

UG: Very emphatic statement, because this is something which I have experimented with before and I know what it is. So by conserving sex energy you are not going to improve yourself in any way. It is too silly and too absurd. And why have they laid so much stress on that? So abstinence, continence, celibacy is not going to help you, to put you in this state of... In this situation you can have sex today and this kind of thing can happen tomorrow, and this can happen even through sex. There is a moment where there is nobody who is experiencing anything, that is the moment that this kind of a thing... It doesn't have to be the discourse of a religious man, the falling of a leaf, the mooing of a cow, or the neighing of a horse, or anything that is happening there, can do the trick because you don't see anything. That will take care of it. So there is no such thing as sublimation, nothing going up there, but it is only going out. They don't accept, these holy men. If they are honest enough, they know what they are talking. So that is what it is. So then I wanted to understand this whole business. And why do I want to indulge in this auto-eroticism? So I do not know anything about sex, but why is it I have all kinds of images, sex images? This is my inquiry, this is my meditation, not sitting and standing on my head. Why is there this? How am I able to form this? It is not necessarily... I never went to a movie, I never looked at the... Now, you have all kinds of posters. But how is it? , this is something inside, it is something inside not put in from outside. The outside is stimulating. You understand? The stimulation comes from outside, but there is another kind of stimulation from inside. See, this is more important to me than... I can cut out all that successfully, but how can I cut this out from inside? So this I wanted to find out. And then I was also interested in finding out what is this sex experience? Sex experience, although I myself have not experienced sex, I seem to know what that sex experience is like. It is not imagination, it is not fancy, but something which is part of me, which tells me that this sex experience is like this. You understand? So this went on and on, . So I did not rush to have a sex experience with a woman or anything. I allowed things to happen in their own way, but that was the time when I didn't want to marry, because my aim was to become an ascetic, a monk and all that kind of thing. But not married, but things happened, and then, if it is a question of satisfying your sex, why not marry? That is what society is there for. Why should you go and have sex with some woman? You can have a natural expression of sex through marriage, and then the whole business. So I can say that, , this sex unfortunately is separated from the other activities. Why? I have always wondered.

Dr Desiraju: Should be brought together. Integrated

UG: It is one, it can't be separated, and why have they put it on a different level? It is that that has

created the problems, not only here in Western countries, Christianity also, they have separated, maybe for reasons of security, property. Now it's easy, you have ways and means of getting rid of the thing. But at that time, it was not so easy.

Q: Do you feel that the vast number of people must have had the experience?

UG: This kind of a thing must have happened to so many people.

Dr Desiraju: It may happen to us also.

UG: To you, I say this happens to one in a billion, and you are that one in a billion. You are that one in a billion. It's not something that one is specially prepared for. There are no purificatory methods necessary. There is no sadhana necessary for this kind of thing. I don't want to use the word, preparation of any kind. The consciousness is so pure that, whatever you do in the direction of purifying that consciousness is adding impurity to that. That is one thing. This you will be interested in, as a psychologist. See, when this, the frontiers or the boundaries break by themselves, the whole thing that is there in your consciousness, you call it – I don't know what – union, collective consciousness, or I don't know, whatever you call it – in that consciousness what you call sacred, holy, is an impurity. It is an impurity. So not necessarily the unholy that is impure, all that you consider sacred and holy also is impure. So the impact of this kind of thing is very great on that consciousness. So this will interest you, all the visions that people have. Suddenly you are there – I don't have those experiences at all anymore – you suddenly, you are there, and the whole – this is not a vision outside there or inside of you – the whole of your form takes the shape of Buddha, Jesus, or Mahavira, or Mohammad, or Socrates. Only those people who have come into this state, not great men, not leaders of mankind, not historians, not poets – it's very strange, you know – only those people to whom this kind of a thing happened. Not necessarily Indians, Westerners, some monks in the West. I tried to – it's not possible for you because you don't know anything – one coloured man, not exactly a coloured man, during that time I could tell them what this man looks like. Some women, with breasts, flowing hair, naked. So then I was told that there were two saints here, one, Akka Mahadevi, another in Lalleshwari, there were two women, the naked women. So suddenly you have these breasts, you have flowing hair, you have even the organs changed, the female organ, naked, and then there is a division there. So that division cannot stay anymore. It's the same situation, “How do I know I am in that state?”, it disappears. And then something else, hundreds of people, rishis, probably something happened to so many hundreds of people, you know, during the course of history. So many rishis. And then some Westerners, Proteus, we tracked him down, he was half, mixture, not purely white. And women, so many women. And sometimes very strange things

