

24-DR VERMA AND TEAM,1983,PART-1

UG. There are so many assumptions in what you are doing. The first assumption is that you think all human beings are exactly the same. And I maintain that no two individuals are the same. That is number one. And so the very idea of arriving at the greatest common factor may be self-defeating in its own effect. That is number one. All right, the instruments which you have gather certain data. And what you are doing with the data is the interpretation based upon the knowledge you have. I am just asking the question so that I can understand what you are talking about. I am not throwing counter questions at you, but really I am not able to follow you. So the whole thing may be a self-defeating approach to the problem. I am not suggesting that you should give up.

Dr Varma. May I answer those two points? Because we feel that the present normality, which we call normal, belongs to that category that you have said.

UG. Because you have not taken the totality of the humans on this planet into consideration, certain experiences and behavior patterns, you put them as above normal. You may not call them abnormal or any such thing. So there may not be anything other than the normal. May not be.

Dr Varma. No, our present normality...that is the present normality which I am criticizing. I am with you. No, what we want to do is, today our science is suffering from studying similarities and not dissimilarities.

UG. But don't you have any other way of solving your problem other than going to these yogis and those who do these pranayama exercises and those who meditate and those who claim that they are living in some other states and that they are functioning in some other kind of reality? So the problems are created by the inadequacy of your own scientific efforts. So you have got to find out the solutions for your own problems within that framework. Maybe you are committing the biggest mistake in going to those people and asking for solutions for your problems. You have to come up... , your approach has always been an independent one. These claimants we have, , in our midst today, and all those ugly saints we have in the marketplace who are selling all and every kind of gimmick, maybe fooling themselves. A real one, a Real McCoy, if there is one, he will never submit himself to all your tests. That is going to be a great big problem for you. You can't get a man like Sai Baba or a man like J. Krishnamurti or a man like Muktananda or Mahesh Yogi, those people. But all the other claimants, , you can get them cheaper by the dozen, as the expression has it, but they may be fooling themselves and fooling you.

Dr Varma. But how do we go about finding the direction of that change within?

UG. I don't know. I don't have any answer for that question.

Dr Varma. This is what we are trying to...

UG. Except not to give any credence to any claims that these people make, however interesting they may seem to you, however long-standing these interesting people have been...

Dr Varma. But we are trying to build a frame where that credence can be tested. That credence can be tested and disqualified.

UG. I am afraid you are making the greatest and biggest mistake, even toying with the idea of paying any consideration to the claims that these people have been making. I am not suggesting... It is unethical. It is unethical, of course. You have to take everything into picture...

Dr Varma. No, no, we don't want to bring yogis at all. In fact, our idea is the ordinary normalcy to come to, to shift from statistical normality which we are toying with.

UG. That is the only thing we have, only statistical normality. Anything that does not fall...

Dr Varma. Uniqueness. You are saying everybody is unique.

UG. Every individual is unique. That is not studied by science till now. We want to do that. Then you say, then we, our sciences are inadequate to handle it. Each individual has to be studied in an individual way.

Dr Desiraju. Right, right.

Dr Varma. This is what we are doing.

UG. I don't know, I am not saying anything against you. I am just asking a fundamental question, you know.

Dr Varma. The great flaw today is the statistical control about...

UG. You started your own business on your own without any help from any of these people. And why do you have to go to them when you are against the war? , you don't know, you don't find a way out of this situation. The answers for your problems have to come from you and not from these yogis, not from those who preach these meditation systems, transcendental...

Dr Varma. No, but for our study, why not go the ...

UG. It's all right. Yes, but... I am not...Maybe you are going in the wrong way. Maybe you are making the greatest and biggest mistake. The West also is falling for this kind. That's what I tell them, and the psychologists and scientists...

Dr Varma. No, in the West, this uniqueness is not taken.

UG. They take for granted that every human being is exactly the same.

Dr Varma. We are actually, what we are trying to do is, we are not fixing standards by a statistical average and trying to fix it up. We are trying to fix standards of the unfolding of one's own

capability, from previous level to next level. This is what we are trying to do. Otherwise, how can you... I mean, it's exactly what you are trying to do.

Dr Desiraju. It's a question that... In other words, if I understand the discussion, there are two things. One is, each person has to understand, realize. That is one. Then it centers around him, his own introspection, experimentation, observation, whatever. But today we live in a business world where we have to derive the common denominators for all.

UG. I'm not saying anything against that.

