous thing. It is the very substance of inner anarchy. Being untouched by thought, which is time, it has nowhere to go and can find no escape from the stillness. A tremendous molecular pressure is built up that can have release only in an explosion. That explosion caused within U.G. the collapse of the entire thought structure, and with it the notion of an independent self and an opposing society. He had reached the end of the corridor of opposites; cause and effect ceased altogether. The calamity reached right down to the level of the cells and chromosomes. It was physiological, not psychological, in nature. It implies that at the end of the known is the "Big Bang".

5.

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'. The slate had been miraculously wiped clean, culture and the self had been utterly undone in a twinkling, and what was left was a graceful, simple, well-mannered `ape', aware, intelligent,

and free of all pretense and self-absorption. Not having the foggiest notion of what was happening to him, he walked the few feet to his chalet and lay down.

Within hours he felt the contractions at various locations on his body--mostly in the brain and at the locations of the nervous plexuses and certain glands--slacken. The body, no longer choked and suppressed by the accumulated knowledge of the past (the separative thought structure), began a full-scale mutation. Large swellings appeared at various sites, including the pituitary, pineal, and thymus glands, the center of the forehead, and the anterior of the throat. The eyes stopped blinking and tear ducts, heretofore dormant, started to function, lubricating eyes in a new way. Various *kundalini* experiences manifested themselves, although U.G. refers to these in purely physiological terms. A sort of combustion or "ionization" of the cells occurred on a daily basis, raising the body temperature to incredible heights and throwing off a sort of ash which could easily be seen on his body. Just as a computer "goes down", U.G. "went down" several times a day, slipping into a death state where the heartbeat would nearly cease, the body's temperature would drop to a level just sufficient to sustain life, and the entire body would get very stiff and moribund. Just before the body reached a complete clinical death state, it would somehow "kick on" again, the pulse would quicken, the temperature would rise to normal, and slow stretching movements, similar to a baby's, would manifest themselves. Within minutes he would be back to functioning normally.

This extraordinary mutation U.G. has come to refer to as his "calamity". It was a tremendous shock to the body to have its suppressor, the separative psychic structure, collapse and entirely disappear. There was no longer a psychic coordinator collating, comparing and matching all the sensory input so that it could use the body and its relations for its own separative continuity. Events became disjointed and unrelated. The senses, freed from the "pale cast of thought" began their independent careers, and the useful content of thought and culture dropped as it were into the background, to be brought forth into consciousness, unencumbered by any sentimental or emotional overtones, only when an objective demand is made upon them, and for the smooth functioning of the material organism. The hands and forearms changed their structure, so that now his hands face backward instead of to the sides. His body is now hermaphroditic, a perfect union of animus-anima, and enjoys a sexuality the likes of which we can only guess. His right side responds to women, his left more to men. The natural flow of energy through his body, no longer blocked and dissipated by contractive thought, flows right up from the spine through the brain, and out the top of the head. His biological sensitivity (and there is no other kind) is so acute that the movements of celestial bodies, especially the moon, have a visibly strong effect on him. "To be affectionate does not mean that you are demonstrative or like to compulsively touch others, but, rather, that you are affected by EVERYTHING," he says.

These incredible physiological changes continued on for years. He was so bewildered by what had happened to him that he did not speak for a year after the calamity. He had to practically learn to think and talk all over again, so complete was his mutation. After a year or so he had regained most of his communicative powers, yet he did not speak. "What is there to say after a thing like this?" he asked himself. One day the answer came to him in a flash, "I WILL SAY IT

EXACTLY THE WAY IT IS". Except for a year's break in the late '70's, he has been speaking tirelessly ever since. Of all this U.G. now says:

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.

6.

What U.G. is describing in these pages--his natural state--does not represent a new way of living, for living is for us actually a way of getting what we want. If we change, it is only to get what we want in a different way. Here, with U.G., all wanting beyond basic survival and procreation, is wiped out. Other than the simple bodily necessities, wanting things from other people ceases. ALL PSYCHOLOGICAL AND SPIRITUAL WANTS ARE WITHOUT FOUNDATION. This is U.G.'s disarming message: To seek through him any psychological satisfaction or any sort of spiritual gain, is to miss the point entirely.

For these reasons U.G. has NOT founded schools, "*ashramas*", or meditation centers. He has no teaching to protect or disseminate. He has no following, gives no public talks, mounts no platforms, writes no strictures, offers no practice or *sadhana* of any kind, and offers no solutions to man's mounting problems. He is a private citizen, living in a house by the side of the road, talking informally with those who, for whatever reason, appear at his door. No one is asked to come and no one is asked to leave. His life and teaching is writ on water, and the attempt by anyone to save, purify or institutionalize his message is a denial of all he is so fearlessly saying, and, therefore, absurd.

"I have no message for mankind," says U.G. "But of one thing I am certain, I cannot help you solve your basic dilemma or save you from self-deception, and IF I CAN'T HELP YOU, NO ONE CAN."

The editor hopes that this volume of conversations may serve, along with the first of U.G.'s books, "The Mystique of Enlightenment," to introduce readers to an uncommon man in an uncommon time, a man so ordinary and uncorrupted that he refused the exalted role of redeemer or world teacher, and instead points out, with indomitable courage and uncompromising integrity, the only real savior of man--that paradoxical freedom which is at once both uncomplaining self-reliance AND unfrightened self-abandonment.

Terry Newland
Mill Valley,
California
December, 1985

NOTES:

- (1) The family name is Uppaluri, while the given name is Krishnamurti, given to him after his grandfather's name, and which means, in Sanskrit "the very image of Krishna. It is a common name for boys in south India and indicates no family relationship between him and the famous teacher and author, J. Krishnamurti.
- (2) Valentine was a remarkable woman in her own right. Born in Switzerland in August, 1901, the daughter of a famous Swiss brain surgeon (after whom the deKerven's Syndrome is named), she crossed the Sahara Desert on a motorcycle, was the first woman to wear pants in Paris, was the first woman movie producer in France, and tried (unsuccessfully) to join the fight against Franco's fascists in Spain. At this writing she has been U.G.'s friend and fellow traveler for twenty-three years. She is 84 years old at this writing and still travels all over the world with U.G. --a real trooper.
- (3) There seems to be some kind of connection between U.G. and the famous philosopher Jiddu Krishnamurti. Born in May, 1895, not far from U.G.'s place of birth, in the State of Andhra Pradesh, south India, J. Krishnamurti was "discovered" by Annie Besant, the well-known President of the Theosophical Society. She and others in the Society became convinced that the little Brahmin boy was the new world teacher, or gadget-guru. Setting him up at the head of a worldwide organization dedicated to propagation of his teaching, he was soon traveling the world talking on his general theme of individual freedom through awareness, unbiased inquiry, and intense scrutiny of what is. He apparently underwent some sort of profound psycho-physical transformation in his early thirties in Ojai, California. He soon thereafter broke, at least formally, with the Theosophical Society and the Order of the Star, the principal organizations that embraced and promoted his messiahhood, and began a new life as a private citizen. For many years he lived quietly, counseling individuals, giving a few informal talks, and participating in educational work. In the late '50's his books "The First and Last Freedom" and "Commentaries of Living" created a minor sensation and a much larger and more generalized following. He rejected any leadership role, as well as attempts to institutionalize his teaching, to his unqualified good credit. In the late '60's he and others launched the huge Krishnamurti Foundation, headquartered in Brockwood Park, England. He now heads a worldwide religious corporation, publishing books and tapes, running schools, and conducting gatherings.

The similarities between U.G. Krishnamurti and J. Krishnamurti are, according to the former, illusory. "Other than our names," says U.G., "I don't think we have anything in common." They were both born into Brahmin, Theosophical, south Indian families; they both were long associated with the Theosophical community, especially at Adyar Madras, the religion's world headquarters; they both use similar language in denouncing the prevailing theological and psychological assumptions of both the east and the west; they live in the same places in the world at approximately the same time; they both, whether they approve or not, have a devoted following, each indubitably convinced that their man is unique among teachers.

