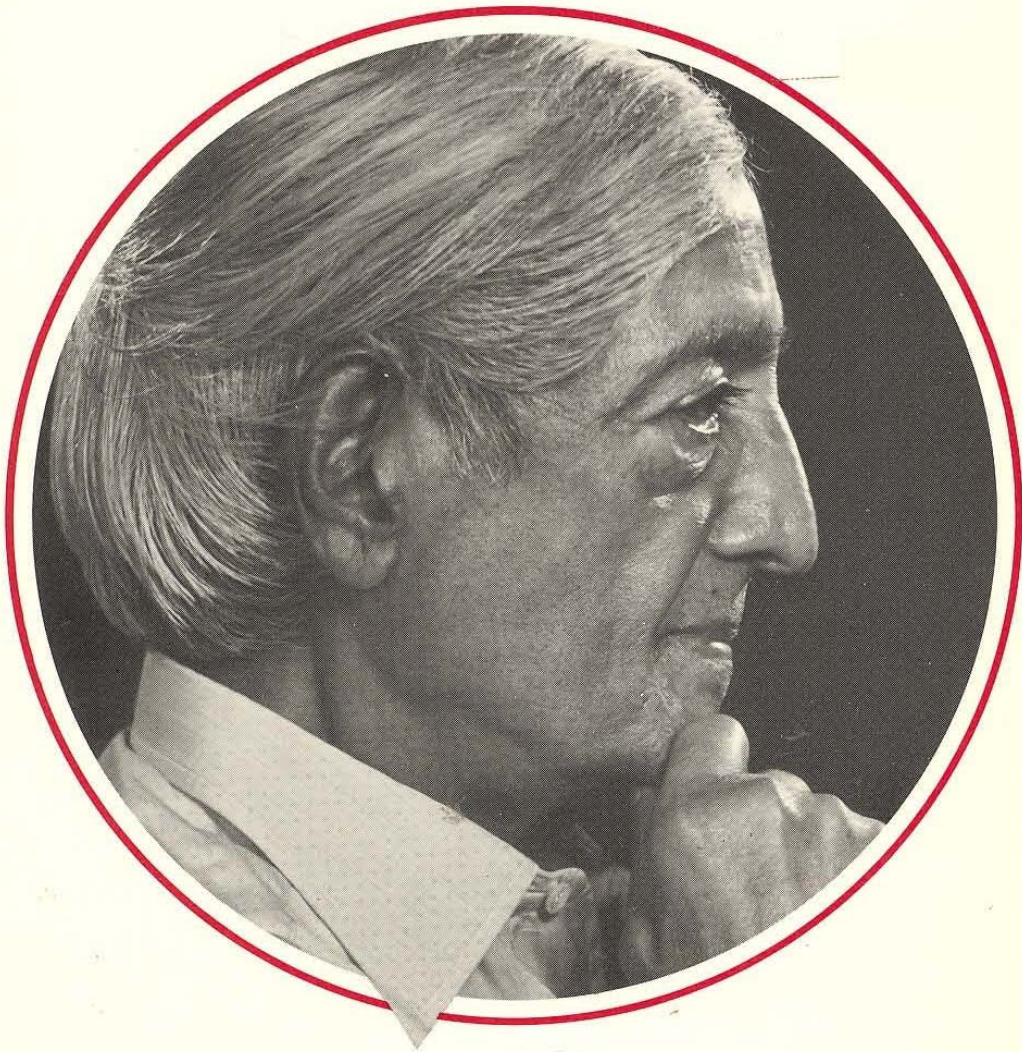


KRISHNAMURTI
THE FLAME OF
ATTENTION



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THE FLAME OF ATTENTION INTRODUCTORY PAGE

'Observation, like a flame of attention, it wipes away hate.'

'Observation is like a flame which is attention, and with that capacity of observation, the wound, the feeling of hurt, the hate, all that, is burnt away, gone.'

THE FLAME OF ATTENTION CHAPTER 1 1ST PUBLIC TALK AT NEW DELHI 31ST OCTOBER 1981

I would like to point out that we are not making any kind of propaganda, for any belief, for any ideal or for any organization. Together we are considering what is taking place in the world outside of us. We are looking at it not from an Indian point of view, or from a European or American, or from any particular national interest. Together we are going to observe what actually is going on in the world. We are thinking together but not as having one mind. There is a difference between having one mind and thinking together. Having one mind implies that we have come to some conclusion, that we have come to certain beliefs, certain concepts. But thinking together is quite different. Thinking together implies that you and the speaker have a responsibility to look objectively, non-personally, at what is going on. So we are thinking together. The speaker, though he is sitting on a platform for convenience, has no authority. Please, we must be very clear on this point. He is not trying to convince you of anything. He is not asking you to follow him. He is not your guru. He is not advocating a particular system, particular philosophy, but that we observe together, as two friends who have known each other for some time, who are concerned not merely about our private lives, but are together looking at this world which seems to have gone mad. The whole world is arming, spending incredible amounts of money to destroy human beings, whether they live in America, Europe, or Russia, or here. It is taking a disastrous course which

cannot possibly be solved by politicians. We cannot rely on them; nor on the scientists they are helping to build up the military technology, competing each against another. Nor can we rely on the so-called religions; they have become merely verbal, repetitive, absolutely without any meaning. They have become superstitions, following mere tradition, whether of five thousand years or two thousand years. So we cannot rely on the politicians who are throughout the world seeking to maintain their position, their power, their status; nor can we rely on the scientists, who each year, or perhaps each week, are inventing new forms of destruction. Nor can we look to any religion to solve this human chaos.

What is a human being to do? Is the crisis intellectual, economic, or national, with all the poverty, confusion, anarchy, lawlessness, terrorism and always the threat of a bomb in the street? Observing all that, what is our responsibility? Are you concerned with what is happening in the world? Or are you merely concerned with your own private salvation? Please consider all this very seriously, so that you and the speaker observe objectively, what is taking place, not only outwardly, but also in our consciousness, in our thinking, in the way we live, in our actions. If you are not at all concerned with the world but only with your personal salvation, following certain beliefs and superstitions, following gurus, then I am afraid it will be impossible for you and the speaker to communicate with each other. We must be clear on this point. We are not concerned at all with private personal salvation but we are concerned, earnestly, seriously, with what the human mind has become, what humanity is facing. We are

concerned as human beings, human beings who are not labelled with any particular nationality. We are concerned in looking at this world and what a human being living in this world has to do, what is his role?

Every morning, in the newspapers, there is some kind of murder, bomb outrage, destruction, terrorism, and kidnapping; you read it every day and you pay little attention to it. But if it happens to you personally then you are in a state of confusion, misery and asking somebody else, the government or the policeman, to save you, to protect you. And in this country, when you look, as the speaker has for the last sixty years, watching all the phenomena in this unfortunate country, you see the poverty, which never seems to be solved, the over population, the linguistic differences, one community wanting to break away from the rest, the religious differences, the gurus who are becoming enormously rich, with their private aeroplanes which you are accepting blindly you see that you are not capable of doing anything about it. This is a fact. We are not dealing with ideas, we are dealing with facts, with what is actually taking place.

And, if we are to observe together, we must be free of our nationalism. We human beings are interrelated, wherever we live. please realize this, how serious, how urgent it all is. For in this country people have become lethargic, totally indifferent to what is going on, utterly careless, only concerned about their own little salvation, little happiness.

We live by thought. What is the operation, or the process and the content of thinking? All the temples result from thought; and all that goes on inside the temples, the images, all the puja, all the

ceremonies, are the result of thought. All the sacred books Upanishads, the Gita and so on are the result of thought, the expression of thought in print, to convey what somebody else has experienced or thought about. And the word is not sacred. No book in the world is sacred, simply because it is the result of man's thought. We worship the intellect. Those who are intellectual are seen as apart from you and me who are not intellectual. We respect their concepts, their intellect. Intellect, it is thought, will solve our problems, but that is not possible, it is like developing one arm out of proportion to the rest of the body. Neither the intellect, nor the emotions, nor romantic sentimentality, are going to help us. We have to face things as they are, to look at them very closely and see the urgency of doing something immediately, not leaving it to the scientist, the politician and the intellectual.

So, first of all, let us look at what the human consciousness has become; because our consciousness is what we are. What you think, what you feel, your fears, your pleasures, your anxieties and insecurity, your unhappiness, depressions, love, pain, sorrow and the ultimate fear of death are the content of your consciousness; they are what you are they are what makes you, the human being. Unless we understand that content and go beyond it if it is possible we shall not be able to act seriously, fundamentally, basically, to bring about a transformation, a mutation, in this consciousness.

To find out what right action is we must understand the content of our consciousness. If one's consciousness is confused, uncertain, pressurized, driven from one corner to another, from one state to another, then one becomes more and more confused, uncertain, and insecure; from that confusion one cannot act. So

one depends on somebody else which man has done for thousands of years. It is of primary importance to bring about order in ourselves; from that inward order there will be outward order. We are always seeking outward order. We want order in the world established through strong governments, or through totalitarian dictatorships. We all want to be pressurized to behave rightly; remove that pressure and we become rather what we are in the present India. So it becomes more and more urgent on the part of those who are serious, who are facing this terrible crisis, to find out for ourselves what our consciousness is and to free that consciousness of its content, so that we become truly religious people. As it is we are not religious people, we are becoming more and more materialistic.

The speaker is not going to tell you what you are, but together, you and the speaker, are going to examine what we are and find out whether it is possible to radically transform what we are. So we are going to observe first the content of our consciousness. Are you following all this? Or are you too tired at the end of the day? You are under pressure all day long, all the week long pressure at home, pressure in your job, economic and religious pressure, pressure from government and from the gurus who impose their beliefs, their idiocy, on you. But here we are not under pressure. Please realize this. We are as two friends talking over together our sorrows, our hurts, our anxieties, our uncertainty, insecurity and how to find security, how to be free of fear and whether our sorrows can ever end. We are concerned about that. Because if we do not understand that and look at it very clearly, we will bring about more confusion in the world, more destruction. perhaps all of

us will be vaporized by an atom bomb. So we have to act urgently, seriously, with all our heart and mind. This is really very, very important, for we are facing a tremendous crisis.

We have not created nature, the birds, the waters, the rivers, the beautiful skies and the running streams, the tiger, the marvellous tree; we have not created them. How that has come about is not for the moment under review. And we are destroying the forests, we are destroying the wild animals; we are killing millions and millions of them every year certain species are disappearing. We have not created nature the deer, the wolf but thought has created everything else. Thought has created the marvellous cathedrals, the ancient temples and mosques and the images that are in them. Thought having created these images in the temples, the cathedrals, the churches, and the inscriptions in the mosques, then that very thought worships that which it has created.

So, is the content of our consciousness brought about by thought which has become so all-important in our lives? Why has the intellect, the capacity to invent, to write, to think, become important? Why have not affection, care, sympathy, love, become more important than thought?

So first let us examine together what thinking is. The structure of the psyche is based on thought. We have to examine what thinking is, what thought is. I may put it into words but you see it for yourself; it is not that the speaker indicates and then you see it, but in talking over together you see it for yourself. Unless we understand very carefully what thinking is we shall not be able to understand, or observe, or have an insight into the whole content of our consciousness, that which we are. If I do not understand

myself, that is, my consciousness, why I think this way, why I behave that way, my fears, my hurts, my anxieties, my various attitudes and convictions, then, whatever I do will bring more confusion.

What is thinking to you? When somebody challenges you with that question, what is your response? What is thinking and why do you think? Most of us have become secondhand people; we read a great deal, go to a university and accumulate a great deal of knowledge, information derived from what other people think, from what other people have said. And we quote this knowledge which we have acquired and compare it with what is being said. There is nothing original; we only repeat, repeat, repeat. So that when one asks: what is thought? what is thinking? we are incapable of answering.

We live and behave according to our thinking. We have this government because of our thinking, we have wars because of our thinking all the guns, the aeroplanes, the shells, the bombs, all result from our thinking. Thought has created the marvels of surgery, the great technicians and experts, but we have not investigated what thinking is.

Thinking is a process born out of experience and knowledge. Listen to it quietly, see if that is not true, actual; then you discover it for yourself as though the speaker is acting as a mirror in which you see for yourself exactly what is, without distortion; then throw the mirror away or break it up. Thinking starts from experience which becomes knowledge stored up in the cells of the brain as memory; then from memory there is thought and action. Please see this for yourself, do not repeat what I say. This sequence is an

actual fact: experience, knowledge, memory, thought, action. Then from that action you learn more; so there is a cycle and that is our chain.

This is the way we live. And we have never moved away from this field. You may call it action and reaction, but we never move away from this field the field of the known. That is a fact. Now the content of our consciousness is all the things which thought generates. I may think, oh, so many ugly things; I may think there is god in me; which is again the product of thought.

We must take the content of our consciousness and look at it. Most of us from childhood are hurt, wounded, not only at home but at school, college and university and later in life, we are hurt. And when you are hurt you build a wall around yourself and the consequence of that is to become more and more isolated and more and more disturbed, frightened, seeking ways not to be hurt further; your actions from that hurt are obviously neurotic. So that is one of the contents of our consciousness. Now what is it that is hurt? When you say, `I am hurt` not physically but inwardly, psychologically, in the psyche what is it that is hurt? Is it not the image you have, or the picture you have, about yourself? All of us have images about ourselves, you are a great man, or a very humble man; you are a great politician with all the pride, the vanity, the power, the position, which create that image you have of yourself. If you hold a doctorate or if you are a housewife, you have a corresponding image of yourself. Everyone has an image of himself, it is an indisputable fact. Thought has created that image and that image gets hurt. So is it possible to have no image about yourself at all?

When you have an image about yourself, you create a division between yourself and another. It is important to understand very deeply what relationship is; you are not only related to your wife, to your neighbour, to your children, but you are related to the whole human species. Is your relationship to your wife merely sensory, sexual relationship, or is it a romantic, convenient companionship? She cooks and you go to the office. She bears children and you work from morning until night for fifty years, until you retire. And that is called living. So you must find out very clearly, carefully, what relationship is. If your relationship is based on hurt then you are using the other to escape from that hurt. Is your relationship based on mutual images? You have created an image about her and she has created an image about you; the relationship then is between these two images which thought has created. So, one asks; is thought love? Is desire love? Is pleasure love? You may say no, and shake your head, but actually you never find out, never investigate and go into it.

Is it possible for there to be no conflict at all in relationship? We live in conflict from morning until night. Why? Is it part of our nature, or part of our tradition, part of our religion? Each one has an image about himself: you have an image about yourself and she has an image about herself, and many other images her ambition, her desire to be something or other. And also you have your ambitions, your competitiveness. You are both running parallel, like two railway lines, never meeting, except perhaps in bed, but never meeting at any other level. What a tragedy it has become.