Dr Desiraju. That is why what we are doing is not probably going to lead us to discover the uniqueness of man, spiritual emancipation, or whatever..

UG. If there is any such...

Dr Desiraju. There is no science which can do that.

UG. That's exactly what I'm saying.

Dr Desiraju. Exactly. And Dr Varma also says the same. What we are doing is very ordinary. I use the word ordinary.

UG. That is very essential. But what I am suggesting is, maybe you are falling into a trap or putting yourself into a quagmire and sinking.

Dr Varma. No, no, we are trying to break the trap. But unless you know the trap, how are you going to break it?

Dr Desiraju. Now, unless you start somewhere...

UG. But you are going to end up with the same statistical information of a different kind. Basically, the situation doesn't in any way change. I'm just pointing out...

Dr Desiraju. It is quite right. In fact, the current opinion among all sciences, not only biological sciences, physical sciences and philosophers, is that we are not today in a position to understand somebody else's salvation. To investigate somebody else, there is no science to look at it.

UG. But you are involved.

Dr Desiraju. No, that is the last issue.

UG. No, that's the most important factor. The one who is studying is the one that is involved with this. That is exactly what I am pointing out. , you collect a tremendous amount of data through the help of these instruments, but you are interpreting them. The interpreter is the one who is very important. That's all that I am saying.

Dr Varma. And how we are interpreting them?

UG. Because you are also part of the whole. You cannot separate yourself from that. That's all that I am pointing out.

Dr Desiraju. Right, right. Of course, that is impossible. A man has to study man.

UG. He has to understand himself first. How is that going to help me to understand myself? All this tremendous data which you are collecting, through the help of all these tremendous instruments, is going to help me to understand myself. What I am emphasizing is that there is no way of understanding yourself. The computer never asks the question, how am I functioning?

Dr Varma. Then how do we proceed? This is what I am asking.

UG. , it is like a scientist who is trying to achieve a breakthrough. I always give the example of Newtonian physics. Newton's laws still operate and are valid within the framework of Newtonian physics. But there comes a time when you are trying to achieve a breakthrough, you find that all this is a sort of a stranglehold, and you find you have no way of breaking that or freeing yourself from that stranglehold. If through some luck or some strange chance, you are freed from that stranglehold of the knowledge so far accumulated, and it is only a miracle that can help you to free yourself from that, because anything you do on any level, in any direction is only adding to that, you will achieve a sort of a quantum, accomplish a quantum jump. But since you are interested in technology, making use of the result of this quantum jump, for purposes of giving continuity to your research, you have to make that part of it. I always give the example of Picasso. Picasso had the same problem. He wanted to break away from the techniques, and then he did succeed in achieving that breakthrough. And then after that he became a model for everybody. Every cheap artist is now imitating the same thing. So one day we have to break Einsteinian physics as well. That is really the problem.

Dr Varma. Every time a breakthrough becomes a model and then closes again

UG. Yes, I submit that nature is trying to create something unique every time, and that is the only creative thing. I may be wrong, I don't know, you are all scientists. Nature doesn't seem to use anything as a model. You know, when once it perfects and creates something unique, and that unique individual is thrown off the evolutionary movement. So that individual has no use for nature at all. That's all that I am maintaining.

Dr Desiraju. Interesting, right.

UG. So that is why I say, whatever I am saying, whatever is my state of being, whatever the way I am functioning, has no social content at all. Nature has no use for me.

Dr Varma. Can I ask one thing?

UG. All right, sir.

Dr Varma. First a unique thing comes up, then it becomes a closed model. I mean, this is repeatedly occurring. If I pursue ... he finds that he is flowered out, then he became closed and this produced intense constriction, restriction in him. And he comes for help. How are we going to apply...

UG. No, I am not with you. Please say that again.

Dr Varma. I personally feel that the unique flowering state has certain properties of its own.

UG. Yes.

Dr Varma. And when it becomes a closed model, which is determined by the model, it has got certain constrictive expressions.

UG. I think that is where the whole culture has gone wrong. By using the model of a Jesus or a Buddha or a Mahamand or a Mahavira, we have destroyed the possibility of nature throwing up, , unique individuals, not one but hundreds, maybe thousands.

Dr Varma. Now I want to bring social content. A person caught in the web of this model, when they come to us, how can we... "How can we...", means, we are also maybe caught up in that.

UG. You are also caught up in that..

Dr Varma. But probably one is less caught up and one... there are various grades.