I do not know J. Krishnamurti's thoughts, if he has any, on U.G. But the latter's view of the former may be

of interest to those wishing to contrast these two powerful and unique figures. In his youth, U.G. was surrounded by admirers of J. Krishnamurti, and himself developed a profound, though not unmixed, respect for the man. U.G. was later to say, "I thought that he might be the only one who had really freed himself from his background and had found what I was looking for. For a time I and my wife visited him in Madras. We had long serious talks, but got nowhere. I was left with the feeling that he had seen the sugar cube, but had never tasted the sugar cube." Whatever J. Krishnamurti's state, it was clear that he could be of no help to U.G. After his calamity U.G. took a hard line against the older man, calling him "the greatest fraud of the 20th Century," and "a purveyor of archaic, outmoded, outdated, Victorian hogwash." He has never questioned the man's personal integrity, but feels that he has contradicted the very fundamentals of his own teaching. "He denounces systems and opens meditation schools, talks of the crippling effects of conditioning then runs schools which foster more conditioning, talks of simplicity and builds worldwide real estate organizations; says you must be on your own, then takes measures to preserve his teachings for the future," says U.G. Further, U.G. insists that J. Krishnamurti has subtly enticed people into believing in a spiritual goal, a goal which moreover can be reached through specific techniques--"passive awareness", "free inquiry", "direct perception", "skepticism", etc. J. Krishnamurti talks of transformations in consciousness, while U.G. rejects the idea of transformation altogether. "There is nothing to be transformed, no psyche to revolutionize, and no awareness you can use to improve or change yourself," says U.G.

Chapter 1

1

THE CERTAINTY THAT BLASTS EVERYTHING

U.G.: I can never sit on a platform and talk. It is too artificial. It is a waste of time to sit and discuss things in hypothetical or abstract terms. An angry man does not sit and talk and converse pleasantly about anger; he is too angry. So don't tell me that you are in crisis, that you are angry. Why talk of anger? 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.

Q: Well, it certainly cannot be said that your talking gives hope to anyone. Why do you talk if not to console or instruct?

U.G.: What am I to do? You come, I talk. Do you want me to criticize you, to throw stones? It is useless, for you are affected by nothing, having erected an impenetrable armor around yourself. You feel nothing. Unable to understand your situation, you react through thought, which is your ideas and mentations. Reaction is thought. The pain you are going through there is clearly reflected without having to experience the pain here. Here there is no experience at all. That is all. In this natural state you feel the pain of others, whether you personally know them or not. Recently my eldest son was dying of cancer in a hospital nearby. I was in the area and visited him often. Friends said that I was in intense pain during the whole time, until he died. I cannot do anything. It (pain) is an expression of life. They wanted me to attempt some kind of healing for his cancer. If I touch that tumor it will grow, for I am adding life to it. Cancer is a multiplication of cells, another expression of life, and anything I might do only strengthens it.

Q: So you can appreciate the suffering of others and yet are free of it yourself, is that it?

U.G.: Suffering is an experience, and there is no experience here. You are not one thing, and life another. It is one unitary movement and anything I say about it is misleading, confusing. You are not a "person", not a "thing", not a discrete entity surrounded by "other" things. The unitary movement is not something which you can experience.

Q: But to talk of living without experiencing sounds irrational to our minds.

U.G.: What I am saying conflicts with your logical framework. You are using logic to continue that separative structure, that is all. Your questions are again thoughts and therefore reactive. All thought is reactive. You are desperately protecting this armour, this shield of thought, and are frightened that the movement of life might smash your frontiers. Life is like a river in spate,

lashing at the banks, threatening the limits that have been placed around it. Your thought structure and your actual physiological framework are limited, but life itself is not. That is why life in freedom is painful to the body; the tremendous outburst of energy that takes place here is a painful thing to the body, blasting every cell as it goes. You cannot imagine how it is in your wildest dreams. This is why it is misleading no matter how I put it.

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.

Q: But surely your sitting here and talking hour after hour indicates that you have a philosophy, a message to give, even if it is poorly understood by your listeners.

U.G.: Not at all. 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.

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.

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.

Q: Such a prospect is just too much. We fear oblivion, utter destruction.

U.G.: If you drown, you drown. You will not sink. But what good are my assurances to you? Worthless, I'm afraid. You will continue doing what you are doing; its meaninglessness does not even occur to you. I tell you, when you stop doing things out of hope and the desire for continuity, all you do along with it stops. You will stay afloat. But still the hope remains there; "There must be SOME way, perhaps I am not doing it the right way." In other words, we have to accept the absurdity of depending upon ANYTHING. We must face our helplessness.

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. The teacher, guru, or leader who offers solutions is also false, along with his so-called answers. He is not doing any honest work, only selling a cheap, shoddy commodity in the marketplace. If you brushed aside your hope, fear, and naïveté, and treated these fellows like businessmen, you would see that they do not deliver the goods, and never will. But you go on and on buying these bogus wares offered up by the experts.

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.

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.

And as for you, the followers, you are not really interested in the future of man, only your own petty little destinies. It is just a ritual you go through, talking for hours and hours about mankind, compassion, and the rest. It is YOU that you are interested in, otherwise there would not be this childish interest in your future lives, and your imminent demise.

Q: But for many of us life is a sacred thing. We struggle to protect our children, the environment, to avert another war

U.G.: You are all neurotic people. You talk against birth control, drone on and on about the preciousness of life, then bomb and massacre. It is too absurd. You are concerned with an unborn life while you are killing thousands and thousands of people by bombing, starvation, poverty and terrorism. Your "concern" about life is only to make a political issue out of it. It is just an academic discussion. I am not interested in that.

Q: Yes, but many of us see all this and nevertheless are interested in changing things. It is not just egoism on our parts.

U.G.: Are you really interested? Are you interested in the future of mankind? Your expressions of anger, righteousness, and caring have no meaning to me. It is just a ritual. You sit and talk, that's all. You are not at all angry. If you were angry at this moment, you would not ask this question, even to yourself. You sit everlastingly talking of anger. The angry wouldn't talk about it. The body has already acted with regard to that anger by absorbing it. The anger is burnt, finished then and there. You don't do anything; the body just absorbs it. That is all. If all this is too much for you, if it depresses you, don't ever go to the holy men. Take pills, do anything, but don't expect the holy business to help you. It is a waste of time.

Q: You make me want to just drop the whole thing, to renounce ...

U.G.: As long as you think you have something to renounce, you are lost. Not to think of money and the necessities of life is an illness. It is a perversion to deny yourself the basic needs of life. 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.

Q: Are you denying the importance of yogic practices, religious renunciation, or the value of a moral upbringing? Man is more than a machine, surely.

U.G.: All moral, spiritual, ethical values are false. The psychologists, searching for a pragmatic way out, are now at the end of their tethers, even turning to the spiritual people for answers. They are lost, and yet the answers must come from them, not from the encrusted, useless traditions of the holy business.

Q: This makes us all so helpless. No wonder people have relied upon messiahs, *mahatmas* and prophets.

U.G.: 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.

Q: If an anointed person, a savior or sage for example, can't be of help, then perhaps it is as the scriptures say, we must "know the truth and the truth shall make us free."

U.G.: *Truth* is a movement. You can't capture it, contain it, give expression to it, or use it to advance your interests. The moment you capture it, it ceases to be the truth. What is the truth for me is something that cannot, under any circumstances, be communicated to you. The certainty here cannot be transmitted to another. For this reason 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.

Q: Your emphasis is always on the negative side, the classic "*neti neti*" approach. Are you not pointing out the necessity of dropping all excess baggage, including the scriptures, gurus, and authorities, if one is to find that state you indicate is our natural birthright?

U.G.: No. Doing away with the gurus, temples, and holy books as a prescription for freedom is ridiculous. You search for answers only as remedies for your problems, to avoid pain. Everything that is born is painful. There is no use asking why it is so. It is so. You think that by renouncing gurus and authorities you will suffer some divine endurance; endurance of pain is not going to help you spiritually. There is no way.

Q: But we know you to be more than a fatalist, a cynic. You are pointing out a different

destiny for man, not just critiquing his present predicament, are you not?

U.G.: There is a solution for your problems--death. That freedom you are interested in can come about only at the point of death. Everybody attains *moksha* eventually, for *moksha* always foreshadows death, and everyone dies.

Q: But I infer you do not mean death in any poetic or fanciful sense. It is not psychological, romantic, or abstract death you are describing, but real, actual, physical death, is it not?

U.G.: Yes, that is it. When you die the body is in a prostrate position, it stops functioning, and that is the end of it. But in this case the body somehow renewed itself. It happens daily as a matter of course now; the whole process took years to stabilize. For me life and death are one, not two separate things. Just let me warn you that if what you are aiming at -- *moksha* -- really happens, you will die. There will be a physical death, because there has to be a physical death to be in that state. It is like playing around with controlling your breath because you find it amusing. But if you hold the breath long enough, you choke to death.