also. I was lying down, these things happened within those three years period. Suddenly I found myself to be a sea lion, seal, sea lion you call, the head, the human head, and the rest of my body was a seal. What is this? I am a seal with a human head. And all the avatars, the lion half, the short man, the fish, you go through all that also. So this strange business, seal, of all the things, why I wondered. And then I started tracking down, I am interested in this kind of thing. So somebody brought a book to me in Greek mythology, like the Narasimha we have, they have a god, with a human head and the body of a seal. So all that, people experienced before is part of consciousness. This is a very interesting thing for me. So when this dam is open, it is flushed out of your consciousness. I use this expression, the sages... the marching out of Saints, in Christianity they have a "marching in saints" song in a hymn. This is marching, they run out of that consciousness because they can't stay there anymore. Because all that is impurity. You can say that they are there because they are driving you, pushing you to this point, and when once the purpose is achieved, they have finished their job and they go away, that is only a speculation on our part. But this flushing out of everything, both good and bad, holy and unholy, sacred and proper, takes place. During that time it goes on and on, hundreds of thousands, and then you are put back into that primeval, primordial state of consciousness, *pure*, and then nothing can touch that, nothing can contaminate that, but all the past, up to that point is there. After that nothing can touch that, but that cannot influence your actions anymore.

Dr Varma: So this sequential thing also you went through?

UG: Yes, a series of things, the whole thing is finished, now it is, nothing can touch that. Anything can happen, thoughts, it can be a good thought, bad thought, the telephone number of a London prostitute, it can be, because once, during my wanderings I used to look at those telephone numbers fixed to the trees, you know, I used to look at the telephone numbers. I had nothing else to do but to look at those telephone numbers. I was not interested in going to the prostitutes, but those things interested me, I had nothing else to do, no books to read, nothing, so I looked at those numbers. One number gets fixed there, it comes there, it repeats itself, thought is a repetition. It doesn't matter what comes there, see, good, bad, holy, unholy, who is there to say this is good, that is bad, this is nice, that is what.

So the whole thing is finished, that is why I have no other word to use than the religious experience. So I have to use that word religious experience, not in the sense in which we use the word religion, it puts you back to the source. That is, what is the etymological... back to the source, you are back into that primeval, primordial, pure state of consciousness, and these things are, you

call it awareness, you call it whatever you like, in that all those things are happening and there is nobody who is interested, nobody who is looking at them, they come and they go in their own way, like the Ganges water flowing, the sewage water comes in, you throw half dead, half burnt corpses, good things, bad things, everything, they go and it is always pure, like the Ganges water, always pure.

Dr Desiraju: Do you do any meditation or?

UG: Nothing! No meditation.

Dr Desiraju: Just nothing. You know, having heard all these silliest questions I have asked at the end, but just...

Q: The question of meditation doesn't matter here.

UG: No, no, what is there to meditate on? What is there to meditate upon?

Dr Desiraju: That's right.

UG: Because I discovered all these things before, the mantras, the meditation, what meditation does. I didn't practice transcendental meditation or any such thing, but some meditation, some meditation. So, this I discovered for myself, meditation is a self-centred activity, it is strengthening the very self you want to be free from, what am I meditating for? All right, the thought is a noise, sound. Thought is a sound, you look at this and you say it is a tape recorder, so it is a sound, that is the thought. So, there is a continuous flow of thoughts and you are linking up all these thoughts all the time, and this is the noise that you can't stand. Why you can't stand the noise? So, by repeating mantra, you create a louder noise there and you submerge that noise of the thought and then you feel that you are at peace with yourself, something marvelous is happening.

Dr Desiraju: This is like the pain and then you burn somewhere else.

