

25-DR VERMA AND TEAM,1983,PART-2

UG. It means that there is no ego there to be free from. That's all. And that comes as a shattering blow, because you invest all your life in changing something that does not exist. You invest everything in that. It is not an experience, so it cannot be shared with others. It is not an experience. What I am saying is not an experience. I don't see any deterioration around me. I don't see... Of course, I don't say all that is an illusion, that is ridiculous. The bombing, the killing of people is not an illusion. Not at all. You know, there isn't anything that you can do about it. So the moment you try to do something, you are adding more things. It may be for humanistic reasons or for this reason or that reason, but you are adding to that. I have no illusions that I am going to help anybody.

Dr Varma. How to conceive of a non-adding action?

UG. It will be another concept. We will be stuck with another concept. It's a thought but the cause and effect relationship is created by logical thinking. These are not two events. It is one, turn the switch on, the light is on. It looks as if there are two different events, but it is actually one event. The time factor, the space does not exist at all. So creation and destruction is going on simultaneously. So the birth of the thought and the death of that thought is taking place simultaneously, and that is the reason why I say there is no such thing as death. Even for this body there is no... there is a chemical change. The putrefaction is life. You can't say that it is. It is no satisfaction to my children or to my dear and dear ones to say that life is still going on there. But the form has changed, my relationship with that, . The void that is created by the disappearance of the individual is all that I can experience, but not death. Death can never be experienced. Either your birth or death can never be experienced. So for such an individual there is no birth and death. This is going through this process of dying all the time. You know? I don't know if it makes any sense. I am sorry I can't throw any light on problems you are facing.

Dr Desiraju. Sir, this is of course revealing to me. In the ordinary dimension, his physiology is similar to mine, and also he is dissimilar in certain respects. His similarities and dissimilarities If we document, maybe that can teach us something.

UG. It certainly will. It certainly will. It certainly *will* help mankind.

Dr Desiraju. At the transactional level.

UG. Yes, on that level. So my position is there isn't much that I can contribute or throw any light on. I want to show you, I am not an exhibitionist. You have read this article .

Dr Desiraju. Yes

UG. But I don't know, this has always bothered me. Two things I have been asking doctors, I have lots of doctors, somehow for some reason, psychologists don't like me, the psychiatrists don't like me, because I say there is no psyche involved in this. This is nonsense. I made statements to the effect that Freud was the stupendous fraud of the 20th century. I am sorry to say that. But he has influenced our thinking for a hundred years. You can't deny that. So for good or for bad he has been there and he has created a new slang. Even I use *neurotic situation*, *psychotic situation*, and many of those phrases which I use. So to that extent he has created a lot of words for us to carry on the meaningless conversation, meaningless lessons. So these two things have been bothering me. Not that they are really bothering me, but what is left here when the continuity of knowledge is not there is, one series of interactions. There are no persons, there are no things. That is what even modern physics is now talking about. So whatever is happening there is happening here. So there is no space. It is the thought that creates the space. So at this sunrise, just the way the ocean is changing, you have high tides, low tides. So here the energy flow also is affected by the sunrise, sunset, half moon, quarter moon, full moon, and then new moon like that. So probably other planets are also influenced in this way. Since you have this armor around you all the time, you are not affected by what is happening here. And , two things that have always intrigued me. One is that there are moments when, this is very interesting, there is some kind of breathing which bypasses the lungs altogether, so that is really probably what is meant by prana or pranayama. *Yaama*, I don't know what it actually means. It is for the scholars to tell us, but anyway I don't go by what they say. So then, this is one movement. It is like a jellyfish in the ocean, the Medusa, or whatever you want to call it. The throb and the beat and the pulse of life. And this has no isolated, independent existence of its own other than what is happening around. No doctor has given me any satisfactory reply because they don't think that it is possible. So this, only one fellow, Dr. Leboyer, who has written a lot of books on childbirth and all that, said that this kind of thing happens in newborn babies.

