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## **IN INDIA 1974-75 CHAPTER 1 MADRAS 1ST PUBLIC TALK 7TH DECEMBER 1974**

I wonder why you come to listen to me. Is it out of curiosity or do you want to find out what the speaker has to say? If you want to find out what he has to say, you have to listen. To listen is an art. The word `art' means to put everything in its right place. That is the real meaning of the word `art'. And if you are going to listen this evening to a discourse, you have to listen, not with your own opinions, your prejudices or your conclusions and ideas but rather listen, neither agreeing nor denying nor disagreeing. To listen requires a certain form of communication between the speaker and yourselves. Communication implies not only verbal exchange but also to think together, and share together the thing that lies behind the words, to read between the lines, to have an insight. So, listening is not only an art, but a responsibility. And if you are at all serious, faced with a declining, degenerating world, specially in this country, then a quality of mind that demands to investigate, to explore, to examine, is required.

We have not only personal problems but also peripheral issues like inflation, overpopulation, economic chaos and so on. A serious mind demands and must find an answer to why there is this decline. There is a sense of total unrelatedness to world events; each one is concerned with his own problem, with his own survival, with his own security, with his own personal salvation. All this indicates a mind, a heart that is becoming more and more incapable of dealing with the problem as a whole. We have to find an answer because there is so much suffering, incalculable misery,

a despair of which one may not be aware or conscious, but it is there. We are not exaggerating, not being pessimistic, but merely stating what is going on. Technologically there is extraordinary improvement but human beings are not keeping up with that rapid growth in technology. Seeing all this - wars, corruption, a social structure that is totally immoral, division, conflict, suffering and the brutal violence that is spreading throughout the world - if one is earnestly wanting to enquire into it, then that enquiry demands on your part an observation which is not judged, which is not prejudiced, which is not parochial, which is not Hindu or any other particular race or caste. To investigate, there must be freedom; otherwise you cannot investigate. That is obvious. If you want to find out something, your mind must be free to enquire, must not be caught in its own prejudices, in its own beliefs and conclusions. That is the first requirement of any enquiry, any examination, and I hope we can do this together.

What is the reason of this decay? We are not seeking peripheral reasons, not reasons which are superficial, which any economist or socialist or philosopher invents or describes. What has happened to the mind? This is a question one asks after fifty years of coming to this country every winter and seeing the decline every year. Please, do not agree or disagree, but examine why this has happened. Do you enquire of some philosophical association or do you enquire through an idealistic formula or do you enquire what you are, what you have become? That is where the enquiry has to begin; otherwise it has no value; otherwise it becomes merely an amusing entertainment, an enquiry without any result. So, to enquire, you have to enquire within yourself why human beings, living in this

country, have allowed themselves to be what they are, what they have become. You have become non-religious, though you may do puja three times a day, go to temples, follow innumerable gurus read the Gita, the Upanishads. These are extraneous events; what other people have said and by reading those books, you think you are religious, by going to some guru and worshipping him, by following his system of meditation, you think you are becoming extraordinarily religious; or by going to somebody who does some miracle, you think you have found religion. So, if you observe yourselves very seriously, you have to ask yourselves whether you are really religious. The word `Religion' means, according to the dictionary, gathering of your energy, intellectual, physical, psychological - all your energy so that it is totally aware of all its activities. It is a holistic activity concerned with the whole, not segmented. That is what religion means. Are you so religious?

Thought plays an extraordinary part in our lives; it has done extraordinary things; it has created the whole scientific field of knowledge, the whole world of medicine and so on. Thought also has created wars, divided people. Thought has separated religions; thought has created the Gods which you worship, the saviours, the gurus, your Rama, Sita, the masters - that whole field is the projection of thought. So, you have created your Gods whom you worship. Are you observing all this? That thought, your daily thought, has accumulated tremendous knowledge in one field and that knowledge is operating in the technological world, and that thought as knowledge is destroying human beings. I will explain as we go along. Have you also observed yourselves that you are functioning, thinking, acting, according to knowledge? Knowledge

means experience, accumulated memory, and you are acting, functioning according to that memory which has become mechanical. And as thought is fragmentary - thought is never whole - all action becomes fragmentary. So knowledge in one field, in one area, is absolutely necessary, but if the mind merely functions from knowledge as we all do, then it becomes mechanical and the decline begins. Knowledge to which you give such tremendous importance is always in the past and that past which is knowledge is tradition and when you are acting, living in that area, as you do, then the mind must become mechanical. That is, memory is experience and knowledge, stored up in the brain, and that knowledge is reacting all the time. You can observe it in yourself.

We say that one of the basic reasons for the decline of the people in this country is that they are living in an area of mechanical knowledge and therefore the mind must decline. The mind must degenerate when you are living according to the knowledge of others. Discover it for yourself, the truth of it, the fact of it that you are living on knowledge, on tradition, which is a continuity of knowledge. A civilization, a culture, a people that live merely on knowledge must inevitably decline. And to find out a way of living which is non-mechanical, which is not based on knowledge, is regeneration. That is, in one area, knowledge is essential; otherwise you can't go home, you can't understand English, you can't recognise your wife, your husband. Knowledge in that area is necessary. But when the mind lives, merely nourished by memory, by knowledge of others, then the inevitable decline takes place. So, is it possible to live a life where the area of

knowledge is sustained and to act in relationship without continuity of knowledge from day to day? You understand my question? You see I am using the word, 'knowledge' in the sense of accumulated experience in human relationship which becomes memory stored up in the brain and according to that memory, I respond. This is absolutely necessary in the field of technology, but in the field of relationship between human beings, it becomes a destructive and a mechanical thing which prevents what one calls love.

Have you ever gone into the question of what love is? Have you gone into it to find out that extraordinary thing which you call love, compassion? Is compassion knowledge? Is compassion the cultivation of thought? Is love a mere remembrance of certain incidents, knowledge? One asks is there love in this country - please I am not saying it does or doesn't exist in Europe, America or Russia - I am asking you non-comparatively. Have you reduced love to sex, pleasure or has it become duty, responsibility, a thing which is the outcome of a comfortable life or something which you call devotion? You understand all my questions? Because, it may be that this factor is responsible for the decline, for degeneration, for the fact that there is no love in your heart and that you are living entirely within the field of knowledge.

Let us go into it a little more. You see when one observes what is going on in the world - the political divisions, the wars, the Arabs and the Jews and the Russians and the Chinese and the Americans, the constant strain, struggle and brutality, the threat of war, starvation, then you have to take the whole thing, not just one fragment. When you look at all this non-personally, objectively, the chaos, the immense suffering, not only the personal but the

collective suffering of man, what is your answer to this? What do you say? Do you retreat into some philosophical jargon and slogan? If you are at all serious, you have to find this out: Whether human beings, as you and I, whether we can bring about a total revolution in ourselves psychologically because when you change fundamentally, you are affecting the consciousness of the world. Do you understand this? Lenin, whether you agree with him or not, has affected the consciousness of the world. Stalin has, Hitler has and the priests have affected the consciousness of the world by their belief, by their saviours and all the rest of it. Every human being, when there is a fundamental change in himself, affects the consciousness of the world - because you are the world and the world is you. You are India, geographically as well as psychologically, and when you change, not at the superficial level, but fundamentally, radically, because you are the world, because the world is you, you affect human consciousness. That is a fact, isn't it? Haven't the inventors of Rama and Krishna affected your consciousness? Of course all that has affected your consciousness, and if you as a human being transform yourself, you affect the consciousness of the rest of the world; it seems so obvious.

And can knowledge transform man? You have knowledge about so many things, you have read so much; you have philosophies galore. Philosophy means the love of truth in daily life, not theories, not speculative concepts; it is the love of truth in daily life which means tremendous honesty and the love of being honest. Can the human mind, your mind, transform itself through knowledge or has knowledge no place in the regeneration of man? Knowledge is mechanical. You can add and take away from

knowledge and if you live in that area - memory, experience, knowledge - the mind must inevitably become mechanical.

In your relationship, in daily relationship between man and woman, don't you have an image of her and she an image of you? The image is knowledge and you live in that relationship based on knowledge and therefore there is no freedom. I am asking you: What place has knowledge in the transformation of man and society? We are saying knowledge has no place because knowledge is mechanical. Then what is the element, what is the core, the root which is not the product of thought and therefore a factor which is not knowledge? Look, Sir, I want to transform myself because I see what I am - miserable, confused, ugly, brutal, avaricious, hateful, jealous, ambitious, deceitful. I see all that. This contradiction, this conflict, this struggle from the moment I am born till I die I see; and I say to myself how can I change all this? That requires not sadness, not laziness, but I must find out what I am to do. Put yourself in that position and ask yourself seriously what you are to do. The knowledge that you have acquired either through self-knowing, or the knowledge that you have acquired from others, the knowledge that you have gained through experience, whether this knowledge is going to transform you or a different energy, a different factor is necessary to bring about a transformation? Can your knowledge that you have acquired, transform your envy? Take that one factor - can you totally be free of it? That is, can your knowledge of what it is to be envious and the results of envy and the cause of envy, transform your envy? If you are serious you want to find out how to end envy totally, so that it never comes back again. Can you end that envy through the



information you have about it? You understand my question? What will end it? Determination? Now, when you determine to end envy, there is conflict, isn't there? You may suppress it, you may overcome it, you may escape from it, but it is still there.

Knowledge will not open the door so that you are free of envy.

Then the problem is what will. Please ask yourself because envy is jealousy, envy is hatred in a different form and a world that lives on hate, a human being who is nourished on hate, cannot bring about a different world, a different culture, a different existence. So it is absolutely necessary to end envy. Now, how is this done?

How do you look at envy? Please watch yourself. You know you are envious, don't you, and how do you observe that envy? How do you see it, how do you know it? When you say I am envious, is the you who says 'I am envious' different from envy? Is the feeling of envy different from the observer of that feeling? If the observer of that feeling is different from the feeling, then there is a division, therefore there is a conflict. So wherever there is a division - the Arabs, the Jews, the Hindu, the Muslim, the Buddhist and the non-Buddhist, Christian - wherever there is a division, politically, inwardly, psychologically, there must be conflict. That is a law. That is a truth. So when you observe envy, is the observer different from the observed? Or are they both the same, the observer is observed? When the observer is the observed, conflict ceases. And what happens? When conflict ceases between the observer and the observed, because the observer is the observed, the thinker is the thought, the experiencer is the experienced, the observer is envy, there is no division and therefore there is no conflict. Therefore what has taken place? Do you understand my

question? We live in conflict, we are nourished in conflict and the conflict comes about when there is division. We took the feeling of envy as an example, went into the effect and the cause of that envy, the effect in oneself, the bitterness, the anger, the jealousy, the venom of envy, and we see that we never resolve envy that way. Then we ask: is the observer different from the observed. If he is different, there must be conflict, suppression, rationalization, overcoming it and the battle begins; but the fact is the observer is the observed, the observer is envy itself. When we realize this, what has taken place? What happens to energy when you have not dissipated it in conflict, in suppression, in rationalization, in overcoming? You have all that energy collected, haven't you? And, when you have that energy, complete energy, which is not dissipated, then what takes place? Are you still awaiting the secondhand mind to answer? What actually takes place in you? You understand? Before, you said you are aware that you are envious and you said, "how terrible, I must control it, I must suppress it, one must have envy, otherwise one can't live in this world". You have done all that and now when you realize that the observer is not different from the observed, the observer is envy, then what has happened?

Has it disappeared in you? No, you have not done it. That is what is happening in this country, you talk and invent ideas or repeat but you never enquire, find out. If you observe yourself, you find the answer. When you are not dissipating energy through suppression, overcoming and all the rest of it, you have that tremendous energy to deal with the fact. The fact is envy. You are that envy, envy is not separate from you. Your consciousness is its

content. You are envy and you say 'all right I am envy' and your whole mind is giving all its energy to this question of envy. So, what takes place? I will show it to you. When the observer is the observed, that is, the envy is the observer, the 'me' who says I am envy, that me is envy. That is a fact. Not knowing what to do, we invent an outside agency, God, which will resolve this; we think an analyst will resolve this, some body else will do all the tricks for us and that means you are accepting authority. In spiritual matters, there is no authority including your gurus, your Bhagavat Gita, your Upanishads. That makes you second hand human beings, which you are.

Now what takes place? I feel envious, that is a fact. How do I know that it is envy, because I have had previous memory of that feeling. So instinctively the previous experience recognises envy and that recognition strengthens envy. Do you understand what I am saying? That is, your previous knowledge, your knowledge of envy recognises the present envy; therefore you say to yourself I know all about it and then accept it. Do you see what the mind has done? When it recognises that envy, it is memory that is operating, which is knowledge and therefore, it cannot deal with the present feeling with the past memory. It only strengthens that feeling. So the problem then is, can the mind, can that feeling be observed without any recognition, which means not bringing your previous knowledge into it?

Previous knowledge is the observer and so you create a division. Now when there is no division, when you see all this, you have abundance of energy; then that fact of envy can be dealt with instantly. It is gone. It is only the lazy, inattentive mind that knows

the cause, the effect and goes on. But the attentive mind, the mind that sees the whole nature and the structure of envy and therefore has gathered that energy can deal with the fact; the fact being the observer is the observed, the observer is envy. Therefore there is no movement at all. And when you realize this, then the question arises: Is there a way of living in your daily life without a single conflict? Not as an idea, not as a slogan, not as something you repeat and so on, but find out for yourself a way of living in which there isn't a shadow of strife. In the realization that the observer is the observed - that is the `me' that says I am envy, that `me' is envy itself - there is no movement away from it because you can't move away from it; you are `it'. Therefore, that energy dissipates the fact of envy. Have an insight into this, do not accept my explanation of this.