So it is very important to look at our relationships; not only your intimate relationships but also your relationship with the rest

of the world. The world outside is interrelated, you are not separate from the rest of the world. You are the rest of the world. People are suffering, they have great anxieties, fears, they are threatened by war, as you are threatened by war. They are accumulating vast armaments to destroy each other and you never realize how interrelated we are. I may be a Muslim and you may be Hindu; my tradition says, 'I am a Muslim' I have been programmed like a computer to repeat 'I am a Muslim' and you repeat 'I am Hindu'. You understand what thought has done? The rest of the world is like you, modified, educated differently, with different superficial manners, perhaps affluent or not, but with the same reactions, the same pains, the same anxieties, the same fears. Please give your mind, your heart, to find out what your relationship is with the world, with your neighbour and with your wife or husband. If it is based on images, pictures, remembrances, then there will inevitably be conflict with your wife, with your husband, with your neighbour, with the Muslim, with the Pakistani, with the Russian you follow? And the content of your consciousness is the hurt which you have not resolved, which has not been completely wiped away; it has left scars and from those scars you have various forms of fears which ultimately lead to isolation. Each one of us is isolated, through religious traditions, through education, through the idea that you must always succeed, succeed, succeed, become something. And also beyond our relationship with each other, intimate or otherwise, we are interrelated whether you live here or anywhere else in the world. The world is you and you are the world. You may have a different name, different form, different kind of education, different position, but inwardly we all suffer, we

all go through great agonies, shed tears, are frightened of death, and have a great sense of insecurity without any love or compassion.

So how do you listen to this fact? That is, how do you listen to what is being said? The speaker is saying that you are the rest of mankind, deeply; you may be dark, you may be short, you may put on saris, but those are all superficial; but inwardly the flow, whether I am an American, a Russian or Indian, the flow is the same. The movement of all human beings is similar. So you are the world and the world is you, very profoundly. One has to realize this relationship. You understand I am using the word 'realize' in the sense that you must be able to observe it and see the actual fact of it.

So from that arises the question: how do you observe? How do you look at your wife or your husband, or your Prime Minister? How do you look at a tree? The art of observation has to be learnt. How do you observe me? You are sitting there, how do you look at me? What is your reaction? Do you look at the speaker, thinking he has a reputation? What is your reaction when you see a man like me? Are you merely satisfied by the reputation he has which may be nonsensical, it generally is by how he has come to this place to address so many people, by whether he is important and what you can get out of him. He cannot give you any government jobs, he cannot give you money because he has no money. He cannot give you any honours, any status, any position, or guide you, or tell you what to do. How do you look at him? Have you looked at anybody, freely, openly, without any word, without any image? Have you looked at the beauty of a tree, at the flutter of its leaves? So can we

learn together how to observe? You cannot observe, visually, optically, if your mind is occupied as most of our minds are occupied with the article you have to write next day, or with your cooking, your job, or with sex, or occupied about how to meditate, or with what other people might say. How can such a mind, being occupied from morning until night, observe anything? If I am occupied with becoming a master carpenter, then I have to know the nature of various woods, I have to know the tools and how to use them, I have to study how to put joints together without nails, and so on. So my mind is occupied. Or, if I am neurotic, my mind is occupied with sex, or with becoming a success politically or otherwise. So how can I, being occupied, observe? Is it possible not to have a mind so occupied all the time? I am occupied when I have to talk, when I have to write something or other, but the rest of the time why should my mind be occupied?

Computers can be programmed, as we human beings are programmed. They can, for instance, learn, think faster and more accurately, than man. They can play with a grand chess master. After being defeated four times, the master beats the computer four times, on the fifth or sixth time the computer beats the master. The computer can do extraordinary things. It has been programmed you understand? It can invent, create new machines, which will be capable of better programming than the previous computer, or a machine that will be ultimately 'intelligent'. The machine will itself, they say, create the ultimate 'intelligent' machine. What is going to happen to man when the computer takes the whole thing over? The Encyclopaedia Britannica can be put in a little chip and it contains all that knowledge. So what place will knowledge then

have in human life?

Our brains are occupied, never still. To learn how to observe your wife, your neighbour, your government, the brutality of poverty, the horrors of wars, there must be freedom to observe. Yet we object to being free because we are frightened to be free, to stand alone.

You have listened to the speaker; what have you heard, what have you gathered words, ideas, which ultimately have no meaning? Have you seen the importance for yourself of never being hurt? That means never having an image about yourself. Have you seen the importance, the urgency, of understanding relationship and having a mind that is not occupied? When it is not occupied it is extraordinarily free, it sees great beauty. But the shoddy little mind, the secondhand little mind, is always occupied about knowledge, about becoming something or other, enquiring, discussing, arguing, never quiet, never a free unoccupied mind. When there is such an unoccupied mind, out of that freedom comes supreme intelligence but never out of thought.

THE FLAME OF ATTENTION CHAPTER 2 4TH PUBLIC TALK AT NEW DELHI 8TH NOVEMBER 1981

Before we go into the question of meditation we ought to discuss, or share together perhaps that is the right word the importance of discipline. Most of us in the world are not disciplined, disciplined in the sense that we are not learning. The word 'discipline' comes from the word disciple, the disciple whose mind is learning not from a particular person, a guru, or from a teacher, or preacher, or from books but learning through the observation of his own mind, of his own heart, learning from his own actions. And that learning requires a certain discipline, but not the conformity most disciplines are understood to require. When there is conformity, obedience and imitation, there is never the act of learning, there is merely following. Discipline implies learning, learning from the very complex mind one has, from the life of daily existence, learning about relationship with each other, so that the mind is always pliable, active.

To share together what meditation is, one must understand the nature of discipline. Discipline as ordinarily understood implies conflict; conforming to a pattern like a soldier, or conforming to an ideal, conforming to a certain statement in the sacred books and so on. Where there is conformity there must be friction, and therefore wastage of energy. One's mind and one's heart, if in conflict, can never possibly meditate. We will go into that; it is not a mere statement which you accept or deny, but something we are enquiring into together.

We have lived for millennia upon millennia in conflict, conforming, obeying, imitating, repeating, so that our minds have become extraordinarily dull; we have become secondhand people, always quoting somebody else, what he said or did not say. We have lost the capacity, the energy, to learn from our own actions. It is we who are utterly responsible for our own actions not society or environment, nor the politicians we are responsible entirely for our actions and for learning from them. In such learning we discover so much because in every human being throughout the world there is the story of mankind; in us is the anxiety of mankind and the fears, loneliness, despair, sorrow and pain; all this complex history is in us. If you know how to read that book then you do not have to read any other book except, for example, books on technology. But we are negligent, not diligent, in learning from ourselves, from our actions, and so we do not see that we are responsible for our actions and for what is happening throughout the world and for what is happening in this unfortunate country.

One must put one's house in order, because nobody on earth, or in heaven, is going to do it for one, neither one's gurus, nor one's vows, nor one's devotion. The way one lives, the way one thinks, the way one acts, is disorderly. How can a mind that is in disorder perceive that which is total order as the universe is in total order?

What has beauty to do with a religious mind? You might ask why all the religious traditions and the rituals never referred to beauty. But the understanding of beauty is part of meditation, not the beauty of a woman or a man or the beauty of a face, which has its own beauty, but about beauty itself, the actual essence of beauty. Most monks, sannyasis and the so-called religiously

inclined minds, totally disregard this and become hardened towards their environment. Once it happened that we were staying in the Himalayas with some friends; there was a group of sannyasis in front of us, going down the path, chanting; they never looked at the trees, never looked at the beauty of the earth, the beauty of the blue sky, the birds, the flowers, the running waters; they were totally concerned with their own salvation, with their own entertainment. And that custom, that tradition, has been going on for a thousand years. A man who is supposed to be religious, must shun, put aside, all beauty, and his life becomes dull, without any aesthetic sense; yet beauty is one of the delights of truth.

When you give a toy to a child who has been chattering, naughty, playing around, shouting, when you give that child a complicated toy he becomes totally absorbed in it, he becomes very quiet, enjoying the mechanics of it. The child becomes completely concentrated, completely involved with that toy; all the mischief has been absorbed. And we have toys, the toys of ideals, the toys of belief, which absorb us. If you worship an image of all the images on earth none is sacred, they are all made by man's mind, by his thought then we are absorbed, just as the child is absorbed in a toy, and we become extraordinarily quiet and gentle. When we see a marvellous mountain, snowcapped against the blue sky and the deep shadowed valleys, that great grandeur and majesty absorb us completely; for a moment we are completely silent because its majesty takes us over, we forget ourselves. Beauty is where `you' are not. The essence of beauty is the absence of the self. The essence of meditation is to enquire into the abnegation of the self.

One needs tremendous energy to meditate and friction is a wastage of energy. When in one's daily life there is a great deal of friction, of conflict between people, and dislike of the work which one does, there is a wastage of energy. And to enquire really most profoundly not superficially, not verbally one must go very deeply into oneself, into one's own mind and see why we live as we do, always wasting energy, for meditation is the release of creative energy.

Religion has played an immense part in man's history. From the beginning of time he has struggled to find truth. And now the accepted religions of the modern world are not religions at all, they are merely the vain repetition of phrases, gibberish and nonsense, a form of personal entertainment without much meaning. All the rituals, all the gods specially in this country where there are, I do not know how many, thousands of gods are invented by thought. All the rituals are put together by thought. What thought creates is not sacred; but we attribute to the created image the qualities that we like that image to have. And all the time we are worshipping, albeit unconsciously, ourselves. All the rituals in the temples, the pujas, and all that thought has invented in the Christian churches, is invented by thought: and that which thought has created we worship. Just see the irony, the deception, the dishonesty, of this.

The religions of the world have completely lost their meaning. All the intellectuals in the world shun them, run away from them, so that when one uses the words the `religious mind', which the speaker does very often, they ask: `Why do you use that word religious?' Etymologically the root meaning of that word is not very clear. It originally meant a state of being bound to that which

is noble, to that which is great; and for that one had to live a very diligent, scrupulous, honest life. But all that is gone; we have lost our integrity. So, if you discard what all the present religious traditions, with their images and their symbols, have become, then what is religion? To find out what a religious mind is one must find out what truth is; truth has no path to it. There is no path. When one has compassion, with its intelligence, one will come upon that which is eternally true. But there is no direction; there is no captain to direct one in this ocean of life. As a human being, one has to discover this. One cannot belong to any cult, to any group whatever if one is to come upon truth. The religious mind does not belong to any organization, to any group, to any sect; it has the quality of a global mind.

A religious mind is a mind that is utterly free from all attachment, from all conclusions and concepts; it is dealing only with what actually is; not with what should be. It is dealing every day of one's life with what is actually happening both outwardly and inwardly; understanding the whole complex problem of living. The religious mind is free from prejudice, from tradition, from all sense of direction. To come upon truth you need great clarity of mind, not a confused mind.

So, having put order in one's life, let us then examine what meditation is not how to meditate, that is an absurd question. When one asks how, one wants a system, a method, a design carefully laid out. See what happens when one follows a method, a system. Why does one want a method, a system? One thinks it is the easiest way, does one not, to follow somebody who says, 'I will tell you how to meditate'. When somebody tells one how to meditate he

does not know what meditation is. He who says, 'I know', does not know. One must, first of all, see how destructive a system of meditation is, whether it is any one of the many forms of meditation that appear to have been invented, stipulating how you should sit, how you should breathe, how you should do this, that and the other. Because if one observes one will see that when one practices something repeatedly, over and over again, one's mind becomes mechanical; it is already mechanical and one adds further mechanical routine to it; so gradually one's mind atrophies. It is like a pianist continually practicing the wrong note; no music comes of it. When one sees the truth that no system, no method, no practice, will ever lead to truth, then one abandons them all as fallacious, unnecessary.

One must also enquire into the whole problem of control. Most of us try to control our responses, our reactions; we try to suppress or to shape our desires. In this there is always the controller and the controlled. One never asks: who is the controller, and what is that which one is trying to control in so-called meditation? Who is the controller who tries to control his thoughts, his ways of thinking and so on? Who is the controller? The controller surely is that entity which has determined to practice the method or system. Now who is that entity? That entity is from the past, is thought based on reward and punishment. So the controller is of the past and is trying to control his thoughts; but the controller is the controlled. Look: this is all so simple really. When you are envious you separate envy from yourself. You say: 'I must control envy, I must suppress it' or you rationalize it. But you are not separate from envy, you are envy. Envy is not separate from you. And yet we

play this trick of trying to control envy as though it was something separate from us. So: can you live a life without a single control? which does not mean indulging in whatever you want. Please put this question to yourself: can you live a life which is at present so disastrous, so mechanical, so repetitive without a single sense of control? That can only happen when you perceive with complete clarity; when you give your attention to every thought that arises not just indulge in thought. When you give such complete attention then you will find out that you can live without the conflict which arises from control. Do you know what that means to have a mind that has understood control and lives without a single shadow of conflict? it means complete freedom. And one must have that complete freedom to come upon that which is eternally true.

We should also understand the qualitative difference between concentration and attention. Most of us know concentration. We learn at school, in college, in university, to concentrate. The boy looks out of the window and the teacher says, 'Concentrate on your book.' And so we learn what it means. To concentrate implies bringing all your energy to focus on a certain point; but thought wanders away and so you have a perpetual battle between the desire to concentrate, to give all your energy to look at a page, and the mind which is wandering, and which you try to control.

Whereas attention has no control, no concentration. It is complete attention, which means giving all your energy, your nerves, the capacity, the energy of the brain, your heart, everything, to attending. Probably you have never so completely attended. When you do attend so completely there is no recording and no action from memory. When you are attending the brain does not record.

Whereas when you are concentrating, making an effort, you are always acting from memory like a gramophone record repeating. Understand the nature of a brain that has no need of recording except that which is necessary. It is necessary to record where you live, and the practical activities of life. But it is not necessary to record psychologically, inwardly, either the insult, or the flattery and so on. Have you ever tried it? It is probably all so new to you. When you do, the brain, the mind, is entirely free from all conditioning.

We are all slaves to tradition and we think we are also totally different from each other. We are not. We all go through the same great miseries, unhappiness, shed tears, we are all human beings, not Hindus, Muslims, or Russians those are all labels without meaning. The mind must be totally free; which means that one has to stand completely alone; and we are so frightened to stand alone.

The mind must be free, utterly still, not controlled. When the mind is completely religious it is not only free but capable of enquiring into the nature of truth to which there is no guide, no path. It is only the silent mind, the mind that is free, that can come upon that which is beyond time.

Have you not noticed if you have observed yourself that your mind is eternally chattering, eternally occupied with something or other? If you are a Sannyasi your mind is occupied with god, with prayers, with this and that. If you are a housewife, your mind is occupied with what you are going to have for the next meal, how to utilize this and that. The businessman is occupied with commerce; the politician with party politics; and the priest is occupied with his own nonsense. So our minds are all the time occupied and have no

space. And space is necessary.