So, for all practical purposes, when death takes place, it very often happens here, because death is a process of renewal. The body goes through this process of dying so often, and every time it renews itself, it is given a longer lease. One day when it cannot renew itself, it drops dead. So, this has always intrigued me. And the actual yoga is very strange. It has nothing to do with this hundred and fifty or two hundred acrobatic feats, stand on your head, on your shoulders, or hang from a tree and all that. See, yoga begins with physical death. You know, first, physical, clinical death has got to take place. And once the thought stops, without splitting itself into two, the body goes through a physical death.

This seems to have happened to many of those persons like Sri Ramakrishna and Ramana Maharshi. There is a record to show... I am not interested in the certificates of those people, nor am I interested in finding out whether this is authentic or not.

So, the body has to be a stiff first. This is the word they use in crime books. Death must first take place, and then the yoga begins. Yoga is the attempt on the part of this body to bring back the movements of the body to its natural rhythm. This is an extraordinary movement. I don't know if you have ever seen a newborn baby. It begins to move like that, to take the whole movement of the body into its very natural rhythm. I have often felt very strongly that the movements of the body that I experience after every time the body goes through a process of dying, so naturally, the pulse goes down, the heartbeat practically is not existing. If you want me to put myself, I am not interested, I am not selling this, I am just making a statement, take it or leave it, so it is much closer to what the Chinese talk about Tai Chi, the movements, very graceful movements, like the movements of a newborn baby. So that is the beginning of yoga and not the other way around.

You do all those 150 postures and then talk of Savasana. It begins with the stiff and then the movements of this body to put it back in its normal rhythm is probably the basis or the origin of yoga. I can't say that. So maybe their disciples watched this and observed this and tried to imitate that, and in the process they added hundreds and thousands of postures, just the way when sex becomes a bore, you have to use hundreds of sex postures. And that is what the Kama Sutras talk about, in exactly the same way the Yoga Sutras talk of 150 varieties of postures. But the first thing that has to happen is the physical death. And then is the beginning of yoga, the beginning of pranayama, or whatever you want to call it.

So this is one of the things that has always intrigued me. There is no question of my demanding that kind of thing to happen. There is nothing that I can do to make it happen. It just happens out of nowhere. But still there is something that is there which is experiencing this. That's why I am able to talk about that experience. But anything that you experience is a worthless experience. But the only nice thing about it is the demand for more and more of those experiences, or less and less of those experiences is absent. So it takes it in its stride. There is a high tide, low tide, no tide, something like that.

And the other thing is that the doctor has described these swellings here, no pain, nothing of this sort, sometimes the whole swelling is like this. Now here, these two are very important. If you are in front of some.. you are looking at a beautiful mountain. You never say that it is beautiful but the

effect of that on the body produces all kinds of changes in this body. That is the effect of beauty on the body. When it is one unitary moment, and then what happens? You become conscious of the fact that something extraordinary is taking place because you take a deep breath. Suddenly out of nowhere you take a deep breath. That may be the reason why they have used the word breathtaking beauty. So the only way you become conscious of things that are happening around you is through this series of changes in your breathing pattern. Sometimes they are deep breaths, sometimes you don't even know, sometimes like the bellows when the oxygen goes down from the brain, it needs oxygen so you have to, the body resorts to itself, resorts to this kind of the bellow breathing, all of a sudden, from out of nowhere. So it has a tremendous mechanism, you know.

So when you eat naturally, the blood rushes into the stomach, the stomach needs the blood. When you are eating, you are, I am not thinking anything, I don't even know what I am eating. If somebody gives me nitric acid, I know that it is nitric acid, or sulphuric acid, because the smell tells me that it is not good for the body. That's why I said you are not primitive. All the knowledge that we have acquired is there ready when there is a demand for it to come into operation and to help you in that situation.

So that seems to be the only thing there are only interactions. There are no persons, there are no things coming there. Sometimes when you are lying down or sitting there, suddenly the whole thing changes, and the breathing slows down to such an extent that you feel you are gasping for breath, you know, and suddenly this is something like the second wind, I don't know if you have noticed this, this sportsman who was participating in the running, you can be certain that whoever achieves that second wind, he will be the one that will win the race. No doubt about it.