So, is conflict part of affection, part of love? We have to find an answer to this. You as a human being, individually and collectively, have to find an answer how to live a life without a single conflict. You will find it when you understand this whole problem of the observer and the observed, the experiencer and the experienced because the experiencer is the experienced. So, the mind then finds that there is no question of experience. A mind that lives in the field of psychological knowledge, the knowledge of experience, either your own or of another, the accumulated tradition or the tradition of a day, such a mind living in a field of its own particular knowledge, brings about its own decay. This is what is happening throughout the world and specially in this country because you have never gone into yourself and said "look, I have to find an answer to these problems not through books, not through

teachers. "This requires energy. You have an abundance of energy when you want to do something; you have plenty of energy to earn money, to go to office day after day. Now, if you apply that same energy with the same intensity to go into yourself and find out how to live a life without a single shadow of conflict, then you will affect the whole consciousness of the world.

## **IN INDIA 1974-75 CHAPTER 2 MADRAS 2ND PUBLIC TALK 8TH DECEMBER 1974**

We were talking yesterday about the art of listening. The word 'art' means to put everything in its right place. And to listen, there must be no comparison. You can't compare what is being said with what you already know or judge or evaluate; neither agreeing nor disagreeing, resisting or accepting, but actually listen to those crows, and to the wind among the leaves. There is also an art of seeing, seeing not only what is happening about one outwardly - the confusion, the misery, the starvation, the dirt and the beauty of a lovely tree in the sun set, the branch and the swaying leaves - the ways of the politicians, the affairs of businessmen, the crookedness of human thought but also to see inwardly, which is much more difficult. It needs a great awareness, attention to see exactly what is going on within oneself, within one's mind - the motives, the contradictions, the cunningness of thought, the movement of desire, the ambition, the greed, the envy, the corruption, the various activities of the mind - hidden and obvious. To observe all that becomes quite imperative in times like these when we are bombarded all around. We are bombarded by newspapers, politicians, priests, by philosophers; and to be aware and to observe our reactions - mechanical, innate, cultivated, educated reactions and so on - one must have no resistance, no shade of distraction but merely watch without any movement of thought, exactly 'what is'. That is quite an art and if you can watch exactly, without any movement, what is taking place within one, then you will find the content of your consciousness. Consciousness is capacity -

intellectual, emotional, physical - with all its sensory demands. One becomes aware of the content of one's whole being. I do not know if you have ever tried, not be pained by what one sees, discouraged or depressed, but to look at exactly what is going on, so that all peripheral movements come to an end and there is immobility of all movement, there is cessation of all movement, but only seeing actually what is. Please experiment with what we are saying as we are exploring.

The content of our consciousness is consciousness; without the content there is no consciousness. I am going to go into it, because it is important to understand the nature of fear and pleasure and what love is. The content, if you have observed, if you are self-critically aware, is that which thought has put into consciousness. The Gods, the traditions, the cultural heritage, the immediate impressions, the attachments, the sense of great loneliness, the sense of frustration, the drive of ambition, the innumerable hurts, the wounds that one has received from childhood, the various compulsive desires, sexual lusts, the furniture that one clings to, the furniture which is knowledge, the beliefs, the dogmas, the rituals, all the things that man has sought and is seeking are the contents which make up our consciousness. That is simple, that is clear, that is obvious. Rama and Krishna, Jesus and various other religious propaganda have been thrown at us, century after century and through it all has run pleasure and fear, the two principal mainstreams - the pursuit of pleasure and in its wake the ebb and flow of fear.

So, that is the content of our consciousness. Now is one aware of it? Is one so aware that there is a certain quality of sensitivity

not only biologically, physically but a much deeper sensitivity of the psyche, the inward tenor that receives, that sees, that vibrates to something that is going on? Are you aware of this, of your content, not only at the conscious level, but also at the deeper levels, deeper layers? If one is conscious, aware of the movements of thought, of desire, of pleasure, of the inevitable movement of fear at one level, one knows that the superficial content of our consciousness is the education which one has received from childhood - the hurts, the agonies, the anxieties, the ache of loneliness and suffering. And is it possible to observe it at deeper level, at the very root? Is it possible for a conscious mind to observe the very deep hidden demands, motives, hopes, fears, causes of pain and so on? You may be conscious or aware of your desires at a superficial level as most people do, but to enquire into the deeper hidden consciousness, the hidden contents, to be aware of every intimation and hint that has projected into consciousness, requires a mind that is very sensitive, watchful.

Then, there is the whole content of consciousness, the totality, not just the fragmentary - the incidents and accidents, fears and pleasures and hurts. One is totally the whole content and that very content limits consciousness. Do you see this? Look, if I am a Hindu the content of my consciousness, the religious content is what I believe, what I have been told to believe. And that propaganda has been going on for centuries and centuries and it has become tradition and I accept that tradition. That is one of the contents - and that very content, that very belief, that little tradition limits consciousness. The greater the limitation, the greater the prison in which that consciousness is held. In observing the content



- the content is "what is" - every other movement ends. There must be a total attention. If I want to see you, to look at you, I must give all my attention to you, not bring in my prejudices, my likes and dislikes, but observe, see clearly. And, when you see this, not see it through description of words, but actually see it in yourself, you find these two dominant streams: of fear, of pleasure. You all have experienced pleasure - sexual, sensual, the pleasure of ambition, of possession, prestige, status, the pleasure of being appreciated, the pleasure of your own attachments, whether it is a house or a belief or a person. And with pleasure, there are the innumerable fears that one has - physical pain, fear of danger, of peril. These two are the principal streams in this consciousness. And without really deeply understanding, without having an insight into pleasure and fear, love becomes extraordinarily superficial, has very little meaning. So if one really wants to find out for oneself, not with conceit, not with a sense of discovery and the pride that comes with it, but to find out for oneself what it means, it is only possible if one understands the nature and structure of pleasure and fear. If one has not fully delved into these two, then love is another glorified form of pleasure or devotion to some ideas, some image created by the mind or by the hand; and that devotion to an external thing is really projected from an inward demand. That devotion then becomes a self-enjoyment, especially in this country where people are so devoted. Whereas life is a total unitary movement, it is not to be broken up. So your devotion is part of the pursuit of pleasure. And is one aware of the movement and the pursuit of pleasure, not resisting it, not denying it, not suppressing it, not rationalizing it, but just be aware of actually "what is", which is pleasure in all its

subtle forms? Can you see it as it is in yourself, how your mind is pursuing pleasure endlessly? Then you will ask "what am I do to do with it, it is so instinctive, it is so natural, it is so easy?" And all religions, in the name of God, in the name of service to God ask you to suppress your desire, your hope, to control it. So, one is trained, conditioned, educated not to the understanding of pleasure but to give a greater strength to it by suppressing it or by enjoying it. And can you watch this? Can you observe the actual movement of pleasure - the pleasure of taste, the food that you eat to which you have become so accustomed? Have you noticed how difficult it is to change your particular habit of pleasure to a totally different kind of food? And you are caught, trapped in this and you accept it and carry on day after day. And occasionally you take a vow and do something - fast or shave your head or do something and carry on the next day with your pleasure. You satisfy your superstitions and carry on with the one thing that your mind wants, which is pleasure. We are not saying that it must be suppressed or given full freedom. We are saying: See what is implied in pleasure, see the nature of it, the content of pleasure, have an insight into it, understand it, go into it, be aware of its movement. Then you will find what is enjoyment and what is joy. You see a beautiful sunset and you have joy. At that moment, in seeing the sun set, in taking delight in it, what takes place? The delight of that moment is registered in the brain as memory and that incident of delight which has gone, is now stored up as memory and the pursuit of that delight as memory becomes pleasure. Right? You have followed this? It is the same with your sex, the same with every form of pursuit of this dominating, demanding urgency of pleasure.

The other side of the coin is fear - both physical and psychological. Fear is danger, pain, hurt, disease and the fear of its recurring again - the whole biological, physiological responses. Watch your mind how it operates. That is, one has had physical pain, then that is recorded in the brain. Then that very recording stimulates thought and thought says, "I hope I will not have it next week, "and fear is set going. And there are both, as we said, physical fears and psychological fears. One has received hurts from childhood. Haven't you been hurt at school, the teacher compares you with another who is cleverer than you are, and that very comparison is a wound? And that wound is perpetuated through college, through university, through life. One builds a wall around oneself not to be hurt any more, one withdraws and any approach inwardly is the awakening of fear, of being further hurt. Do you know all these things? The speaker has never been hurt and therein lies innocence; that is a different matter. And there are the fears of death, of loneliness, of being loved or having loved, not receiving reciprocation and so on. We live in darkness of this fear, whether you are conscious of it or not. And we are saying, if you look, if you observe that you are the fear and you are the pleasure without the division as 'me' as the observer and the observed, then you remain with that reality. Please do tell me if we are communicating with each other.

Now, I am going to show you how to look. Please do give your heart and mind to this, not just casually sit down and listen, but give your attention to it. You are hurt, aren't you? Now, can you look at it, without any movement other than direct observation? I have been hurt, and I look at it without wanting to find out the

cause of it. The wound is there and to go into the cause of that wound is a distraction to "what is". To rationalize it, to escape from it, to run away, is also a distraction to "what is". Can one then remain with that fact of the wound and look at it? And that is where the art comes in, the art of seeing, observing, to look without the observer. The observer is the past - the observer with all his resistance to that wound, the observer who has separated himself from that wound and is trying to do something about that wound. Can you look without the observer, the 'me', which means without time? Can you just see actually what is going on? Now, there are two factors in this: The wounds that you have received from childhood and the prevention of further hurts. And is it possible not to be wounded at all? You understand? The wounds that I have received, if I have received any, what am I to do with them, I can't forget them; there they are deeply embedded; I may forgive, I may do all kinds of things to cover the wounds, but they are there, what am I to do with them. Don't say "what am I to do so that I am never hurt again". Have you put all these questions to yourself or am I putting these questions to you? How will you so completely feel the past wounds that no marks are left in your consciousness, you no longer will receive any hurts? Because the consciousness that is hurt will never know what love is. You may do social work, become a member of the communist, socialist party, go from one guru to another, but as long as you have not understood this deep hurt, love will never come to your heart. That is so obvious.

It is absolutely essential to find out for yourself whether that wound can be healed so completely that it leaves no mark. First of all, is it possible? If you say it is possible or it is not possible, you

are blocking yourself, What have you done with the hurts that you have received? If one is aware, then you see that you have built a wall around yourself. You know, you have built a wall around yourself, if you are hurt, but you do not build a wall around yourself when you are flattered - but both are wounds. Flattery is a form of wound as is insult. Neither flattery nor an insult should leave a mark. You understand what I am talking about? Can one live a life in which there is no hurt, a life in which every form of flattery leave no mark? Then only will you know what compassion is. Compassion is the regenerating factor in life. That factor brings a new life, however degenerate one is. Compassion means passion for all, for everything. Compassion also includes working together.

Now, will you heal the wound which is part of the content of consciousness as attachment to your house, to your wife, to your children? Because you are attached, there is the fear of losing; therefore you cultivate detach- ment which is another form of conflict. All your books say "be detached" but you are really attached to your customs, to your temples, to your mosques, to your books, to your knowledge, to your experiences, to your beliefs, which are all part of your consciousness. And one of the contents of that consciousness is hurt. If you understand that one content completely, you will have understood the whole and you will know instantly how to deal with it. So, first, are you aware of the hurt and are you aware that you are resisting, that you are frightened that hurt might increase and invite more hurts? Are you aware that seeking the cause of that hurt is a waste of time? Isn't it ? So, what has happened? You are not spending your energy in enquiring into the cause of that hurt, you are not building a wall

around that hurt in order not to be hurt more; you are no longer trying to cover it up. So you are merely watching, observing, seeing, which means you are giving complete attention to that hurt. When you give your complete attention, then you will see that the hurt is no longer there. Which means the mind that is not attentive gets hurt. It is only the mind that is inattentive that gets hurt. So give your whole attention and that whole attention is not possible when you are resisting, building a wall around that hurt, frightened about being further hurt. These are indications of inattention. And when you give your complete attention, then you will see that there is no hurt, then only you can proceed to find out what love is.

Is love pleasure? You understand the meaning of my question? We have said, pleasure invites always fear, and is pleasure love, is pleasure desire, is desire love? Is the remembrance of something pleasurable that has happened yesterday, is that love? We are caught in that circle. Don't agree or disagree. Watch yourself and you will see that we are caught in that area. Every human being is caught in that. The ambitious man driven by his desire, by his pleasure to become something in the political field or in the business field, in whatever field he wants to succeed in, can such a man love? He may talk about it endlessly but he does not know love. You are also in that field, you may nod your head and say I agree with you as some of you are doing, but you haven't left that field, though you verbally agree. That is why you are living on words and therefore degeneracy is setting in your heart and mind because you have lived on words. Knowledge is words.

Knowledge is not wisdom. You can't buy wisdom. You can attend any school where they teach you knowledge, but there is no book,

there is no school where wisdom can be taught. If there is such a school, scrap it, don't go near it. Wisdom comes only when you understand what love is, the enormous compassion and that compassion can only come when you understand the depth of suffering and when you understand the content of your consciousness which is yourself. The content of that consciousness is yourself and in the understanding of yourself flowers wisdom. Do you want to ask any questions?