Space also implies an emptiness, a silence, which has immense energy. You can make your mind silent through taking a drug; you can make your thought slow down and become quieter and quieter by some chemical intake. But that silence is concerned with suppressing sound. Have you ever enquired what it is to have a mind that is naturally, absolutely, silent without a movement, that is not recording except those things that are necessary, so that your psyche, your inward nature, becomes absolutely still? Have you enquired into that; or are you merely caught in the stream of tradition, in the stream of work and worrying about tomorrow?

Where there is silence there is space not from one point to another point as we usually think of it. Where there is silence there is no point but only silence. And that silence has that extraordinary energy of the universe.

The universe has no cause, it exists. That is a scientific fact. But we human beings are involved with causes. Through analysis you may discover the cause of poverty in this country, or in other countries; you may find the cause of over population, the lack of birth control; you may find the cause why human beings are divided between themselves as Sikhs, Hindus, Muslims and so on. You may find the cause of your anxiety, or the cause of your loneliness; you may find these causes through analysis but you are never free from causation. All our actions are based on reward or punishment, however finely subtle, which is a causation. To understand the order of the universe, which is without cause, is it possible to live a daily life without any cause? That is supreme order. Out of that order you have creative energy. Meditation is to

release that creative energy.

It is immensely important to know and to understand, the depth and beauty of meditation. Man has always been asking, from timeless time, whether there is something beyond all thought, beyond all romantic inventions, beyond all time. He has always been asking: is there something beyond all this suffering, beyond all this chaos, beyond wars, beyond the battle between human beings? Is there something that is immovable, sacred, utterly pure, untouched by any thought, by any experience? This has been the enquiry of serious people, from the ancient of days. To find that out, to come upon it, meditation is necessary. Not the repetitive meditation, that is utterly meaningless. There is a creative energy which is truly religious, when the mind is free from all conflict, from all the travail of thought. To come upon that which has no beginning, no end that is the real depth of meditation and the beauty of it. That requires freedom from all conditioning.

There is complete security in compassionate intelligence total security. But we want security in ideas, in beliefs, in concepts, in ideals; we hold on to them, they are our security however false, however irrational. Where there is compassion, with its supreme intelligence, there is security if one is seeking security. Actually where there is compassion, where there is that intelligence there is no question of security. So there is an origin, an original ground, from which all things arise, and that original ground is not the word. The word is never the thing. And meditation is to come upon that ground, which is the origin of all things and which is free from all time. This is the way of meditation. And blessed is he who finds it.

THE FLAME OF ATTENTION CHAPTER 3 2ND PUBLIC TALK AT BENARAS 26TH NOVEMBER 1981

The speaker is not giving a lecture; you are not being talked at, or being instructed. This is as a conversation between two friends, two friends who have a certain affection for each other, a certain care for each other, who will not betray each other and have certain deep common interests. So they are conversing amicably, with a sense of deep communication with each other, sitting under a tree on a lovely cool morning with the dew on the grass, talking over together the complexities of life. That is the relationship which you and the speaker have we may not meet actually there are too many of us but we are as if walking along a path, looking at the trees, the birds, the flowers, breathing the scent of the air, and talking seriously about our lives; not superficially, not casually, but concerned with the resolution of our problems. The speaker means what he says; he is not just being rhetorical, trying to create an impression; we are dealing with problems of life much too serious for that.

Having established a certain communication between ourselves unfortunately it has to be verbal communication, but between the lines, between the content of the words, there is, if one is at all aware, much deeper, more profound relationship we ought to consider the nature of our problems. We all have problems sexual, intellectual, the problems of relationship, the problems which humanity has created through wars, through nationalism, through the so-called religions. What is a problem? A problem means

something thrown at you, something that you have to face, a challenge, minor or major. A problem that is not resolved demands that you face it, understand it, resolve it and act. A problem is something thrown at you, often unexpectedly, either at the conscious level or at the unconscious level; it is a challenge, superficial or deep.

How does one approach a problem? The way you approach a problem is more important than the problem itself. Generally, one approaches a problem with fear or with a desire to resolve it, to go beyond it, to fight against it, escape from it, or totally neglect it, or else one puts up with it. The meaning of that word approach is to come as close as possible, to approximate. Having a problem, how does one approach it? Does one come near it, close to it, or does one run away from it? Or does one have the desire to go beyond it? So long as one has a motive, the motive dictates one's approach.

If one does not approach a problem freely one is always directing the solution according to one's conditioning. Suppose one is conditioned to suppress a certain problem, then one's approach is conditioned and the problem is distorted; whereas, if one approaches it without a motive and comes very close to it, then in the problem itself is the answer, an answer which is not something away from the problem.

It is very important to see how one approaches a problem, whether it be a political problem, a religious problem or a problem of intimate relationship. There are so many problems; one is burdened with problems. Even meditation becomes a problem. One never actually looks at one's problems. Yet why should one live burdened with problems? Problems which one has not understood

and dissolved, distort all one's life. It is very important to be aware of how one approaches a problem, observing it and not trying to apply a solution; that is, to see in the problem itself, the answer. And that depends upon how one approaches it, on how one looks at it. It is very important to be aware of one's conditioning when one approaches it and to be free of that conditioning. What is perception, what is seeing? How do you see that tree? Look at it for the moment. With what sight do you see it? Is it solely an optical observation, just looking at the tree with the optical reaction, observing the form,

the pattern, the light on the leaf? Or do you, when you observe a tree, name it, saying, 'That is an oak' and walk by? By naming it you are no longer seeing the tree the word denies the thing. Can you look at it without the word?

So, are you aware how you approach, how you look at, the tree? Do you observe it partially, with only one sense, the optical sense; or do you see it, hear it, smell it, feel it, see the design of it, take the whole of it in? Or, do you look at it as though you are different from it of course, when you look at it you are not the tree. But can you look at it without a word, with all your senses responding to the totality of its beauty? So perception means not only observing with all the senses, but also to see, or be aware of whether there is a division between you and that which you observe. Probably you have not thought anything about all this. It is important to understand this, because we are going to discuss presently the approach to fear and the perceiving of the whole content of fear. It is important to be aware of how you approach this burden which man has carried for millennia. It is easier to perceive something

outside of you, like a tree, like the river, or the blue sky, without naming, merely observing, but can you look at yourself, the whole content of your consciousness, the whole content of your mind, your being, your walk, your thought, your feeling, your depression, so that there is no division between all that and you?

If there is no division there is no conflict. Wherever there is division there must be conflict: that is a law. So in us, is there a division as between the observer and the thing observed? If the observer approaches fear, greed, or sorrow, as though it was something different from himself which he has to resolve, suppress, understand, go beyond, then division and all the struggle comes into it.

Then how do you approach fear; do you perceive fear without any distortion, without any reaction to escape, suppress, explain, or even analyse? Most of us are afraid of something or of many things; you may be afraid of your wife or your husband, afraid of losing a job, afraid of not having security in old age, afraid of public opinion which is the most silly form of fear afraid of so many things darkness, death and so on. Now we are going to examine together, not what we are afraid of, but what fear is in itself. We are not talking about the object of fear, but about the nature of fear, how fear arises, how you approach it. Is there a motive behind one's approach to the problem of fear? Obviously one usually has a motive; the motive to go beyond it, to suppress it, to avoid it, to neglect it; and one has been used to fear for the greater part of one's life so one puts up with it. If there is any kind of motive one cannot see it clearly, cannot come near it. And when one looks at fear does one consider that fear is separate from

oneself, as if one was an outsider looking inside, or an insider looking out? But is fear different from oneself? Obviously not nor is anger. But through education, through religion, one is made to feel separate from it, so that one must fight it, must get over it. One never asks if that thing called fear is actually separate from oneself. It is not, and in understanding that, one understands that the observer is the observed.

Supposing one is envious. One may think the envy is different from oneself but the actual fact is that one is part of it. One is part of the envy, as one is part of greed, anger, suffering, pain; so that pain, suffering, greed, envy, anxiety or loneliness is oneself. One is all that. First see that logically it is so. And seeing it logically, does one make an abstraction of what one sees, so that it becomes an idea, a mere semblance of the fact? One makes an abstraction, an idea that one should escape from it, and then one works on the basis of that idea; and that prevents one from observing very closely what fear is. But if one does not make an abstraction but sees it as a fact, then one approaches it without any motive. One observes it as something not different from oneself; one understands the combination. One observes it as part of oneself, one is that, there is no division between oneself and that; therefore one's observation is that the observer is the observed; the observed is not different from oneself.

So what is fear? Come very close to it. Because one can only see it very clearly if one is very near. What is fear? Is it time as a movement of the past, the present modified and continued? One is the past, the present and also the future. One is the result of the past, a thousand years and more; one is also the present with its

impressions, its present social conditions, its present climate, one is all that and also the future. One is the past, modified in the present, continued in the future; that is inward time. And also there is outward time, time by the watch, by the rising and setting of the sun; the succession of the morning, the afternoon, the evening. It takes outward time to learn a language, to learn the skill to drive a car, to become a carpenter, an engineer, or even a politician. There is time outwardly, to cover the distance from here to there, and there is also time as hope, inward time. One hopes to become non-violent which is absurd. One hopes to gain, or avoid, pain or punishment, one hopes to have a reward. So there is not only time outwardly, physically, but there is also time inwardly, psychologically. One is not this but one will become that; which means time. The physical time is actual, it is there, it is eleven o'clock or twelve o'clock, now. But inwardly, psychologically one has assumed there is time: that is, 'I am not good but I will be good.' Now one is questioning that inward time, questioning whether there need be such inward time. When there is time inwardly there is fear. One has a job, but one may lose that job, which is the future, which is time. One has had pain and hopes one will never have such pain again. That is the remembrance of the pain, and the continuation of that memory, hoping there will be no future pain.

So one asks, is not time part of fear? Is not inward time fear? And is not another factor of fear thought? One thinks about one's pain, which one had last week, and which is now recorded in the brain; one thinks one might have that pain again tomorrow. So there is the operation of thought, which says: 'I have had that pain, I hope not to have it again.' So thought and time are part of fear.

Fear is a remembrance, which is thought and it is also time, the future. I am secure now, I may be insecure tomorrow, fear arises. So time plus thought equals fear. Now just see the truth of it in yourself, not listening to me, to the speaker and verbalizing and remembering it; but actually see that is a fact, not an abstraction as an idea. You have to be aware of whether it is by hearing you have made up an idea, made an abstraction of what you have heard into an idea, or whether you are actually facing the fact of fear, which is time and thought.

Now, it is important how you perceive the whole movement of fear. Either you perceive by negating it, or you perceive it without the division as me and fear, perceiving that you are fear, so you remain with that fear.

There are two ways of negating fear; either by totally denying it, saying, 'I have no fear' which is absurd or negating it by perceiving that the observer is the observed so that there is no action. We normally want to negate fear, negate it in the sense of getting over it, running away from it, destroying it, finding some way of comforting ourselves against it all forms of negation; such negation is acting upon it. Then there is a totally different form of negation, which is the beginning of a new movement, in which the observer is the observed, fear is 'me'. The observer is fear.

Therefore he cannot do anything about it; therefore there is a totally different kind of negation which means a totally different beginning. Have you realized that when you act upon it you strengthen it? Running away, suppressing, analysing, finding the cause, is acting upon it. You are trying to negate something as if it was not you. But when you realize you are that and that therefore

you cannot act or do anything about it, then there is non-action and a totally different movement taking place.

Is pleasure different from fear? Or is fear pleasure? They are like two sides of the same coin when you understand the nature of pleasure, which is also time and thought. You have experienced something very beautiful in the past and it is recorded as memory and you want that pleasure repeated; just as you remember the fear of a past event and want to avoid it. So both are movements of the same kind although you call one pleasure and the other fear.

Is there an end to sorrow? Man has done everything possible to transcend sorrow. He has worshipped sorrow, run away from sorrow, has held sorrow to his heart, has tried to seek comfort away from sorrow, has pursued the path of happiness, holding on to it, clinging to it in order to avoid suffering. Yet man has suffered. Human beings have suffered right through the world throughout ages. They have had ten thousand wars think of the men and women who have been maimed, killed and the tears that have been shed, the agony of the mothers, wives, and all those people who have lost their sons, their husbands, their friends through wars, for millennia upon millennia, and we still continue, multiplying armaments on a vast scale. There is this immense sorrow of mankind. The poor man along that road will never know a good clean bath, clean clothes or ride in an aeroplane; all the pleasures that one has, he will never know. There is the sorrow of a man who is very learned and of a man who is not very learned. There is the sorrow of ignorance; there is the sorrow of loneliness. Most people are lonely; they may have many friends, a lot of knowledge, but they are also very lonely people. You know what that loneliness is,

if you are at all aware of yourself a sense of total isolation. You may have a wife, children, a great many friends, but there comes a day or an event that makes you feel utterly isolated, lonely. That is tremendous sorrow. Then there is the sorrow of death; the sorrow for someone you have lost. And there is the sorrow which has been gathering, which has been collecting, through the millennia of mankind's existence.

Then there is the sorrow of one's own personal degeneration, personal loss, personal lack of intelligence, capacity. And we are asking whether that sorrow can ever end? Or does one come to sorrow with sorrow and die with sorrow? Logically, rationally, intellectually, we can find many reasons for sorrow, there are all the many explanations according to Buddhism, Hinduism, Christianity or Islam. But in spite of the explanations, the causes, the authorities that seek to explain it all away, sorrow still remains with us. So, is it possible to end that sorrow? For if there is no end to sorrow there is no love, there is no compassion. One has to go into it very deeply and see if it can ever end.

The speaker says there is an end to sorrow, a total end to sorrow; which does not mean that he does not care, that he is indifferent or callous. With the ending of sorrow there is the beginning of love. And you naturally ask the speaker: how? How is sorrow to end? When you ask 'how?' you want a system, a method, a process. That is why you ask. 'Tell me how to get there. I will follow the path, the road.' You want direction, when you say: 'How am I to end sorrow?' That question, that demand, that enquiry says, 'Show me.' When you ask how, you are putting the wrong question, if I may point out, because you are only concerned with

getting over it. Your approach to it is: tell me how to get over it. So you never come near it. If you want to look at that tree you must come near it to see the beauty of it, the shade, the colour of the leaf, whether or not it has flowers you must come near it. But you never come near sorrow. You never come near it because you are always avoiding it, running away from it. So, how you approach sorrow matters very greatly, whether you approach it with a motive to escape, to seek comfort and avoid it, or whether you approach and come very, very close to it. Find out whether you come very close to it. You cannot come close to it if there is self pity or if there is the desire to somehow find the cause, the explanation; then you avoid it. So it matters very much how you approach it, come near it, and how you see it, how you perceive sorrow.

Is it the word `sorrow' that makes you feel sorrow? Or is it a fact? And if it is a fact do you want to come close to it so that sorrow is you? You are not different from sorrow. That is the first thing to see that you are not different from sorrow. You are sorrow. You are anxiety, loneliness, pleasure, pain, fear, the sense of isolation. You are all that. So you come very close to it, you are it, therefore you remain with it.

