

109-Doctors Second Talk-2- WITH DOCTOR S VARMA,24TH DEC 1976,PART-2

Qr1: Yesterday's or day before yesterday's talk, after going all over the world, Mr. Krishnamurti came to a place, that place happened to be Tiruvannamalai, where that old man was sitting. He asked him, I want something. Can you give me? He said, "I can give you, can you take?". But this giving, taking business, what is it? I would like to know sir!

UG: I can't say anything about that. You know what he meant when he said, I can give but can you take it? That in a way helped me to formulate my own question. So now if somebody asks me a similar question, I would say there isn't anything to get from anybody.

Dr Desiraju: You said it yesterday. I absolutely agree..

UG: So who am I to give you? You have what I have.

Dr Desiraju: I questioned you at length on that point.

UG: Yes. You have what I have, and so you are asking me where is 25, Sannidhi Street, I say you are there. You don't know that you are there. Not that I know that I am there, it is wanting to know where you are.

Dr Desiraju: There is no method to reach, there is no method to give, at length we discussed it. In fact the whole latter part of our discussion on that...

Qr2: Mr Desiraju, Just like he has asked a question to Maharshi, or Ramana, whatever you call, I have asked him the same question.

UG: You are asking me that question?

Qr2: No, sir. (Everyone Laughs )

UG: Me?

Qr2: I have nothing.

UG: You can give a lot, what you don't .. you can give.

Qr2: Immediately he said, "if it is not there I can give" (Akkada Lekunte Kada Ichhedi)

Qr3: Who? He(UG) said?

Qr2: He said.

UG: You asked him? I am sorry, I didn't understand.

Qr2: And just like our Krishnaji(UG) has asked him, I asked him, Mee anubhavam naaku iyyagalara? Akkada Lekunte Kada Ichhedi! ("Can you transmit your experience to us?" "I can give only if it is not there.") That means to say, it is there.

Qr2: If it is not there only, he can give. The question doesn't arise.

Dr Desiraju: Probably you meant in another way, it is there, you are unable to reach it, can he help you.. probably..

Qr2: All these things we are trying to now... Then when he was bubbling with that desire to know or get, just like that I went in. When I asked him, Meeru anubhavanche anubhavalu iyyagalara? Akkada Lekunte Kada Ichhedil (“can you give the experiences that you experience”. “only if it is not there I can give”) The question doesn't arise. Subbaramayya was there, professor. He said, Neelonoo unnadayya ..“It is with you, you are (still)asking.” Then what is this? Am I playing? Am I a fool to ask.. am I hiding ten rupees note and again asking a ten rupees note? Then he said you are not aware, that you are not aware that “I” and “That” are they different. He said Bhranti, what is that Bhranti, where from that Bhranti comes? Bhranti or whatever you call, what terminology you are going to use, you use it. Can I know, sir?

UG: Now you are asking me?(everybody laughs) Put it simply. I can't follow a very complex structure.

Qr3: Oh, it's very simple.

Qr2: No, no, he is getting confused because I put it in such a simple way. He is getting confused when you say that it is complex.

UG: No, no, no, I am not confused.

Dr Desiraju: No, no, he has put it nicely. You can repeat the last part

UG: I have the difficulty, probably I am a low-grade moron or something, I don't know. I can't follow the conceptual thinking. It's very difficult for me.

Dr Desiraju: The last part.. you repeat it.

UG: You can put it in very simple words. what exactly is the question? because the answer is there, I don't have to give the answer.

Qr2: The answer is there? I want to know what it is.

UG: What I usually do is to restructure that question, rephrase it in such a way that the question appears to be senseless to you.

Dr Desiraju: It has the answer.

UG: That's all

Dr Desiraju: The answer latent in it is brought to this. The answer lying in the question is brought out.

UG: That's why I want to understand what exactly is your question. It is not a tricky thing, or any such thing. I don't want to throw another question at you, but I must understand that question first, and then I can phrase it in such a way, in my own way, and give it back to you. You will find out for yourself without my telling you that that question has no meaning at all. Not that I say that your question is a meaningless question, I don't understand exactly what... The conversation between you both is not important anymore. So what exactly is your question?

Qr2: When I know this ring is with me, but still I am asking, I want my ring.