UG. It is just a blind man leading a blind man.

Dr Varma. Quite right. But how do we relate to ourselves?

UG. First of all the greatest error in dealing with so-called unique men, if there are any, is to relate what they are saying to the way you are functioning.

Dr Varma. That's right. Now, for that, can we have aids to help in relating to uniqueness? This is all I want.

UG. Uniqueness is not something which can be turned out of a factory. That's the reason why I have always felt and I think very strongly that this individual has no use for society at all. But not only that...

Dr Varma. Suppose we have to relate?

UG. , you have no reference point. What is the reference point you have? It is the society or culture or whatever you want to call it that has created all these individuals for the main purpose of maintaining the continuity of that culture, the status quo of that culture. So this is an impossible task, we are stuck here. The individual has to use what the society has given him. So he is only strengthening every action of his, every experience of his, he is strengthening and fortifying that and maintaining the continuity of that. I always give the simile of a man riding a tiger. , he wants to get off the tiger, you know, but he cannot because of the fear that the tiger might gobble him up. If

through some strange chance or some luck he is thrown off, the tiger maintains its own momentum, he is thrown off. So that individual has nothing to do with that tiger anymore. Dr Varma. Shall I put it the other way? You said this unique individual has no social...

UG. He does not for a moment say to himself that he is a unique individual. He does not for a moment say.

Dr Varma. But let us not designate either him or others who are calling him. But there is a unique state.

UG. Yes,

Dr Varma. That unique state by presence in a society which is determined by various things. But don't you think that presence of a unique state in the middle of a society induces unique states, not as a model, but merely by the presence of it, it will trigger off a change within the individual which will make him unique. This is all I want to ask you. I still may get that very same...

UG. I say no. , even nature has discarded this because this individual cannot reproduce one like this, either physically or spiritually. That may be an unscientific statement to make, because I don't want to make any unscientific statements, because, , this spermatozoa that is there has not been tested and found useless for impregnating an ovum. So I cannot, nor am I going to, nor am I interested in helping scientific research to prove that it has no way of impregnating the ovum, but I know that. So physically this individual cannot reproduce one like this, so nature has no use for him. Nature's purpose is to reproduce, and that's the only way it can maintain its continuity. From time to time throw out individuals, and not use them as models. That's all that I'm saying. But so the tree is there, what will you do with the tree is not its concern. , that is bound to happen in individuals who through some chance, accident, free themselves from the burden of the entire past of man, not only the past of your own, the past of everything that exists. So I maintain that, , you are somehow finding yourself back in the primordial, primeval state of consciousness. I want to put that in quote and unquote, without primitiveness. So that individual has no use for society. He's just there.

On a hot sunny day, you want to sit under the tree for a while because it is shade. Number one. Number two, , you can cut the tree into pieces and use it as fuel and cook your own food. It is not interested in that. And if you are a painter, you can paint it. A poet writes a beautiful piece of poem on, ode to a tree or ode to a daffodil or ode to a rose and so on and so forth. There is also a danger if you sit under the tree the coconut might fall on your head and split your head into two pieces. That danger is also there. So this individual becomes a threat to society. So if he's a real threat to the society or culture or whatever you want to call it, that is going to liquidate. As long as he's not

a threat, it is alright. So what kind of a use that man has for that society as it is structured today, as it is functioning today? So that is why I say, the fact that we have used all these unique individuals, we use different kinds of language in different times, as models, not knowing very well what is their aim. So I don't believe in, , the loka-sangraha and helping mankind for, what is that, compassionate reasons and all that kind of a thing. I don't believe in that kind of a thing.

Dr Varma. So you don't think there is a non-model influence?