Questioner: Sir, we live in a society that is particularly hurting human beings. The society that has created this education, created this hierarchical outlook on life, the society that tramples, that destroys, that brings about wars and destruction, a society that has no love, that is immoral, in such a society, we must inevitably get hurt.

Krishnamurti: Now, who has created this society? Surely you and I collectively have created this society. Are you an individual or are you the collective? You are not individuals, you are the collective. That is so obvious, isn't it? You all think in one way as Hindus with your superstitions, with your Gitas; the Muslims, the Christians have their superstitions and beliefs. You are all the collective. Individual means an entity who is not fragmented in himself, who is not broken up, who is whole whereas we are the collective, the collective greed, the collective hate, the collective desire, the collective ambition and the collective has created this society and we are responsible for it. To change that society we must change, By your changing, you bring about a transformation in the collective consciousness. But you are not willing to change because it is too difficult and you say it is the fault of society. You

find excuses. It is part of your laziness and so you are caught in this and you accept your hurts. I have shown you the way to end your hurts. The ending of your hurt which is the collective hurt affects the consciousness of the collective, which is you.



## **IN INDIA 1974-75 CHAPTER 3 MADRAS 3RD PUBLIC TALK 14TH DECEMBER 1974**

We have been talking about the art of listening and the art of seeing. We said the art of listening implies that you participate, share in what is being said. You cannot share in what is being said if your mind, if your thoughts are wandering all over the place or you are comparing what is being said to what you know or translate what is being said to see if it conforms to what is said. That is not the art of listening. And also we talked about the art of seeing, whether it be a tree, a mountain or the flutter of a leaf in the wind, one must observe; otherwise you do not see at all. And also there is another art which is the art of learning. So there is the art of listening, the art of seeing and the art of learning. For most of us, learning implies committing to memory a technology, a language, a method and so on; that is, acquiring knowledge and storing it up in the brain as memory and using that memory skillfully when the occasion demands. The cultivation of memory for most of us becomes tremendously important. Knowledge is always the past and you act according to the past whether it be tradition, a memory or an experience which you have stored up as information, as a linguistic acquisition. Learning has also another meaning. There is another kind of learning which has nothing whatsoever to do with storing of knowledge. The storing of knowledge in action is mechanical. But there is learning when there is a constant movement. That is the art of learning. I do not know if it is possible to convey this to you through a language. When we have learnt something it is stored up and according to that memory, we act -

how to ride a bicycle, drive a car and so on and that is all a mechanical process. Then there is a learning which is the coming to a challenge with a mind that is curious, alert, aware and wanting to understand not only the challenge but the response. It is a mind which is in a state of enquiry, in a state of exploration, a mind that is never satisfied by mere knowledge. One of the factors of degeneracy in this country is the activity and the mechanical way of living in the field of knowledge. Always being told what to do, always referring to a past experience, always looking to somebody to guide, so that we are never in the act of learning; we are always storing up what other people have said and acting according to that.

We want to talk this evening about several things - about death and the meaning of it, the immense sorrow - personal as well as collective and the essential freedom of passion. I hope that we are going together into these questions. Going together, taking a journey together, implies that we must walk at the same speed, with the same intention, with the same intensity, with the same energy; otherwise we can't keep up with each other. These talks, are not merely interpretations of an idea, but are rather the investigation, the enquiry together into this problem of suffering, passion and death. We are so accustomed to sorrow, to suffering, psychological inward suffering, which becomes distorted, if the physical suffering is not properly understood. So, we are talking over together as two people who are serious, who intend to understand this great problem of human suffering and why human beings have no passion; they have lust, which is entirely different from passion. Without passion you cannot create and creation is not merely a repetition or a conformity to a pattern. Creation

implies an understanding not intellectually, but deeply having an insight, into this whole question of not only suffering, but the feeling of great intensity. If you are merely functioning mechanically as most people do from memory to action and skill, this quality of passion is never there. In the very enquiry into this question, we must go into the issue of suffering and passion. Both are related linguistically and actually. Together we are going to find out for ourselves what is the meaning of suffering, if there is an end to suffering, not theoretically, but actually, and what takes place when there is this freedom from suffering? Bear in mind all the time that description is not the described. I can describe a tree, a mountain, a river or the beauty of a blue sea, but the actual sea, the actual tree is not the word, is not the description. So, don't get caught up in words; though words are necessary to communicate, one must go beyond the words to grasp the significance or have an insight. When you have insight, learning becomes something entirely different. It is no longer the repetition of memory.

I don't know if you have observed how human beings suffer right throughout the world. That is one of the common factors of our human existence. Young and old, with their anxieties and greeds, have acquaintance with sorrow. Man, which is you and I, has tried to rationalize it, has given so many reasons, explanations for this sorrow. Apparently, our minds are never free from it. If one is at all conscious of one's environment, of the society in which one lives, the culture in which one has been brought up, if one is aware of all that, not only as a community but as a nation, as a group of people, one must inevitably ask if there is an end to sorrow. Can man be ever free from sorrow? Is that possible? Because sorrow

like fear is a tremendous burden. It distorts our thinking. It makes us bitter, anxious, frightened and if you observe yourselves, you will see how there is sorrow for various reasons, - whether it is the death of a friend or a son or a wife or a husband or somebody on whom you depended. There is always the sorrow of great loneliness, if one has observed it and had not accepted it as inevitable. One has to find out not merely verbally, intellectually but deeply, inwardly, profoundly, if there is an ending of sorrow and whether sorrow has any meaning at all. Most of us think it has a meaning, has a purpose and makes us more enlightened, that we must go through this area of sorrow. If one is aware, conscious, knows that one suffers, why has one, a human being, to put up with it? Why are we burdened everlastingly with it? No man seems to have resolved it. Not being able to resolve it, we translate it as a part of a period through which we must go through in order to be more wise, more capable, more enlightened. Or we worship a figure who represents suffering. I don't know if you haven't noticed all this in yourself and in others. What we are asking is not only the cause of it, but also the ending of it. One can find quite comparatively easily the cause of the wound, but sorrow goes on. I can tell you or another can tell you that the cause of sorrow is your loneliness, your attachment to somebody and when that something goes away or dies or turns away from you, there is anger, bitterness, anxiety, fear, sorrow. One knows the cause. It does not need great analysis and yet sorrow goes on. So is it worthwhile, is it necessary to spend time and energy in the analysis of finding out the cause? You suffer, don't you? Not from tooth ache, that you can deal with, but psychologically, inwardly, suffer for another, suffer

for the stupidity of mankind, suffer in the cruelty of people, the degeneracy, the feeling of utter loneliness, of sorrow, the ignorance of human beings in the real sense of that word, to be ignorant of oneself. All that awakens in one a great sense of sorrow, sadness, if one is at all sensitive. And there is the sorrow of losing somebody, death, You shed tears and you feel great loss, emptiness, a sense of loneliness. These are the various causes of sorrow. So analysis into the cause is inaction, does not produce action. Are we clear about this? Analysis implies the analyser and the analysed, the division, the enormous amount of time spent in trying to find out the cause. Therefore being caught in time, cause becomes the very essence of time. If one sees the truth of all that, has an insight that the cause of suffering is not the ending of suffering, then we can proceed to find out whether it is possible to end sorrow.

I suffer. I am taking this as an example: I suffer: I am not very interested in the cause of that suffering. The actual fact is that I am suffering; my son, my wife, my brother, everything is taken away from me and I am left lonely, isolated, having no relationship with another, bound to my own sorrow. Knowing the cause of it has no value. That is the one discovery I have made; it is firsthand, I have discovered for myself that the mere search for the cause of sorrow is not the ending of sorrow. On the contrary, it is time-binding, takes you away from the fact of sorrow. I see my mind wants to escape from it because I can't understand it. So what is involved, what is the significance, what is the meaning of sorrow? The mind wants to escape from it. Don't you want to escape from it all - your Gods, your entertainments, your rituals, reading the Gita, the Upanishads, whatever book you call sacred? You try to find

comfort in something, comfort in an idea, in a picture, in a concept, in some hope. All escapes are a movement away from the fact of "what is", and the very moving away from "what is" is the beginning of sorrow. You understand this? So I see the fact that escape does not solve the problem of sorrow. So a mind having an insight into escape and the futility of escape, comes back to the fact of suffering. Therefore there is no escape. It is not that I have determined not to escape, but I see the futility of escape. Then I also see that any form of overcoming sorrow is still another waste of energy. So, my mind sees the waste of energy in the search for the cause of sorrow, in all the multiple escapes that thought has invented and there are a thousand escapes. Seeing that, seeing the futility of it, my mind says: "all right". Naturally there is no escape. So, there is no overcoming it, there is no rationalizing it, which are all forms of escape. Then what has any mind left? There is the fact of sorrow, not only the personal sorrow, but also this vast sorrow of human beings, the collective sorrow and the collective degeneracy. My mind has had a tremendous sorrow and it is trying to escape from it, run away from it, avoid it. And the escape, the avoidance, the flight away from it, is the wasting of energy. And the mind needs energy, vitality to understand this suffering. So, what takes place? There is no escape, there is no rationalization - I don't say "it is my karma". So there is no escape of any kind, verbally or theoretically or actually. Now what have I left? Is there an entity that is wanting to resolve that sorrow?

Look, I am not escaping at all now, I have finished with all escapes. Is there a movement in me, a thought that says, "I must go beyond sorrow, I cannot tolerate this, I must end it"? That means

the entity is different from sorrow. Is there an entity different from sorrow or the entity is sorrow? Therefore, when the entity is sorrow there is no conflict, therefore there is no escape. IT IS. Then what takes place? You have understood my question? It is tremendously important for you to understand this. I wish I could exchange it all with you, but unfortunately, I can't. What takes place when there is no escape? What takes place when all movement of thought which tries to escape from the fact of this ache, of this sense of anxiety, this great acquaintance with grief, ends? From that reality, what comes out?

You know passion is different from lust. Lust is sensuous, having great desire - the compulsory eating, sexual pleasure or other forms of deep enjoyment through sensory perception. The word "passion" has its root in suffering. Passion comes out of this sorrow, and that passion has no cause. That is the beauty of it. It is not personal. It is not personal because sorrow is not limited to a person but there is this great sorrow of humanity. The great sorrow of humanity is totally impersonal. I can only understand the great sorrow of humanity if I have the passion that comes out of understanding or deeply going into this question of sorrow. Then passion is not personal and without that passion, there is no creation. You may paint pictures, you may write poems, you may do all kinds of skilful things with your hands, with your mind, but without that passion which comes out of suffering there is no creation.

In the same way, we are going to investigate together this great problem of death because you will not understand death if there is no passion. If you are frightened, you won't understand it. Passion

is free of fear and pleasure. Pleasure is sustained or nourished by desire which is the movement of thought as pleasure and fear. But passion has nothing whatsoever to do with pleasure. and therefore with fear and it is only such a mind that says: "I want to find out; find out what it means to die, why humanity has never solved this problem. The ancient people, the ancient cultures considered death as a way of living for death; death was much more important than living and so on; there are various forms which we need not go into now. Man has tried to avoid in every way this immense mystery called death. You have in this country the comforting belief of reincarnation, you have been brought up in it. That is your tradition and the whole of Asia probably believes in that tradition because at one time India exploded over the whole of Asia, as Greece exploded over the whole of Europe. And the mind, knowing that there is death through accident, disease, old age, and so on, that death is inevitable and knowing that it can't avoid it, gets comfort in a belief. That belief is that you will be born next life under better conditions, if you do the right thing now. But your belief has no validity at all, it is just an idea, but the fact is, there is death.

Now, how do you meet death? Have you ever given thought to this or is this the first time you are listening to all this? Or are you full of knowledge, of what other people have said about this? If you want to find out, you have to put aside all the things that people have said, from the Upanishads down to your guru. To find out what it is to die, you must have passion. Who is dying: the body, the organism which is the brain? That extraordinary brain is going to die, come to an end, stop breathing through pain, through a life that has been absurd, cruel, diseased. The organism,



inevitably, by constant use with all the shocks, travail and conflicts, and despairs, that organism comes to an end. The family, the wife, the husband, the children, the jobs to which we are attached, all the knowledge that one has acquired, experiences, all that comes to an end. And is there something permanent in all this which will continue ? Is there in you something permanent, something that must perfect itself, through time, which is incarnate, which takes form in next life? The word "incarnate" comes from carnal, that is, taking flesh. Is there something in you that goes on till you reach Brahman, God or what you will? Is there such a thing? Is there anything permanent in you? Or is there nothing permanent - permanent being everlasting, enduring beyond death ? If there is nothing permanent, why is the mind then attached to everything, attached to the form, to the name, to the bank account, to your wife, to your children, to your furniture, to your books, to all your customs, traditions, to your petty little Gods? All that is your consciousness. Now, is there in that consciousness something real, permanent ? You have to find out, not agree or disagree. You have to give your life to find out as you give your life for money.

Is there anything permanent or is everything in your consciousness put together by thought? Your Atman, your Super-consciousness, etc., all those are the movement of thought. You cannot possibly dispute that. Your attachment to your money, to your tradition, to your food, everything, is in the content of your consciousness. In that consciousness, is there anything permanent, or is every movement thought ? Thought is a material process because thought is the response of memory stored up in the brain. Therefore, can you die to your attachments? You can't take

anything with you. Can you die to everything that you have collected, that thought has collected, die to your Gods, to your traditions, to your ways, everything? Have you ever said: "I meet death today?" You have pushed death far away because you are frightened of it and can you find out if you can bring it very close, be intimate with it? That means dying to all your attachments, dying to all the things that you think and have put together. Then what happens? Then what is immortality? If there is nothing permanent, then the 'me' is not permanent; it is just a series of structural words, feelings put together, held together by thought and that has no reality except in words, in attachments. So, is there immortality? When I meet death, when I have abandoned all attachments, when the mind has completely let go everything, then you will find, if you have gone deeply so far, that there is..... No, I won't tell you, because you are copybook minded. Let us approach it differently.