UG: Look here, may I tell you something? It's very simple. You want to know, you see, whether you are there or not, whether you have that or not. I don't know! I really.. I have no way of knowing anything about myself. So I have no way of knowing anything about myself here, whether I am a free man or a man in bondage, whether I have that or not, I have no way of knowing it for myself at all.

Qr2: No, sir, my question is this. When I say I am this, but still I am not that, why that thought comes?

UG: What tells you that you are not that? No, because you know what that is or what that should be. That is why you say to yourself, I know I am not that.

Qr2: That's an unfortunate thing you are saying.

UG. No, no, I know what I am, but still sometimes comes...

K. Look here, you know what you are because you have an idea of what you should be or what the ideal thing should be like, you see. So that is why this question arises. I know I am not that, you say. What the hell is that? You obviously know what that is or you have a vague idea. Otherwise you wouldn't know that you are not that.

Dr Desiraju: This is all a problem of shifting from relativity to actuality.

Qr2: That is exactly what makes me to know, unknow, which I know. What is that particular moment, I am unknowing.

UG: You look here, sir, it is a very simple thing. Because what you know of yourself, is always related to the goal you have. Yesterday we discussed this. So you want to be in a state of desire lessness, for example, or you have heard of the beauty of timelessness, for example. So it is that, you see, the object called timelessness that creates the time here.

Qr2: Fine

UG: So there may not be any such thing as timelessness at all, but you should be more concerned about what is this time that is here, what is it that I know of myself. This is more important than what is that, you see. You are relating these two things. There must be something else there. Instead of that, you see, there is something which I know. So even this do you know? What do you know? What all you know is related to that. Otherwise you can't know even this. This is always related to that. There is desire there, and this desire is related to desire lessness. Otherwise there is no desire there. There can't be any desire. It is always related to something, I must be free from this desire. What for do you want to be free from this? Because the desire is creating all kinds of problems for you. There is something, you see, with this Vedantic business. They all come to me, the Vedantins say, the existence there, there must be some existence there. If it is

not there, you see, it is void. You know the whole business, I don't have to tell you. That is an assumption on your part.

Dr Desiraju: But something may exist.

UG: Yes

Dr Desiraju: At least, even by having these reference points which are helping us to discuss like this, thereby trying to understand something more, may not be the absolute understanding. Even that is an advance for man to do. So this Vedanta, these reference points may help us to be better. Better as a value system. Okay. Is that all right?

UG: Yes, but you see, you accept the possibility of absolutes. For me there are no absolutes at all.

Dr Desiraju: That's all right. The word absolute again creates...

UG: Absolute morality, absolute this, absolute that. You see, it is this that projects and creates the absolute, as a goal, as an ideal to be achieved. So we become hypocrites, I don't mean you. You see, all idealists are hypocrites.

Dr Desiraju: But what I am only mentioning is, leaving this whole thing, these kinds of discussions, who have views or understanding like yours, or of other types, these do help people, ordinary people, isn't it? They do help in washing a little bit of their ignorance, I mean.

UG: In what way?

Dr Desiraju: I know you would ask me about that. (laughs)

UG: In what way? No, no, no. You see, the structure that is operating there, as I said yesterday, has come into existence in time. This is not metaphysics. I don't want to discuss this question of time and timeless. It is, you see, so you are what you are because of, you see, so many things that have happened to you in your life. So that structure cannot but envisage a future situation only in... It cannot but... I don't know, my English is gone, you see. That can only envisage a situation in terms of progress, in terms of degrees, in terms of time. It cannot think of anything else. Time is absolutely essential. So in that sense, thought is time. And it is this same thought that creates, you see, this space and puts there, an object to be reached in time, because this structure does not want to come to existence. So it has created the absolute, the timeless, the desire lessness and all that kind of a stuff. So that, you see, this can continue, this can get, you see, some time to continue.

Dr Desiraju: In other words, there can be life. I am putting it ordinarily. I know what we talked yesterday But I am going with a different lens so that others... In other words, even without all these concepts of relativity, objectivity, subjectivity, time, things reaching, etc., still life goes on. For example, I wonder whether a frog has all this.

UG: It is man that has...

Dr Desiraju: It has Many more millions of years than we. In fact, our people say our future is threatened even in a century.

UG: I don't know if you believe that.

Dr Desiraju: No, no, not believe, at least.