UG. I don't see anything. I can tell you something. Since you are interested in yoga and pranayama, I don't do anything, meditation and all. I myself did yoga for seven years in Sivananda's ashram. Later on whatever happened to me, I don't know. So I felt that this body could not take the outbursts of energy. So I spoke to a friend of mine who happened to be a yoga teacher. He said, I don't know what you are talking about, but somehow I have a feeling that whatever happened to you has happened in an extraordinary way. And maybe my father Krishnamachari in Madras, he will be able to help you. So I went there and took some yoga lessons and did it for three years. Later on I discovered that the whole yogic business is, whatever you are doing is counter to the way this natural body is functioning. The same problems, the same difficulties I felt with pranayama. So I tried to discuss these things with them. They said what you say may be true, but this doesn't fit into our Patanjali Yoga Sutras and all that kind of thing. So I said I am not going to do it. So meditation and so on and so forth. Then once this living organism is freed from this stranglehold of this thought, or whatever you want to call it, anything that you do using that instrument to achieve, be it, control of the body or states of bliss, beatitude, immensity, God knows what, is violence there. So it is something like using a force to create a peace, what we call peace. It's like between two wars. It's just like using war as a means to create a peaceful world. So it is not interested in any one of those things, the bliss, beatitude and all that ecstasy that those people are talking about, because it has come to the end of that experiencing and discovered that there is no such thing as a new experience at all. You know? So this repetitive process is the one that is wearing itself out, that is why I was emphasizing this morning or yesterday, one of the justices of the High Court came to see me yesterday. So I said that it is not a question of reaching your goal. Your search itself has to come to an end, not because you have achieved what you have been trying to achieve or what you are after, but the search comes to an end with a great big bang, as it were. So a hungry man is satisfied with the crumbs thrown at him. So when he has the crumbs thrown at him, that satisfies his hunger a little bit, and then he wants a full loaf of bread, and that is promised by those ugly saints who are having the market. Not only that, you know, whole wheat bread, five cereals, ten cereals, and so on and so forth. But it is not

a question of satisfying your hunger, but letting that hunger burn itself out. See, that is what actually happens, not because of what you do, but *in spite of* what you have done. So all that these people are doing has no relevance to the state in which you find yourself. All that is meaningless. Trying to quench your thirst with these thirst quenchers which all these people are providing has no meaning at all. The basic question is that somewhere along the line, man has for the first time experienced this self-consciousness, you know. So all the religious teachings, all the discoveries of modern science come out of that divided state of consciousness in man, and so they are all destructive in their very nature. That is the reason why we are progressively moving in the direction of total annihilation of everything that exists on this planet. There seems to be no way of reversing that. This is not my Dooms song or any such thing.

Dr Varma. But what is the next phase of the development of self-consciousness and all this...?

UG. There is no other way. No other way. He will go and he will take everything along with him. Except that we will learn how to live, not because of that love, kindness, brotherhood that these sages, saints and sages of mankind have been teaching us, but because of terror. Because of terror. Just the way there is a self-consciousness in our body. See, this cell is interested in survival, and the only way it can survive is to cooperate with the cell that is next to it, not as an ideal, not as a spiritual model, but pure and simple survival, and its survival depends upon cooperation with the next cell. So I don't see that there is even any federal structure in the body. I may be wrong, I don't know because I can't make any... They are all loose, each one is an autonomous unit, and their survival depends upon cooperation with the next cell.

Dr Varma. Transactional dependence.

UG. Transactional dependence. And also, there is in this structure, the feeling, which is not an emotion, that this is immortal.

Dr Varma. So that's a pseudo feeling.

UG. It is sure of its certainty. If it survives at this moment, the next moment is assured. So it moves from moment to moment. The physical functioning of the body is not interested in living for 100 years or 150 years. You will all achieve that in the sense that you will keep the man going for 150 years, 300 years, I don't know. It will be possible and it will be within the easy reach of medical technology. I tell them, what do you want to do for 300 years? 300 years of misery. The problem is solving this, not living for 300 years with the same misery.

Dr Varma. This is what I wanted to ask you. In this transactional framework, isn't the body, or a whole...isn't there a transcendental thing trying to come out?



UG. No, I don't think so. It is highly individualistic. Not the individuals that the culture or you want to be, but highly individualistic in a different sense. And at the same time its maintenance of that individuality depends upon the essential cooperation with what is next to it. And there is another thing which I am emphasizing these days, is that the awareness business that is going around the world, has a means to use that awareness, choiceless or otherwise, to bring about a change. So this is not interested in changing anything. This is a perfect model that nature has created, but culture has destroyed the possibility of everything developing into an individual uniqueness. That is the reason why many of those cells that we have there are inactive, very inactive. So the control of that human body, through the help of this thinking has destroyed the possibility of these humans growing into complete whole humans.

Dr Varma. How to hold that potential?

UG. The potential is there already. Nature is trying to create individuals, unique individuals, but somewhere along the line something placed us on a wrong track and there seems to be no way of it.

Dr Varma. So could we evolve a conscious mode of approach, not bound by the transaction of the...

UG. You are using the word conscious. This awareness is the activity of the brain, sir.

Dr Varma. Ah, that's right. But that is again under the...