What happens if you invite death? You understand my question? There is a man who says "all right, I want to find out what it means to die. I know the physical organism, the form, the name dies. That is inevitable, and psychologically there is no tomorrow". There is tomorrow only when there is attachment and dependency. In being free, there is no tomorrow. When there is death, there is no tomorrow.

Now, what happens to those who do not enter into that area where death has no meaning any more? What happens to the vast majority of people? What happens to you who are attached, frightened, who cling to your husbands because you are frightened of your loneliness, who think there is a permanent reality because

traditionally it has been accepted? Have you ever thought about it? That is, there is a vast stream of humanity caught in this confusion of possession, recognition, attachment, pain, suffering, endless conflict, and that stream is the collective stream. The collective culture, the collective literature, the collective painting, all that is in that stream. What happens to you if you don't step out of that stream? Have you asked yourselves what happens to you if you have never faced the reality of death, not at the end when you are unconscious or gasping for breath but while living, fully alive? What will happen to you if you don't step out of that stream? You will go in that stream, caught in that stream. That is a reality, that is a fact. If you face the fact that you are caught in it, trapped in it, then you will do something, but if you say "all humanity is caught in it, let me also be in it, "then you never step out of that stream and the stream goes on and therein lies enormous sorrow. Where is passion, which is compassion? Sir, if you have a son whom you love - love means to care - to give your heart to your son, feel for him and when you understand the meaning of death and are stepping out of it, what do you feel for your son? Passion comes with love. Now, when you come to this, what is eternity, what is immortality? That is a state of mind which has no death at all. That is what it means - immortality. Immortality has no death. What is that state of mind that has no death? When the mind knows the sense of complete death of the me, what then is there to find out?

Tomorrow evening we will talk about meditation. You have twenty-four hours from now till that time to find out for yourself whether you are attached, whether you have motives, whether you can free yourselves from attachments. Out of that depth of insight,

the truth of being free, out of that comes a flowering of goodness.

Questioner: Is suffering necessary to be passionate?

Krishnamurti: That is what I explained. The fact is, you suffer. That is the only fact and you know nothing about passion. Don't say will suffering help me to be passionate. It will help you to become lustful, not passionate. Sir, look, you want to get something, you want to be rewarded, you want to find a compensation for suffering. So you say "if I suffer or come through that, I hope to have passion".

Questioner: Can't you have passion out of joy?

Krishnamurti: Have you listened to that question? Do you know what joy is? Do you know when you are joyful? Do listen, Sir. Find out what I am asking. Can you be conscious of your joy? Is there a state of consciousness within you with which you can commune? If there is a consciousness which is joyous, blissful and you can commune with it, then it is separate from you.

Questioner: No, I didn't say that. It is a part of myself.

Krishnamurti: Therefore you cannot commune with something which is part of yourself. It is there. Sir, do you know when you are happy? You haven't even understood what I have said. I am asking when you know you are joyous, is it joy or is joy something that comes without your knowing? You can only know pleasure.

Questioner: Pleasure is for the ordinary man; that is lust, which you spoke of. Pleasure is a kind of dignified love.

Krishnamurti: You haven't answered my question Sir. Pleasure you can know and cultivate. You can spend endless days in the cultivation of pleasure. When you cultivate joy, it ceases to be joy, it becomes pleasure. Examine it. I am walking along in the wood or

walking in the street looking at the sun set and suddenly there is a great sense of joy, uninvited. I don't know how it comes. It is there suddenly. Then that moment or that second is registered in the brain as memory. Doesn't it often happen to you, suddenly a delight and then every experience, every impact, every incident is registered in the brain? That is a fact. Then that incident and the pursuit of that incident by thought becomes pleasure. There was that joy uninvited, unexpected. It came because I was not thinking about myself, I was not worried, I was not bothered about my wife, husband, property. It was a moment of complete non-me. At that moment, there was that extraordinary flame, uncalled for ecstasy. It was then registered in the mind as memory and the pursuit of that incident through memory is pleasure. Now the relationship between joy and pleasure is that the one happens and the other you can cultivate. You cannot cultivate joy; you can cultivate pleasure.

Questioner: Can you cultivate goodness ?

Krishnamurti: What is goodness? What does it mean to be good? Cultivation implies time. I will cultivate what I consider goodness. That means time - like you cultivate a plant, water it, look after it so that it gradually grows to its excellence. But is goodness something of time, something dictated by the environment, by the society, by the culture in which you live? If I am vain, I can cultivate humility. But cultivation of humility is still part of vanity. So I can cultivate something which I think is profitable, which I think is worthwhile but goodness is not something that can be bought, sold, cultivated. It is not a matter of time. When I am good, there is no need to be good and therefore there is no need to cultivate the beauty and the flower of goodness.

## **IN INDIA 1974-75 CHAPTER 4 MADRAS 4TH PUBLIC TALK 15TH DECEMBER 1974**

We have been, during the last three talks, talking over together the question of listening, the art of seeing and the art of learning.

Those who have paid a little attention to what was being said must have become aware of one's environment, the social condition, the poverty, the degradation, the degeneration of a whole group of people. One must have become aware, not only of the fact of degeneration which this country is going through, but also what it means to be reborn anew; what it means to have a mind that is not merely a plaything of thought; but a mind that can penetrate, investigate into itself and discover for itself all the movements of thought with all its calamities and destructive nature. And also to understand not only the meaning, but the depth and the beauty and the reality of such a mind, one must come to it through the enquiry of what is religion. Perhaps we could, with profit, see what it is not first. Obviously it is not the product of thought.

All our religions, whether in the west or in the east, are based on thought. The religious structure with its saviours, with its gurus, with its systems, with its beliefs, dogmas and rituals is essentially the product of thought. And thought as we said the other day, is a material process. Thought is matter in the sense that it is the response of memory; memory stored up in the brain through experience and the accumulation of knowledge and so it is essentially a movement of matter, it is essentially material; thought which not only pursues pleasure, but also brings about fear because of its own fragmentary nature. All our religions are based on the

movement of thought, fear and hope. All that, if one observes carefully and diligently, is the product of this movement of thought which is material. So there is absolutely nothing spiritual in them.

I hope you are listening carefully. We are sharing, investigating into all this, not accepting or denying, but exploring together and therefore, being in communication with each other. We cannot be in communication or commune with each other if we have our own thoughts, opinions, judgments, our own particular form of belief to which we cling to, and that makes it impossible to investigate, to explore, to examine. When we are communicating together, it is necessary that we understand not only the words, the meaning of the words but also try to find out what lies between the words, to be able to read between the words and listen to the peculiar meaning that lies behind the words. So, observing what is going on in the world, not only the political, economic divisions, the world of division between Arabs and Jews, between Hindus and Muslims and so on, but also looking at the various religions, which have never brought peace to mankind, we ask what is religion, what we mean by that word. We know what it is not. All churches, temples and mosques, the structures that have been put together by thought, however beautiful have nothing whatsoever to do with reality. Can you really, not verbally, discard all that? Not discard because you feel someone knows better than you do; it is merely accepting authority and when you accept authority in spiritual matters, that is the very essence of decay, degeneracy.

Then we can begin to find out, if you are serious, what religion means. Do you understand that the ceremonies, the rituals you perform, the temples you go to, and the vows you take are a

compensation for your daily ugly life? You take vows, you go to temples as a compensation, and all that - the beliefs, the dogmas, the rituals, the private worship - have nothing to do with the reality of what religion is. If one is serious, one must find out what religion is. Because religion is the core of a new culture; without religion there is no culture; you may have beautiful paintings, you may write marvellous literature, compose lovely music, that is not culture; that does not bring about a new quality of mind, And we need a new quality of mind, when the whole world around us is collapsing, degenerating. To revive the old religions as some people are trying to do is meaningless. But a man who is deeply concerned with starvation, with wars, with corruption, with hypocrisy, with total dishonesty, must in seriousness find out, what is the true significance of a religious mind. It is only such a mind that can bring about a new culture. Not one religious mind alone, but the religious mind of man, which is you. Have you not observed religious leaders? A leader in the religious world is the denial of religion. Because when there is a religious movement, that very movement is the factor of degeneration, because then you are merely following; you are merely accepting the authority of another. When you understand the nature and structure of authority, have an insight into it, you see that there is no authority in spiritual matters including that of the speaker. Then we can proceed in our enquiry into what is religion. Religion, if you look into a good dictionary, means gathering together energy to be totally good, I am adding the extra words "to be totally good", good in action, good in thought, excellent in the way of life. And that implies diligence, care, attention. Care implies care in your



work, in your thoughts, how you bring up your children, how you treat your wife, your husband, care which means affection, love. And most of us are negligent, we are careless, we are inconsiderate, we think goodness is something to be cultivated; goodness is something that may come through time gradually. We never say "be good; there is no "I will be good".

Religion also implies the understanding, the discovery in one's own mind, of what is sacred and also if there is such a thing as the eternal. Religion means beauty, goodness, which means also excellence and the finding or coming upon something sacred. It is also the enquiry into something that is not touched by thought because thought is time, thought is measure. It is also to find out if there is or if there is not something that is nameless, timeless, that has no beginning and no end. All that is religion. Without that quality of mind which is explosive, you cannot have a new culture which is absolutely necessary, a culture not brought about by these few, but by a religious mind, which means being a light to yourself. All that is implied in religion. So meditation is the enquiry into that which is sacred and also to find out if there is eternity, to feel that quality of mind that is really timeless. That is what we are going to do together. We are not going to meditate together; that is another imaginative, romantic nonsense, but we are going together to find out what it means to meditate and what it means to have the capacity of freedom that cares, that comes upon the thing that is sacred and from there move to something that may be timeless. This is a very complex question and what is complex can be understood only when the mind is really very simple, not childish, not immature, but simple. But most of you probably have

read or gone to some guru or you have invented your own form of meditation and so you are already burdened with something which you call meditation. To find out what is meditation, you have to enquire, you have to put aside your particular form of meditation; otherwise you can't find out if what you are doing is true or false. To enquire into something that one may call sacred, you cannot possibly accept the authority of any book, any leader, any guru, any system, because your mind must be free to enquire, free to find out. Can you do this as you are sitting there, listening, which is the art of learning, the art of seeing? Can you put aside all that you know about meditation? That will be very difficult because your mind operates in routine, in habit, mechanically and to put away something that you are so accustomed to, becomes extraordinarily difficult because the mind has been conditioned to act mechanically. You have to see the danger of it; then when you see the danger of it, it has no power. When you see a dangerous animal, you have to leave it alone. It is only when you don't see that the danger exists.

I want to find out what is meditation. I know nothing of what other people have said about it. I don't want to know what other people have said about it; not that I am vain, not that I am conceited, not that I want to have original experience, but I don't know if what people said has any validity. They may be as neurotic as myself, stupid, cunning, deceptive, caught in illusion. I am talking as a human being who is enquiring, who sees the reality that religions as they exist have no validity, no meaning or significance whatsoever, with all their rituals, dogmas, superstitions and authority. Such a mind says: "I want to find out; I

want to find out what it means to meditate. "Perhaps that may be the environment, the atmosphere which will reveal that which is sacred. Unless you see for yourself the falseness of all the things that you have put together by thought, what you call religion has no meaning at all. If you see that, then you will discard all authority in these matters. So what is meditation and why should one meditate at all? These are the two questions into which we are going to enquire: What is meditation and why should we meditate? Now, the word meditation means to think over, to ponder over and also meditation means the capacity to measure and measure means movement between this and that. You are following all this? We are saying the word "meditation" means to think over, to ponder upon, to investigate, to have this mind that is measuring all the time, which means - progress, which means comparison, which means imitation; all that is implied in that word meditation. So I want to find out whether a mind can be without measure. Can a mind be without the movement of thought which is time? Time is measure, time is direction.

I must go into the problem of time. There is time by the watch, there is time as movement from here to there. Time is necessary to cover from here to there. Time is movement. Is meditation a movement in time? Can time as a movement find out something that is sacred? We said thought is a material process; thought is matter which is a material process and to investigate what is meditation, what place has thought? Thought is time, thought is measure, thought is direction, which is from here to there. Has thought any place at all? If thought has no place at all, then what has the mind to do with thought? And if it has no place in

meditation, then what do you do with this extraordinary movement of thought in which the mind is caught up, the mind that is everlastingly chattering, the mind that says: I will achieve, I will gain, I am comparing? You see movement all the time, incessantly. What will you do with that thought? You cannot deny it; it is there. So you begin to say I will control it; I will learn concentration on an object, on an image, on what I think to be sacred and dwell upon that and exclude every other thought. That is what you are doing and so the battle begins, the struggle to concentrate on something and the thought wandering off. This is what you do, don't you, when you meditate? This constant struggle is going on.

Concentration implies centring your thought on something that thought has chosen to be noble, to be excellent, to be real. Thought has projected an idea, a picture, an image and thought says: "I am going to concentrate on that. "And in the process of concentration it must exclude everything else. Thought being fragmentary, its exclusion is the movement of fragmentation.