Q: So we must become aware of death, making it an object of our meditations, and treating it in such a romantic, mystical way. Is that it?

U.G.: To describe that state as a meditative state full of awareness is romantic hogwash. Awareness! What a fantastic gimmick used to fool themselves and others. You can't be aware of every step, you only become self-conscious and awkward if you do. I once knew a man who was a harbor pilot. He had been reading about "passive awareness" and attempted to put it into practice. He, for the first time, nearly wrecked the ship he was guiding. Walking is automatic, and if you try to be aware of every step, you will go crazy. So don't invent meditative steps. Things are bad enough. The meditative state is worse.

Q: But you can't just brush aside ... everything you hold sacred?

U.G.: Of course I can; it is all just romantic stuff. Any remedy I offered you would become part of your search; that is, more romantic stuff. That is why I never tire of saying that I have no wares to sell, much less offer you new and better methods whereby you can continue your search. I deny the validity of that search entirely. You will get nothing here. Try your luck elsewhere.

Q: But surely you are human and want to be of service to mankind, even if only out of pity?

U.G.: Who elected me the redeemer? You have numerous saints, prophets and saviors who wish to serve you. Why add one more? Jesus said, "Knock and it shall open. Come all ye unto me." For some reason I am not able to do it. We have covered a lot of ground. Perhaps it is better if we continue this conversation tomorrow.

Q: Until tomorrow then.

U.G.: Thank you.

Q: From what you said yesterday, it seems obvious that one must be perfectly sane to do what you have done, that is, die. When we left off yesterday you were saying that one has to actually die if one is to discover freedom or *moksha*. A radical step such as this cannot be taken by a romantic, neurotic person. It is the act of a person free from self-absorption, neurotic episodes, and self-pity. Is there any way to teach this? Can people be educated to be sane?

U.G.: I don't believe in education. You can teach a technique -- mathematics, auto mechanics, but not integrity. How can you teach them about non-greed and non-ambition in an insanely greedy and ambitious society? You will only succeed in making them more neurotic.

Look; you are a cheat. Your religious ambitions are just like the businessman's there. If you can't cheat there is something wrong. How do you think the rich man there got his great wealth? Through lectures about non-greed and selflessness? Not at all. He got it by cheating somebody. Society, which is immoral to begin with, says that cheating is immoral, and that non-cheating is moral. I don't see the difference. If you get caught they put you in jail. So your food and shelter are provided for. Why worry? It is the guilt you have that compels you to talk of non-greed while you continue on with your greedy life. Your non-greed is invented by thought to keep you from facing the fact that greed is all that is there. But you are not satisfied with what is so. If there were nothing more than that, what would you do? That is all that is there. You just have to live with it. You can't escape. All thought can do is repeat itself over and over again. That is all it can do. And anything repetitive is senile.

Q: Meditation seems less repetitive, deeper than ordinary thought. Yet it is unsatisfying.

U.G.: If your meditations, *sadhanas*, methods and techniques meant anything, you wouldn't be here asking these questions. They are all means for you to bring about change. I maintain that there is nothing to change or transform. You accept that there is something to change as an article of faith. You never question the existence of the one who is to be changed. The whole mystique of enlightenment is based upon the idea of transforming yourself. I cannot convey or transmit my certainty that you and all the authorities down through the centuries are false. They and the spiritual goods they peddle are utterly false. Because I cannot communicate this certainty to you it would be useless and artificial for me to get up on a platform and hold forth. I prefer to talk informally; I just talk, "Nice meeting you."

Q: Then why do you talk at all?

U.G.: There is no particular charm in being antisocial. I don't give people what they want. When they realize they will not get what they want here, they invariably go away. As they are leaving for the last time I like to add the rider, "You won't get it anywhere."

When people come to talk they find themselves confronted with silence itself. That is why everybody who comes is automatically silent thereafter. If he cannot stand the silence and insists upon talking and discussing things, he will be forced to disagree and walk out. But if you stay long, you will be silenced, not because it is over-persuasive, more rational than you are, but because it is silence itself silencing that movement there.

That silence burns everything here. All experiences are burnt. That is why talking to people doesn't exhaust me. It is energy to me. That is why I can talk for the whole day without showing any fatigue. Talking with so many people over the years has had no impact upon me. All that I or they have said is burnt here, leaving no trace. This is not, unfortunately, the case with you.

Q: How does intelligence fit into all this? You seem to indicate that there is a native intelligence that has nothing to do with the accumulation of knowledge and technique.

U.G.: Accepting the limitations is intelligence. You are trying to free yourself from these natural limitations and that is the cause of your sorrow and pain. Your actions are such that one action limits the next action. Your action at this moment is limiting the next action. This action is a reaction. the question of freedom of action does not even arise. Therefore no fatalistic philosophy is needed. The word "karma" means an action without a reaction. Any action of yours limits the action that is to take place next.

Any action that takes place at the conscious level of your thinking existence is a reaction. Pure, spontaneous action free of all previous actions is meaningless. The one and only action is the response of this living organism to the stimuli around it. That stimulus-response process is a unitary phenomenon. There is no division between action and reaction except when thought interferes and artificially separates them. Otherwise it is an automatic, unitary process, and there is nothing you can do to stop it. There is no need to stop it.

Just as in reality there is no separation of action and reaction, so there is no room for the religious man in the natural scheme of things. The fresh movement of life threatens his source of power and prestige. Still, he does not want to retire. He must be thrown out. Religion is not a contractual arrangement, either public or private. It has nothing to do with the social structure or its management. Religious authority wants to continue its hold on the people, but religion is entirely an individual affair. 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.

Existence is all that is important, not how to live. We have created the "how" to live, which in turn has created this dilemma for us. Your thinking has created problems--what to eat, wear,

how to behave--the body doesn't care. I am simply pointing out the absurdity of this conversation. Once you get the hang of it, you just go. I have no message to give mankind.

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. 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.

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.

Q: Humanitarians insist that man has a capacity for love, and that love may be the only solution to mutual destruction. Is there anything to this?

U.G. Love and hate are exactly the same. They have together resulted in massacre, murder, assassination, and wars. This is a matter of history, not my opinion. Buddhism has resulted in horrors in Japan. It is the same thing everywhere. All our political systems have come out of that religious thinking, whether of the East or of the West. In the light of these facts, how can you have any faith in religion? What is the good of reviving the whole past, the useless past? It is because your living has no meaning to you that you dwell on the past. You are not even drifting. You have no direction at all; you are just floating. Obviously there is no purpose to your life, otherwise you would not live in the past.

What has not helped you cannot help anybody. No matter what I am saying, you are the medium of expression. You have already captured what I am saying and making of it a new ism, ideology, and means to attain something. What I am trying to say is that you must discover something for *yourself*. But do not be misled into thinking that what you find will be of use to society, that it can be used to change the world. You are finished with society, that is all.

Q: That thing that has to be discovered each by himself is God or enlightenment, is it not?

U.G.: No. 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.

Q: But the religions warn against pleasure-seeking. Through prayer, meditation, and various practices one is encouraged to transcend mere pleasure ...

U.G.: They sell you spiritual pathedrins, spiritual morphine. You take that drug and go to sleep. Now the scientists have perfected pleasure drugs, it is much easier to take. It never strikes you that the enlightenment and God you are after is just the ultimate pleasure, a pleasure moreover, which you have invented to be free from the painful state you are always in. Your painful, neurotic state is caused by wanting two contradictory things at the same time.

Q: But somehow you are free of all these contradictions, and, although you claim not to be in any sort of perpetual bliss, you seem to be fundamentally happy. How come your life took this course and not others?

U.G.: If I narrate the story of my life, it is as if I am describing somebody else's life. There is no attachment, sentiment, or emotional content for me when I consider my life. You get the wrong impression if you think I harbor any private, precious thoughts or feelings regarding my past.

For the first time, a man has broken away from the religious background (referring to Jiddu Krishnamurti--ed.), and already his teachings are outmoded, outdated, and misleading. J.K. has chosen the psychological form of explanation, which is already passé. You cannot destroy J.K., but the framework of thought he has created is already outdated and useless. The problem is not psychological, but physiological. 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.

Q: Leaving aside the question of whether evil or good is possible for an organism that is already genetically programmed to be brutal and warlike, do not the religious practices--meditation, yoga, humility, etc.--attempt to help man go beyond these biological limitations?

U.G.: 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.