UG. Not an instrument to be used to bring about any change. Any change.

Dr Varma. That is again part of this.

UG. Part of this. Just the way pancreatic juice is part of, created by the pancreas. The animals also have this awareness, you know.

Dr Varma. So, as you said, going back into the non-primitive, primal, non-formed aspect...

UG. There isn't a thing that you can... No, Sorry. No. It is natural to ask that question, but that very question makes it impossible. So that's why I tell the people, I don't know if there is any such thing as enlightenment. If you say this to yourself, why not me? You ain't got any chance. Why not me?

Dr Varma. It will be very distorted. That's true. Making will make it distorted, I think. You are only adding to the great burden of conflict, that's all.

UG. So what is one to do in such a situation, I really don't... I don't have any answer. I don't even ask the questions. I think the answers have to come from microbiologists and those who are doing research in genetics and not from these holy men. I'm sorry to say that. And that, of course, will be placed in the hands of the state and the state will destroy what little freedom we have today. And that's the end of it.

Dr Varma. So it is neither the state nor the holy man who can resolve it all.

UG. Yes. Maybe if you leave it to the... ,the computer has a better chance. You know, the day man frees himself from this pride, that it is he who has created the computer, and feel proud, today you are feeding the computer with your own data, but now they have these latest models, they are thinking, they are self-correcting. And I tell these people, I watched on the television somebody talking about it, now when they are feeding the computers with the protein formula and all the bacteria that is there in your body, maybe they will guide us. If you let this body to function like an automaton, like a computer with the extraordinary intelligence it has, not the acquired intelligence...

Dr Varma.Where we don't program it.

UG. We don't program it. It is already programmed, pressed, and buttoned. We are all the time interfering. So this has been, the servant has taken possession now, the master is now under the thumb of that servant, and if through some machinations we push that into the corner and if the servant has to leave, you know he will adopt a scorched earth policy. He will burn the whole thing and then go and knowing very well that he will also be burnt along with the master and the house.

Dr Varma.That's really beautiful

UG. So that is the situation. The answers are not going to come from these holy men. We can invent, the computers are going to invent more gods, you know, than the human mind has so far done.

Dr Varma. Provided we, the programmers of the computers should be the natural products, not the human beings programmed. That's usually what happens in all these diagnostic facilities is we program. So it is subject to our limitations initially.

UG. Certainly, the answers you get, what do they call? Printout. You already know the printout in advance, what it is going to be. So that's the reason why I don't get up on a platform and talk to people. I have no message to give to the world. I am just here, I have to live in some place. I have some means of going somewhere to avoid the heat here, or to California or somewhere. If somebody comes to see me, I talk to him to point out the absurdity of this conversation. So I am not the savior of mankind. I tell them the world needs to be saved from the saviors of mankind. We have plenty of them in the world.

Dr Varma. Is it difficult to observe also in an unbiased way?

UG. How can you? How is it possible? What separates from whatever is there is the knowledge we have. So the very demand to know is only to add to the knowledge you already have. That is the only way it can maintain its continuity.

Dr Varma. Or if it's a total experience and not based on previous knowledge?

UG. There is no experience except through the end of knowledge. It is a vicious thing, knowledge gives you the experience, and the experience strengthens that knowledge.

Dr Varma. So the primal...

UG. We are now far, far away from the primal situation. It is so contaminated. So we are trying to throw...It's not in your hands.

Dr Varma. Can we think what is not in our hands?

UG. No power outside can help you. No outside agency can be of any help. So if we are lucky enough to free ourselves from seeking the aid from the outside agency, then there is no helplessness here. So my favorite refrain of my doom song is, that you live in hope and die in hope. This is a madman singing his doom song. And he will go. And all that they are doing is ridiculous. I am sorry I can't be of any help to you. I don't know how I can be of any help to you. First of all, that is too big an undertaking. Undertaking is not the word, but anyway, in India it is all right. Undertakers, you know, in America. But it is a real undertaker's business. I don't know, I don't like the word consciousness at all. To me consciousness is another word for life. Energy is another word for life. First, the thought should burn itself out. Without splitting itself into two. And that is something which cannot be made to happen through any volition. So he doesn't have to be an individual who has prepared himself for this kind of thing. He doesn't like these holy men. When I say that this kind of thing can happen to a murderer, to a thief, to a conman, to a rapist, he has as much a chance, if not a better chance, than all those sadhaks we have in this world. So then immediately you throw a question at me and ask, was Buddha a rapist? (laughs) I am not interested in answering that question, but this kind of thing, this is a random thing. Somehow something hits, like a lightning hitting and burning the whole thing. So that individual has no use for the society, and the society is not interested in that individual, because we function within the field of the sinners and saints, they are on the opposite ends of the same spectrum, but basically they are one and the same. This unique man is outside the spectrum of the sinner and the saint. Society cannot tolerate anything outside this frame.