Because the thought has no more influence, no fear, and then the whole momentum is maintained by the second wind. So even that second, this is, this is what most of these people, yogis, are trying to achieve, the second breath, But there is something more than that, but even that is not there anymore. But this is the bypassing of the lungs, and the whole of your being is one pulse, the beat and the throb of life. It has a course of its own. Any day sometimes, you know, when there is nobody to talk to, I sit there, all kinds of strange things happen.

So this fellow has singled out only the thymus gland, but there are other glands, pituitary, pineal glands, what is the gland you are using? Pineal gland is a tremendous thing, I tell you. Pineal gland is the one that controls the whole movements of the body, the breathing patterns, everything is controlled by the... That is the reason why they call it jnana, what is it, Ajna chakra.

When the thought is not there, the other one takes over and controls. This is very painful. Why is it painful? Because the thought, if it is not used for achieving anything, either the spiritual goals or the material goals, it burns itself out.

This can be experienced by an individual. It is some sort of an ionization of thought. So when this accumulates there, it has to escape. But the body has a limitation of its own, you know. So that is the reason why when the energy is lashing against the form of the body, it is a very painful thing. Not the painful experiences we experience, you know, because there is nobody who is experiencing, the body is experiencing. This is something which they don't want. It's a very painful thing. So this is a fortuitous compost of atoms. And every time there is this disintegration of thought or complete burning out of thought, it is like an atomic explosion which leaves behind the fallout. So that is why I say this body is something extraordinary. You can't improve that body. You can't do anything, you know. So I am not against medical technology or anything. But personally I don't...

Dr Desiraju. Yes, medical technology, if I don't like this body, medicine cannot change my body.

UG. There are plastic surgeons probably, if you don't like my snub nose, I can go to a plastic surgeon. It is fashionable to have aquiline noses or change the eye color.

Dr Desiraju. But the brain transplantation area is going to come?

UG. Is going to come. Every part of the body.

Dr Desiraju. In a hundred years.

UG. I don't know. That is too far.

Dr Desiraju. You don't know?

UG. I don't know. Her father was one of the first surgeons who performed brain surgery. In the medical textbooks, they have what they call Quervain's syndrome. He was one of the top surgeons in Switzerland. He was invited by Mayo Clinic to perform the brain surgery. That was in the 50s, 60s years ago.

Dr Desiraju. What's the name?

UG. Dr. Quervain, his name. You find his statues in the hospitals. Dr. Quervain. And he is in the medical textbooks, they call it Quervain's syndrome. De Quervain's syndrome. He was a well-known surgeon. He wrote a 1920 textbook on surgery and all. So it was one of the... Now her niece, her brother's, her sister's son, he is doing research in the glands. He was in the United States, was sent by the French government to Houston, they said. We had a long discussion on this. He told me that this is of great interest to us. If you remove the religious slant, if you describe the whole thing in

physical and physiological terms, it will be of great interest to us. And he said one thing: all those books, that is, the fiction books they write, are written by experts in their fields, in the field of biology and all those things. They envisage the possibility of such human beings as the end products of the evolutionary process, not the spiritual beings, not the perfect man or such thing. Nature is trying to create individuals like this who are functioning in a different way, functioning in the sense that there is only function, you know, responding to the stimuli. And to put it that way is misleading because the stimulus and response is a unitary thing. I can't say that there are sensations. The moment I experience the sensations, the knowledge that I have about the sensations has already been translated. So the sensory perceptions are extraordinarily sensitive. This is a wonderful creation. I don't know who created this body. It's extraordinary... Once there was a beautiful lady, I said that beauty is the creation of nature. So the credit goes to nature but not your attempt to beautify yourself, the use of all the cosmetics and all. So nature is creating some unique individuals. We have messed up the whole thing Because the whole thing is built on the foundation that everything that is there in nature is created for the benefit of mankind. So anything we discover is used for the destruction of man and the destruction of life. If man goes, nothing is lost. Yesterday I was quoting something. We have today one and a half million species of animals, half a million species of plants on this planet, and that represents only one-tenth of what existed before. So many things have become extinct. The present breed of humans that we have on this planet probably have come out of the degenerate species somewhere. The mutation must have taken place in some degenerate species. That is why we have messed up the whole thing. Is there anything that anybody can do to reverse it or change the course of the whole thing is anybody's guess. (inaudible)

The claims that they make have really no basis because they talk of affecting the whole of human consciousness. That I think is a very tall claim. I don't think they realize what they are talking about. What do they mean by consciousness? The consciousness that we know of is the one that is created by the thinking of man. That's all that we know. So you can affect that consciousness through propaganda, through persuasion, through drugs more easily than otherwise and change it. But the change is only a change within the same framework. How can we change it? Is it necessary to change? What for, I don't know.