Q: But we are not interested in any such petty experiences, we want freedom ...

U.G.: What is the difference whether or not you find this freedom, this enlightenment or not. You will not be there to benefit from it. What possible good can this state do you? This state takes away EVERYTHING you have. That is why they call it "*jivanmukti*" -- living in liberation. While living, the body has died. Somehow the body, having gone through death, is kept alive. It is neither happiness nor unhappiness. There is no such thing as happiness. This you do not, cannot, want. What you want is everything, here you lose everything. You want everything, and that is not possible. The religions have promised you so much--roses, gardens--and you end up with only thorns.

Q: But other teachers, like J. Krishnamurti, describe a journey of discovery, that through awareness and free inquiry one can find out ...

U.G.: There is no transformation, radical or otherwise. That buffoon (referring to J.K.) talking in the circus tent there offers you a journey of discovery. It is a bogus charter flight. There is no such journey. The Vedic stuff is no more helpful. It was invented by some acid-heads after drinking some *soma* juice. J.K. is more neurotic than the people who go to listen to him.

Q: If you put no credence in the ancient religious teachings, then do you take modern psychology any the more seriously?

U.G.: The whole field of psychology has misled the whole thinking of man for a hundred years and more. Freud is the stupendous fraud of the 20th century. J. Krishnamurti talks of a revolution in the psyche. *There is no psyche there*. Where is this mind which is to be magically transformed? J.K.'s disciples have come to the point where all they can do is to repeat meaningless phrases. They are shallow, empty people. The fact that J.K. can draw large crowds means nothing; snake charmers also draw big crowds. Anybody can draw crowds.

Q: But you are using a similar approach as ...

U.G.: Yes, I am using 80% of his words and phrases, the very phrases he has used over the years to condemn gurus, saints, and saviors like himself. He has it coming. One thing I have never said: he is not a man of character. He has great character, but I am not in the least interested in men of character. If he sees the mess he has created in his false role as world Messiah and dissolves the whole thing, I will be the first to salute him. But he is too old and senile to do it. His followers are appalled that I am giving him a dose of his own medicine. Do not compare what I am saying with what he, or other religious authorities, have said. If you give what I am saying any spiritual overtones, any religious flavor at all, you are missing the point. All this has to be dropped.

Q: But still it seem to us that J. Krishnamurti, and perhaps a few others in history, have something to say. J. Krishnamurti appears to be what he claims he is, a free man.

U.G.: He has something. I am fond of saying that he has SEEN the sugar cube, but has not

TASTED the sugar cube. Whether that man, myself, or any other person is free or not is not your problem; it is the shibboleth of escapist minds, an amusement invented to avoid the real issue, which is your unfreedom. You may be sure of one thing; he who says he is a free man is a phoney. Of this you may be sure. The thing you have to be free of is the "freedom" discussed by that man and other teachers. You must be free from "the first and last freedom", and all the freedoms that come in between.

Q: If the notion of a life of grace, peace, and freedom are just fictions invited to escape our universal shallowness, then why proceed at all? If there is no abiding, transcendent reality to which man may turn, then why should we carry on our existence? Is there only eating, sleeping, and breathing?

U.G.: That is all that is there. Go. Look, I am only saying that you must go find out for yourself if there is anything behind these meaningless abstractions being thrown at you. They talk of sacred hearts, universal minds, over-souls, you know, all the abstract, mystical terms used to seduce gullible people. 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.

Q: So then no matter what we do, we are functioning in an unnatural way, is that it?

U.G.: That is why I am pointing these things out. 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. It has placed the wrong thing--the ideal person--before man. The whole thing is born out of the divisive consciousness of mankind. It has brought us nothing but violence. That is why no two gurus or saviors ever agree. Each is intent upon preaching his own nonsense.

Q: What is it that draws us to hear you? Why are we interested in what you have to say?

U.G.: You come for the same reason you go to anyone for answers: you want to know. you believe that in knowing my story you will be able to duplicate what happened to me. You, having been brainwashed all your life, can only think in terms of imitation. You think that somehow you can repeat what happened to me, that is all. That is your motive for coming. It is not a new approach to that religious stuff. It is completely different. It has absolutely nothing to do with all that romantic, spiritual, religious stuff, nothing. If you translate what I am saying into religious terms, you are missing the point entirely. "Religion", "God", "Soul", "Beatitudes", "*moksha*", are all just words, ideas used to keep your psychological continuity intact. When these thoughts are not there, what is left is the simple, harmonious physical functioning of the organism. I am able to describe the way this organism is functioning because your question has

created the challenge here. Your questions create the conditions necessary for this response to happen. So, it is describing itself, but that is not the way it is functioning. It functions in a state of *not knowing*. 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?

Q: But computers have no feeling, no psyche, no spiritual dimension. How can you compare ...?

U.G.: You can't fit me into that religious framework. Any attempt on your part to translate what I am saying into your religious framework is to miss the point. I am not one of your holy men who say, "I am hanging, so come hang with me." All that stuff is a form of madness.

Q: What's so mad about wanting to find out about life and death ...?

U.G.: Because just as that crazy woman there says she is not mad, you insist upon saying there is death, that you are going to die. Both are false. As far as being states of mind based upon reality, both are equally invalid.

Q: I think I am beginning to understand you intellectually ...

U.G.: Isn't it a joke to tell me that you understand what I am telling you? You say that you at least understand me intellectually, as if there were some other way of understanding. Your intellectual understanding, in which you have a tremendous investment, has not done one damn thing for you so far. You persist in the cultivation of this intellectual understanding, knowing all the while that it has never helped you at all. THIS IS AMAZING. 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. It is really something. It is no good throwing all this junk at me. Whatever hits this is immediately burnt--that is the nature of the energy here.

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. It does not mean that you become fanatical or violent, burning down temples, tearing down the idols, destroying the holy books, like a bunch of drunks. It is not that at all. It is a bonfire inside of you. Everything that mankind has thought and experienced must go. The incredible violence in the world today has been created by the Jesuses and Buddhas.

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.

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".

Q: But, again, all the great teachings have stressed the importance of finding truth through practice, selflessness and renunciation.

U.G.: 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.

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.

Q: So, if I understand you correctly, you are saying that because we have falsely divided life into self and not-self, we have created a moral problem within us and in all our relationships. So our basic difficulty is thinking ...

U.G.: 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.

Q: Do not illusions persist only because awareness is not developed in us?

U.G.: The word "awareness" is misleading. Awareness is not a divided state; there are not two

states -- awareness and something else. There are not two things. It is not that you are aware of something. 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.

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.

Q: Still, we actually feel that there is a thinker thinking these thoughts, sort of a "ghost in the machine", that thinking involves more than the mechanical response of memory.

U.G.: The knowledge--that is all that is there. The "me", "psyche", "mind", "I", or whatever you want to call it is nothing else than the totality of the inherited knowledge passed on to us from generation to generation, mostly through education. You teach the child to distinguish between colors, to read, to imitate manners. It is relative to each culture: Americans learn American manners, Indians learn Indian manners, etc. Gestures of the body, of hands or of face constituted the first language. Later words were added on. We still use gestures to supplement our spoken words because we feel that words alone are inadequate to fully express what we want to convey.

All this is not to say that we can really know anything about thought. We can't. 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.

You have a self-starting, self-perpetuating mechanism, which I call the self. This does not mean that there is actually an entity there. I do not want or mean to give that connotation to that word. Where is this ego, or self, that you talk of? Your non-existent 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.

Q: Philosophers are often heard talking of a "now", independent of past and future. Is there such a thing as an eternal present?

U.G.: The demand for more and more experience constitutes your "present", which is born out of the past. Look. Here is a microphone before you. You are looking at it. Is it possible for you to look at it without the word "Microphone"? The instrument you are using to look at and experience the microphone is the past, your past. If that is seen there is no future at all. Any achievement you are interested in is in the future. The only way that the future can come into operation is in the present moment. Unfortunately, in the present moment what is in operation is the past. Your past is creating your future; in the past you were happy or unhappy, foolish or wise, in the future you will be the opposite. So the future can't be any the different from the past.

When the past is not in operation there is no "present" at all, for what you are calling the "present" is the past repeating itself. In an actual state of "here and now" there is no past in operation and, therefore, no future. I do not know if you are following me.... 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.

Q: One problem with understanding the past is its ephemerality. The psyche or mind has to be located somewhere if, as you say, there is no soul and no higher planes. 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.

What I am emphasizing is that 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.