Dr Varma. Arising from that, can we ask a question as to what line we should take? This is very enlightening, but still I am left without an action point.

UG. I have discovered that the description of the way I am functioning is itself creating a sort of a technique. The idea is to just describe to make you feel and realize that the image you have of this state has absolutely no relationship whatsoever with the way the actual functioning of the living

organism. How that body is functioning, you have no idea, whoever created it, it doesn't matter. That's a perfect piece of creation. Unfortunately, ruined by this culture, ruined by these religious teachers that this culture has allowed.

Dr Varma. Suppose, to the best of our possibility, we make certain that we do not interfere with anything, you know, auditions.

UG. Non-interference is interference. It's not a metaphysical statement that I am making.

Dr Varma. Maintain an openness and wait for a recording of the natural phenomena.

UG. Waiting for something to happen.

Dr Varma. Can we do that?

UG. Waiting for something to happen prevents the possibility of such a thing occurring.

Dr Varma. No, no, not waiting for something to happen. No, I am just recording whatever that happens.

UG. You don't have to do a thing, sir. You don't have to purify that. You don't have to do a thing. This is what you discover. I was telling these people, I searched all my life, 49 years of my life, searching for a man called UG. So my whole culture put me on the wrong track. Go to Buddha, go to this man, all right, forget about the dead teachers, living teachers. You go there and finally you discover for yourself that what you are looking for is already here. This is like that cartoon we read in the American papers. Somebody is searching for the enemy and finally he comes to realize that the enemy he is looking for is himself. So then when you are thrown into a situation like that, you don't even know what you are. I can't say to myself that I am a free man. So if I say to myself I am a free man, that means the same knowledge is in operation. That is still the same old UG. So that is really the crux of the problem. Maniac, lunatic, he is singing, he has a song, and he goes. One day he drops dead.

Dr Varma. Can that be...

UG. The medium of expression is you. You or he or the tape recorder or the fellow who is taking it. The moment it is expressed, it is already captured in that frame. There is no other way.

Dr Varma. But we are not taking that as a model. So it will be a continuous expression, not being bound by the feedback model of the phenomenon. How can we assume that?

UG. That is an assumption which has no basis.

Dr Varma. Now how else to capture, not capture, that is a different problem.

UG. Listen, you are still caught in this idea of changing something. For some reason or the other.

Dr Varma. I want to communicate a change. No, I don't want to change.

UG. What for. What for?

Dr Varma. The purpose comes with you. So I don't want to ask what for. I merely want to communicate.

UG. No communication is possible. And no communication is necessary.

Dr Varma. Being born.

UG. We are born with only limitations.

Dr Varma. But don't you think we are born with limitations to become unlimited? There is a process of becoming.

UG. That is also part of the game.

Dr Varma. But how to make the game more interesting? How?

UG. More interesting (laughs)

Dr Varma. Not destructive. Without limitation.

UG. How can this destroy? It can't destroy anything. See, destroying something is destroying itself. See, that's all that I am saying. You know, it cannot. Except for survival. One form of life lives on another form of life. You know, whether you like it or not.

Dr Varma. That isn't a transactional thing.

UG. That is the way life moves.

Dr Varma. But then the emergence of something translates to another life. You don't think there is anything to translate?

UG. There is nothing to translate.

Dr Varma. It's always caught in a web. I am sure there must be a non-co-existing entity which propels it.

UG. That is what those people are selling us in the marketplace. You know, a shoddy piece of goods they are selling.

Dr Varma. But inside the marketplace isn't there a...

UG. It is not a marketable commodity.

Dr Varma. There must be a non-marketable commodity.

UG. First, the demand that has always been there, which is put in by the culture, to change that. So when the demand for bringing about a change within is not there, and then the demand for changing things outside is also not there. It is not that I am antisocial or that I am not thankful to society or that I have a bounden duty to play my part and help my fellow men. All that is balderdash.

Dr Varma. There is nothing evil in it.

UG. Yes.