Dr Desiraju. No, it's not necessary.

Dr Varma. But don't you think a planting process has occurred in our reality?

UG. Has it really occurred? Man has he come to...

Dr Verma. No, so that sensitive part is still remaining...

UG. It is still there. It is like, sir, seed you plant there, the whole tree is there in that seed. Everything that you see here was there in the single cell. The whole blueprint is there. So if you don't water it or if you plant it in a soil which is not suitable for sprouting of seeds, it perishes, that's all. Nothing is lost for mankind.

Dr Desiraju. So should we not know what soil is ideal for that seed? What type of fertiliser ... (everybody laughs)

UG. You will only invent the sprays that we are spraying on the trees, anything that comes out of that thinking, will be one of those fertilizers and ruin the whole thing. All fertilizers can come out of that.

Dr Desiraju. Even a beautiful woman needs some cosmetics.

UG. Yes, but you have to kill, unless they... That's the reason why you are killing thousands of whales. Whale oil is necessary for all these... Otherwise you want to save the whales and through that process you will put out of job Rubinstein (novelist), and others out of business.

UG. What has happened to Dr. Clark? I am not reading the newspaper. The artificial heart which they have planted in the dentist in America. I think he is still alive.

Dr Varma. We heard two or three days after that.

UG. Oh boy! It was a remarkable thing. He is alive. He is very much alive. They showed everything on the TV. They showed it on the TV there. Everything is an entertainment for the Americans. Who is the President of the United States?: an entertainer.

Inaudible...

There is no I. It is only a first person singular pronoun. The totality of man's thoughts and feelings and experiences is the I, that I is part of the totality of man's thoughts and feelings. So there is only a world mind and there is no such thing as your mind and my mind. So that world mind has created us all, for the simple reason that that should maintain its continuity.

Dr Varma. It is for self-survival.

UG. For survival of that. So the self-survival mechanism of this living organism is vitiated to such an extent that your belief also is part of the survival mechanism. Belonging to a particular group of fanatics is also a survival mechanism. It has become the survival mechanism of this living organism. Naturally, the hydrogen bomb, the cobalt bomb, is also an extension of the same survival mechanism of this living organism. So much so, it is not possible for us to draw the line and say that we can do

away with the hydrogen bomb and not with the policeman who is protecting my life and my property. So where do you draw the line? Their way of life and their way of thinking can only be protected by the hydrogen bomb. That is why they are spending so much money.

Dr Varma. Now, by your expression today, you have sharpened the sensitivity of the group.

UG. No

Dr Varma. No. In a direction which was dormant before and it is coming out. I may be imagining...

UG. What little opportunity that is there is lost.

Dr Varma. Why? I want to know. I wouldn't agree with that.

UG. I don't expect you to agree with me, but that is a fact.

Dr Varma. Why should that statement come in?

UG. What little chance you have, or what little chance that is there, is lost because whatever has been said, whatever is being said, has already become part of it. (inaudible) That is the only way. There is no other way.

Dr Varma. But suppose my sensitivity is a demolition squad to get in for fresh insights. Why are you denying that?

UG: It demolishes the idea of building another structure.

Dr Varma. No. Why are you pursuing that?

UG. That is the only way it operates.

Dr Varma. I know, but suppose I want to cut...

UG. No suppositions.

Dr Varma. I want to cut free from it. Otherwise, I would not have been sitting here.

UG. You have wasted your time. It is a precious time. You could have performed a very beautiful, very essential, neurological...

Dr Varma. Precious in the transactional language. But I am going beyond the transactional language. I would like to.

UG. There is no way of transcending it. The certainty that I have, which is not a logically ascertained premise, is something which cannot be...