So concentration on an idea, on a picture, on something that thought thinks is necessary is a movement in time, a movement of measurement, a movement in a particular direction; therefore it must be fragmentary. Seeing that, I say, I won't concentrate, it is finished. A mind that is enquiring into the meaning of meditation comes upon this fact that thought is measure, thought is the movement of time, thought sets a direction as will. Thought itself is a fragment, because thought is the response of memory, memory is the accumulation of knowledge as experience which is the past. In investigating what is meditation, one discovers this. The next point is what is one to do with this movement of thought? Should it

be controlled and if you are controlling it, who is the controller? If the controller is the controlled then what is to be done with this movement of thought ? You have to find out, the mind has to find out the art of putting thought in its right place. Thought is necessary in the field or in the area of knowledge - to drive a car, to speak, to do your daily job and so on. There knowledge is necessary, and thought must function most efficiently, clearly, non-personally in that area. So in the understanding of what meditation is, mind has discovered that thought has its right place. When it discovers that it has a right place, then you will see that thought is no longer a matter of importance. Then the next question is do systems, the methods, the various practices that you do, have they any validity? Or are they all the cultivation of a mechanical habit which is part of thought ? After all, you have different systems of meditation, haven't you, from the Zen to the modern system? When you practice, what does that imply? It implies a direction. You have set a direction and you are practising daily in order to achieve that end which the guru, the book and other people have laid down as the end. You practice in order to achieve a definite end, a fixed end. If it is living thing, you cannot practice to arrive at it; it is moving all the time. So, when you are practising a method you have set a direction towards which you are moving, That direction and the end is put together by thought, You are not out of thought; you are still in the movement of thought. You will see, that when you have an insight into that end, then there is no direction, which means no will. Will is after all the accentuation, the exaggeration of desire. You desire to have enlightenment, you desire moksha, liberation or heaven or whatever you call it; you desire it and if you

are serious, you then set a direction; you say: I will do these things regularly in order to achieve that Moksha, heaven, that liberation. Whatever the goal you have set for yourself is still within the area of thought, within the area of measure. You have not left thought at all, you are still caught in it and a mind that is enquiring into meditation is aware of this fact. Therefore there is no system, no method, no goal, no direction and therefore no will.

The things that thought has put together as sacred are not sacred. They are just words to give a significance to life, because life as you live it is not sacred, it is not holy. The word "holy" comes from being whole, which means healthy, sane. A mind that is functioning through thought, however desirous it be to find that which is sacred, is still acting within the field of time, within the field of fragmentation. So, can the mind be whole, not fragmented? Can the mind which is the product of evolution, product of time, product of so much influence, so many hurts, so many travails, such great sorrow, great anxiety, can such a mind be free of the movement of thought? Can the mind be completely non-fragmented? Can you look at life as a whole? That is, can the mind be whole, which means without a single fragment? Therefore diligence comes into being. A mind is whole when it is diligent, attentive which means to have care, to have great affection, great love. The mind that is whole is attentive and therefore it is cared for and has this quality of deep abiding sense of love; such a mind is whole and that you come upon when you begin to enquire into what is meditation. Then we can proceed to find out what is sacred.

Please listen, it is your life, give your heart and mind to find out a way of living differently which means can the mind abandon all

control? It does not mean that you lead a life of doing what you like, yielding to every desire, every lustful glance or reaction, to every pleasure, to every demand of the pursuit of pleasure. To find out whether you can live a daily life without a single control, that is part of meditation. That means one has to have this quality of attention, attention which brings about insight into the right place of thought. Thought is fragmentary and where there is control, there is the controller and the controlled. So to find out a life, a way of living without a single control requires tremendous attention, great discipline, not the discipline that you are accustomed to, which is merely suppression, control, conformity, but we are talking of a discipline which means to learn. The word "discipline" comes from the word "disciple." The disciple is there to learn. Now, here there is no teacher, no disciple, you are the teacher and you are the disciple, and we are learning and that very act of learning brings about its own order. Now thought has found its place, its right place. So the mind is no longer burdened with the movement as a material process which is thought, which means the mind is absolutely quiet. It is naturally quiet, not made quiet. That which is made quiet is terrorized. That which happens to be quiet, in that quietness, in that emptiness a new thing can take place. So, can the mind, your mind, be absolutely quiet, without control, without the movement of thought? It will be quiet. (?)

Do you understand what the words "silence" and "quiet" mean? You know you can make the mind quiet by taking a drug, by repeating a mantra or a word constantly; naturally your mind will become quiet and such a mind is dull, stupid and you call that transcendental meditation or whatever you call it. And there is a

silence between two movements of thought; there is silence between two noises; there is silence between two notes; there is silence of an evening when the birds have made their noise, their chattering and have gone to bed, when there is no flutter among the leaves, there is no breeze near the trees or on the banks of a river. There silence descends on the earth and you are part of that silence. So there are different kinds of silence but the silence is not to be bought, it is not to be practised, it is not something you gain as a reward, compensation to an ugly life. It is only when the ugly life has been transformed into a good life - by good I mean not having plenty - but the life of goodness, the flowering of that goodness, in that beauty silence comes.

Now we shall have to enquire into what is beauty. I am afraid, in this country, you have lost touch with nature. Though in your books nature is mentioned, you have lost touch with nature and therefore having lost touch with nature you have also lost touch with man, your neighbour. So you have to find out what beauty is. What is beauty? Did you look at the sunset behind the speaker this evening, as you were sitting there? Did you look at it? Did you feel the light and glory of that light on a leaf or do you think beauty is sensory, sensuous and a mind which is seeking sacred things cannot be attracted to beauty, cannot have anything with beauty because beauty implies woman in this country; therefore you suppress it and only concentrate on your little image which you have projected from your own thought as God. If you want to find out what meditation is, you have to find out what beauty is, beauty in the face, the beauty of action, the beauty of behaviour, conduct, the inward beauty, the beauty of the way you walk, the way you



talk, the way you gesture, all that is beauty and without having that, meditation becomes merely an escape, a compensation, a meaningless action. In beauty there is great austerity, not the austerity of the sannyasi, not the austerity of a mind that has created a pattern of order, for that is not order. Order comes when you understand the whole disorder in which you live. In the understanding of that disorder comes naturally order, which is virtue. Therefore virtue, order is supreme austerity, not the denial of three meals a day or fasting or shaving your head and all the rest of that. So, there is order which is beauty, beauty of love, beauty of compassion. And also there is the beauty of a clean street, of a good architectural form of a building, there is beauty of a tree, a lovely leaf, the great big branches, to see all that is beauty, not merely to go to museums and talk everlastingly about beauty. So silence of a quiet mind is the essence of that beauty. And because it is silent, in that silence comes that which is indestructible, that which is sacred. In the coming of that which is sacred, then life becomes sacred, your life becomes sacred, our relationship becomes sacred, everything becomes sacred because you have touched that thing which is sacred. Then we shall also find out in meditation if there is something or if there is nothing which is eternal, timeless, which means can the mind which has been cultivated in the area of time, can that mind, come upon the everlasting? It means can the mind be without time, though time is necessary to go from here to there. Can that mind, that very same mind which operates in time, going from here to there, not psychologically, but physically, can that mind be without time which means can that mind be without the past, without the

present, without the future? Can that mind be in absolute nothingness? Don't be frightened of that word. Have you ever looked at an empty cup? When you pour coffee into it, before you pour it, have you watched it, have you seen the emptiness of it? Because it is empty, it can receive and because it is empty, it has got vast space. Have you observed in your own mind if you have any space at all there? Is there a little space or is everything crowded, crowded by your worries, by your sex or no sex, by your achievements, by your knowledge, by your ambitions, fears, anxieties, pettiness? And how can such a mind understand or be in that state of enormous space? Space is always enormous. I don't know if you understand all this. A mind that has no space in daily life cannot possibly come upon that which is eternal, that which is timeless. That is why meditation becomes extraordinarily important; not the meditation that you all practice; that is not meditation at all, but the meditation which we are talking about transforms the mind and it is only such a mind that is a religious mind. It is only such a religious mind that can bring about a different culture, a different way of life, a different relationship, a sense of sacredness and therefore great beauty and honesty. All this comes naturally without effort, without battle, without sacrifice, without control, and this is the beginning and the ending of meditation. Questioner: What is love?

Krishnamurti: The gentleman here wants to know what is love. If the speaker describes what love is, would you have love? If I describe food that you are going to eat when you are hungry, would you be satisfied by the description? Why do you ask what love is, which means you don't have love. Can you find out if you

have no love, what love is? All that you can do is to find out what love is not. Right? Love is not jealousy. When you are seeking power, position, when you are pursuing your sexual pleasure, there is no love. When you put money first, as you do, there is no love. So will you, to find out what love is, will you drop your ambition? Will you drop your envies? Will you drop your competitive aggressiveness which does not mean you become docile? I am afraid you don't because to you those are far more important than love and I assure you if you have no love, you have no compassion; your society is doomed, your degeneration is guaranteed and you say: "yes, I don't mind, I will go on with my ambition, with my greed, with my money." All that you are concerned is with your own self.

Questioner: To see, to look, the mind is the only instrument, but the mind is made up of the past.

Krishnamurti: To look, to see, the mind is our only instrument and that instrument has been put together by the past. Therefore, how am I to look without the past? When you look at a tree, what takes place? Immediately you name the tree or you introduce your prejudices or your pleasures about that tree. So between you and that tree, there is the screen of words, the screen of prejudices, the screen of knowledge, the screen of your desires. So you will never, never look at that tree. Can you put aside your screens, can you put all that aside and just look? Can you look at your neighbour, at your politician, at your professor, at your guru, at your wife and your children and at yourself without all the images, the screens, the ideas, the prejudices, the fears? Can you just look, which means you must care to look, you must love to look. You can't look at the

beauty of a woman or a man or a child, beauty of heavens, beauty of a bird, beauty of a tree, of a mountain if your mind is burdened with your own desires, burdened with your own sorrows. If you want to look, those burdens must be set aside to look and when you look, there is care, there is affection, there is love to look at the beauty of something.

Questioner: How can a timeless mind operate in this world?

Krishnamurti: How easily you accept such a state - a timeless mind - not knowing anything about it, not even having the breath and perfume of such a mind? You are asking how will such a mind operate here? I said to you Sirs, that we have to create a new world together. Therefore you have to have such a mind, not the speaker, the speaker is not important. What is important is for you to have such a mind. Then you will find out how to operate, how to live a different life, how to have a religious mind and live in this world, But without finding that out to say, "let me speculate about it", I am afraid, you will never find out for yourself. So bring order first in your life, be aware of the life of disorder that you live in every day - to say one thing, do another, think something and profess something else - the dishonesty, the unscrupulous way of living. To be aware of all that is to bring order in your life. Without that order in your daily life, meditation has no place, it is just an escape. And if you are concerned with the transformation of society you have to change. Society needs tremendous change because society is immoral, society is corrupt and collectively you have produced society and collectively you have to change because you are the collective, you are the world and the world is you. If you don't change as the collective, God help you. You are facing great

dangers, great disaster, your house is burning and you can't shut your eyes, you may want to, but your children, your grandchildren are going to pay for what you are doing now. So Sirs, you cannot come upon that which is nameless, timeless which is the very essence of beauty and love, if you have no order, beauty and love in your daily life.

## **IN INDIA 1974-75 CHAPTER 5 BOMBAY 1ST PUBLIC TALK 25TH JANUARY 1975**

As there are only two talks - today and tomorrow - one has to be concise in what one has to say. I wonder if you are aware of what is happening to this country. This country is very beautiful; there are valleys, hills, snows, rivers, deserts and a great many varieties of trees and birds, and lovely earth, but you are not responsible for that. You are responsible for the deterioration that is going on in this country - morally, ethically, aesthetically. There is a great deal of corruption, degeneration, there is decay inwardly, spiritually. When one observes all this, as the speaker has done for the last fifty years, one wonders what is the reason for this moral decay, what is the fundamental cause of this degeneration. You might not like that word, you may think that India technologically is advancing and therefore you might consider that alone as progress, that the technological world is safe, is worthwhile, but when you consider religion, politics, economics and the human relationship between man and man, you are bound to find, observe, be aware that there is great decay and to find out the essence of this decay, one must consider what has happened today to the brain, to the whole structure of the human mind. We are not comparing India to Europe or America or Russia. We are taking the country as it is. Technologically, industrially, I suppose India is progressing, but mentally, intellectually, spiritually there is no flowering. You have many gurus, you have many temples, Gods, the vast superstitious structure called religion in India and that is not religion at all. Going to a temple or meditating according to a system which is no

meditation at all; when one observes all this, one asks what is the cause, why is there this degeneration of the mind and heart. The word "degeneration" means inferior excellence. Because you give your concern, your heart to this matter to find out if this decay can be stemmed, then let us this evening share together this grave concern.

As we said, the mind with its brain, with its feeling, with the whole structure of human endeavour is based on thought. Thought has built this society which is utterly immoral, this social order which is a series of inter-battle between human beings; the thought which has put together religion. Thought is responsible for technological growth and industrialization of society, but thought is also responsible for all the wars, for the divisions of man against man, for the racial, national divisions; thought is responsible for all the Gods that you have; thought has put them together. I don't think you can dispute that. Thought is responsible for the social disorder, for the social immorality, for the wars, for the Gods, for all the mischief that is going on in this country, the corruption, the thoughtless lack of concern. Thought is also responsible for the extraordinary things it has done, the electricity, the medical care and so on. And we have relied on thought to solve our problems. One of the fundamental reasons for this decay, degeneracy, in this country is the cultivation of memory through which we hope to have security. Without understanding the process of thought, there can be no regeneration of human beings in this country. That is the premise. And thought is not going to solve your problems. Thought will not bring about a transformation in your consciousness. Your consciousness is put together by thought. The content of your

consciousness is the product, is the result of your thought. The content, the Upanishads, Gita, the daily quarrels, the sex, all the authoritarian acceptance of your particular religious beliefs, doctrines, superstitions, all that is the content of your consciousness and unless there is a transformation in that content, this country will go down, degenerate more and more.