When you want to look at that tree you come to it, you look at every detail, you take time. You are looking, looking, looking, and it tells you all its beauty. You do not tell the tree your story, it tells you, if you watch it. In the same way if you come near sorrow, hold it, look at it, not run away from it, see what it is trying to tell you, its depth, its beauty, its immensity, then if you remain with it entirely, with that single movement, sorrow ends. Do not just remember that and then repeat it! That is what your brains are

accustomed to do: to memorize what has been said by the speaker and then say, 'How shall I carry that out?' Because you are it, you are all that and therefore you cannot escape from yourself. You look at it and there is no division between the observer and the observed, you are that, there is no division. When there is no division you remain entirely with it. It requires a great deal of attention, a great deal of intensity, clarity, the clarity of the mind that sees instantly the truth. Then out of that ending of sorrow comes love. I wonder if you love anything. Do you? Do you love anything? Your wife, your children, your so-called country; do you love the earth, love the beauty of a tree, the beauty of a person? Or are you so terribly self-centred that you never have any perception of anything at all? Love brings compassion. Compassion is not doing some social work. Compassion has its own intelligence. But you do not know anything of all that. All that you know are your desires, your ambitions, your deceptions, your dishonesty. When you are asked most profound questions, which stir you up, you become negligent. When I ask you a question of that kind, whether you love somebody, your faces are blank. And this is the result of your religion, of your devotion to your nonsensical gurus, your devotion to your leaders not devotion, you are frightened, therefore you follow. At the end of all these millennia you are what you are now; just think of the tragedy of all this! That is the tragedy of yourself, you understand. So ask yourself, if one may suggest it, walking along that path with you as a friend: do you know what love means? Love that does not demand a thing from another. Ask yourselves. It does not demand a thing from your wife, from your husband nothing, physically, emotionally, intellectually is

demanded from another. Not to follow another, not to have a concept, and pursue that concept. Because love is not jealousy, love has no power in the ordinary sense of that word. Love does not seek position, status, power. But it has its own capacity, its own skill, its own intelligence.

26 November 1981

THE FLAME OF ATTENTION CHAPTER 4 2ND PUBLIC TALK AT MADRAS 27TH DECEMBER 1981

We were talking yesterday about conflict. We were saying that we human beings have lived on this beautiful earth, with all its vast treasures, with its mountains, rivers and lakes, during millennia and yet we have lived in perpetual conflict. Not only in outward conflict with the environment, with nature, with each other, but also inwardly, so-called spiritually. And we are still in constant conflict, from the moment we are born until we die. We put up with it; we have become accustomed to it; we tolerate it. We find many reasons to justify why we should live in conflict; we think conflict, struggle, everstriving, means progress outward progress, or inward achievement towards the highest goal. There are so many forms of conflict: the man who is struggling to achieve some result, the man who is struggling with nature, trying to conquer it.

What we have reduced this world to! Such a beautiful world it is, with its lovely hills, marvellous mountains, tremendous rivers. After three thousand years of human suffering, human struggle, obeying, accepting, destroying each other, this is what we have reduced it to; a wilderness of wild thoughtless human beings who do not care for the earth, nor for the lovely things of the earth, nor the beauty of a lake, a pond, of the swift running river; none seem to care. All that we are concerned with is our own little selves, our own little problems, and this, after three to five thousand years of so-called culture.

We are going to face facts this afternoon. Life has become

extraordinarily dangerous, insecure, utterly without any meaning. You may invent a lot of meaning, of significance, but actual daily Life, be it lived for thirty, forty or a hundred years, has lost all meaning except to gather money, to be somebody, to be powerful and so on. I am afraid this has to be said.

No politician, nor any form of politics, whether of the left, right or centre, is going to solve any of our problems. Politicians are not interested in solving problems; they are only concerned with themselves and with keeping their position. And the gurus and the religions have betrayed man. You have read the Upanishads, the Brahma sutras, the Bhagavad Gita to no effect. It is the guru's game to read them aloud to audiences that are supposed to be enlightened, intelligent. You cannot possibly rely on the politicians, on the government, nor upon the religious scriptures, nor upon any guru whatsoever, because they have made this country what it is now. If you seek further for leadership it will also lead you up the wrong path. And, as no one can help you, no one, you have to be responsible for yourselves totally, completely responsible for your conduct, for your behaviour, for your actions.

It is necessary and important to find out whether we can live without any conflict in our lives both inwardly and outwardly. We must ask, why, after all these millennia, human beings have not solved the problem of conflict, with each other and in themselves? This is a very important question to ask: why do we submit to, and succumb to conflict, which is the struggle to become something, or not to become something, the struggle to achieve a result, personal advancement, personal success, trying to fulfil something of your desires, the conflict of war, the preparations for war of which you

may not be aware? There is conflict between man and woman, sexually and in their daily relationships. Apparently, this conflict is not only at the conscious level, but also deep down in the very recesses of the mind. There is conflict in pretension, in trying to be something which you are not and the conflict that exists in trying to achieve heaven, god, or whatever you like to call that thing that you adore and worship; the conflict in meditation, struggling to meditate, struggling against lethargy, indolence. Our life from the very beginning, from the time we are born until we die, is in perpetual conflict.

We must find out together why man, you as a human being, representing all the world, has tolerated conflict, put up with it, become habituated to it. We are considering together most seriously whether it is possible to be completely free of all conflict; because conflict, consciously or unconsciously, inevitably brings about a society that is ourselves extended, a society in conflict. Society is not an abstraction, it is not an idea, society is relationship between man and man. If that relationship is in conflict, painful, depressing and anxious, then we create a society which represents us. It is a fact. The idea of society, the idea, is not actual society. Society is what we are with each other. And we are asking whether this conflict can ever end?

What is conflict? When we do not accept that which actually is, when we escape to something called an ideal, the opposite of that which is, then conflict is inevitable. When one is incapable of looking at and observing what one is actually doing and thinking, one avoids that which is and projects an ideal, then there is conflict between `that which is' and `what should be'. I am not talking for

my own pleasure but to convey, if you are serious, that there is a way of living in which there is no conflict whatever. If you are interested in it, if you are concerned about it, if you want to find out a way of living that is without that sense of vain effort, then please do listen carefully, not to what the speaker is saying, but listen to the fact, the truth of what is being said, so that it is your own observation. It is not that the speaker is pointing something out but that we are looking together. It is no use for the speaker just to talk to blank faces, or to people who are bored. Since you have taken the trouble to come and sit here under the beautiful trees, then do pay attention, for we are talking over together serious matters.

We were saying: conflict exists when we disregard what is actually taking place and translate what is taking place into terms of an ideal, into terms of 'what should be', into a concept which we have accepted, or which we ourselves have created. So when there is this division between 'what is' and 'what should be' there must inevitably be conflict. This is a law not the speaker's law but it is a law. So we are going to investigate why human beings have never faced that which is and have always tried to escape from it.

This country has always talked about non-violence. Non-violence has been preached over and over again, politically, religiously, by various leaders that you have had non-violence. Non-violence is not a fact; it is just an idea, a theory, a set of words; the actual fact is that you are violent. That is the fact. That is 'what is'. But we are not capable of understanding 'what is' and that is why we create this nonsense called non-violence. And that gives rise to the conflict between 'what is' and 'what should be'.

All the while you are pursuing non-violence you are sowing the seeds of violence. This is so obvious. So, can we together look at 'what is' without any escape, without any ideals, without suppressing or escaping from 'what is'? We are by inheritance from the animal from the ape and so on violent. Violence takes many forms, not merely brutal action, striking each other. Violence is a very complicated issue; it includes imitation, conformity, obedience; it exists when you pretend to be that which you are not.

We are violent. That is a fact. We get angry, we conform, we imitate, we follow, we are aggressive and aggression takes many forms, the polite, gentle aggressiveness, with a kid glove, persuading you through affection. That is a form of violence. Compelling you to think along a particular line, that is violence. Violence is also the acceptance of yourself as something that you are not. Understand that violence is not just getting angry or beating each other up, that is a very shallow form of violence. Violence is very, very complex and to understand it, to go into the very depths of it, one must see the fact first and not just affirm 'We should be non-violent'.

There is only that which is, which is violence. Non-violence is non-fact, not a reality, it is a projection of thought in order to escape from, or to accept violence and pretend that we are becoming non-violent. So, can we look at violence free from all that, free from escape, free from ideals, from suppression, and actually observe what violence is?

So we have to learn together how to observe. There is no authority in this investigation, but when your mind is crippled by authority, as it is, it is very difficult to be free and so able to look at

violence. It is important to understand how to observe, to observe what is happening in the world the misery, the confusion, the hypocrisy, the lack of integrity, the brutal actions that are going on, the terrorism, the taking of hostages and the gurus who have their own particular concentration camps. Please, do not laugh, you are part of all that. It is all violence. How can anyone say: 'I know, follow me'. That is a scandalous statement. So we are asking: what is it to observe? What is it to observe the environment around you, the trees, that pond in the corner there, made beautiful within this year, the stars, the new moon, the solitary Venus, the evening star by itself, the glory of a sunset? How do you watch such beauty, if you have ever watched it at all? You cannot watch, observe, if you are occupied with yourself, with your own problems, with your own ideas, with your own complex thinking. You cannot observe if you have prejudice, or if there is any kind of conclusion which you hold on to, or your particular experience that you cling to it is impossible. So how do you observe a tree, this marvellous thing called a tree, the beauty of it, how do you look at it? How do you look now, as you are sitting there, surrounded by these trees? Have you ever watched them? Have you seen their leaves, fluttering in the wind, the beauty of the light on the leaf; have you ever watched them? Can you watch a tree, or the new moon, or the single star in the heavens, without the word, moon, star, sky without the word? Because the word is not the actual star, the actual moon. So can you put aside the word and look that is, look outwardly?

Now can you look at your wife, your husband, without the word, without all the remembrance of your relationship, however intimate it has been, without all the built up memory of the past, be

it ten days, or fifty years? Have you ever done it? Of course not. So will you please let us learn together how to observe a flower. If you know how to look at a flower, that look contains eternity. Do not be carried away by my words. If you know how to look at a star, a dense forest, then you see in that observation that there is space, timeless eternity. But to observe your wife, or your husband, without the image you have created about her or him you must begin very close. You must begin very close in order to go very far. If you do not begin very close you can never go very far. If you want to climb the mountain, or go to the next village, the first steps matter, how you walk, with what grace, with what ease, with what felicity. So we are saying that to go very, very far, which is eternity, you must begin very close, which is your relationship with your wife and husband. Can you look, observe, with clear eyes, without the words 'My wife', or 'My husband', 'My nephew', or 'My son', without the memory of all the accumulated hurts, without all the remembrance of things past? Do it now as you are sitting there, observe. And when you are capable of observing without the past, that is observing without all the images you have built about yourself and about her, then there is right relationship between you and her. But now, as you have not observed each other, you are like two railway lines, never meeting. That is your relationship. I wonder if you are aware of all this?

We are learning together how to observe that tree, to sit next to your neighbour observing the colour of his shirt, the colour of her sari, the type of face; observing without criticism, without like or dislike, just observing. Now with such observation can you look at your violence, that is, at your anger, irritation, conformity,

acceptance, getting used to the dirt and the squalor around your houses, can you so observe all that? When you do you bring all your energy to observing; and when you so observe your violence you will find, if you have gone into it, if you do it, that that violence because you have brought all your energy to observe totally disappears. Do not repeat if I may most respectfully request do not repeat what you have just heard. By repeating what the speaker has said it becomes secondhand; just as by repeating the Upanishads, the Brahmasutras and all the printed books, you have made yourselves secondhand human beings. You do not seem to mind, do you? You are not even ashamed of it, you just accept it. That acceptance is part of this complex problem of violence.

So we are saying that when there is no duality it is possible to live without conflict. There is no actual duality when you reach a certain state of consciousness there is only 'what is'. Duality only exists when you try to deny, or to escape from, 'what is' into 'what is not'. Is this clear? Are we all together in this matter? People have talked to me a great deal about all these matters, your philosophers, Vedanta pundits and scholars. But these, like ordinary people, live in duality. (Not physical duality, man and woman, tall and short, light and dark skin, that is not duality.) And there is the idea that conflict is necessary because we live in duality and therefore those who are free from the opposites are the enlightened people. You invent a philosophy around that. You read about it, accept it; you read all the commentaries and you are stuck where you are. Whereas the speaker is saying there is actually no duality now; freedom from duality is not when you reach some 'spiritual heights; you will never reach 'spiritual heights' if you have

dualities now, nor yet in some future reincarnation or at the end of your life. The speaker is saying there is only `what is', there is nothing else. `What is' is the only fact. Its opposite is non-fact, it has no reality. I hope this is very clear, even if only logically, with reason. If you are exercising your reason, your capacity to think logically, `what is', is obviously more important to understand than `what should be'. And we cling to `what should be` because we do not know how to deal with `what is'. We use the opposite as a lever to free ourselves from 'what is'.

So there is only `what is' and therefore there is no duality. There is only greed and not non-greed. When you understand the depth of violence without escaping from it, without running away to some idiotic ideals of non-violence, when you look at it, when you observe it very closely, which is to bring to it all the energy you have wasted in pursuing the opposite when you try to suppress it, it is a wastage of energy which is conflict there is no conflict. Please understand this.

Suppose one is envious, envious of another who is very clever, bright, intelligent, sensitive, who sees the beauty of the earth and the glory of the sky, who enjoys this lovely earth, yet to oneself it means nothing. One wants to be like him. So one begins to imitate him, the way he walks, the way he looks, the way he smiles; yet one is still greedy. Though one has been educated from childhood not to be greedy one has not understood that `not' is merely the opposite of what one is. One has been educated, conditioned; the books one has been given have said there is duality, and one has accepted that. It is very difficult to break that conditioning. One's conditioning from childhood prevents the understanding of this

very simple fact, which is: there is only 'what is'. Good is not the opposite of bad. If good is born out of bad then the good contains the bad. Think it out, work at it, exercise your brains, so as to live always with `what is', with that which is actually going on, outwardly and inwardly. When one is envious, live with that fact, observe it. Again, envy is a very complex process, it is part of competition, the desire for advancement, politically, religiously and in business. One has been brought up with that, and to break that tradition, demands a great deal of observation; not making of it the opposite of tradition; just observe what tradition is. I hope the speaker is making it very clear. You are all traditional people and you repeat psychologically, even intellectually, what you have been told; your religions are based on that.

So when once you see the fact, that there is only `what is', and observe with all the energy that you have, then you will see that 'what is` has no value or importance, it is totally non-existence.