UG: So, all meditation is a self-centred activity. Now, what is there to meditate upon? I don't talk of meditative state. Krishnamurti's business, he talks of a meditative state, "it is not this, it is not that". All right, if this is a meditative state, what am I meditating upon? I am meditating upon that at this moment, looking at that, the reflection of that is there, something is moving, this movement, life is movement, all the time, because something or the other is happening there all the time, so that movement is the movement here. So, there is no moment where something or the other is not happening. In the night everything is silent, for a moment, or you hear the lizards making noise, you have to listen to that. So, if there is no noise of any kind around you, I tell you, you have to listen to the *lub-dub* of your own heart, and then the flow of your blood through your veins, that's like a river, that's the noise. And you can delude yourself and imagine and experience that it is *Omkar*. It is not *Omkar*, this is a machine, a human machine, like the car engine running there, producing the noise.

You can reject this. Why do you say this is Omkar? I don't give any importance to this, I am only suggesting this, to point out that there may not be anything to your idea that this is Omkar, Brahma nadam and all that, but that is the noise of the human machine there. You will go crazy if you listen to your heart. You have to listen to the flow of... That is all that is there for you to listen to, or some other thing happening, somebody is coughing, Somebody is snoring, somebody is having a nightmare. So there is no sleep there. You will see me lying down there probably snoring, but in this consciousness there is no division into wakefulness, dreaming, there are no dreams any more. Probably you will find I can't make definitive statements, you can put some instruments, something like that. I don't know, but there is some kind of a thing, you can't deny that.

Dr Varma: Cash in that (laughs)

UG: No, no, I'm not interested in satisfying the curiosity of people. But , I say, take it or leave it, and you are going to discover many of the things that I have talked about in your own lifetime

Dr Desiraju: Sir, after your death, I cannot even think about it. You told me there is no reincarnation...

UG: There is no death there at all.

Dr Desiraju: What happens to your consciousness?

UG: Consciousness is not mine. Where is my consciousness? Now, is it mine? So it belongs to everybody. So where is the entity here? There is no entity here now at this point. So why speculate about that?

Dr Desiraju: Sir, what is the difference between the living and the non-living?

UG: Nothing, no difference.

Dr Desiraju: But still I want to...

UG: Is there anything animate, inanimate?

Dr Desiraju: Did you not say we are part of ..

UG: ...the whole thing. There is nothing inanimate. Of course, I used to answer this question in my science paper, animate objects, inanimate objects.

Dr Desiraju: That's different. That's to pass the exam. Now you are talking about the highest level.

UG: So there is no death, you can't experience your own death and your own life. I know people who...There is an organization that will make you experience it. You get to that point. What do you think will die there? Huh? What? This body, it disintegrates into its constituent elements, so nothing is lost. If you burn it, it is quicker. If you bury (inaudible), if you throw it in the water(inaudible). This is not going to be of any help to anybody who is caught up in the fear of death, after all, death

is fear. The fear of something coming to an end, the you as you know yourself, the you as you experience yourself, that you do not want to come to an end. So that is the thing this structure has created for you.

Dr Varma: And the desire for permanence.

UG: The desire for permanence is part of that, the demand for permanence. So it also knows at the same time that this body is going to drop dead like the others. You experience the death of others. So that is a frightening situation because if this goes, you are not so sure whether that will continue. So then it projects. This is the most important thing, to say that there is an afterlife or not has no meaning.

Dr Varma: Sir, is this really an offspring of fear and doubt?

UG: Fear is that one, so when the fear is gone, the question of death also is gone. So you can't experience your own death. That is why I tell some people who are so much interested in moksha and liberation, every one of you, all of you, not one exception, you will attain moksha just before dying. So you can be sure. But it is too late, this body cannot renew itself, it is in a prostrate condition. So that can happen to you now. That is the thing that happens now. Then the body has this capacity to renew itself as long as it is possible, it seems to be predetermined. You can play ducks and drakes with the body, use it and destroy it, but if you allow it to run its own normal course, it will recycle itself as long as it is possible, when it is not possible...I tell the people also, one of these days they are going to find out something which will keep your body going for two hundred years. Then what? Two hundred years of suffering you want? No, I don't mean you, I am generally saying.