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.

Q: It sounds more and more like the joke about the Buddha saying, "Don't just do something, stand there." Not making movement in any direction at any level is not so easy.

U.G.: Anything you do to free yourself from anything for whatever reason is destroying the sensitivity, clarity, and freedom that is already there.

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.

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.

Q: Is there any higher goal at all?

U.G.: The so-called "highest goal" is like the horizon. The further you move towards it, the further it recedes. The goal, like the horizon, is not really there. It is a projection of your own fear and it moves away from you as you pursue it. How can you keep up with it? There is nothing that you can do. Still, it is desire that keeps you moving; no matter in which direction you move, it is the same.

Q: You say that I am living in illusion. But poverty, work, war, they are not illusions. Are they? In what sense am I being deluded?

U.G.: 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. That is all I am trying to say.

Q: If you say that my relative, subjective world view is biased and therefore illusory, I am prepared to agree with you. But you also deny any outside, objective measure of absolute reality, do you not?

U.G.: There is no such thing as absolute. It is thought, and thought alone, that has created the absolute. Absolute zero, absolute power, absolute perfection, these have been invented by the holy men and "experts". They kidded themselves and others.

Down the centuries the saints, saviors, and prophets of mankind have kidded themselves and everybody else. Perfection and absolutes are false. You are trying to imitate and relate your behavior according to these absolutes, and it is falsifying you. You are actually functioning in an entirely different way; you are brutal, you feel you must be peaceful. It is contradictory, that's all I'm pointing out.

Q: We wonder at your eagerness to deny all the religious and philosophical authorities ...

U.G.: The certainty that dawned upon me is something which cannot be transmitted. It does not mean that I am superior, a chosen one, one in whom all the virtues are rolled into one. Not at all. I am just an ordinary man and have nothing to do with it. This certainly blasts everything, including the claims of the so-called enlightened ones selling things in the marketplace.

Q: If the holy men and saviors have been wrong about man's proper place in the scheme of things, surely they have been at least partially right in pointing towards a higher unity, God, if you will.

U.G.: 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". Wanting to be free from fear is itself fear.

You see, you love fear. The ending of fear is death, and you don't want THAT to happen. I am not talking of wiping out the phobias of the body. They are necessary for survival. The death of fear is the only death.

Q: Until we somehow find the courage to die to our fears we continue to ...

U.G.: ... hope, pray, practice virtues. The man who practices virtue is a man of vice. Only such a man, a man of vice, would practice virtue. There is not a virtuous man in the world. All men will be virtuous TOMORROW, until then they remain men of vice. Your virtue only exists in the fictitious future. Where is this virtue you are talking of? It is no good hoping to be virtuous in a future life either; there is no guarantee that there is any future life, much less that you will be

free in it.

Q: I think I am beginning to see what ...

U.G.: You are blind. You see nothing. When you actually do see and perceive for the first time that there is no self to realize, no psyche to purify, no soul to liberate, it will come as a tremendous shock to that instrument. You have invested everything in that--the soul, mind, psyche, whatever you wish to call it--and suddenly it is exploded as a myth. It is difficult for you to look at reality, at your actual situation. One look does the trick; you are finished.

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.

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 ...

Chapter 2

2

HOPE IS FOR TOMORROW , NOT TODAY

Q: I would like to be able to meditate and have real peace of mind.

U.G.: Have you questioned this goal of yours, which makes *sadhana* necessary? Why take it for granted that there is such a thing as "peace of mind." Maybe it is a false thing. I am just asking the question to understand what particular goal you have. May I ask that question?

Q: As I said, I would like to have peace of mind.

U.G.: When do you expect to have it? It is always tomorrow, next year. Why? Why does tranquility, or quietness of the mind, or whatever you choose to call it, only happen tomorrow; why not now? Perhaps this disturbance--this absence of tranquility--is caused by the very *sadhana* itself.

Q: It MUST be possible ...

U.G.: But why are you putting it off until tomorrow? You have to face the situation NOW. What ultimately do you want?

Q: Whatever I do seems meaningless. There is no sense of satisfaction. I feel that there must be something higher than this.

U.G.: Suppose I say that this meaninglessness is all there is for you, all there can ever be for you. What will you do? The false and absurd goal you have before you is responsible for that dissatisfaction and meaninglessness in you. Do you think life has any meaning? Obviously you don't. You have been told that there *is* meaning, that there *must* be a meaning to life. Your notion of the "meaningful" keeps you from facing this issue, and makes you feel that life has no meaning. If the idea of the meaningful is dropped, then you will see meaning in whatever you are doing in daily life.

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.

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.

You have also been told that through meditation you can bring selfishness to an end. Actually, you are not meditating at all, just thinking about selflessness, and doing nothing to be selfless. I have taken that as an example, but all other examples are variations of the same thing. All activity along these lines is exactly the same. You must accept the simple fact that you do not want to be free from selfishness.

Q: I am making an effort to understand ...

U.G.: You are using effort to be in an effortless state. How the hell can you use effort to be in an effortless state? You think that you can live an effortless life through volition, struggle, and effort. Unfortunately, that is all you can do. Effort is all you know. The "you", and everything it has achieved, has been a result of effort. Effortlessness through effort is like peace through war. How can you have peace through war?

The "peace of mind" you want is an extension of this war of effort and struggle. So is meditation warfare. You sit for meditation while there is a battle raging within you. The result is violent, evil thoughts welling up inside you. Next, you try to control or direct these brutal thoughts, making more effort and violence for yourself in the process.

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.

Q: No sir, I feel that I am benefited by talking with you. Are you saying that no religious commitment, no spiritual path, no *sadhana* is necessary?

U.G.: I say no. Somebody else says yes. Where does that leave you? Understanding your goal is the main thing. To achieve that goal implies struggle, battle, effort, will, that is all. There is no guarantee that you will reach your goal. You *assume* the goal is there. You have invented the goal to give yourself *hope*. But hope means tomorrow. Hope is necessary for tomorrow, not for today.

You know. You want more knowledge so you can develop better techniques for reaching your goal. You know that there is no guarantee that more experience, more knowledge, more systems and more methods will help you reach your goal. Yet you persist; it is all you know how to do. Seeing today demands action. Seeing tomorrow involves only hope.

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.

Q: It is understandable that people should look for meaning in their lives, isn't it?

U.G.: 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.

Q: But isn't that the goal of culture and education, to teach us how to live?

U.G.: You are living. As soon as you introduce the question "how to live?", you have made of life a problem. "How" to live has made life meaningless. The moment you ask "how", you turn to someone for answers, becoming dependent.

Q: You are saying that all search is doomed because there is nothing to achieve or understand.

U.G.: There is nothing to be achieved, nothing to accomplish. Because you have created the goal--say, selflessness--you remain stuck in selfishness. If the goal of selflessness is not there, are you selfish? You have invented selflessness as an object to pursue, meanwhile continuing to be selfish. How can you ever end your selfishness as long as you pursue selflessness? A certain amount of practical selfishness is necessary for survival, of course, but with you it has become a tremendous, unsolvable problem.

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.

Q: You infer that a complete radical break with one's past is essential if one is to get beyond the prevalent mediocrity, if one is to live creatively. But there have been a great many intelligent, inventive people who have not undergone any death process or physiological "calamity", as you call it.

U.G.: Your highly praised inventiveness springs from your thinking, which is essentially a protective mechanism. The mind has invented both religion and dynamite to protect what it regards as its best interests. There is no good or bad in this sense. Don't you see? All these bad, brutal, terrible people, who should have been eliminated long ago, are thriving and successful. Don't think that you can get off this merry-go-round, or that by pretending to be spiritually superior you are avoiding any complicity. You are the world; you are *that*. This is all I am pointing out.

Q: Are you also brushing aside the concern for what might happen to one in a future life? If, in a later life, I shall reap what I have sown, should I not be concerned with how to be moral?

U.G.: Past lives, future lives, *karma* -- these things are emphasized in this so-called "spiritual" country. It is a total failure! They say that they will have to suffer for their bad actions in the future, tomorrow. But what about now? Why is he getting away with it now? Why is he so successful right now?

Q: Despite the obvious chaos and brutality in the world, most of us find that hope springs

eternal and that love must ultimately rule the world ...

U.G.: 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.

Q: Contrary to what you have said, the great saviors and leaders of mankind have agreed that ...