So the question is can the content of your consciousness be transformed because your consciousness is the collective consciousness. Please be aware of your own consciousness, of your own state, be aware of your conditioning, of the way you think, the way you look at life and so on. The content is put together by thought and the content makes up consciousness. The consciousness is its content. Have you understood this? Without the content of your consciousness, there is no consciousness; your attainments, your beliefs, your hopes, your fears, your racial and national pride and prejudice, all that is the content of your consciousness and the content makes up consciousness. Now, how is this content to be transformed? That is the central issue with which we are confronted. How is your mind, your consciousness with all its travail, with all its suffering, with all its anxieties, its pains, its fears, ambitions, etc., to be transformed? That is the problem. So first of all, memory is one of the factors of degeneration. Memory is mechanical. Memory is experience, knowledge as it is stored up in the brain and when you function within the area of knowledge which is the past, such a mind can never be free. And your concern is to bring about freedom; freedom from all your gurus, freedom from fear, freedom from anxiety, and so on. So knowledge as memory though very



important, becomes a hindrance, a destructive factor which prevents further enquiry into human resources, the human mind. Thought is a material process because thought is response of memory; memory is experience; experience and knowledge are stored up in the brain cells and thought is the response which is borne out of knowledge and that knowledge becomes a hindrance to the discovery of something that is not the product of thought. So, if you observe the western world as well as the eastern world, all their culture is based on thought. Thought is measure and thought is time. Without measure, there is no technology. Sirs, you need measure to put anything together accurately. And measure is the basis of all technology. Thought is measure because without thought you cannot possibly create a technological world which is based on measurement. Where there is measurement, there must be time to achieve. If I want to learn a language, I need time, if I want to learn how to drive a car, I need time. I need time to acquire any technological skill. And that very thought based on memory as the cultivation of memory is what is destroying this country. To enquire into something that is not measurable which is religion, which is the immeasurable, and that is the very essence of religion, thought is not the instrument of investigation. We have exercised thought as a means of uncovering something which thought can never touch and religion is the only factor that can bring about regeneration of man. Religion is the only factor of a new culture. What do you mean by religion? Please listen to it: not all the superstitions, not all the beliefs, the dogmas, the churches, the mosques, the temples, none of them is religion; that is vast propaganda which has conditioned the human mind. Religion

implies gathering together all your energy to understand something beyond the limitations of thought; gathering together all your energy to find out what is true; to find out for yourself, not according to somebody else, what it means to have enlightenment, what it means to have a quality of mind that is not caught in time. Your own consciousness must be transformed. So, from that arises then the question what place has thought in the transformation of man. That is, what place has knowledge in the transformation of man and society because society is the product of man's relationship with another, Without transforming, himself and society, merely talking about religion, worship and all that, are great verbal gestures which have no meaning.

So we are concerned to find out the right place of thought and whether thought can hold itself without any form of control. Look Sirs, you know absolutely nothing beyond the operation of thought. You actually don't know if there is something unknown, if there is God. You believe in God, you are told that there is God, you are frightened and you are ready to worship out of your fear. but you actually don't know. And you have to find out, which means you have to find out where thought is necessary, important, vital and where thought is not. As we were saying, one of the factors of degeneration of this country is the cultivation of memory and relying on that memory to bring about salvation to man. Through education, through school, college, university you have cultivated memory to give you security. You have sought security and you must have security - physical security. And you hope to gain that security through the cultivation of knowledge and you have now come to a point when that very security is being denied. Aren't you

aware of this factor? Now, there are certain things which we have to go into. First of all, human beings right throughout the world suffer not only physically, but psychologically, inwardly and haven't been able to solve that problem. Suffering may be accepted and a mind that suffers is a clouded mind, a mind that is incapable of looking at the world as a whole. So our concern is: Is it possible for the mind not to suffer at all? Would you say Yes or No? And there is the question of fear, suffering and love. When the mind is caught in fear there can be obviously no love. You may talk about love, you may go and worship the guru and be devoted to him and all that nonsense. but there is always fear. Can the mind be free of fear? If it cannot, that is one of the factors of degeneration. Now, what is the cause of fear, the root cause of fear? There are many fears, - fear of death, fear of loneliness, fear of losing a job, fear of not being loved, dozens of fears, - but what is the root of fear? Have you ever gone into it? not escape from it, not go away or find excuses or rationalize fear, but find out the basic cause of fear, because unless your mind is free of fear, there is no love and there will always be suffering. So it is a very important question to find this out because this is part of the content of your consciousness. This deep fear, human beings seem to be incapable of putting away. We are asking what is the root cause of fear. Is it security, psychological desire to be secure in your relationship with another and is there permanent security in relationship? We have to find out the root of it. One can describe, but the description is not the described. I can describe the various forms of fear, but the description, the verbal statement does not show you the fear for yourself. Can you be aware, as you are sitting there, which is your

fear and what is the cause of it, how does it happen that you are afraid? Is not thought the very essence of fear? One was happy yesterday and perhaps tomorrow one might not be happy. The tomorrow is the projection of thought, frightened that it might not have that happiness which it had yesterday. Thought is afraid of death. That is, when you say "I am afraid of death", you mean while you are living, that which you call death must be postponed, put away further. Thought is afraid of that death. Thought is afraid of losing your job. Thought awakens in you the fear that you might not achieve something, whatever you want. Thought is responsible basically and fundamentally for fear.

Then the problem arises how can thought be controlled because thought is so active. It foresees what might happen. So thought is always much more active than the actual present. The question then is can thought be controlled? Then arises the question who is the controller. And not being able to answer that question who is the controller, you have introduced an outside agency as the Higher Self. Who is the controller? Is the controller different from the controlled? When you say if I could control my thought and therefore finish with fear, then who is it that is controlling thought? Is it not another fragment of thought? Thought is playing a trick upon itself and therefore there is no ending of fear. Therefore one has to observe that the controller is the controlled. You understand Sir? I see the necessity of thought being controlled. That is what you have all been educated upon, your whole meditation is based on that: Controlling your thought. Now when you go into it, you will see that thought is fragmentary and one fragment tries to control other fragments or tries to integrate other fragments but it is

still the operation of thought. Do you see that? If you do, then you will see that the observer, the controller, the thinker is the thought, is the controlled, is the observed; there is no difference; there is no division. Where there is division, there must be conflict, like the Arabs and the Jews, the Muslims and the Hindus and all the rest of the division. When there is no division between the thinker and the thought, then there is no conflict and where there is no conflict, there is a transformation in consciousness. That is one point.

Then what is love? Is love the movement of thought? Is love the movement of pleasure? Is love the movement of desire? Because in this country you have been conditioned by all your saints, by your scriptures, by your gurus that love is something that might lead to sexual appetite. Therefore, you are told "don't desire; control your desire". You have been conditioned and if you observe your life closely, have you love? Do you love anybody? Love implies care. Love implies attention, love implies compassion and if there is fear, there is no compassion. If you are ambitious, there is no compassion. If you are pursuing pleasure at any price, there is no compassion, no love. So, to awaken the flower of compassion, the beauty of it, can you live a life in which thought has not created the image in relationship?

Sir, we have this problem in this country that love has gone from us. You have no love, you have devotion, devotion to your guru, to your God, to your scripture or to the image you have created which is the image of yourself really. You are devoted to all that, but that is not love because in the devotion there is fear. You are all seeking a reward. Don't you know all this? So, how do you come upon this flower of affection, care, love and

compassion? How does it happen to you? How can you come upon it? Can you put aside your ambition, your tremendous self-concern, this desire to be successful? If you cannot, then this country of which you are, is going to degenerate more and more. So for this evening, there are certain factors that you have to see. That a new culture has to come about in this country and that culture cannot come without religion. Religion is not what is going on in this country. There is no religion in this country though there are all kinds of people who are doing miracles, grow long hair, you know all that childishness that is going on in this country, but that does not indicate a religious spirit at all. They are merely conforming to a religious pattern set by various people throughout the ages and this conformity to a pattern is not religion. Religion implies gathering all your energy so that you care, so that you have compassion, love. That is one factor and that is not possible if there is any kind of fear. Fear is the product of thought. Thought is fear, it is within the area of the known, within the area of knowledge and as long as you are operating with thought in that area, you are not only strengthening fear, but you are trying to escape from it and through escape your mind degenerates. It is only when you are capable of looking at fear, then, when you observe fear, is that fear different from the observer? Obviously not. Therefore when the observer is fear and therefore no conflict and when the observer is that fear, there is the gathering of all energy to go beyond it. Do it and you will find out.

Then there is the problem of suffering. You know sirs, we have accepted suffering as we accept almost everything. What is sorrow? Is sorrow loneliness, is sorrow the failure and the vulgarity

of attachment? Is sorrow something that thought can resolve? I am asking you all these questions for you to consider, find out, exercise your brain to find out. What is sorrow? You lose somebody whom you think you love and there is suffering. You lose your eye sight and there is suffering, you lose your job and there is suffering. You lose something of yourself, you feel lonely and in that loneliness there is suffering. So human beings know what is suffering. Only they have not been able to go beyond it. Why? You suffer, there is no question about it. And when you suffer, what do you do? I am not talking about physiological suffering. I am talking about psychological suffering, the inward suffering. What do you do? Don't you run away from it? Don't you try to find the cause of that suffering which is another form of escape? Or perhaps you say "it is my karma" which is another silly way of avoiding suffering. So, when you are confronted with this suffering, what do you do, actually do? escape from it, not run away from it, not rationalize it, not try to find a cause because that is a waste of time. You can very easily find out the cause of suffering. If you escape, if you rationalize, if you try to find the cause of it, those are all movements of thought. So, can the mind look at that suffering, not as though it was separate from it? The observer is the sorrow. To remain with that, not to move away from that reality that you are sorrow, to remain with that fact, then you will see that all the energy that you have dissipated in rationalization, in escape, in trying to find the cause and so on, all that energy now the mind has and therefore it goes beyond the factor of suffering. And another factor, another thing with sorrow, is that sorrow doesn't bring about the flower of goodness.

Goodness is not the product of thought. You are good or you are not. And to cultivate goodness is like cultivating humility. So as long as we are operating in the field of knowledge and rely on knowledge to bring about the transformation of man, that is one of the factors of deterioration of man.



## **IN INDIA 1974-75 CHAPTER 6 BOMBAY 2ND PUBLIC TALK 26TH JANUARY 1975**

I would like, if I may, this evening to talk about a rather complex problem of our life. We are going to investigate together this problem. To investigate is to trace out, so that you can trace out for yourself the human problems that arise in your daily life. We are concerned with the problem of living, daily living in which is involved fear, pleasure, sorrow and the immense problem of compassion, love. If one can learn the art of investigation for oneself, then one is free from authority, from following another, from accepting the ethics or the suggestions of others. The capacity to investigate demands that you are free to observe yourself, to look at yourself with all your problems and not rely on any one, because freedom is essential to investigate. If you are not free to look, if you are not free to examine, to trace out, then freedom has very little meaning. To investigate, one has to have this quality of mind to penetrate, to have an insight, so that you yourself are a master of your own action, so that your own mind is capable of examining seriously the problems that arise in your daily life because it is daily life which brings about a culture, a society either of highest excellence or of corruption. As we were saying yesterday, religion is the gathering of all energy to live a life daily of excellent morality, excellent action, a way of living that is not contradictory. And we are going to investigate, examine, trace out, the immense question of death because death is part of life, like love, like suffering, like ambition, greed, envy, the many hurts that one has received from childhood. All that is part of our daily life

and without understanding all that, merely to enquire into reality has very little meaning. We are concerned with our daily existence which is our relationship with another, which creates society. In going into this problem, there are three important things: the art of listening the art of seeing and the art of learning. The word "art" means to put things in their right place; to put every action, every thought, every feeling, all our miseries in their right place. So, there is the art of seeing, the art of listening and the art of learning. Now we are going together to learn or observe the art of listening. What does it mean to listen? I do not know if you have ever tried to listen to your wife, to your neighbour, to your politician, to your guru. Can you listen without prejudice? Can you listen without translating or interpreting what you hear with what you already know ? If you compare with what you already know, you are not listening. That is fairly clear. If you are listening with the desire to gain something, obviously you are not listening. So the art of listening means the capacity to listen and not interfere with, either agreeing or disagreeing with what is being said. And the art of seeing implies that you observe without the screen of your own images, without the screen of your own desires, just as you observe that tree or you observe the sunset just to see and not interpret what you see. Then there is the art of learning. The art of learning is to accumulate knowledge in one direction. That is what you do when you learn a language, when you acquire a technological information and gain knowledge about what you are learning and accumulating, which is learning to acquire knowledge, and using that knowledge skillfully in action. And there is another kind of learning, a learning in which there is no accumulation, a constant

movement of learning which is non-mechanical.