UG: This has survived for so many centuries, you know. But it is going to find out some way to survive. And my point is that, you see, it is not because of love, it is not because of universal brotherhood, it is not because of all that stuff, but because of terror of liquidating yourself. Then we will learn to live together. You can't hurt somebody without hurting yourself, not psychologically, physically.

Dr Desiraju: right, right.

UG: Then and only we will learn to live. We are now talking of detente in international terms, but it has to percolate and come down to the level of individual relationship. Then only we will... Not this talk of universal brotherhood, unity of life, oneness of life, and all that stuff has not helped and it is not going to help. Only terror, you see, will make us live together in peace, whether we like it or not. You take a revolver and you can make the world's strongest, most powerful man dance to you.

Dr Desiraju: That's right, sir.

UG: It's a fact, you see. So it is going to survive somehow, you are not going to let the whole thing blow up. It's only a madcap lunatic problem. He'll take it to his head that it is time for us to go, for all of us in one go.

Dr Desiraju: So other beings like plants and crops and turtles and so on, they too survive even without all our value systems and...

UG: Man has survived for centuries. And now we are all of a sudden concerned about these values and all that kind of stuff. What for? It has not helped us to live in harmony and peace. We have created this moral problem, you see. Plants, animals don't have a religious problem, man has created this religious problem.

Qr2: Society's problem.

UG: Religion is part of it, we are not separating it.

Dr Desiraju: Day before yesterday was very (unclear audio)

UG: I don't know, I've been coming here for some years.

Qr2: Last seven years he has been...

UG: To avoid harsh winter. I assure my friends, tell them that I am not in a... You see, I think I touched this point yesterday. This has absolutely no social content at all. And I cannot think of any collective action. So this individual is just like something thrown out by nature. For what

purpose, I really don't know. It is just there. Whether somebody recognises it or not, it's of no importance at all. This morning he was asking me what about cassettes. I have nothing to do with the cassettes. I'm not in any way involved. You ask questions, you get the answers. It's your property, not my property. I don't have those questions. You go to the river and take a bucket of water. You don't have to ask the permission of the river. It's your affair. There is no collective action. So it has no social content. And this man cannot be of any use to the society. And if he becomes a threat, naturally the society will liquidate him. The society liquidates what is left here. It is of no importance. I don't have the missionary genes in me or to save mankind. Who am I to save mankind? Who has given me the mandate to save mankind? Mankind has existed for centuries and it is going to continue. Nobody has given me the mandate. So you *are* that saviour, not me. If you get the answer to that question, you save yourself, probably you save mankind. I don't know. So I'm not in the holy business. If people come, I talk. If nobody comes, I go for a walk, I look at the birds, look at the trees. So many things are happening.

Dr Desiraju: That's why a moment ago I have said, it helps others, although you have no concerns. I mean, without you...

UG: So I don't go anywhere, give lectures. I don't accept the invitations of universities. I don't accept any. Somebody comes for his own reason. He asked the question, why are we here? I will answer the question. I very often repeat this joke I read some years ago. The reader's digest, there was one priest in New Zealand or Australia. He... This is not a reflection on the people here. Please don't misunderstand me. It was a joke, I'm repeating it. So wherever he went, you see, he started his discourse saying, why are we all here? And then he went on with his stuff. And then one day he was invited to give a talk to the inmates of the mental hospital. And he started with the same thing, why are we all here? One chappie, he got up and said, we are all here because we are not there. (everyone laughs)

Qr 2: That entire narration was very, very interesting. I mean, it opened a lot of things, that narration of that experience.

Dr Desiraju: In fact, I am suggesting...

Qr2: Fortunately, we got the whole thing.

Dr Desiraju: Sir, I am suggesting, I mean, this is purely personal. Sure, why... Okay, you don't gain anything or anything, there is nothing for you to achieve or salvation, etc., etc. But maybe others, if others feel a little illuminated by listening to you, why do you have to object?

UG: I don't object, I sing my own song.

Dr Desiraju: Just as you wear a shirt,

Qr2: you don't mind to speak to others. If others come to you and listen to you...

UG: They come to me, I talk to them, but I don't go out, you see.

Dr Desiraju: That's okay

UG: Sit on a platform and talk, you see. I'm not cut out for that kind of a thing, you see. I am a simple man, simple.

UG: I am talking, you see, am I not talking to you?

Dr Desiraju: No, no, I mean even the other part, I didn't want to...