One has been told from childhood to be good. The word `good' is an old fashioned word, but it is really a beautiful word. Good means to be correct, correct in your speech, correct in your behaviour not according to an idea of what is correct. Correct means to be precise, accurate, not pretentious. But one is not good. And one's parents, teachers and educators say, `Be good', so there is created a conflict between what one is and what one should be. And one does not understand the meaning of that word; that word is again very, very subtle, it demands a great deal of investigation. Good means also to be completely honest, which means one behaves not according to some tradition or fashion, but with the sense of great integrity, which has its own intelligence. To be good

also means to be whole, not fragmented. But one is fragmented, brought up in this chaotic tradition. What is important is not what goodness is, but why one's brain is caught in tradition. So one has to understand why the brain, which is again very subtle, which has great depth in itself, why such a brain has followed tradition. It has followed it because there is safety, security, because one is following what one's parents have said and so on. That gives one a sense of safety, protection a false safety and protection. One thinks it is safe but it is unreal, it is illusory. One will not listen to the speaker because one is frightened to be without tradition and to live with all one's attention.

Your belief in god is your ultimate security. See what thought has done! It has created an image of god which you then worship. That is self-worship. Then you begin to ask who created the earth, who created the heavens, the universe and so on. So your tradition begins to destroy the human mind. It has become repetitive, mechanical, it has no vitality, except to earn money, go to the office every morning for the rest of your life and then die at the end of it. So it is important to find out whether you can be free of tradition and so live without a single conflict, living every day with 'what is' and observing 'what is', not only out there but inwardly. Then you will create a society that will be without conflict.

27 December 1981

THE FLAME OF ATTENTION CHAPTER 5 5TH PUBLIC TALK AT BOMBAY 6TH FEBRUARY 1982

The average person wastes his life; he has a great deal of energy but he wastes it. He spends his days in the office, or in digging the garden, or as a lawyer or something, or he leads the life of a sannyasi. The life of an average person seems, at the end, utterly meaningless, without significance. When he looks back, when he is fifty, eighty, or ninety, what has he done with his life?

Life has a most extraordinary significance, with its great beauty, its great suffering and anxiety, the accumulating of money in working from eight or nine in the morning until five for years and years. At the end of it all, what have we done with life? Money, sex, the constant conflict of existence, the weariness, the travail, unhappiness and frustrations that is all we have with perhaps occasional joy; or perhaps you love someone completely, wholly, without any sense of self.

There seems to be so little justice in the world. Philosophers have talked a great deal about justice. The social workers talk about justice. The average man wants justice. But is there justice in life at all? One is clever, well placed, with a good mind and is good looking; having everything he wants. Another has nothing. One is well educated, sophisticated, free to do what he wants. Another is a cripple, poor in mind and in heart. One is capable of writing and speaking; a good human being. Another is not. This has been the problem of philosophy with its love of truth, love of life. But perhaps truth is in life, not in books, away from life, not in ideas.

Perhaps truth is where we are and in how we live. When one looks around, life seems so empty and meaningless for most people. Can man ever have justice? Is there any justice in the world at all? One is fair, another is dark. One is bright, aware, sensitive, full of feeling, loving a beautiful sunset, the glory of a moon, the astonishing light on the water; one sees all that and another does not. One is reasonable, sane, healthy and another is not. So one asks, seriously, is there justice in the world at all?

Before the law all are supposedly equal, but some are 'more equal' than others who have not sufficient money to employ good lawyers. Some are born high, others low. Observing all this in the world there is apparently very little justice. So where is justice then? It appears that there is justice only when there is compassion. Compassion is the ending of suffering. Compassion is not born out of any religion or from belonging to any cult. You cannot be a Hindu with all your superstitions and invented gods and yet become compassionate you cannot. To have compassion there must be freedom, complete and total freedom, from all conditioning. Is such freedom possible? The human brain has been conditioned over millions of years. That is a fact. And it seems that the more we acquire knowledge about all the things of the earth and heaven, the more do we get bogged down. When there is compassion, then with it there is intelligence, and that intelligence has the vision of justice.

We have invented the ideas of karma and reincarnation; and we think that by inventing those ideas, those systems about something that is to happen in the future, that we have solved the problem of justice. Justice begins only when the mind is very clear and when

there is compassion.

Our brains are very complex instruments. Your brain, or the speaker's brain, is of the brain of humanity. It has not just developed from when you were born until now. It has evolved through endless time and conditions our consciousness. That consciousness is not personal; it is the ground on which all human beings stand. When you observe this consciousness with all its content of beliefs, dogmas, concepts, fears, pleasures, agonies, loneliness, depression and despair, it is not your individual consciousness. It is not the individual that holds this consciousness. We are deeply conditioned to think that we are separate individuals; but it is not your brain or mine. We are not separate. Our brains are so conditioned through education, through religion, that we think we are separate entities, with separate souls and so on. We are not individuals at all. We are the result of thousands of years of human experience, human endeavour and struggle. So, we are conditioned; therefore we are never free. As long as we live with or by a concept, a conclusion, with certain ideas or ideals, our brains are not free and therefore there is no compassion. Where there is freedom from all conditioning which is, freedom from being a Hindu, a Christian, a Muslim or a Buddhist, freedom from being caught up in specialization (though specialization has its place) freedom from giving one's life entirely to money then there can be compassion. As long as the brain is conditioned, which it is now, there is no freedom for man. There is no 'ascent' of man, as some philosophers and biologists are saying, through knowledge. Knowledge is necessary; to drive a car, to do business, to go to from here to your home, to bring about technological development

and so on, it is necessary; but not the psychological knowledge that one has gathered about oneself, culminating in memory which is the result of external pressures and inward demands.

Our lives are broken up, fragmented, divided, they are never whole; we never have holistic observation. We observe from a particular point of view. We are in ourselves broken up so that our lives are in contradiction in themselves, therefore there is constant conflict. We never look at life as a whole, complete and indivisible. The word 'whole' means to be healthy, to be sane; it also means holy. That word has great significance. It is not that the various fragmented parts become integrated in our human consciousness. (We are always trying to integrate various contradictions.) But is it possible to look at life as a whole, the suffering, the pleasure, the pain, the tremendous anxiety, loneliness, going to the office, having a house, sex, having children, as though they were not separate activities, but as a holistic movement, a unitary action? Is that possible at all? Or must we everlastingly live in fragmentation and therefore for ever in conflict? Is it possible to observe the fragmentation and the identification with those fragments? To observe, not correct, not transcend, not run away from or suppress, but observe. It is not a matter of what to do about it; because if you attempt to do something about it you are then acting from a fragment and therefore cultivating further fragments and divisions, Whereas, if you can observe holistically, observe the whole movement of life as one, then conflict with its destructive energy not only ceases but also out of that observation comes a totally new approach to life.

I wonder if one is aware of how broken up one's daily life is?

And if one is aware, does one then ask: how am I to bring all this together to make a whole? And who is the entity, the 'I', who is to bring all these various parts together and integrate them? That entity, is he not also a fragment? Thought itself is fragmentary, because knowledge is never complete about anything. Knowledge is accumulated memory and thought is the response of that memory and therefore it is limited. Thought can never bring about a holistic observation of life.

So, can one observe the many fragments which are our daily life and look at them as a whole? One is a professor, or a teacher, or merely a householder, or a sannyasi who has renounced the world; those are fragmented ways of living a daily life. Can one observe the whole movement of one's fragmented life with its separate and separative motives; can one observe them all without the observer? The observer is the past, the accumulation of memories. He is that past and that is time. The past is looking at this fragmentation; and the past as memory, is also in itself the result of previous fragmentations. So, can one observe without time, without thought, the remembrances of the past, and without the word? Because the word is the past, the word is not the thing. One is always looking through words; through explanations, which are a movement of words. We never have a direct perception. Direct perception is insight which transforms the brain cells themselves. One's brain has been conditioned through time and functions in thinking. It is caught in that cycle. When there is pure observation of any problem there is a transformation, a mutation, in the very structure of the cells.

We have created time, psychological time. We are masters of

that inward time that thought has put together. That is why we must understand the nature of time which man has created psychological time as hope, time as achievement. Why have human beings, psychologically, inwardly, created time - time when one will be good; time when one will be free of violence; time to achieve enlightenment; time to achieve some exalted state of mind; time as meditation? When one functions within the realm of that time one is bringing about a contradiction and hence conflict. Psychological time is conflict.

It is really a great discovery if one realizes the truth that one is the past, the present and the future; which is time as psychological knowledge. One creates a division between our living in our consciousness and the distant time which is death. That is, one is living with all one's problems and death is something to be avoided, postponed, put at a great distance which is another fragmentation in one's life. To observe holistically the whole movement of life is to live both the living and the dying. But one clings to life and avoids death; one does not even talk about it. So not only has one fragmented one's life, superficially, physically, but also one has separated oneself from death. What is death; is it not part of one's life? One may be frightened, one may want to avoid death and to prolong living, but always at the end of it there is death.

What is living? What is living, which is our consciousness? Consciousness is made up of its content; and the content is not different from consciousness. Consciousness is what one believes, one's superstitions, ambitions, one's greed, competitiveness, attachment, suffering, the depth of loneliness, the gods, the rituals

all that is one's consciousness, which is oneself. But that consciousness is not one's own, it is the consciousness of humanity; one is the world and the world is oneself. One is one's consciousness with its content. That content is the ground upon which all humanity stands. Therefore, psychologically, inwardly, one is not an individual. Outwardly one may have a different form from another, yellow, brown, black, be tall or short, be a woman or a man, but inwardly, deeply, we are similar perhaps with some variations, but the similarity is like a string that holds the pearls together. We must comprehend what living is, then we can ask what dying is. What is before is more important than what happens after death. Before the end, long before the last minute, what is living? Is this living, this travail and conflict without any relationship with each other? This sense of deep inward loneliness; that is what we call living. To escape from this so-called living, you go off to churches, temples, pray and worship, which is utterly meaningless. If you have money you indulge in extravagance the extravagance of marriage in this country. You know all the tricks you play to escape from your own consciousness, from your own state of mind. And this is what is called living. And death is the ending. The ending of everything that you know. The ending of every attachment, all the money you have accumulated which you cannot take with you; therefore you are frightened. Fear is part of your life. And so whatever you are, however rich, however poor, however highly placed, whatever power you have, whatever kind of politician you are, from the highest to the lowest crook in politics, there is the ending, which is called death. And what is it that is dying? The 'me' with all the accumulations that it has

gathered in this life, all the pain, the loneliness, the despair, the tears, the laughter, the suffering that is the `me' with all its words. The summation of all this is `me'. I may pretend that I have in 'me' some higher spirit, the atman, the soul, something everlasting, but that is all put together by thought; and thought is not sacred. So this is our life; the `me' that you cling to, to which you are attached. And the ending of that is death. It is the fear of the known, and the fear of the unknown; the known is our life, and we are afraid of that life, and the unknown is death of which we are also afraid. Have you ever seen a man or a woman frightened of death? Have you ever seen closely? Death is the total denial of the past, present and the future, which is `me'. And being frightened of death you think there are other lives to be lived. You believe in reincarnation probably most of you do. That is a nice, happy projection of comfort, invented by people who have not understood what living is. They see living is pain, constant conflict, endless misery with an occasional flare of smile, laughter and joy, and they say `We will live again next life; after death I will meet my wife' or husband, my son, my god. Yet we have not understood what we are and what we are attached to. What are we attached to? To money? If you are attached to money, that is you, the money is you. Like a man attached to old furniture, beautiful 14th century furniture, highly polished and of great value, he is attached to that; therefore he is the furniture. So what are you attached to? Your body? If you were really attached to your body you would look after that body, eat properly, exercise properly, but you don't. You are just attached to the idea of the body the idea but not the actual instrument. If you are attached to your wife it is because of your memories. If you are

attached to her she comforts you over this and that, with all the trivialities of attachment, and death comes and you are separated.

So one has to enquire very closely and deeply into one's attachment. Death does not permit one to have anything when one dies. One's body is cremated or buried, and what has one left? One's son, for whom one has accumulated a lot of money which he will misuse anyway. He will inherit one's property, pay taxes and go through all the terrible anxieties of existence just as one did oneself; is that what one is attached to? Or is one attached to one's knowledge, having been a great writer, poet or painter? Or is one attached to words because words play a tremendous part in one's life? Just words. One never looks behind the words. One never sees that the word is not the thing, that the symbol is never the reality.

Can the brain, the human consciousness, be free of this fear of death? As one is the master of psychological time, can one live with death not separating death off as something to be avoided, to be postponed, something to be put away? Death is part of life. Can one live with death and understand the meaning of ending? That is to understand the meaning of negation; ending one's attachments, ending one's beliefs, by negating. When one negates, ends, there is something totally new. So, while living, can one negate attachment completely? That is living with death. Death means the ending. That way there is incarnation, there is something new taking place. Ending is extraordinarily important in life to understand the depth and the beauty of negating something which is not truth. Negate, for example one's double talk. If one goes to the temple, negate the temple, so that your brain has this quality of integrity.

Death is an ending and has extraordinary importance in life. Not

suicide, not euthanasia, but the ending of one's attachments, one's pride, one's antagonism, or hatred, for another. When one looks holistically at life, then the dying, the living, the agony, the despair, the loneliness and the suffering, they are all one movement. When one sees holistically there is total freedom from death not that the physical body is not going to be destroyed. There is a sense of ending and therefore there is no continuity there is freedom from the fear of not being able to continue.

When one human being understands the full significance of death there is the vitality, the fullness, that lies behind that understanding; he is out of the human consciousness. When you understand that life and death are one they are one when you begin to end in living then you are living side by side with death, which is the most extraordinary thing to do; there is neither the past nor the present nor the future, there is only the ending.

THE FLAME OF ATTENTION CHAPTER 6 1ST PUBLIC TALK AT NEW YORK 27TH MARCH 1982

It should be understood that we are not trying to convince you of anything. We are not making any kind of propaganda; nor putting forward new ideas or some exotic theory or fantastic philosophy; nor are we putting forward any kind of conclusion, or advocating any kind of faith. Please be quite convinced of that. But together, you and the speaker are going to observe what is happening in the world, not from any particular point of view, nor from any linguistic, nationalistic or religious attitude. We are together, if you will, going to observe, without any prejudice, freely, without distorting, what is actually happening throughout the world. It is important that we understand that we are simply observing, not taking sides, not having certain conclusions with which to observe; but observing freely, rationally, sanely, why human beings throughout the world have become what they are, brutal, violent, full of fantastic ideas, with nationalistic and tribalistic worship, with all the divisions of faiths, with all their prophets, gurus and all those religious structures which have lost all meaning.

Such observation is not a challenge, nor does it bring you the experience of something. Observation is not analysis. Observation, without distortion, is seeing clearly, not from any personal or ideological point of view; it is to observe so that we see things as they are, see both outwardly and inwardly, what is actually taking place externally and how we live psychologically. We are talking over together as two friends walking in a quiet lane, on a summer's

day, observing and conversing about their problems, their pain, sorrows, miseries, confusions, uncertainties, the lack of security, and seeing clearly why human beings throughout the world are behaving as they do; we are asking why, after millennia upon millennia, human beings continue to suffer, to have great pain psychologically, to be anxious, uncertain and frightened, having no security, outwardly or inwardly.