U.G.: The saints, saviors, priests, gurus, *bhagavans*, seers, prophets and philosophers were all wrong, as far as I am concerned. As long as you harbor any hope or faith in these authorities, living or dead, so long this certainty cannot be transmitted to you. This certainty somehow dawns on you when you see for yourself that all of them are wrong.

When you see all this for yourself for the first time, you explode. That explosion hits life at a point that has never been touched before. It is absolutely unique. So whatever I may be saying cannot be true for you. The moment you see it for yourself you make what I am saying obsolete and false. All that came before is negated in that fire. 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.

Q: It seems to me that a special sort of valor is necessary for what you are describing. Am I right?

U.G.: Yes. But it is not courage in the usual sense. It is not the courage you associate with struggle or overcoming. The valor I am talking about is the courage that is naturally there when all this authority and fear is thrown out of the system. Courage is not an instrument or quality you can use to get somewhere. The stopping of doing is courage. The ending of tradition in you is courage.

Q: Even with courage there is no guarantee that one isn't wrong about life, or that one is not mistaken about the important things.

U.G.: 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.

Q: Reaching the end of opposites has rather frightening implications ...

U.G.: It is like accidentally touching a live wire. You are much too frightened to touch it through

your own volition. By sheer accident this thing touches you, burning everything ...

Q: Including the search for God and freedom?

U.G.: It burns out this search, the hunger. The hunger stops, not because it is satisfied. The hunger can never be satiated, especially by the traditional food that is offered. With the burning away of that hunger, the duality ceases. That is all.

There is a certain uneasiness when listening to you ...

U.G.: 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.

Q: You seem bent upon demolishing everything other teachers have taught ...

U.G.: My interest is not to knock off what others have said (that is too easy), but to knock off what *I* am saying. More precisely, I am trying to stop what you are making out of what I am saying. This is why my talking sounds contradictory to others. I am forced by the nature of your listening to always negate the first statement with another statement. Then the second statement is negated by a third, and so on. My aim is not some comfy dialectical thesis, but the total negation of everything that can be expressed. Anything you try to make out of my statements is not it.

You sense a freshness, a living quality to what is being said here. That is so, but this cannot be used for anything. It cannot be repeated. It is worthless. All you can do with it is to try to organize it; create organizations, open schools, publish holy books, celebrate birthdays, sanctify holy temples, and the like, thus destroying any life it may have had in it. No individual can be helped by such things. They only help those who would live by the gullibility of others.

Q: How exactly did the system free itself from tradition in your case?

U.G.: My explanation is that there was an outburst of energy, which is utterly different from the energy that is born out of thinking. All spiritual, mystical experiences are born out of thought. They are thought-induced states, nothing more. The energy here that is burning all thought as it arises tends to accumulate. Eventually it has to escape. The physical limitations of the body act as obstacles to the escape of this unique energy. When it escapes it goes up, never down, and never returns. When this extraordinary energy -- which is atomic -- escapes, it causes tremendous pain. It is not the pain you are familiar with. It has nothing to do with it. If it did, the body would be shattered. It is not matter converting into energy; it is atomic. The process goes on and on, while the pain comes and goes. It is like the tremendous relief when a tooth is extracted. That is the kind of relief that is there, not the spiritual. The translation of this as bliss

or beatitude is very misleading. Through thought anyone can create those experiences; but it is not actually bliss. The real thing is not something that can be experienced. Anything you can experience is old. That means everything you experience or understand is tradition.

In other words, I am trying to free you not from the past, the conditioning, but, rather, from what I am saying. I am not suggesting any way out because there is no way. I have stumbled into this and freed myself from the paths of others. I can't make the same mistake they did. I will never suggest that anyone use me as a model or follow in my footsteps. My path can never be your path. If you attempt to make this your path, you will get caught in a rut. No matter how refreshing, revolutionary or fantastic, it is still a rut, a copy, a secondhand thing. I myself do not know how I stumbled into this, so how do you expect me to give it to another?

My mission, if there is any, should be, from now on, to debunk every statement I have made. If you take seriously and try to use or apply what I have said, you will be in danger.

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.

If you are lucky enough to have this dawn on you, you will die. 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.

Q: The theory of reincarnation also denies death, but in a different way. They speak of an eternal *atma* or soul which outlives the physical death ...

U.G.: 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?

Q: So you will only confirm the existence of a natural state, is that it?

U.G.: The ideas you have about that natural state are totally unrelated to what it actually is. You are trying to capture and give expression to what you hope is that state. It is an absurd exercise. What is there is only the movement to capture, nothing else. All the rest is speculation.

Chapter 3

3

NOT KNOWING IS YOUR NATURAL STATE

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.

Q: So our belief system is also based upon this memory ...?

U.G.: Neither is belief an abstraction. It is an extension of the survival mechanism which has operated for millions of years. Belief is like any other habit, the more you try to control and suppress it, the stronger it becomes. Your question implies that you want to be free from something: in this case it is belief. First of all, why do you want to be free from it? Whatever you are doing or hope to do to be free from this only adds momentum to it. Anything you do has no value at all. Why has this become a problem to you? You are in no position to deny or accept what I am saying. You have probably tried some kind of system to control your thoughts and beliefs, and it has failed you. Repeating *mantras*, doing yoga, and prayer have not helped. For

whatever reasons, you have not been able to control your thoughts. That is all.

Q: But the repeating of *mantras* and other sacred techniques do seem to quiet thought ...

U.G.: 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. There is no thinking. Thought cannot damage you. It is your separative structure trying to control, dominate, censure and use thought that is the problem. *Thought by itself can do no damage.* It is only when you want to do something with thought that you create problems for yourself.

Q: Listening to you now seems also to create problems for me.

U.G.: You say you are listening. Even as I speak you are not listening to anything. You are not listening to me, but only to your own thoughts. I have no illusions about it. You *cannot* listen to me or anybody. It is useless trying to persuade me that you are attentive, concerned, listening. I am not a fool.

Q: It is not so obvious to me that I am not listening to you. I seem to be listening to you and thinking about it simultaneously. Isn't this possible?

U.G.: It is impossible. There is only one action possible for you: thinking. The birth of thought itself is action. The thinker who says he is looking at cause-and-effect is himself thought. Thought creates the space between the thinker and his thoughts, and then tells himself, "I am looking at my thoughts." Is it possible? Forgetting about what has happened in the past, try to look at your thoughts at this very moment. I am asking you to do something which is quite simple. If you will tell me how to look at thought, I will be your student. I will be very grateful to you. Instead of looking at thought, you focus on me. If you repeat a *mantra*, that is thought. The repetition of the *mantra* is another thought. The idea that these repetitive thoughts have not succeeded in producing the state you want is another thought. The idea that you must find a new *mantra* or practice some technique that *does* work is another thought. What is thought other than this? I want to know.

Q: But all religions have stressed the importance of suppressing and controlling undesirable thoughts. Otherwise we would descend to the level of animals.

U.G.: 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.

Q: But, surely, there are qualitative differences in the way thoughts are controlled.

U.G.: You have arbitrarily made these distinctions. Thinking is part of life, and life is energy. 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.

Q: So it is all an attempt to modify or change in some way my conditioning ...

U.G.: Conditioning is tradition. The Sanskrit word for it is *samskara*. Tradition is what you are -- what you call *you*. No matter how you may modify it, it continues. In life everything is temporary, and the attempt to give continuity to conditioning -- which is based upon thought -- is pathological in nature. You treat the psychological and the pathological as if they were two different things. Actually there is only the pathological there. Your *samskara*, the conditioning that makes you feel separate from yourself and the world, is pathological.

Where is this conditioning you talk of ...? Where are the thoughts located? They are not in the brain. Thoughts are not manufactured by the brain. It is, rather, that the brain is like an antenna, picking up thoughts on a common wavelength, a common thought-sphere.

All your actions, whether thinking of God or beating a child, spring from the same source -- thinking. The thoughts themselves cannot do any harm. It is when you attempt to use, censor, and control those thoughts to *get* something that your problems begin. You have no recourse but to use thought to get what you want in this world. But when you seek to get what does not exist -- God, bliss, love, etc. -- through thought, you only succeed in pitting one thought against another, creating misery for yourself and the world.

When the thought structure, pressed into the service of fear and hope, cannot achieve what it wants, or cannot be certain, it introduces what you call "faith". Where is the need for belief, or its alter-ego faith? When your beliefs have gotten you nowhere, you are told you must cultivate faith. In other words, you must have hope. Whether you are seeking God, or bliss, peace of mind, or, more tangibly, happiness, you end up relying on hope, belief, and faith. These dependencies are the tokens of your failure to get the results you desire.