Dr Varma. Intuitive

UG. Not intuitive, which cannot be transmitted to anyone.

Dr Desiraju. That is the whole crux. It has to happen. You have to fall from the tiger.

UG. The only way...

Dr Varma. But I have fallen; I am crying from the ground.

UG. You are learning all the tricks of controlling the tiger and keep riding.

Dr Varma. But now I am talking from the floor. I have fallen from the floor.

UG. You haven't... I am not fooled...

Dr Desiraju. What UG was saying is he also tried earlier. I am sorry to interrupt you. He also went and talked to people and so on, similarly. No, that wouldn't help. It has to occur within you. That also can help to occur from within.

UG. It is a miracle of all miracles that whatever happened to me has happened in spite of everything I did, not because of.

Dr Varma. I agree with you;

UG. That is what I am saying. You are asking because.

Dr Varma. No, I am not asking because. It just occurred.

UG. That is an occurrence which is acausal.

Dr Varma. It's not because. It's simultaneity. I am not introducing time between the cause and effect at all. It's an event.

UG. It has no cause.

Dr Varma. No, no, it's an event, a causeless event.

UG. All right, that event is something which cannot be made to happen.

Dr Varma. No, it's not made to happen because I didn't ask for it.

UG. It is obvious it has not occurred. Because you are asking... I am sorry. I don't mean any disrespect.

Dr Varma. I know. My exercise is how to communicate the happening.

UG. It's not possible to. If there is any way of... Because it is not an experience, there is... It's not something that can be shared with somebody. It's just not that I want to keep it to myself. No, not verbalize. it means you can create a new language and play games with it, but this is something..

Dr Varma. No, but any language created will have the same...

UG. This is not something to be transmitted because I am emphasizing all the time, I am not... I am not anything that you are not. You know? I have become a backbencher already. The moment something occurs there, it is something like you touching life at a point where *nobody* else touched before. You know? So it is bound to express itself in an extraordinarily different way. You know, it's

something which nobody has seen before, a flower which... I don't know if I want to use the word flower because it has filthy, mystical connotations about it. So this is a rare bird, rare animal, rare plant, which you should keep in a museum and look at. That's all there is to it. I'm sorry.

Dr Desiraju. It's a non-relativistic term, that's why you cannot handle it. It has to be your own.

UG. Yes, because you have no reference point there.

Dr Desiraju. There is no reference.

UG. There is no reference point there.

Dr Varma. The change of reference points occurs in a way, from that absolute point.

Dr Desiraju. The abolition of a reference point. I don't even know whether it's abolition...

UG. No, but the absence of a reference point is all that I'm talking about. That cannot be eliminated through any volition, any effort on your part or anybody's part.

Dr Varma. Because that will create problems.

Dr Desiraju. From birth, we are learning only reference points, additions. You have to ...back to birth. I mean, as you grow...

UG. In the final analysis, it is your genetically determined program. That's all there is. Not that this individual will benefit mankind or put it on a different path or any such thing. But I think it is genetically controlled. It is such an individual. The problem is not to get something from somebody but to reject everything that is offered as a help. So it requires *tremendous* guts to brush aside everything. That is why it is courage. What is there is courage because this greatest thing that is impossible to occur has occurred, that it freed itself from the burden of the entire past of man. That is why you describe that as courage. But no amount of cultivation of courage on your part will make it possible for that to happen. That is the reason why if somebody comes, I talk; if nobody comes, it's just fine with me. So I don't think that I have in any way contributed anything for the enrichment or the welfare or, I don't know, progress of mankind. It is not that I am unconcerned, you see. So this feeling is felt here. There is a feeling that is not an emotion, not a sentiment, not any one of those things. It's very difficult. What kind of reference point do you have there? I am talking of a feeling, which is felt by the whole of your being, you know. So in the end, you are so helpless; there isn't a thing that you can do. Anything you do is adding momentum to it. So because the medium is you. The medium is that reference point, whether it is you or a newspaper man or a television interviewer, he is the one through which it is flowing. That is the reason why some of the

Upanishads say this very teaching has to go. So the very expression—I am not mystifying or any such thing—but there it is.