There is no division between the outer and the inner, between the world which human beings have created outwardly, and the movement which is taking place inwardly it is like a tide, going out and coming in, it is the same movement. There is no division, as the outer and the inner, it is one continuous movement. To understand this movement we must examine together our consciousness, what we are, why we behave the way we do, being cruel and having no actual relationship with each other. We must examine why, after millennia upon millennia, we are living in constant conflict and misery and why religions have totally lost their meaning.

We are going to take our human existence as it is and observe it and actually find out for ourselves if there is any possibility of a radical change in the human condition not superficial change, not physical revolution, none of which has brought about a fundamental, radical, change in the psyche. And we are going to find out whether it is possible for the conflict, struggle, pain and the sorrow of our daily life to end. We are going to observe together and see if it is possible to be radically free of all this torture of life, with its occasional joy.

This is not a lecture; you are partaking, sharing, in this

observation. We are not using any particular jargon, or any special linguistic references. We are using simple, daily English.

Communication is only possible when both of us are together one must emphasize the word `together' all the time as we examine our lives and why we are what we have become.

What place has knowledge in the transformation of man? Has it any place at all in that transformation? Knowledge is necessary in daily living, going to the office, exercising various skills and so on; it is necessary in the technological world, in the scientific world. But in the transformation of the psyche, of which we are, has knowledge any place in it at all?

Knowledge is the accumulation of experience not only personal experience but the accumulation of past experience which is called tradition. That tradition is handed down to each one of us. We have accumulated not only individual, personal, psychological knowledge, but the psychological knowledge that has been handed down and conditioned man through millennia. We are asking whether that psychological knowledge can ever transform man radically, so that he is a totally unconditioned human being. Because if there is any form of conditioning, psychically, inwardly, truth cannot be found. Truth is a pathless land, and it must come to one when there is total freedom from conditioning.

There are those who accept and say that the conditioning of man is inevitable, and that he cannot possibly escape from it. He is conditioned and he can no more than ameliorate or modify that conditioning. There is a strong element of Western thought that maintains this position. Man is conditioned by time, by evolution, genetically and by society, by education, and by religion. That

conditioning can be modified but man can never be free from it. That is what the Communists and others maintain, pointing out historically and factually that we are all conditioned, by the past, by our education, by our family and so on. They say that there is no escape from that conditioning, and therefore man must always suffer, always be uncertain, always follow the path of struggle, pain and anxiety.

What we are saying is quite different; we are saying that this conditioning can be totally eradicated, so that man is free. We are going to enquire into what this conditioning is, and what freedom is. We are going to see whether that conditioning, which is so deeply rooted, in the deep recesses of the mind, and also active superficially, can be understood, so that man is totally freed from all sorrow and anxiety.

So first we must look at our consciousness, what it is made of, what is its content. We must question whether that content of consciousness, with which we identify ourselves as individuals, is in fact individual consciousness. Or is this individual consciousness, which each one of us maintains as separate from others, individual at all? Or is it the consciousness of mankind? Please, listen to this first. You may totally disagree. Do not reject, but observe. It is not a question of being tolerant tolerance is the enemy of love; just observe, without any sense of antagonism what we are saying: the consciousness with which we have identified ourselves as individuals, is it individual at all? Or is it the consciousness of humanity? That is, consciousness, with all its content of pain, remembrance, sorrow, nationalistic attitudes, faith, worship, is constant right throughout the world. Everywhere you

go, man is suffering, striving, struggling, anxious, full of uncertainty, agony, despair, depression, believing all kinds of superstitious religious nonsense. This is common to all mankind, whether in Asia or here or in the West.

So, your consciousness, with which you have identified yourself as your `individual' consciousness, is an illusion. It is the consciousness of the rest of mankind. You are the world and the world is you. Please, consider this, see the seriousness of it, the responsibility that is involved in it. You have struggled all your life, as an individual, something separate from the rest of humanity, and when you discover that your consciousness is the consciousness of the rest of mankind, it means you are mankind, you are not individual. You may have your own particular skill, tendency, idiosyncrasy, but you are actually the rest of mankind, because your consciousness is the consciousness of every other human being. That consciousness is put together by thought. That consciousness is the result of millennia upon millennia of thought. Thought has always been most extraordinarily important in our lives. Thought has created modern technology, thought has created wars, thought has divided people into nationalities, thought has brought about separate religions, thought has created the marvellous architecture of ancient cathedrals, temples and mosques. The rituals, the prayers, all the circus if I may use that word that goes on in the name of religion, is put together by thought.

Consciousness is the activity of thought and thought has become so immensely important in our lives. We have to observe what thinking is, that has brought about such extraordinary

confusion in the world. Thought plays a part in our relationships with each other, intimate or not. Thought is the source of fear. We have to observe what place thought has in pleasure, what place it has in suffering and whether thought has any place at all in love. It is important to observe the movement of thought per se.

Observing the movement of thought is a part of meditation. Meditation is not just some absurd repetition of words, spending a few minutes at it morning, afternoon and evening. Meditation is part of life. Meditation is to discover the relationship of thought and silence; the relationship of thought and that which is timeless. Meditation is part of our daily life, as death is part of our life, as love is part of our life.

It is fairly simple, when you are asked a question, which is familiar, to reply immediately. You are asked your name, your reply is instantaneous; because you have repeated your name so often it comes easily. But if you are asked a complicated question, there is an interval between the question and the answer. During that interval, thought is investigating and finally finding an answer. But when you are asked a very deep question and you reply, 'I do not know', there is an end to thought. Very few people actually say, 'I do not know', they pretend to think they know. Probably many of you believe in god. That is the last hope, the last pleasure, the ultimate security. And when you actually ask yourself the question, seriously, with great earnestness: do you really know god, do you really believe? then if you are honest, you say 'Really, I do not know.' Then your mind is really observing.

The accumulation of experience stored up in the brain as memory is knowledge and the reaction to that memory is thought.

Thought is a material process there is nothing sacred about thought. The image we worship as sacred, is still part of thought. Thought is always divisive, separative, fragmentary, and knowledge is never complete, about anything. Thought, however sublime or however trivial, is always fragmentary, is always divisive, because it is derived from memory. All our actions are based on thought, therefore all action is limited, fragmentary, divisive, incomplete it can never be holistic. Thought, whether of the greatest genius, of daily activity of thought, is always limited, fragmentary, divisive. Any action born out of that thought must bring about conflict. There are the nationalistic, tribal divisions, to which the mind clings in its search for security. That very search for security brings about wars. The search for security is also the activity of thought; so there is no security in thought.

The essence of the content of our consciousness is thought. Thought has brought about a structure in consciousness, of fear, of belief. The idea of a saviour, faith, anxiety, pain all that is put together by thought and is the content of consciousness. We are asking whether that content of consciousness can be wiped away so that there is a totally different dimension altogether. It is only in that dimension that there can be creativeness; creativeness not within the content of consciousness.

So, let us look at one of the contents of our consciousness, which is relationship between human beings. Between a man and a woman, why is there such conflict in that relationship, such misery, and constant division? It is important to enquire into this, because man exists in relationship; there is no saint, hermit or monk, who is not related, though he may withdraw into a monastery or go to

some Himalayan cave he is still related. It is important to understand why human beings never live in peace in relationship, why there is this terrible struggle and pain, jealousy, anxiety, and to see whether it is possible to be free of all that and therefore be in real relationship. To find out what real relationship is demands a great deal of enquiry, observation. Observation is not analysis. This is again important to understand, because most of us are accustomed to analysis. We are observing the actual relationship of man to man and woman, between two human beings; asking why there should be so much struggle, anxiety, pain. In the relationship of two human beings, be they married or not, do they ever meet, psychologically? They may meet physically, in bed, but inwardly, psychologically, are they not like two parallel lines, each pursuing his own life, his own ambition, his own fulfilment, his own expression So, like two parallel lines, they never meet, and therefore there is the battle, the struggle, the pain of having no actual relationship. They say they are related, but that is not true, that is not honest, because each one has an image about himself. Added to that image each one has an image of the person he lives with. Actually we have two images or multiple images. He has created an image about her, and she has created an image about him. These images are put together through the reactions which are remembered, which become the image, the image you have about her and she has about you. The relationship is between these two images which are the symbols of the remembrances, the pain. So actually there is no relationship.

So one asks: is it possible not to have any image about another at all? So long as one has an image about her and she has about

oneself, there must be conflict, because the cultivation of images destroys relationship. Through observation can one discover whether it is possible not to have an image about oneself or about another completely not to have images? As long as one has an image about oneself, one is going to get hurt. It is one of the miseries in life, from childhood through school, college, university and right through life, one is constantly getting hurt, with all its consequences and the gradual process of isolation so as not to get hurt. And what is it that is hurt? It is the image that one has built about oneself. If one were to be totally free of all images, then there would be no hurt, no flattery.

Now most people find security in the image they have built for themselves, which is the image that thought has created. So we are asking, observing, whether this image built from childhood, put together by thought, a structure of words, a structure of reactions, a process of remembrances long, deep, abiding incidents, hurts, ideas, pain can end completely for only then can you have any kind of relationship with another. In relationship, when there is no image, there is no conflict. This is not just a theory, an ideal; the speaker is saying it is a fact. If one goes into it very deeply, one finds that one can live in this monstrous world and not have a single image about oneself; then one's relationships have a totally different meaning there is no conflict whatsoever.

Now please, as you are listening to the speaker, are you aware of your own image and the ending of that image? Or are you going to ask: 'How am I to end that image?' When you ask 'how', see the implication in that word. The `how' implies that somebody will tell you what to do. Therefore that somebody, who is going to tell you

what to do, becomes the specialist, the guru, the leader. But you have had leaders, specialists, psychologists, all your life; they have not changed you. So do not ask 'how' but find out for yourself whether you can be free of that image, totally. You can be free of it when you give complete attention to what another says. If your wife or your friend, says something ugly and if at that moment you pay complete attention, then in that attention there is no creation of images. Then life has a totally different meaning.

We are observing our consciousness, with its content. The content, like the hurt, like relationship, makes our consciousness. Another content of our consciousness is fear; we live with fear, not only outwardly but much more deeply, in the dark recesses of the mind, there is deep fear, fear of the future, fear of the past, fear of the actual present. We ought to talk over together whether it is possible for human beings, living in this world as it is at the present time threatened by wars, living our daily life to be totally, completely, free of all psychological fear. Probably most of you may not have asked such a question. Or you may have done so and tried to find a way of escaping from fear, or suppressing it, denying it, rationalizing it. But if you are really observing deeply the nature of fear, then you have to look at what fear is, actually see what the contributing causes of fear are. Most of us are frightened, frightened of tomorrow, frightened of death, frightened of your husband or your wife or your girlfriend; of so many things are we frightened. Fear is like a vast tree with innumerable branches; it is no good merely trimming the branches, you must go to the very root of it and see whether it is possible to eradicate it so completely that you are free of it. It is not a question of whether we will

always remain free of fear; when you have really eradicated the roots, when there is no possibility of fear entering into your psychological life.

One of the reasons for fear is comparison, comparing oneself with another. Or comparing oneself with what one has been and what one would like to be. The movement of comparison is conformity, imitation, adjustment; it is one of the sources of fear. Has one ever tried never to compare oneself with another, either physically or psychologically? When one does not compare then one is not becoming. The whole of cultural education is to become something, to be something. If one is a poor man one wishes to become a rich man if one is a rich man one is seeking more power. Religiously or socially one is always to become something. In this wanting, in this desire to become, there is comparison. To live without comparison is the extraordinary thing that takes place when one has no measure. As long as one measures psychologically there must be fear, because one is always striving and one may not achieve.

Another reason for fear is desire. We have to observe the nature and structure of desire and why desire has become so extraordinarily important in our lives. Where there is desire, there must be conflict, competition, struggle. So it is important, if you are at all serious and those who are serious, really live, for them life has tremendous significance, responsibility to find out what desire is. Religions throughout the world have said, 'Suppress desire'. Monks not the sloppy religious people, but those who have committed themselves to a certain form of religious organization in their particular faith have tried to transfer or sublimate desire in the

name of a symbol, a saviour. But desire is an extraordinarily strong force in our lives. We either suppress, run away from or substitute the activities of desire, we rationalize, seeing how it arises, what is the source of it. So let us observe the movement of desire. We are not saying it must be suppressed, run away from, or sublimate whatever that word may mean.

Most of us are extraordinary human beings. We want everything explained, we want it all very neatly set out in words or in a diagram, and then we think we have understood it. We have become slaves to explanations. We never try to find out for ourselves what the movement of desire is, how it comes into being. The speaker will go into it, but the explanation is not the actuality. The word is not the thing. One must not be caught in words, in explanations. The painting of a mountain on a canvas is not the actual mountain. It may be beautifully painted, but it is not that extraordinary deep beauty of a mountain, its majesty against the blue sky. Similarly the explanation of desire is not the actual movement of desire. The explanation has no value so long as we do not actually see for ourselves.

Observation must be free, without a direction, without a motive, in order to understand the movement of desire. Desire arises out of sensation. Sensation is contact, the seeing. Then thought creates an image from that sensation; that movement of thought is the beginning of desire. That is, you see a fine car and thought creates the image of you in that car and so on; at that moment is the beginning of desire. If you had no sensation you would be paralysed. There must be the activity of the senses. When the sensation of seeing or touching arises, then thought makes the

image of you in that car. The moment thought creates the image there is the birth of desire.

it requires a highly attentive mind to see the importance of total sensation not one particular activity of the senses followed by the activity of thought creating an image. Have you ever observed a sunset with the movement of the sea with all your senses? When you observe with all your senses, then there is no centre from which you are observing. Whereas, if you cultivate only one or two senses then there is fragmentation. Where there is fragmentation there is the structure of the self, the 'me'. In observing desire as one of the factors of fear, see how thought comes in and creates the image. But if one is totally attentive then thought does not enter into the movement of sensation. That requires great inward attention with its discipline.

Another of the factors of fear is time psychological time, not time as sunrise and sunset, yesterday and today and tomorrow, but psychological time, as yesterday, today and tomorrow. Time is one of the major factors of fear. It is not that time as movement must stop but that the nature of psychological time be understood, not intellectually or verbally but actually observed psychologically, inwardly. We can be free of time or be slaves of time.