Dr Desiraju: Sir, going back, that time there was a little topical confusion. Survival mechanism is the most...

UG: There are two. The survival mechanism of the body, it knows. It knows what to do with itself. If it cannot, it gives up. It fights to the last. I give the example of one fellow near the city market. He is not there anymore. He had no legs, he had no hands, he had nothing, only this torso. Head is covered, they say he has no eyes, he has no ears, and that fellow remained there for years and years. Now I don't find him. He always interested me. Even if some parts of the brain are paralysed, life seems to go on in its own way. Where in this form you think is the important part of life. Everything has a life of its own, every cell has a life of its own. The vested interest in genes, I don't know, I was reading Wilson, the sociobiologist, he is very interesting. I was reading in the *Time* magazine this morning. So that is very true. This survival mechanism of the human organism is one thing, and the

survival mechanism of the structure of thought is altogether a different thing. So this is going to do everything possible. That is why I say it is the thought that helps to protect this body. So thought is absolutely essential. For one reason, you have to say to yourself that you are thirsty, that you are hungry, then only you will quench your thirst. So the thought is very helpful there. So the thought also is necessary for reproduction. Without thought there is no sex. These are the two fundamental uses of thought, and it has no other value. So it has to have thought, and it is the very same thought that releases you from the whole thing, the limitations of this, and creates this situation for you, because thought is absolutely...if that thought remains as thought without the thinker coming in, it is that that explodes and then pushes the whole thing. So is there anything that you can do to hasten evolution? No. So I cannot be of any use to society. The day they find that I am a threat to their existence, they will liquidate me, I don't mind. So since I don't feel that I have a message to give to mankind, it doesn't come. If somebody says, don't talk, I don't talk. If you come I talk, if you don't come I don't talk.

Dr Varma: There is no confrontation at all.

UG: This is it, it is so, take it or leave it. So many people were interested in me, the doctors especially, and I met her, she comes from a family of doctors. Her nephew is one of the researchers in Marseille, so his special field is glands. By accident we met and then we talked. He told me that I am very much interested in what you are talking about. And those scientists write fiction books and they have created a new man there. This is the new man that they are, the fiction writers have created for us. And this new man I say is not a perfect man, he has his own imperfections, he has his own oddities, stupidity. All that is there, he does not become a super duper genius. Tomorrow he is not going to invent something extraordinary and put man on a planet, nothing of this sort. The limitation remains a limitation, this is hereditary.

Dr Desiraju: We can change by..

UG: You can change.

Dr Desiraju: It is almost a reality now.

UG: Yes, it is a reality, you can change it. Change it for what? I don't say it is wrong. That is destructive, ultimately it destroys you and your kind. So that is against... the interest of this is going to fight to the last and prevent that kind of thing. Whether it will succeed or not, I cannot say.

Dr Varma: This is against control.

UG: Control.

Dr Varma: Manipulation.

UG: The visceral organs are outside the control of the thought and the whole approach of a research man is to understand more and more and for what? It is not purely an altruistic thing. I am not blaming you or any such thing.

Dr Desiraju: I have an altruistic motive, I don't know(laughs)

AP: The ulterior motive is covered up with... Shall we stop? I can go on, sir, if you are not tired. *Emandi meeru?*, professor. Where do you fit me, sir?

Q: You are alone

Dr Desiraju: *We* are alone

*Inaudible*

Dr Varma: That term is beautiful, *neurotic hiatus*.

UG: Religion is responsible for that. It has created that for us. So the questioning of our actions is really the moral problem. We have to have new moral codes of conduct, that is necessary, otherwise we can't function. But that is the trouble now. They are groping now in the west to have new codes of conduct. These are all out of date. anachronistic. Who cares for sex? Sex is so easy now, and you talk of that. And one of the most epoch-making discoveries of modern times *is* birth control, it has changed the whole thing.

Dr Varma: The mechanism of instant perception.

UG: Yes, then you get this. Then you develop this human instinct, not intuition, nothing of this sort.

Dr Varma: Thank you very much. I have enjoyed it. Thank you.