So it is very difficult how the sensory perceptions are here you can't imagine. The physical eye captures the movement, but the thought cannot capture the movement. What you experience as movement is a thought-induced movement, not the actual movement. So you are sitting here; when the eyes are looking at the thing, the whole of your being is eyes, nothing else is there, you know. So it is a tremendous vista vision, but if you indulge in describing that in romantic and poetic language, you are missing the point. So the whole of your looking is all one. So that is the way the sensory perceptions operate. They are all independent; there is no coordinator there who is coordinating these sensory perceptions. But a sort of coordination is necessary to respond to a particular action, and that depends upon the demands of the situation—whether it needs the coordination of all the five, or one or two, or three, or only one, that is decided by the demands of the situation, not by any entity here, any coordinator who is coordinating. It will be a very difficult thing for you to function that way. It's a frightening situation in the beginning, a bewildering situation. They take over. So it's not that religious, mystifying, mystical stuff—bliss, beatitude, or immensity, or any one of those things. But I don't see why any religious slant should be placed on this or interpret this or translate this in any mystical language. This is a pure and simple physical, physiological functioning of the human that nature has created, which is in form, which is one, which is not separate from nature. So he lives for and then withers; that's the end of it. Anything you preserve of this is worthless. It's like the artificial perfumes we make, but it's not the same. It's because you don't even know how this—by the time you capture this, you know—this smells like that flower, this flower, that flower. So this fellow should be left alone. Some rare plant—you wonder, admire—what is this which we haven't seen, which cannot be put in any cage or any list of 240 natural orders which you go on—this is something quite different.

Dr Varma. You reject what is non-compartmental.

UG. Yes, finish. Not reject. I mean, it has no relevance. It has no relevance to the way that the human body is functioning. I am not anything that you are not.

Dr Desiraju. It is that attainment, that reaching that state—is it not considered to be the aim or suggestion given in the Upanishads that reaching that state should be the ultimate desired end for every human being?

UG. Yes, but unfortunately...

Dr Desiraju. If the whole human race is like that...

UG. It would be a horrible place to live. And that is, first of all, a thing that will never happen. It can't in the very nature of things happen... That is true, but if they don't emphasize—one thing which I am emphasizing all the time is that the very desire for that must go. More so than all the other desires. That desire has to burn itself out, but you are tackling these petty little desires—control this, because that is the one I must desire and not these things. So when that goes, these have no importance at all. So because desire is life—this is ridiculous to suppress desire. Desire is the expression of life, you know. So what is the point in suppressing these things, controlling these things, practicing some silly non-desires in the hope of getting that? I don't know. I said my piece. So now there is a tremendous interest in the thymus language in America. Oh my God, so many books have been published. So next time when I am there in California, some people have expressed a desire to meet me. I don't think I can contribute much to what they are interested in, but I hinted at this a long time ago. The whole of your being is involved. If you don't do something about the pituitary gland, they are all interested in treating them as ailments. You have to do it; otherwise, you grow taller than the tallest tree, you know that, isn't it? But you have to do something to control that anomalous situation created by some disorder in the metabolism of the body.

Dr Desiraju. What is the point I can understand, by these studies, one would never... or one may never understand that attainment. But there will be another advantage of studying and understanding the ordinaries. Because ordinaries help ordinaries, and most of us are ordinaries. And even in the ordinaries, there are stupidities—less stupidities and more stupidities.

UG. Yes, yes, in that framework, everything is valid. I am rejecting the psyche. So the psyche is a reality; you can't deny that. To me, I have discovered that it doesn't exist; the self doesn't exist. So the whole search for or the demand for self-realization is a meaningless thing for me. But the self is a reality; the "I" is a reality there. So you are interested in improving the situation, adding something, changing it, modifying it within that framework, yes. But there is nothing that I can contribute there except to describe the way I am functioning, which may or may not have any relevance. Making statements like this—that it is there, that the whole thing is felt—I answered that originally in such terms because people talk about the real hrudaya, the real heart, like Ramana Maharshi, and there is no real heart there other than the physical heart. The physical heart registers only the emotions, the anxieties, the worries, and all that kind of thing.