There is an element of violence in most of us that has never been resolved, never been wiped away so that we can live totally without violence. Not being able to be free of violence we have created the idea of its opposite, non-violence. Non-violence is non-fact violence is a fact. Non-violence does not exist except as an idea. What exists, 'what is', is violence. It is like those people in India who say they worship the idea of non-violence, they preach

about it, talk about it, copy it they are dealing with a non-fact, non-reality, with an illusion. What is a fact is violence, major or minor, but violence. When you pursue non-violence, which is an illusion, which is not an actuality, you are cultivating time. That is, `I am violent, but I will be non-violent`. The `I will be' is time, which is the future, a future that has no reality, it is invented by thought as an opposite of violence. It is the postponement of violence that creates time. If there is an understanding and so the ending of violence, there is no psychological time. We can be masters of psychological time; that time can be totally eliminated if you see that the opposite is not real. The 'what is' has no time. To understand `what is', requires no time, but only complete observation. In the observation of violence, for example, there is no movement of thought but only holding that enormous energy which we call violence, and observing it. But the moment there is a distortion, the motive of trying to become non-violent, you have introduced time.

Comparison, with all its complexity, desire and time, are the factors of fear deep-rooted fear. When there is observation, and therefore no movement of thought merely observing the whole movement of fear there is the total ending of fear; and the observer is not different from the observed. This is an important factor to understand. And as you observe, completely, there is the ending of fear, the human mind then is no longer caught in the movement of fear. If there is fear of any sort, the mind is confused, distorted and therefore it has no clarity. And there must be clarity for that which is eternal to be. To observe the movement of fear in oneself, to watch the whole complexity, the weaving of fear, and to remain

with it so completely, without any movement of thought, is the total ending of it.

27 March 1982

THE FLAME OF ATTENTION CHAPTER 7 1ST PUBLIC TALK AT OJAI 1ST MAY 1982

From the very beginning, understand that we are not instructing anybody about anything; we are not bringing up some kind of idea, belief or conclusion, to convince you of anything; this is not propaganda. Rather, I think it would be good if we could, during these talks, think over together, observe and listen together to the whole movement of one life, whether it is in South Africa, South America, North America, Europe or Asia. We are dealing with a very complex problem that needs to be studied most carefully, hesitantly, without any direction, without any motive, so as to observe, if we can, the whole outward happening of our life. What is happening outside of us is the measure by which we will be able to understand ourselves inwardly. If we do not understand what is actually going on in the external world, outside the psychological field, we will have no measure by which to observe ourselves.

Let us together observe without any bias, as American, Argentinian, British, French, Russian, or Asian; let us observe without any motive which is rather difficult and see clearly, if we can, what is going on. As one travels around the world, one is aware that there is a great deal of dissension, discord, disagreement, disorder; a great deal of confusion, uncertainty. One sees the demonstrations against one particular form of war and the extensive preparations for war; the spending of untold money on armaments; one nation against another preparing for eventual war. There are the national divisions. There is the national honour, for which thousands are willing and proud to kill others. There are the

religious and sectarian divisions: the Catholic, the Protestant, the Hindu, the Mohammedan, the Buddhist. There are the various sects, and the gurus, with their particular following. There is the spiritual authority in the Catholic and the Protestant world, there is the authority of the book in the Islamic world. So everywhere there is this constant division leading to disorder, conflict and destruction. There is the attachment to a particular nationality, a particular religion, hoping thereby to find some kind of outward or inward security. These are the phenomena that are taking place in the world, of which we are all part I am sure that we all observe the same thing. There is isolation taking place, not only for each human being, but the isolation of groups which are bound by a belief, by a faith, by some ideological conclusion; it is the same in totalitarian states and in the so-called democratic countries with their ideals. Ideals, beliefs, dogmas and rituals are separating mankind. This is actually what is going on in the external world and it is the result of our own inner psychological living. We are isolated human beings and the outward world is created by each one of us.

We each have our own particular profession, our own particular belief, our own conclusions and experiences, to which we cling and thereby each one is isolating himself. This self-centred activity is expressed outwardly as nationalism, religious intolerance, even if that group consists of seven hundred million people, as in the Catholic world and at the same time each one of us is isolating himself. We are creating a world divided by nationalism, which is a glorified form of tribalism; each tribe is willing to kill another tribe for their belief, for their land, for their economic trade. We all

know this; at least, those who are aware, who listen to the radio, see the television, the newspapers and so on.

There are those who say that this cannot be changed, that there is no possibility of this human condition being transformed. They say that the world has been going on like this for thousands and thousands of years and is created by the human condition and that condition can never possibly bring about a mutation in itself. They assert that there can be modification, slight change, but that man will ever be basically what he is, bringing about division in himself and in the world. There are those all over the world who advocate social reform of various kinds, but they have not brought about a deep fundamental mutation in the human consciousness. This is the state of the world.

And how do we look at it? What is our response to it, as human beings? What is our actual relationship, not only with each other but with this external world; what is our responsibility? Do we leave it to the politicians? Do we seek new leaders, new saviours? This is a very serious problem which we are talking over together. Or do we go back to the old traditions; because human beings, unable to solve this problem, return to the old habitual traditions of the past. The more there is confusion in the world, the greater is the desire and urge of some to return to past illusions, past traditions, past leaders, past so-called saviours.

So if one is aware of all this, as one must be, what is one's response, not partial, but total response, to the whole phenomenon that is taking place in the world? Does one consider only one's own personal life, how to live a quiet, serene, undisturbed life in some corner; or is one concerned with the total human existence, with

total humanity? If one is only concerned with one's own particular life, however troublesome it is, however limited it is, however much it is sorrowful and painful, then one does not realize that the part is of the whole. One has to look at life, not the American life or the Asiatic life, but life as a whole; holistic observation; an observation that is not a particular observation; it is not one's own observation, but the observation that comprehends the totality, the holistic view of life. Each one has been concerned with his own particular problems - problems of money, no job, seeking one's own fulfilment, everlastingly seeking pleasure; being frightened, isolated, lonely, depressed, suffering, and creating a saviour outside who will transform or bring about a salvation for each one of us. This has been the tradition in the Western world for two thousand years; and in the Asiatic world the same thing has been maintained in different words and symbols, different conclusions; but it is the same individual's search for his own salvation, for his own particular happiness, to resolve his own many complex problems. There are the specialists of various kinds, psychological specialists, to whom one goes to resolve one's problems. They too have not succeeded.

Technologically the scientists have helped to reduce disease, to improve communication; but also they are increasing the devastating power of the weapons of war; the power to murder vast numbers of people with one blow. The scientists are not going to save mankind; nor are the politicians, whether in the East or West or in any part of the world. The politicians seek power, position, and they play all kinds of tricks on human thought. It is exactly the same thing in the so-called religious world; the authority of the

hierarchy; the authority of the Pope, the archbishop, the bishop and the local priest, in the name of some image which thought has created.

We, as human beings separated, isolated, have not been able to solve our problems; although highly educated, cunning, self-centred, capable of extraordinary things outwardly, yet inwardly, we are more or less what we have been for thousands of years. We hate, we compete, we destroy each other; which is what is actually going on at the present time. You have heard the experts talking about some recent war; they are not talking about human beings being killed, but about destroying airfields, blowing up this or that. There is this total confusion in the world, of which one is quite sure we are all aware; so what shall we do? As a friend some time ago told the speaker: 'You cannot do anything; you are beating your head against a wall. Things will go on like this indefinitely; fighting, destroying each other, competing and being caught in various forms of illusion. This will go on. Do not waste your life and time.' Aware of the tragedy of the world, the terrifying events that may happen should some crazy person press a button; the computer taking over man's capacities, thinking much quicker and more accurately what is going to happen to the human being? This is the vast problem which we are facing.

One's education from childhood as one passes through school, college and university, is to specialize in some way or another, to accumulate a great deal of knowledge, then get a job and hold on to it for the rest of one's life; going to the office, from morning till evening and dying at the end of it all. This is not a pessimistic attitude or observation; this is actually what is going on. When one

observes that fact, one is neither optimistic nor pessimistic, it is so. And one asks, if one is at all serious and responsible: what is one to do? Retire into a monastery? form some commune? Go off to Asia and pursue Zen meditation or some other form of meditation? One is asking this question seriously. When one is confronted with this crisis it is a crisis in consciousness, it is not over there outside of one. The crisis is in oneself. There is a saying: we have seen the enemy and the enemy is ourselves.

The crisis is not a matter of economics, of war, the bomb, the politicians, the scientists; the crisis is within us, the crisis is in our consciousness. Until we understand very profoundly the nature of that consciousness, and question, delve deeply into it and find out for ourselves whether there can be a total mutation in that consciousness, the world will go on creating more misery, more confusion, more horror. Our responsibility is not in some kind of altruistic action outside ourselves, political, social or economic; it is to comprehend the nature of our being. to find out why we human beings who live on this beautiful earth have become like this.

Here we are trying, you and the speaker, together, not separately, together, to observe the movement of consciousness and its relationship to the world, and to see whether that consciousness is individual, separate, or if it is the whole of mankind. We are educated from childhood to be individuals, each with a separate soul; or we have been trained, educated, conditioned to think as individuals. We think that because we each have a separate name, separate form, that is, dark, light, tall, short, and each with a particular tendency, that we are separate

individuals with our own particular experiences and so on. We are going to question that very idea, that we are individuals. It does not mean that we are some kind of amorphous beings, but actually question whether we are individuals, though the whole world maintains, both religiously and in other ways, that we are separate individuals. From that concept and perhaps from that illusion, we are each one of us trying to fulfil, to become something. In that effort to become something we are competing against another, fighting another, so that if we maintain that way of life, we must inevitably continue to cling to nationalities, tribalism, war. Why do we hold on to nationalism with such passion behind it? Which is what is happening now. Why do we give such extraordinary passionate importance to nationalism which is essentially tribalism? Why? Is it because in holding on to the tribe, to the group, there is a certain security, an inward sense of completeness, fullness? If that is so, then the other tribe also feels the same; and hence division and hence war, conflict. If one actually sees the truth of this, not as something theoretical and if one wants to live on this earth which is our earth, not yours or mine then there is no nationalism at all. There is only human existence; one life; not your life or my life; it is living the whole of life. This tradition of individuality has been perpetuated by the religions both of the East and the West; salvation for each individual, and so on.

It is very good to have a mind that questions, that does not accept; a mind that says: 'We cannot possibly live any more like this, in this brutal, violent manner'. Doubting, questioning, not just accepting the way of life we have lived for perhaps fifty or sixty years, or the way man has lived for thousands of years. So, we are

questioning the reality of individuality. Is your consciousness really yours? to be conscious means to be aware, to know, to perceive, to observe the content of your consciousness includes your beliefs, your pleasures, experiences, your particular knowledge which you have gathered either of some particular external subject or the knowledge you have gathered about yourself; it includes your fears and attachments; the pain and the agony of loneliness, the sorrow, the search for something more than mere physical existence; all that is the content of your consciousness. The content makes the consciousness; without the content there is not consciousness as we know it. Here there is no room for argument. It is so. Now, your consciousness which is very complex, contradictory, with such extraordinary vitality is it yours? Is thought yours? Or is there only thinking, which is neither Eastern nor Western thinking, which is common to all mankind, whether rich or poor, whether the technician with his extraordinary capacity or the monk who withdraws from the world and is consecrating himself to an idea?

Wherever one goes, one sees suffering, pain, anxiety, loneliness, insanity, fear, the seeking after security, being caught in knowledge and the urge of desire; it is all of the ground on which every human being stands. One's consciousness is the consciousness of the rest of humanity. It is logical; you may disagree; you may say, my consciousness is separate and must be separate; but is it so? If one understands the nature of this then one sees that one is the rest of mankind. One may have a different name, one may live in a particular part of the world and be educated in a particular way, one may be affluent or very poor, but

when one goes behind the mask, deeply, one is like the rest of mankind aching, lonely, suffering, despairing, neurotic; believing in some illusion, and so on. Whether in the East or the West, this is so. One may not like it; one may like to think that one is totally independent, a free individual, but when one observes very deeply, one is the rest of humanity.

One may accept this as an idea, an abstraction, as a marvellous concept; but the idea is not the actuality. An abstraction is not what is actually taking place. But one makes an abstraction of that which is, into an idea, and then pursues the idea, which is really non-factual. So; if the content of my consciousness and yours is in itself contradictory, confused, struggling against another, fact against non-fact, wanting to be happy, being unhappy, wanting to live without violence and yet being violent then our consciousness in itself is disorder. There is the root of dissension. Until we understand that and go into it very deeply and discover total order, we shall always have disorder in the world. So a serious person is not easily dissuaded from the pursuit of understanding, the pursuit of delving deeply into himself, into his consciousness, not easily persuaded by amusement and entertainment which is perhaps sometimes necessary pursuing consistently every day into the nature of man, that is, into himself, observing what is actually going on within himself. From that observation, action takes place. It is not: what shall I do as a separate human being but an action which comes out of total holistic observation of life. Holistic observation is a healthy, sane, rational, logical, perception that is whole, which is holy. Is it possible for a human being, like any one of us who are laymen, not specialists, laymen, is it possible for him

to look at the contradictory, confusing consciousness as a whole; or must he look at each part of it separately? One wants to understand oneself, one's consciousness. One knows from the very beginning that it is very contradictory; wanting one thing, and not wanting the other thing; saying one thing and doing another. And one knows that beliefs separate man. One believes in Jesus, or Krishna or something, or one believes in one's own experience which one holds on to, including the knowledge which one has accumulated through the forty or sixty years of one's life, which has become extraordinarily important. One clings to that. One recognizes that belief destroys and divides people and yet one cannot give it up because belief has strange vitality. It gives one a certain sense of security. One believes in god, there is an extraordinary strength in that. But god is invented by man. God is the projection of our own thought, the opposite to one's own demands, one's own hopelessness and despair.

Why does one have beliefs at all? A mind that is crippled by belief is an unhealthy mind. There must be freedom from that. So, is it possible for one to delve deeply into one's consciousness not persuaded, not guided by psychologists, psychiatrists and so on to delve deeply into oneself and find out; so that one does not depend on anybody including the speaker? In asking that question, how shall one know the intricacies, the contradictions, the whole movement of consciousness? Shall one know it bit by bit? Take for instance the hurt that each human being suffers from childhood. One is hurt by one's parents, psychologically. Then hurt in school, in university through comparison, through competition, through saying one must be first-class at this subject, and so on.

Throughout life there is this constant process of being hurt. One knows this and that all human beings are hurt, deeply, of which they may not be conscious and that from this all the forms of neurotic action arise. That is all part of one's consciousness; part hidden and part open awareness that one is hurt. Now, is it possible not to be hurt at all? Because the consequences of being hurt are the building of a wall around oneself; withdrawing in one's relationship with others in order not to be hurt more. In that there is fear and a gradual isolation. Now we are asking: is it possible not only to be free of past hurts but also never to be hurt again, not through callousness, through indifference, through total disregard of all relationship? One must inquire into why one is hurt and what is being hurt. This hurt is part of one's consciousness; from it various neurotic contradictory actions take place. One is examining hurt, as one examined belief. It is not something outside of us, it is part of us. Now what is it that is hurt and is it possible never to be hurt? Is it possible for one to be a human being who is free, totally, never hurt by anything, psychologically, inwardly?