Q: What is the relationship between thought conditioning, and what we call desire?

U.G.: Your desires, like your thoughts in general, are to be suppressed and controlled at all costs. This approach only enriches the holy men. Why the hell do you want to be in what you call "a desireless state" anyhow? What for? I can assure you that when you have no desire you will be carried as a corpse to the burial ground.

We have been told by the holy men that to have desires is wrong. They must be suppressed or changed into a higher order of desires, "transformed". It is hogwash. Either you fulfill those

desires or you fail to fulfill those desires. That is the problem. In either case desire will arise. Attempting to do nothing is also useless. It (i.e., doing nothing) is part of your general strategy to get something. It has to burn itself out. The *samskara*, or conditioning, although capable of being burnt out, *cannot be seen*. You can never look at desire. Seeing desire will blind you. Your culture, your philosophy, your society has conditioned you, and now you think you can change or in some way modify that conditioning. It is impossible, for you are society.

Q: We do not want to be free of conditioning. It is too frightening to contemplate. We are too insecure.

U.G.: 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. Your insecurity springs from your refusal to face the temporary nature of thought. It is a little easier to talk to those who have attempted thought control -- who have done some *sadhana* -- because they experience the futility of it and can see where they are "hung up".

Q: I suppose, then, that it is the tradition and conditioning that has created the moral dilemma for us ...?

U.G.: Only the man who is capable of immorality can talk of morality. There is no such thing as immorality for me. I cannot sit and preach morality. That is all. I take no moral positions at all. The one who talks of morals, love, and compassion is a humbug.

Your morality or the lack of it is of no importance compared to the fact that *you are dead*. 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." You are mulling over the future or the past all the time, oblivious to the present. There is no future in relation to your problem. Any solution you think of is in the future, and is, therefore, useless. If there is anything that can happen, it must happen NOW. Since you don't want anything to happen NOW, you push it away into something you have named "the future". What you have in place of the present is FEAR. Then begins the whole exhausting search for a way to be free from fear. Do you really want THIS kind of freedom? I say you do not.

Anything you want to be free from, for whatever reason, is the very thing that can free you. You have to be free from the very thing you want to be free from. You are always dealing with a pair

of opposites; so being free of one is to be free from the other, its opposite. Within the framework of the opposites there is no freedom. That is why I always say, "You haven't got a chance ...". Likewise, the man who is not concerned with morality will not be interested in immorality. The answer to selfishness lies in selfishness, not a fictitious opposite called selflessness. Freedom from anger lies in anger, not in non-anger. Freedom from greed lies in greed, not in non-greed.

The whole religious business is nothing but moral codes of conduct: you must be generous, compassionate, loving, while all the time you remain greedy and callous. Codes of conduct are set by society in its own interests, sacred or profane. There is nothing religious about it. The religious man puts the priest, the censor, inside you. Now the policeman has been institutionalized and placed outside you. Religious codes and strictures are no longer necessary; it is all in the civil and criminal codes.

You needn't bother with these religious people anymore; they are obsolete. But they don't want to lose their hold over people. It is their business; their livelihood is at stake. There is no difference between the policeman and the religious man. It is a little more difficult with the policeman, for, unlike the inner authority sponsored by the holy men, he lies outside you and must be bribed.

Q: The helplessness of the average man to solve these basic dilemmas is acknowledged by many religions. Seekers are directed, therefore, to a sage, savior or avatara. Yet you deny even this source of help and inspiration, do you not?

U.G.: When you are suffering greatly and are very depressed, the body falls asleep. It is nature's way of handling the situation. Or you use repetitive words as a soporific -- what you call "*japa*" -- and go into sound sleep. You invent a name like Rama, repeat it endlessly, and hope to get some benefit. First of all you have invented Rama. Rama doesn't exist except as an historical figure. Having created the monster, you worship and then say you can't get out of it. It's alright with me if you continue with your "*Ram Nam*" ...

Q: The repetition of holy names is a sincere effort to find something transcending the transient, something more permanent ...

U.G.: There is no permanence. 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.

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. It is similar to how the body turns over many times during sleep without your being aware of it, much less trying to control it. The body is handling itself.

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. That is what I mean when I speak of the "ionization of thought". That is what I meant by birth and death. There is no "death" for the body, only disintegration. Thought being material, all its pursuits are material. That is why your so-called spiritual pursuits have no meaning. Don't get me wrong, I am not against using thought to get what you need; you have no other tool at your disposal.

So, the body is interested only in its survival. All that are necessary for life are the survival and reproductive systems. That is nature's way. *Why* life wants to reproduce itself is another matter. 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.

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. 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. 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.

Q: If you don't mind, I would like to discuss another topic with you. What is the connection between deep sleep and death? In either case the "me" is absent, and yet they seem different.

U.G.: Why are you talking of deep sleep? If there is any such thing as deep sleep, it's not possible for the sleeping person to know anything about it. So don't talk of deep sleep; it is something you can never know. The actual deep, natural, profound sleep natural to the body has nothing to do with poetic stuff like "dying to all your yesterdays." At the profoundest levels of rest, or deep sleep, the whole body goes through the death process, and may or may not return to vigor and normal waking states. If it comes around and is revived, it means that the body has not lost its ability to rejuvenate itself. What is left there after this death is free to carry on after its renewal. Actually, you are born and die with every breath you take. That is what is meant by death and rebirth.

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.

What you experience in your ordinary superficial sleep is nature pushing down the thoughts so that the body and brain can rest. If the thoughts are not effectively pushed down into the subterranean regions, there will be no sleep. But after this deep sleep, there is no more sleep for the body. The entity that was there before informing itself, "Now I am asleep" and "Now I am awake" is no longer to be found. You can no longer create this division in consciousness between waking and sleeping. So don't bother theorizing about "thoughtless states;" when thought is finished, you die. Until then all talk of thoughtless states are the silly products of thought trying to give itself continuity by believing and searching out a "thoughtless state". If you have ever fancied yourself to be in a thoughtless state, it means that thought was there.

Q: The yogins maintain that it is possible to extend normal waking consciousness into the realms usually guarded by sleep, that is, into the unconscious.

U.G.: You need not practice any yogic techniques in order to experience these things. By taking

drugs you can have all these experiences. I am not at all advocating drugs any more than I am advocating yoga. I am just pointing out that all experience is born out of thought and is in all the essentials identical. If you call these yogic or drug-induced states blissful, more profound, or in any way more pleasurable than "ordinary" experiences, you are strengthening the ego and fortifying the separative structure by wasting your thoughts translating sensations into higher or lower and pleasurable or painful. Anything you experience as energy is thought-induced energy. It is not the energy of life.

Q: What you are saying is contrary to what the religions and saints have ...

U.G.: The "gurus" can say what they want. The books can say all they like. It is advantageous to them. They are in the filthy marketplace selling some shoddy goods.

Q: But they say ...

U.G.: Forget them. What are *you*, essentially? What do *you* have to say? You have nothing to say. To sit and quote another is easy, but will do no good here.

Look. In this state there is no division. Our situation is that I cannot transmit and you cannot receive that fact. In addition to it, you have gone one step further and created a more complex problem for yourself by placing the undivided state outside yourself as you are; this means search. To search is to be cunning. The search for peace is dulling the natural peacefulness of the body. Your knowledge and search are meaningless because there is *nothing* inside the division you have created around you.

Q: Because you disagree with *some* of the great teachings in *some* things, is that any reason to so ruthlessly brush aside the entire spiritual heritage of mankind?

U.G.: It is all worthless as far as you are concerned. It is a menu without the meal. It is all a sales pitch. It has resulted in hypocrisy and commercialism. There is something radically wrong with it. If there is anything good, it cannot produce anything bad. Obviously, religions are false -- religion, spirituality, society, you, your property, your motives and values, the whole thing.

Q: It may be that the means have been corrupted, as you say. But the goal --bliss--seems to be a fundamental urge. Is this not so?

U.G.: Bliss -- what is that? Are you in a blissful state? You say that the *atma* is blissful, quoting your gurus and "Mandukya Upanishad" (1). It is false, junk food. You don't have to indulge in all this nonsense to be free from it. You need not be a former drunkard in order to appreciate sobriety.

Q: But it is so extraordinary to read the scriptures, they are inspirational ...