Qr2: In a bigger hall he may be permitted to sit, because more people can sit.

Dr Desiraju: That's what I mean.

UG: No, No. That will complicate, I have been talking to some groups of people, in these seven, eight years, thousands of people have come to see me. Out of curiosity, I don't know how, you see, just the way you have heard of me, you see, so this room limits the people, that's all I can say. If I go out and hire a larger hall, you see, it complicates my life.

Dr Desiraju: The point is...

UG: You know, this, that and the other, so many things, I don't want, you see, so, as far as I am concerned, it is very simple. So many people want to publish these conversations. I said, my teaching, I don't like that word, if that the word you want to use, there is no copyright. It is not mine. It is as much yours, because you are asking the questions, you get the answers. So, who am I? Nobody is interested in publishing. Not only that, I say, you can do what you like with it, interpret, misinterpret, distort, garble, and even claim the authorship. I have no objection, you see. So my position is very clear, I don't want to involve myself, you see, what you do is your own affair.

Dr Desiraju: That's excellent, sir.

UG: So I don't accept the university invitations or travel. If I come here, it is a personal thing I must explain. See, to avoid the harsh winters, we come to India. I used to go to Italy, but India is a very comfortable country, it is less expensive than other parts of Europe. So I don't know whether I will come next year or not. So I don't accept the invitations, don't give interviews, BBC, Columbia Broadcasting, they all want to... they come with their fake questions. I am not interested in that, you see. All India radio people bothered me, you see. They recorded something, nobody made any sense out of it. There was no beginning, no end.

Qr2: So you come to our studio...

UG: Why should I go to their studio? They come with a question, what do you think of India? What do I think of India? I don't know anything about India. I am not in touch with the life here, you see. I am here and go away after some months.

Dr Desiraju: The purpose, selfish purpose with which you... I am trying to probe it, of course, we have this project. Maybe we can discuss more times, you know, in future occasions, etc., etc. It's only from that point of view.

UG: You see, it is not selfish, you see. My position is very simple. I am always here, except two hours in the morning, when I go for a walk. And my friend has definite understanding that anybody can come at any time. I am always available. You just see them, say good morning, what can I do for you? That's all I can do. I have nothing to give. So what can I... that's all, you see. If somebody comes at twelve o'clock, I am there, you see. I come and sit there. I have no private life which I can call my own. Everybody knows what I am doing all the twenty-four hours here. I have a small room there. So it's a very simple thing. I don't want to complicate these things unnecessarily. So as far as these tapes are concerned, it is your property, it is not mine. I have nothing to do with what I say. You see, these are your questions, not my questions. The Answers, defacto, to use that high-sounding legal phrase, belongs to you, not to me.

Dr Desiraju: You are saying something.

Qr2: You are suggesting that you want to take more of his time. You are welcome.

UG: You are welcome any time you want. I am here until the first, first I leave.

Qr2: But he has made it clear that he does not want to go out of his place.

UG. No

Qr2: What he says is going to help you in your problem.

Dr Desiraju: just to open up my mind more and more. From his angle I may not be opening up my mind. That's different, but from my angle...

UG: What is the project if I may ask? I think you mentioned it...

Qr2: Expanding consciousness.

Ug: Oh, expanding consciousness. I think we discussed that at great length.

Dr Desiraju: Yes, yes, sir.

Qr2: See, you ask this question, how does it help? Yes, we want to see the way it helps us

Qr3: But a project you need some information.

Qe2: exactly we are coming here, whether we get what we want. And we collect all these things, of course.

Qr2: What have you been able to collect?

Qr3: That is irrelevant. That is irrelevant.

Qr2: I am sorry. We are collecting these things.

Qr3: The answer is in our hands. I put a question to him. He makes me aware of the situation I am in. That is an inquiry.

Qr4: All of us probably are at the same quest of that point which you told us to take first. You know, that crucial point. I mean, that may be a very explosive point, but in a very minor way I think it does happen.

UG: See, because it is there, it is necessary. AP. That's it. GNR. It is part of the game. AP. Which probably helps us to go about it in a more realistic way than what we are doing now. The more we think of removing the thoughts, the more strongly we establish that belonging. So therefore, I mean, we are always on the lookout of any of those conditions in this milieu, which spontaneously help us to come to that point. That's all.