Having stated that, we are going to learn together, investigate together this immense question of what is death because that is part of our life. You may not like it, you may put it away from you, you may be frightened of it, but it is part of your life. Life is a total thing in which there is involved the technological knowledge, all the information that man has acquired through centuries upon centuries about mathematics, medicine and so on. And also life is this agony, the pain, the suffering, the loneliness, the anxiety, the uncertainty, the despair, all that is also part of our daily life; and also it is part of our daily life what it means to love, which is to care, to be attentive when you care for another, to have compassion and that compassion can only come when you understand the full significance of sorrow and that is also part of life. So, it is with this, the whole of life that we are concerned with, not one fragment of it, not one part or one fragment of it, but the whole of life in which is included this thing that man has never been able to solve, which man is frightened of, which is death. To investigate into this question, to examine it, to look closely into it, first there must be no fear. Obviously, if there is fear, you cannot examine the fear of death. Death is the end of the daily living, the ending of your attachment, the ending of your pleasure, the ending of your suffering, the ending of your position in the Government, central or local, and it puts an end either through old age, accident or disease. This is the common lot of every human being whether he is rich or poor, whether he thinks he has reached enlightenment or is the man of ignorance, it is the lot of every human being and we have never been able to find out psychologically what it means to die. We

have avoided death as something to be not looked at, to be put far away. And we must find out, not accept what the speaker is saying, we are sharing together our investigation, so that it is yours, so that you understand it, so that your mind is capable of looking and not avoiding, your mind is capable of finding out what it means to die.

There is the physical organism, the body, through usage, through time, through pressure, through all kinds of shocks and influences, it wears itself out. Here arises a rather interesting problem which is, the brain, our brain, is now being bombarded; bombarded by the politicians, the gurus, by all the traditions and it is put under great strains, both outwardly and inwardly. And that brain which is the most extraordinary instrument man has, is being gradually destroyed, by wrong kind of education, by the daily strain, by psychological fears, demands, urges, so that the brain which should operate freely, easily without any effort, is being compelled, destroyed, distorted. I do not know if you are aware of all this. You have your technological influence on the one side, tradition on the other, the authority of the Gita, the Upanishads and all the rest of it, you are being bombarded all the time and the brain which is very subtle, sensitive is becoming degenerate. That is one of the problems. So through old age, misuse, disease, the body, the organism, the biological instrument dies. That is inevitable. Then the question is why is man so frightened of dying? Why are you, if you face it, frightened of death and what is it that dies? You understand my question? The body, your organism will decay, and you are rational enough to accept, but you are frightened. Of what? Of your personality coming to an end, of all the things that you have accumulated, your knowledge, your attachments, your pains,

your hurts, the very essence of the ego, the `me', is that what you are frightened about, the `me' coming to an end? Is that what you are frightened about? The `me' which has gathered a great deal of information, which has suffered, which has enjoyed, which has worked, all that `me' is that permanent? If that is permanent, then what is the end of this permanency? If I am permanent, what is the end of it? More trouble, more pain, more anxiety, or there is no permanent `me' at all? Is the you, the form, the name, the quality and all the rest of it, is that permanent? So, you have to find out for yourself by investigating carefully, seriously, whether that `me' is permanent, the self, the ego, the super-consciousness, the Atman is that permanent, or there is nothing permanent.

Now you have to investigate, you have to go into this. Is your attachment to your husband, to your wife, to your possession, to your name, to your bank account and so on, is that attachment permanent or in all relationship there is nothing permanent? Are you investigating together with me this question? You are attached to your wife or to your son or whatever it is you are attached to. Now, why is the mind attached? You are attached to your wife or husband - let us take that for the moment. Why? What does that mean - to be attached? And this attachment you call love. This attachment you call responsibility; this attachment you call duty and so on. You are great in your verbal gesture when you say I am attached to my wife. When you are attached, there is pain involved in it, isn't there? There is fear involved in it and your attachment is part of your egotistic fear not to be alone. Your invention of the Atman, the superconsciousness, the Higher Self, all those are the products of thought; thought which is frightened of coming to an

end. So death is the ending of the thing which thought has made into something permanent. That is, can one die each day? You understand my question? You have problems, don't you? Can that problem end each day, end it, not carry over the next day because the ending of a problem is part of death. That which continues has no creative energy, it is only that which ends that can begin anew. So is it possible for your attachment to end, not in some future time, but now; that means you are preparing for death each day, so that your mind is fresh, so that it is no longer carrying the burden of thousand yesterdays. And you especially in India believe in reincarnation, don't you?

Audience: Yes. Krishnamurti: And you have never enquired what it is that reincarnates, what it is that will be reborn, take a new form, You believe in reincarnation. You who live a shoddy life, a mischievous life, a corrupt life, a life of fear, a life in which there is no love and you want that life to be born another time. Is that what you want? And you believe in that. Also if you really believe, then what you do now matters enormously. Because what you do now will either help or destroy you in the next life. So what is important is not next life, but this life, what you do now, how you live it. You know life is like a vast stream in which human consciousness is caught and it is only for him alone who steps out of that stream, there is no attachment, a life that is highly moral, not dependent on environmental influence. It is only such a man who steps out of that life, of this life of misery, sorrow, confusion, corruption; it is only such a man who can come upon life which is eternally true.

Now let us investigate again what is meditation. Unfortunately

most of you have practised some kind of meditation. Unfortunately for you, you have followed somebody who tells how you should meditate and they have told you that there are different stages in meditation and so on. They have bombarded your mind, your brain with their practices, with their systems, with their hope and so on. I wish you had never heard of that word because then only you can begin to find out the depth, the beauty, the necessity of what is meditation. It will be good if you could forget all that and start as though you knew nothing about it. Can you do it? Can you start as though you know nothing about meditation? Actually you don't. You do what other people have told you. But you have never started as though you never knew a thing about it. Then you can begin to investigate; then you are free to look into this question of what is meditation, but if you are already crowded, bombarded, filled with other people's ideas of what meditation is, as you are now, then you are incapable of finding out what is real meditation. So can you for this evening at least, forget, put aside your systems, your practices, the assertions of various gurus, the various stages of meditation with dances and all that rot that is going on in this country, can you put aside all that and together in freedom, not in belief, not with the acceptance of authority, but in freedom, investigate what it means to meditate. Can you do this or is it asking too much because your brain as we said is being bombarded by all the Gurus, by all the so called sacred literature, by the strain and stress of modern life; your brain is being slowly atrophied, is becoming slowly incapable of pliability, incapable of swiftness of perception. So one of the functions of meditation is for the brain to free itself from this external pressure, from all the shocks, strains

and assertions of authority about spiritual matters, because your brain has its own rhythmic quiet movement. That brain can regenerate itself, renew itself, make itself young, fresh, untouched by all the pressures, by the various shocks of modern society and it is one of the major functions of meditation to keep that brain completely whole. Now we are going together to investigate into what is meditation. I am not telling you what to meditate about, how to meditate, that is too infantile, but if you are at all serious, together we are going to go into this question.

As we said, the brain which now has been so badly educated, that brain which can only function in complete security like a child, that brain needs complete security. When it is completely secure, then it can function efficiently. And that security is denied when there is fear. So, the first thing in the enquiry into what is meditation is the ending of fear. As I pointed out yesterday, when you escape from fear, when you try to rationalize fear, when you try to suppress fear, then you are wasting your energy but when you do not escape, but look, observe, then you have that energy to go beyond it. Then the problem is that thought has made certain activities, certain beliefs, certain concepts as a means of being secure. You believe in God, don't you? Now the belief in God gives you security, doesn't it? Do listen to this, please. The belief in God gives you security, but you don't know anything about God, except what some idiotic man talks about God. So you know nothing about God and what you believe it and you think you will find security in a belief which has become neurotic because it has no validity. Your belief in God gives you a false hope of security. Your action based on a false belief, on a belief which is radically



false, must be neurotic. That belief is based on fear. The desire to be secure gives to the brain a false sense of safety. That is one of the causes of the deterioration of your brain.

Then there is the question of thought. Thought is measure; thought is the movement of memory as knowledge; therefore thought is a material process. Thought is not something sacred. That thought is in constant movement, constantly thinking about the past, the present or the future, is constantly working, working. Haven't you noticed your own thoughts? It is ceaselessly operating and one of the factors of degeneration is this constant movement in the field of knowledge. You realize that thought must be controlled and this control is part of your so-called meditation. I am sure you have played that game for years, but you have never enquired who is the controller and if the controller is the controlled, then what is the necessity of control at all? You are conditioned, educated through tradition, through literature, through all the things that you call sacred that you must control thought. But you have never found out if you can live a life in which there is no control whatsoever. Because the controller is the essence of the past and the past with all its memories, fears and so on, controls another fragment of itself. Therefore, there is constant conflict. This constant inward battle between the controller and the controlled is another factor of the deterioration of your brain. Have you ever tried to find out a way of living in which there is not a single shadow of conflict? Or is that just an idyllic dream? So, meditation is the ending of conflict in oneself and in your relationship with another. Is not your relationship with another one constant battle except for the moments of forgetfulness, moments of great

pleasure, sexual or otherwise? Don't you agree to that?

Audience: Yes, Sir.

Krishnamurti: So we accept this conflict, this struggle and we have never tried to find out, investigate whether it is possible to live a life in which there is no conflict. That demands great intelligence, not control, not suppression, which means the art of observing your relationship, the art of observing how you have an image about him and he has an image about you and therefore the conflict is between these two images, and whether you can live a life without a single image about yourself or another; that is part of meditation. Meditation is concerned with daily life, how you behave, how you talk, to watch your conduct. Meditation is freeing the mind from all conflict. Meditation is living a life, daily life, in which there is not a single conflict, a life in which belief has no place whatsoever, only facts. To discover a mind that is quiet, not compelled, not disciplined beyond measure, so that it is a mind that is alive, deeply quiet, a mind that is silent, that is part of meditation. All this is the totality of life - living in the technological world a life of excellence in manners, in behaviour, in conduct, and living a life in which death has been understood and therefore no fear of dying. And a mind that is completely quiet, not occasionally quiet. Then you will see if you have gone that far that thought which is measure, which is a material process, that thought functions in one area of knowledge only and does not move out of that field. Then only the mind will come upon that which is measureless, timeless and that which is eternally beautiful. All this is meditation and you must give your days and your thoughts and your heart to find out and for your mind to

regenerate itself, to become fresh, young, alive, without fear, it is important to know the beauty and the reality of meditation.

## **MADRAS 4TH PUBLIC TALK 15TH DECEMBER 1974 'MEDITATION WHICH TRANSFORMS THE MIND'**

All our religions whether in the West or in the East are based on thought. The whole religious structure with their saviours, with their gurus, with their systems, with their beliefs and dogma, rituals, and all the petty little ceremonies that one indulges in daily, is essentially the product of thought. All our religions are based on the movement of thought, fear, hope, and a sense of a belief into something that we hope exists. All that, if one observes very carefully and diligently, is the product of this movement of thought, which is material. So there is absolutely nothing spiritual in these religions. Right?

We are sharing, investigating into all this. Not accepting or denying, but exploring together, and therefore being in communication with each other. We cannot be in communication or commune with each other if we have our own private thoughts, opinions, judgements. And that makes it impossible to investigate, to explore, to examine. And when we are communicating together, as we are, not only verbally but also beyond the word, it is necessary that we understand not only the words, the meaning of the word but also try to find out what lies between the words, to be able to read between the words, and listen to the peculiar deep meaning that lies behind the word. All that is implied in communication, which is thinking over together as two friends who are concerned, serious with the problems of life.

So observing what is going on in the world, not only political,

economic, in the world of division between the Arab and the Jew, between the Hindu and the Muslim and so on and so on and so on, but also looking at the various religions, which have never brought peace to mankind. On the contrary. And their divisions, and they must be divided because they are essentially based on thought. So what is religion? What do we mean by that word? We know what it is not - all the circus that goes on in the name of religion. Please don't be insulted, we are just stating facts. All the churches and temples and the mosques, all the structure that has been put together by thought, however beautiful - some cathedrals, some mosques, some temples are extraordinarily beautiful, but that is nothing whatsoever to do with reality. And when one really, not verbally, discards all that, not because someone says you must discard it, or someone you feel knows better than you do says, "This is not religion", then you do not discard, it is merely accepting authority. And when you accept authority in spiritual matters that is the very essence of decay, degeneracy. All right? You are still with me? Verbally, or in reality?

When you discard all that nonsense, which means no sense, then we can begin to find out, if you are serious, what religion means. Do you understand? The ceremonies, the rituals, the temples and the vows you take as a compensation to your daily ugly life, you take vows to go to the temple and do all kinds of things as a compensation, and all that - the beliefs, the dogmas, the rituals, the private worship have nothing to do with the reality of what religion is.

And if one is serious because religion is the core of a new culture, without religion there is no culture. And because there is

no religion in the world there is no culture. You may have beautiful paintings, write marvellous literature, paint most extraordinarily, compose lovely music, but that is not culture. That doesn't bring about a new quality of mind. And we need a new quality of mind when the whole world around us is collapsing, degenerating. And merely to revive the old religions, as some are trying to do, is meaningless. But a man who is deeply concerned, as he must be, if you are concerned with the world, with the starvation, with the wars, with the corruption, with the hypocrisy, with the total dishonesty that is going on, one must in all seriousness find out what is the true significance of the religious mind because it is only such a mind that can bring about a new culture; not a religious mind, not one religious mind but the religious mind of man, which is you, that means together. In the old days, if you have observed in history, watched the things about you, there were religious leaders. That very word is the denial of religion - a leader in the religious world. You understand? Because when there is a movement in religious matters, that very movement is the factor of degeneration because then you are following, you are merely accepting authority of another. When you understand the nature and the structure of authority, have an insight into it, in spiritual matters there is no authority, including that of the speaker.