U.G.: What do these words mean to you? What do all these Sanskrit words mean to you? Don't start repeating what you have read. Do you have anything to say with regard to the way you are actually functioning right now? That is what is very important, not what Samkara(2) or someone else has said. I am not here to teach you anything. This is not a didactic or instructional exercise. The fact that you have chosen to come here and ask these questions means that all those gurus and scriptures have failed you, does it not? If you do not come here, you will go somewhere else. Words only have a vague abstract meaning for you; otherwise, they have no relevance to you at all.

Q: All this has been a bit disillusioning. May I go and continue this conversation tomorrow?

U.G.: Of course.

Q: Thank you.

U.G.: Where is space? Is there space without the four walls? What tells you that there is something called space? Don't repeat what others have said on this question? Without thought is there space at all? There is not. Thought creates time as well as space. The moment thought is there, there is time and space.

Thought has created tomorrow. You feel hopeless because you have created tomorrow's hope. Your only chance is now -- no hope is necessary. Neither is the idea of self or *atma* valid. I tried so hard to find one. It was wrongly put together by the philosophers.

Thought is body, thought is life, thought is sex. You are the thought. Thought is you. If there is no thought, you are not there. There is no world, if thought is not there.

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.

Q: The state of not knowing you describe is related to another level of consciousness. What has it got to do with me, an ordinary neurotic person?

U.G.: *What levels of consciousness?* There are no levels of consciousness. Awareness is no different in the waking state than in the sleeping state. Even while you are sitting here you are dreaming. There cannot be dreaming without images. When you are lying in bed you call it dreaming, when sitting with the eyes open you call it something else, that is all. For me these images are absent, whether I am in a "waking" or a "sleeping" state. I cannot form any image at any time. It does not matter here whether the eyes are open or closed. The only thing that is there in that individualized consciousness is the sure reflection of what is presented to it. You do not name it. The movement or desire to know what it is simply is not there. I have no way of knowing or experiencing this so-called wakeful state. I can mechanically explain the wakeful state, but this does NOT imply that there is someone there who KNOWS THAT HE IS AWAKE. The explanations don't mean a thing. That is why I maintain that your natural state is one of "not knowing".

Q: Most schools of religion and psychology recommend the expansion or intensification of awareness as a means to a more fulfilled life, as, for example, through therapy. Is this what you are talking about -- some kind of awareness therapy?

U.G.: No. Awareness is a simple activity of the brain. It cannot be used to bring about *any* change, including a therapeutic one. We have superimposed a naming process over this natural physiological awareness, an awareness we share, incidentally, with the other animals. Awareness and the movement or tendency in you to bring about change in you are two different things entirely. That difference cannot be perceived by you, for there is no perception without the perceiver. Can you become conscious of anything except through the medium of memory and thought? Memory is knowledge. Even your feelings are memory. The stimulus and the response form one unitary movement -- they cannot be neatly separated.

In other words, you cannot even differentiate the stimulus from the response; there is no dividing line, except when thought steps in and creates one. Thought, as memory and knowledge, has created this mechanism. The only way it can perpetuate itself is to gather knowledge, to know more and more, to ask more and more questions. As long as you are seeking you will be asking questions, and the questioning mechanism only adds more momentum to the naming process.

Q: But let us not sell thought short. It can capture many wonderful things ...

U.G.: Thought can never capture the movement of life, it is much too slow. It is like lightning

and thunder. They occur simultaneously, but sound, traveling slower than light, reaches you later, creating the illusion of two separate events. It is only the natural physiological sensations and perceptions that can move with the flow of life. There is no question of capturing or containing that movement. We like to use the word consciousness glibly, as if we are intimately familiar with it. Actually, consciousness is something we will never know.

Q: So attempts to suspend thought somehow hoping to be purely aware is bogus?

U.G.: As far as I am concerned we become conscious of something only through memory, knowledge. Otherwise space, and the separative consciousness it creates, are not there. 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.

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. This permanency is shattered the moment the falseness of the past-present-future continuum is seen. The future can be nothing but the modified continuity of the past.

Q: These philosophical endeavors only seem to complicate things. Is it not possible to live simply with nature, to look at the clouds and trees ... ?

U.G.: The tree you are talking about cannot be captured by thought. If your thought structure cannot stop and frame its reflection of the tree, you have no way of looking at the tree at all. In other words, the tree is actually looking at you, not *vice versa*. I am not trying to mystify it. The important thing to see is the false separation between you and the tree, not who is looking at whom. Approaching the reality of the "positively" or "negatively", as the philosophers try to do, has no meaning. The gap, created by thought, remains, no matter what approach you take.

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.

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.

Is there any way for us to experience, much less share, reality? Forget about "ultimate reality"; you have no way of experiencing the reality of anything. Experiencing reality "from moment to moment" is also a thought-induced state of mind.

Q: Listening to you is difficult for us, for what you are saying undermines the very basis of communication ...

U.G.: You cannot listen to anybody without interpretation. There is no such thing as "the art of pure listening." You can sit here talking for the rest of your life without getting anywhere. Without a common reference point--which is another invention of thought--how can you communicate and share? It is just not possible. There is nothing TO communicate anyhow.

You want to use communication to help you out of the mess you are in. That is your only interest. Getting out of your situation is your only aim. Why? Why do you want to get out of your situation? Wanting to get out of situations is what has created the problem in the first place. Wanting to free yourself from the burden is really the problem. I am not recommending anything; doing or not doing lead to the same end: misery. So doing nothing is no different from doing something. As long as you have knowledge about that burden--which I deny exists--you will have to struggle to be free of it. It cannot but do otherwise. Anything you do is part of the mechanism of thought.

Your search for happiness is prolonging your unhappiness.

Q: There is a ring of certainty and authority in what you say. We want to know ...

U.G.: From whom do you want to know? Not from me. I don't know. If you assume that I know, you are sadly mistaken. I have no way of knowing. 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?

The demand for freedom, whether outwardly or inwardly, has been with us for a long while. We have been told that this demand is a sacred, noble thing. Have we again been misled?

The demand to be free is the cause of your problems. You want to see yourself as free. The one that is saying, "You are not free," is the same one that is telling you that there is a state of "freedom" to be pursued. But the pursuit is slavery, the very denial of freedom. 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.

Q: Our ordinary minds are too cluttered to appreciate what you are saying. Only a profoundly still mind can begin to understand you. Is this not so?

U.G.: Stillness of mind is ridiculous. There is no such thing as stillness of mind. This is another trick created by the demand to be free. What is there is the constant demand to be free. Nothing else is there. How can you, and why should you, be free from memory? Memory is absolutely essential. The problem is not having a memory, but your tendency to use memory to further your "spiritual" interests, or as a means to find happiness. To attempt to be free from memory is withdrawal, and withdrawal is death.

There is nothing to know. The statement that there is nothing to know is an abstraction to you, because you know. To you not knowing is a myth. What is there is not not-knowing but knowing projecting the state of freeing yourself from the known. Your demand to be free from the known is the one that is creating the problem. As long as the notion of "I ought to be this" is there, so long will that which I actually am be there.

Q: So it is the fantasizing about a non-existent ideal person, society, or state that dooms and fixes me where I am. My belief in what I am not determines what I in fact am. Is that it?

That's it. And 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.

Q: One parallel I have noticed between your message and other teachings, especially that of

J. Krishnamurti, is the stress on the thought structure and its ability to blind us. Why is thought so important?

U.G.: It is important that although thought controls and determines your every action, it, at the same time, cannot itself be seen by consciousness. 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.

Similarly, 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 ...

Let us take this as an example. 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. Thinking is not action, not taking, but merely wanting. You are not ready to do a thing, only meditate, which is just thinking about it. 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.

You have never seen a tree, only your knowledge you have about trees. You see the knowledge, not the tree. Your whole interest in selflessness is motivated by the past. As long as there is motivation, it is a self-centered activity. The more you do, the more selfish you become. Your wanting to be enlightened or selfless is a very selfish thing. You don't want freedom, nor do you want everyone to be free, you want "freedom" for *you*. With an approach like that, how the hell are you going to be free? You are not going to be free.

NOTES:

- 1) Mandukya Upanishad: One of the principal Upanishads, officially forming part of the larger scriptures of the Hindus called the Vedas.
 - 2) Samkara: The Vedanta philosopher of the 8th century Kerala, India, who propounded the non-dualist philosophy based on the Upanishads. This philosophy teaches that Brahman (Ultimate Reality) alone is real, that the world is an illusion, and that there is no difference between Atman (the interior self) and Brahman.
-

Chapter 4