UG: But you see, there are others who can throw a lot of light on what you are interested in, your project, those who do meditation, the yogis, you see, the psychics, they all can throw some light, if that is what you are interested in. The techniques, you see, produce the results you want. This is interesting. The yogis also have talked about this, the extent to which the body becomes taller, shorter, heavier, lighter, all kinds of things happen to the body, to you also. You are preoccupied with other things, you are not "aware", if I may use that word, quote-unquote. But you see, you are also affected by the things that are happening there. Not that you will hit the ceiling, you see. So, you grow a little taller, a few centimetres, not much, you see, about this high, you can measure it, you see, draw your own line, several people out of curiosity did this, I was living in. And I asked some people, how is this kind of a thing possible? It is possible, one Ayurvedic doctor explained to me, that you see, when this kind of a thing happens, the expanding consciousness, it is possible for the ribs, you see, to expand, a little bit, not, you see, as tall, but you get the feeling that you are hitting the ceiling. And suddenly, you see, when there is a break in the continuity of thought, you see, you become so light, as it were, not actually, I never tried to weigh myself on this scale, but you feel as if you are sitting on a cloud. Next moment you feel that, you see, you are heavy, and you feel as if you weigh 630 kilos. All right, then this expanding consciousness is nothing. We give so much attention to that. The drugs, you see, will make it a lot easier than all these meditations and yoga and all that kind of a thing. I know lots of people who have taken LSD. So I am not advocating that, you see. So you are in the presence of a mountain. So suddenly, you see, the consciousness expands to the size of the mountain. Not literally, you see, there is a sudden blow-up of the consciousness. And then this sudden expansion releases tremendous energy there inside. What is the effect of that on the physical body? The physical body responds to this, what you call the sudden expansion of the consciousness. So the only way the physical body can respond to that sudden expansion of the consciousness is to take a sudden breath, you see. Suddenly you take a breath. The whole breathing pattern changes. So that is why, you see, you have that expression, which is a breath-taking view, you know. So there is a change.

I went to this, Elephanta caves, Bombay, you see. They have this Trimurti there. It is a huge thing, you know. And I was standing there, before..., suddenly, you see, there was this expansion of my consciousness, or whatever you want to call it, to the size of that. So this, you see, you experience all the time. There is nothing to those experiences. I think I pointed out, all those experiences do not mean *anything*. See, whether you are that side or this side, actually there are no that side and this side, because there is no line of demarcation here. This, you see, the realisation dawns on you that those experiences, however profound they may be, aren't worth anything. That's all. You may be in a blissful state, you see, even after that, you see, calamity, you have ecstatic states, blissful states, and sudden melting away of everything that is there. It doesn't mean anything, you see. You experience, I experience, what is the difference? So here, you see, holy people experience some petty little thing called a blissful state, and then they think something marvellous is happening to them, Christ consciousness, or Buddha consciousness. All those things are limitations, they are limiting the consciousness, they are not in any way helping. But for you, you see, it will probably have great interest, because man is functioning all the time in that limited consciousness. Maybe you will have something, you see, there to find out and help the people. I am not against that kind of thing.

Dr Desiraju: No, no, in fact, indeed, a lot of work is going on...

UG: I have seen so many of those things in Marseilles Hospital, the graphs, LSD, and the transcendental meditation people and all that. I asked that man, you see, they don't make any sense to me, you see, your graphs there. So what do you make out of that, you see? This is what I make out of that, he said. So you are interpreting them. Are you not interpreting them, you see? You start with the assumption that LSD is something terrible. Why, I wonder, you see, I am not supporting that or recommending that. Every young man in the West has tried, little boy, girl, everybody, that is why they are interested in all this kind of stuff, the Indian stuff. Not because they are dissatisfied with their wealth or their values. *Every one of them* has tried this LSD and it has given them some feeling, kind of a feeling, that there must be something more to the consciousness... their ordinary experiences. I know a boy, who never heard of Tibetan literature. And when he was on a trip, you see, as they put it, he experienced all kinds of Mandalas. Then he started talking about them and he met one Tibetan chappie there. So he described to them how is that kind of a thing possible. He doesn't have to be in Tibet or in Australia or New Zealand or America. No matter where you are, you see, all that is part of consciousness. Even the Donald Duck has become part of the human consciousness. Some chappie all the time has this Donald Duck running in his consciousness. So probably through the help of the yogis, if there are any, you will be able to get...(audio stops)