Religion implies the understanding, the discovery for one's own mind, what is sacred. And also if there is such a thing as the eternal. Religion means the beauty, goodness, which means also excellence, and the finding, or coming upon something sacred; and the enquiry into something that is not touched by thought, because thought is time, thought is measure. And to find out if there is, or if

there is not, something that is nameless, timeless, that has no beginning and no end, all that is religion. And as we said, without that quality of mind, which is explosive, not acquiescent, without that quality of mind you cannot have a culture which is absolutely necessary, a culture not brought about by a few but by a religious mind, which means a light to yourself, not the light of another but light which you have found for yourself. All that is implied in religion.

So: meditation is the enquiry into that which is sacred. And also to find out - these are words, you can't find out if there is eternity - to feel that, to have that quality of a mind that is really timeless. So that is what we are going to do together. We are not going to meditate together, that is another phoney, imaginative, romantic nonsense, but we are going together to find out what it means to meditate, and what it means to have the capacity of freedom that can come upon that thing that is sacred, and from there move to something that may be timeless.

This is a very complex question. And what is complex can be understood only when the mind is really very simple, not childish, not immature, but simple. But most of you have probably read, or gone to some guru, or you have invented your own form of meditation, and so you are already burdened with something which you call meditation. And to find out what is meditation you have to enquire, you have to put aside your particular form of meditation, otherwise you can't find out if what you are doing is true or false. Now to enquire into something that one may call sacred you cannot possibly accept the authority of any book, any leader, any guru, any system, because your mind must be free to enquire, free to find

out. And can you do this? As you are sitting there listening, can you put aside all that you know about meditation? And that will be very difficult because your mind operates in routine, in habit, mechanically, and to put away something that you are so accustomed to becomes extraordinarily difficult, because the mind has been conditioned to act mechanically and to put away this mechanical habit is extremely arduous. You have to see the danger of it. Then when you see the danger of it then it has no power. When you see a dangerous animal you leave it alone, it has no power. It is only when you don't know then the danger exists.

I want to find out what is meditation, because I know nothing about what other people have said about it. And I don't want to know what other people have said about it. Not that I am vain, not that I am conceited, not that I want to have original experience but I don't know if what those people say has any validity; they might be as neurotic as myself, as stupid, as cunning, as deceptive, as illusory, caught in an illusion. I am talking as a human being who is enquiring into it, I am not talking about myself personally. So I am a human being, an ordinary human being, who sees the reality that religions as they exist have no validity, no meaning, no significance whatsoever, with all their rituals, dogmas and superstitions, authority, and all that. Such a mind says, "I want to find out, I want to find out what it means to meditate", because perhaps that may be the ambience, the environment, the atmosphere which will reveal that which is sacred. So I must put all that aside; and I hope you are doing it, otherwise we cannot communicate with each other, unless you see for yourself the falseness of all the things that we have put together by thought,



which you call religion, has no meaning at all. If you see that then you will discard all authority in these matters - not the authority of a doctor, not the authority of a policeman, which is obeying law, but you don't obey law anyhow, you are too clever, you make all kinds of devious ways to avoid law. That is your misery.

So what is meditation? And why should one meditate at all? Now the word meditation means to think over, to ponder over; and also meditation means the capacity to measure, and measure means movement between this and that. Which means comparison, which means imitation, all that is implied in that word meditation.

So I want to find out can a mind be without measure? You understand? Can a mind be without the movement of thought, which is time? Time is measure. Time is direction. Time, there is the time by the watch, there is the time as movement from here to there, time is necessary to cover from here to that - necessary time. Time is movement. And is meditation a movement in time? Can time, as a movement, find out something that is sacred? You understand my question? We said thought is a material process. And to investigate into what is meditation, what place has thought - thought being time, thought being measure, thought being direction, which is from here to there? What place has thought? Please. Has it any place at all? If it has no place at all, then what is the mind to do with thought? Has it any place at all? If it has no place at all, then what is the mind to do with thought. If it has no place in meditation, then what do you do with this extraordinary movement of thought in which the mind is caught up? The mind which is everlastingly chattering, the mind which says, "I will achieve, I will gain, I am comparing", it is moving all the time,

incessantly. What will you do with that thought? You cannot deny it, it is there. And so you begin to say, 'I will control it. I will learn concentration on an object, on an image, on what I think to be sacred, and dwell upon that and exclude every other thought'. That is what you are doing. And so the battle begins, the struggle to concentrate on something and the thought wandering off. This constant struggle going on. Concentration implies centring your thought on something that thought has chosen to be noble, to be excellent, to be real. Right? So thought has projected an idea, a picture, an image, and thought says, "I am going to concentrate on that". And in the process of concentration it must exclude everything else. And thought being fragmentary, its exclusion is the movement of fragmentation.

So concentration on an idea, on a picture, on something that thought thinks is necessary, is a movement in time, a movement of measurement, a movement in a particular direction, therefore it must be fragmentary. So seeing that I say, "I won't concentrate" - out, it is finished.

So a mind that is enquiring into the meaning of meditation comes upon this fact; that thought is measure, thought is the movement of time, thought sets a direction as will, and as thought in itself is a fragment, because thought is the response of memory, memory is the accumulation of knowledge as experience, which is the past and therefore it is a fragment, thought is a fragment. In investigating what is meditation, one discovers this.

What is one to do with this movement of thought? Should it be controlled? And if you are controlling it, who is the controller? Is not the controller himself the thought? So the controller is the

controlled. Then what to do with the thought, with this movement of thought? The mind has to find out the art of putting thought in its right place. Which is, knowledge is necessary, knowledge is the movement of thought as experience, so thought is necessary in the field, or in the area of knowledge. To drive a car, to speak, to do your daily job, technology, and so on, knowledge there is necessary and thought must function most efficiently, clearly, non-personally in that area. So in the understanding of what meditation is the mind has discovered thought has its right place. And when it discovers that it has a right place then you will see that thought is no longer a matter of importance.

Then the next question is: the systems, the methods, the various practices that you do, has it any validity? Or is it the cultivation of a mechanical habit, which is part of thought? You understand? After all you have systems of meditation haven't you? Different kinds of systems of meditation from the Zen to the modern or the ancient methods or systems or practices of meditation. When you practise, what does that imply? It implies a direction. Right? You have set a direction and you are practising daily in order to achieve that end - the end, the guru, the book the other people have set, have laid down that is the end. So you practise in order to achieve a definite end, a fixed end. If it is a living thing you can't practise to arrive at it, it is moving all the time. So when you are practising a method, which means you have set a direction towards which you are moving, that direction and the end is put together by thought. So you are not out of thought. You are still in the movement of thought. Right?

So you then see, have an insight into that, and so no direction,

which means no will. Will is after all the accentuation, the exaggeration of desire. Right? You desire to have enlightenment. You desire moksha, liberation, or heaven or whatever you call it, you desire it, and you work for it, if you are serious and you are not playing with it, which you probably are. But if you are serious you then set a direction, and say, "I'll do these things regularly in order to achieve that moksha, that heaven, that liberation" - whatever the aim is, the goal you have set for yourself, is still within the area of thought, within the area of matter, within the area of time, within the area of measure. So you have not left thought at all, you are still caught in it. And a mind that is enquiring into meditation sees he is aware of this fact, therefore no system, no method, no goal, no direction, and therefore no guru.

Then, as we said, the things that thought has put together as sacred are not sacred. They are just words to give a significance to life, because life as you live is not sacred, is not holy. And the word holy, H-O-L-Y comes from being whole, which means healthy, sane and therefore holy. All that is implied in that word. So a mind - please follow all this - a mind that is functioning through thought, however desirous it be to find that which is sacred is still acting within the field of time, within the field of fragmentation. So then can the mind be whole, not fragmented? This is all part of the understanding of what is meditation. Can the mind, which is the product of evolution, product of time, product of so much influence, so many hurts, so many travails, such great sorrow, great anxiety, it is caught in all that. And all that is the result of thought. And thought, as we said, is fragmentary by its very nature. And mind is the result of thought, as it is now. So can

the mind be free of the movement of thought? Can the mind be completely non-fragmented? Can you look at life as a whole? Can the mind be whole, which means without a single fragment?

Therefore diligence comes into this. A mind is whole when it is diligent, which means to have care means to have great affection, great love, which is totally different from the love of a man and a woman.

So the mind that is whole is attentive and therefore cares, and has this quality of deep abiding sense of love. Such a mind is the whole. That you come upon when you begin to enquire what is meditation. Then we can proceed to find out what is sacred. Please listen, it is your life, give your heart and mind to find out a way of living differently. Which means when the mind has abandoned all control. It does not mean that you lead a life of doing what you like, yielding to every desire, to every lustful glance or reaction, to every pleasure, to every demand of the pursuit of pleasure, but to find out, to find out whether you can live a daily life without a single control. That is part of meditation. That means one has to have this quality of attention. That attention, which has brought about the insight into the right place of thought, and thought is fragmentary, and where there is control there is the controller and the controlled, which is fragmentary. So to find out a way of living without a single control, that requires tremendous attention, great discipline, not the discipline that you are accustomed to, which is merely suppression, control, conformity, but we are talking of a discipline which means to learn. The word discipline comes from the word disciple. The disciple is there to learn. Now here there is no teacher, no disciple: you are the teacher and you are the disciple

if you are learning. And that very act of learning brings about its own order.

Now: thought has found its own place, its right place. So the mind is no longer burdened with the movement as a material process, which is thought. Which means the mind is absolutely quiet. It is naturally quiet, not made quiet. That which is made quiet is sterile. That which happens to be quiet, in that quietness, in that emptiness a new thing can take place.

So can the mind, your mind, be absolutely quiet, without control, without the movement of thought? It will be quiet naturally if you really have the insight - the insight which brings about the right place for thought. From there thought has its right place therefore the mind is quiet. You understand what the word silence and quiet means? You know you can make the mind quiet by taking a drug, by repeating a mantram or a word, constantly repeating, repeating, repeating, naturally your mind will become quiet. And then such a mind is a dull, stupid mind. And there is a silence between two noises. There is silence between two notes. There is silence between two movements of thought. There is silence of an evening when the birds have made their noise, chattering and have gone to bed and there isn't a flutter among the leaves, there is no breeze, there is absolute quietness, not in a city but when you are out with nature, when you are with the trees, or sitting on the banks of the river, there silence descends on the earth and you are part of that silence. So there are different kinds of silence. But the silence we are talking about, the quietness of a mind, that silence is not to be bought, is not to be practised, is not something you gain, a reward, a compensation to an ugly life. It is

only when the ugly life has been transformed into the good life; by good I mean not having plenty, but the life of goodness, the flowering of that goodness, the beauty, then the silence comes.

And also you have to enquire what is beauty? What is beauty? Have you ever gone into this question? Or will you find it in a book and tell me, or tell each other that book says what beauty is. What is beauty? Did you look at the sunset this evening as you are sitting there. The sunset was behind the speaker. Did you look at it? Did you feel the light and the glory of that light on a leaf? Or do you think beauty is sensory, sensuous, and a mind that is seeking sacred things cannot be attracted to beauty, cannot have anything with beauty, therefore only concentrate on your little image which you have projected from your own thought as the good. So you have to find out, if you want to find out what meditation is, you have to find out what beauty is. Beauty in the face, beauty in character - not character, character is a cheap thing, that depends on your environmental reaction, and the cultivation of that reaction is called character. The beauty of action, the beauty of behaviour, conduct, the inward beauty, the beauty of the way you walk, the way you talk, the way you gesture, all that is beauty. And without having that, meditation becomes merely an escape, a compensation, a meaningless action. And there is beauty in frugality, there is beauty in great austerity - not the austerity of sannaysi. The austerity of a mind that has order. Order comes when you understand the whole disorder in which you live, and out of that disorder comes naturally order, which is virtue. Therefore virtue, order is supreme austerity, not the denial of three meals a day or fasting, or shaving your head, and all the rest of that

business.

So there is order, which is beauty, there is beauty of love, beauty of compassion. And also there is the beauty of a clean street, of a good architectural form of a building, there is beauty of a tree, a lovely leaf, the great big branches, to see all that is beauty; not merely go to museums and talk everlastingly about beauty. So silence of a quiet mind is the essence of that beauty. And because it is silent and because it is not the plaything of thought, then in that silence there comes that which is indestructible, which is sacred. And in the coming of that which is sacred then life becomes sacred, your life becomes sacred, our relationship becomes sacred, everything becomes sacred because you have touched that thing which is sacred.

And then we have also to find out in meditation if there is something, or if there is nothing, which is eternal, timeless; which means can the mind, which has been cultivated in the area of time, can that mind find out, come upon or see that thing that is from everlasting to everlasting? So it means can the mind be without time - though time is necessary to go from here to there and all the rest of it, can that mind, that very same mind which operates in time, going from here to there, not psychologically but physically, can that mind be without time? Which means can that mind be without the past, without the present, without the future? Can that mind be in absolute nothingness? Don't be frightened of that word. Because it is empty it has got vast space. Have you ever observed in your own mind if you have any space at all there? Just space, you know, a little space? Or is everything crowded? Crowded by your worries, by your sex, or no sex, by your achievements, by



your knowledge, by your ambitions, fears, by your anxieties, your pettiness, crowded. And how can such a mind understand, or be in that state of being or having that enormous space? Space is always enormous.

And a mind that has no space in daily life cannot possibly come upon that which is eternal, which is timeless. And that is why meditation becomes extraordinarily important. Not the meditation that you all practise, that is not meditation at all. But the meditation of which we are talking about transforms the mind. And it is only such a mind that is the religious mind. And it is only such a religious mind can bring about a different culture, a different way of life, different relationship, a sense of sacredness and therefore great beauty and honesty. All this comes naturally, without effort, without battle,