What is it that is hurt? One says, that it is I who am hurt. What is that 'I'? From childhood one has built up an image of oneself. One has many, many images; not only the images that people give one, but also the images that one has built oneself; as an American, that is an image, or as a Hindu or as a specialist. So, the I is the image that one has built about oneself, as a great or a very good man and it is that image that gets hurt. One may have an image of oneself as a great speaker, writer, spiritual being, leader. These images are the core of oneself; when one says one is hurt, one means the images are hurt. If one has an image about oneself and

another comes along and says: don't be an idiot, one gets hurt. The image which has been built about oneself as not being an idiot, is 'me' and that gets hurt. One carries that image and that hurt, for the rest of one's life always being careful not to be hurt, warding off any statement of one's idiocy.

The consequences of being hurt are very complex. From that hurt one may want to fulfil oneself by becoming this or that so as to escape from this terrible hurt; so one has to understand it. Now is it possible to have no image about oneself at all? Why does one have images about oneself? Another may look very nice, bright, intelligent, clear-faced, and one wants to be like him; and if one is not, one gets hurt. Comparison may be one of the factors of being hurt, psychologically; then, why does one compare?

Can one live a life in the modern world without a single image? The speaker may say it is possible that it can be done. But it requires a great deal of energy if one is to find out whether it is possible never to be hurt and further whether it is possible to live a life without a single belief; for it is belief which is dividing human beings so that they are destroying each other. So, can one live without a single belief and never have an image about oneself? That is real freedom.

It is possible, when one is called an idiot and has an image about oneself, to give total attention to that statement as it is said, for when one has an image about oneself and one is called an idiot, one reacts instantly. As the reaction is immediate, give attention to that immediacy. That is, listen very clearly to the suggestion that one is an idiot, listen to it attentively, when one listens with complete attention, there is no reaction. It is the lack of listening

acutely that brings up the image and hence the reaction. Suppose I have an image about myself, because I have travelled all over the world, etcetera. You come along and say, look, old boy, you're not as good as the other guru, or the other leader, or some other teacher, some other idiot; you are yourself an idiot. I listen to that completely, give complete attention to what is being said. When there is total attention, there is no forming of a centre. It is only inattention that creates the centre. A mind which has been slack, a brain which has been confused, disturbed, neurotic, which has never actually faced anything, which has never demanded of itself its highest capacity, can it give such total attention? When there is total attention to the statement that one is an idiot it has totally lost all significance. Because when there is attention there is not a centre which is reacting.

1st May 1982

THE FLAME OF ATTENTION CHAPTER 8 3RD PUBLIC TALK AT SAANEN 15TH JULY 1982

Apparently we are always concerned with effects; psychologically we are always trying to change or modify these effects, or results. We never enquire very deeply into the cause of these effects. All our ways of thinking and acting have a cause, a ground, a reason, a motive. If the cause were to end, then what is beyond?

One hopes you will not mind being reminded again that the speaker is completely anonymous. The speaker is not important. What is important is to find out for yourselves if what is being said is true or false, and that depends on intelligence. Intelligence is the uncovering of the false and totally rejecting it. Please bear in mind that together, in co-operation, we are investigating, examining, exploring into these problems. The speaker is not exploring, but you are exploring with him. There is no question of following him. There is no authority invested in him. This must be said over and over again as most of us have a tendency to follow, to accept, especially from those whom you think somewhat different or spiritually advanced all that nonsense. So please, if one may repeat over and over again: our minds and our brains are conditioned to follow as we follow a professor in a university; he informs and we accept because he certainly knows more of his subject than perhaps we do but here it is not a matter of that kind. The speaker is not informing you or urging you to accept those things that are said; but rather we should together, in co-operation, investigate into these human problems, which are very complex, need a great deal of observation, a great deal of energy and enquiry. But if you

merely follow you are only following the image that you have created about him or about the symbolic meaning of the words. So please bear in mind all these facts. We are going to enquire together into what intelligence is. Is thought, our thinking, the way we act, the whole social, moral, or immoral, world in which we live, the activity of intelligence? One of the factors of intelligence is to uncover and explore; explore into the nature of the false, because in the understanding of the false, in the uncovering of that which is illusion, there is the truth, which is intelligence.

Has intelligence a cause? Thought has a cause. One thinks because one has past experiences, past accumulated information and knowledge. That knowledge is never complete, it must go hand in hand with ignorance, and from this ground of knowledge with its ignorance thought is born. Thought must be partial, limited, fragmented, because it is the outcome of knowledge, and knowledge can never be complete at any time. Thought must always be incomplete, insufficient, limited. And we use that thought, not recognizing the limitation of it; we live endlessly creating thoughts, and worshipping the things that thought has created. Thought has created wars and the instruments of war, and the terror of war. Thought has created the whole technological world. So, is thought, the activity of thought, which is to compare, to identify, to fulfil, to seek satisfaction, to seek security which are the result of thinking intelligent? The movement of thought is from the past to the present to the future which is the movement of time and thought has its cunningness, with its capacity to adjust itself, as no animal does except the human being.

So thought has causation, obviously. One wants to build a

house; one wants to drive a car; one wants to be powerful, well-known; one is dull, but one will be clever, one will achieve, one will fulfil; all that is the movement of the centre from which thought arises. It is so obvious. Through the obvious we are going to penetrate to that which may be difficult. But first we must be very clear about the obvious. There is a cause and an effect, an effect that may be immediate or postponed. The movement from the cause to the effect is time. One has done something in the past which was not correct; the effect of that may be that one pays for it immediately, or perhaps in five years' time. There is cause followed by an effect; the interval, whether it is a second or years, is the movement of time. But, is intelligence the movement of time? Think it over, examine it, because this is not a verbal clarification, it is not a verbal explanation; but perceive the reality of it, the truth of it.

We are going into the various aspects of our daily living not some Utopian concept, or some ideological conclusion according to which we shall act we are investigating our lives, our lives which are the lives of all humanity; it is not my life or your life; life is a tremendous movement; and in that movement we have separated off parts which we call individual selves.

We are saying that where there is a cause, the effect can be ended with the ending of the cause. If one has tuberculosis it is the cause of one's coughing and loss of blood; that cause can be cured and the effect will disappear. All one's life is the movement of cause and effect: you flatter me, I am delighted and I flatter you. You say something unpleasant, I hate you. In all this movement there is cause and effect. Of course. We are asking: is there a life, a

way of living, without causation? But first we must understand the implications of ending. One ends anger or greed in order to achieve something else; that ending leads to further cause. What is it to end? Is ending a continuation? One ends something and begins something else which is another form of the same thing. To go into this very deeply one has to understand the conflict of the opposites, the conflict of duality. One is greedy and for various social or economic reasons one must end it. In the ending of it one wants something else, which then is a cause. The something else is the result of the greed. In ending the greed one has merely replaced it by something else. One is violent by nature; violence has been inherited from the animal and so on. One wants to end violence because one feels it is too stupid. In trying to end violence one is trying to find a field which is non-violent, which has no shadow of violence in it. But one has not really ended violence, one has only translated that feeling into another feeling, but the principle is the same.

If we go into this matter very carefully, deeply, it will affect our daily life; it may be the ending of conflict. Our life is in conflict, our consciousness is in conflict, it is confused, contradictory. Our consciousness is the result of thought. Thought is subject to causation, our consciousness is subject to causation. One observes that all one's complex life with its contradictions, its imitation and conformity, its various conclusions with their opposites, is all a movement of causation. Can one end that causation by will, by a desire to have an orderly life? If one does, then that life is born out of causation because one is disorderly. Discovering the disorderliness of one's life and wishing to have an orderly life, is in

the chain of causation, one sees, therefore, that it will not be orderly.

What is order? There is obviously the order of law which is based upon various experiences, judgements, necessities, conveniences, in order to restrain the ill-doer. That which we call social order, ethical order, political order, has essentially a basis of cause. Now we are asking, inwardly, psychologically, has order a cause? Do we recognize, see, that our lives are disorderly, contradictory, conforming, following, accepting, denying what we may want and accepting something else? The conflict between the various opposites is disorder. Because we accept one form of thought as order, we think its opposite is disorder. The opposite may create disorder, so we live always within the field of these opposites. So, will disorder end completely in our lives if we want order? One wants to live peacefully, to have a pleasant life with companionship and so on; that want is born out of disorder. The cause of the opposite is its own opposite. One hates, one must not hate; therefore one is trying not to hate, not to hate is the outcome of one's hate. If there is no hate it has no opposite.

Thought has created disorder. Let us see that fact. Thought has created disorder in the world through nationalism, through faiths, one is a Jew another is an Arab one believes and another does not believe. Those are all the activities of thought, which in itself is divisive; it cannot bring unity because in itself it is fragmented. That which is fragmented cannot see the whole. One discovers that one's consciousness is entirely in disorder and one wants order, hoping thereby one will end conflict. There is a motive; that motive is the cause of my desire to have an orderly life. The desire for

order is born there out of disorder. That desired order perpetuates disorder which is happening in political, religious and other fields.

Now one sees the cause of disorder; one does not move away from disorder. One sees the cause of it, that one is contradictory, that one is angry; one sees the confusion. One sees the cause of it. One is not moving away from the cause or the effect. One is the cause and one is the effect. One sees that one is the cause and that things that happen are oneself. Any movement away from that is to perpetuate disorder. So, is there an ending without a future? An ending of `what is` that has no future? Any future projected by my demand for order is still the continuation of disorder. Is there an observation of my disorder and an ending of it without any cause?

One is violent. There is violence in all human beings. The cause of that violence is essentially a self-centred movement. Another is also violent because he is self-centred. Therefore there is a battle between us. Thought is not pursuing non-violence, which is a form of violence. If one sees that very clearly then one is only concerned with violence. The cause of that violence may be so many contradictory demands, so many pressures and so on. So there are many causes and one cause of violence is the self. The self has many aspects, it hides behind many ideas; one is an idealist because that appeals to one and one wants to work for that ideal, but in the working for that ideal one is becoming more and more important and one covers that up by the ideal; the very escape from oneself is part of oneself. This whole movement is the cause of violence. An idealist wants to kill others because by killing them there may be a better world-you know all that goes on.

Our life is conditioned by many causes. Is there a way of living,

psychologically, without a single cause? Please enquire into this. It is a marvellous enquiry; even to put that question demands some deep searching. One wants security, therefore one follows a guru. One may put on his robes or copy what he says, but deeply one wants to be safe. One clings to some idea, some image. But the image, the idea, the conclusion, the guru, can never bring about security. So one has to enquire into security. Is there such a thing as security, inwardly? Because one is uncertain, confused and another says he is not confused, one holds on to him. One's demand is to find some kind of peace, hope, some kind of quietness in one's life. He is not important but one's desire is important. One will do whatever he wants and follow him. One is silly enough to do all that but when one enquires into the cause of it one discovers, deeply, that one wants protection, the feeling of being safe. Now, can there ever be security, psychologically? The very question implies the demand for intelligence. The very putting of that question is an outcome of intelligence. But if one says there is always security in one's symbol, in one's saviour, in this, in that, then one will not move away from it. But if one begins to enquire, to ask: is there security..? So, if there is a cause for security, it is not secure, because the desire for security is the opposite of security.

Has love a cause? We said intelligence has no cause, it is intelligence, it is not your intelligence, or my intelligence. It is light. Where there's light there is not my light or your light. The sun is not your sun or my sun; it is the clarity of light. Has love a cause? If it has not, then love and intelligence go together. When one says to one's wife or one's girl friend, 'I love you', what does it

mean? One loves god. One does not know anything about that being and one loves him; because there is fear, there is a demand for security, and the vast weight of tradition and the 'sacred' books encourage one to love that about which one knows nothing. So one says `I believe in god'. But if there is the discovery that intelligence is total security, and that love is something beyond all causation, which is order, then the universe is open because the universe is order.

Let us go into the question of what intelligent relationship is; not the relationship of thought with its image. Our brains are mechanical - mechanical in the sense that they are repetitive, never free, struggling within the same field, thinking they are free by moving from one corner to the other in the same field, which is choice, and thinking that choice is freedom, which is merely the same thing. One's brain, which has evolved through ages of time, through tradition, through education, through conformity, through adjustment, has become mechanical. There may be parts of one's brain which are free but one does not know, so do not assert that. Do not say: `Yes, there is part of me that is free; that is meaningless. The fact remains that the brain has become mechanical, traditional, repetitive, and that it has its own cunningness, its own capacity to adjustment, to discern. But it is always within a limited area and is fragmented. Thought has its home in the physical cells of the brain.

The brain has become mechanical, as is exemplified when I say, `I am a Christian or I am not a Christian; I am a Hindu; I believe; I have faith; I do not have faith, it is all a mechanical repetitive process, reaction to another reaction, and so on. The human brain

being conditioned, has its own artificial, mechanical intelligence like a computer. We will keep that expression mechanical intelligence. (Billions and billions of dollars are being spent to find out if a computer can operate exactly like the brain.) Thought, which is born of memory, knowledge, stored in the brain, is mechanical; it may have the capacity to invent but it is still mechanical invention is totally different from creation. Thought is trying to discover a different way of life, or a different social order. But any discovery of a social order by thought is still within the field of confusion. We are asking: is there an intelligence which has no cause and which can act in our relationships not the mechanical state of relationship which exists now?

Our relationships are mechanical. One has certain biological urges and one fulfils them. One demands certain comforts, certain companionship because one is lonely or depressed and by holding on to another perhaps that depression will disappear. But in one's relationships with another, intimate or otherwise, there is always a cause, a motive, a ground from which one establishes a relationship. That is mechanical. It has been happening for millennia; there appears always to have been a conflict between woman and man, a constant battle, each pursuing his or her own line, never meeting, like two railway lines. This relationship is always limited because it is from the activity of thought which itself is limited. Wherever there is limitation there must be conflict. In any form of association one belongs to this group and another belongs to another group there is solitude, isolation; where there is isolation there must be conflict. This is a law, not invented by the speaker, it is obviously so. Thought is ever in limitation and

therefore isolating itself. Therefore, in relationship, where there is the activity of thought there must be conflict. See the reality of it. See the actuality of this fact, not as an idea, but as something that is happening in one's active daily life divorces, quarrels, hating each other, jealousy; you know the misery of it all. The wife wants to hurt you, is jealous of you, and you are jealous; which are all mechanical reactions, the repetitive activity of thought in relationship, bringing conflict. That is a fact. Now how do you deal with that fact? Here is a fact: your wife and you quarrel. She hates you, and also there is your mechanical response, you hate. You discover that it is the remembrance of things that have happened stored in the brain, continuing day after day. Your whole thinking is a process of isolation and she also is in isolation. Neither of you ever discovers the truth of the isolation. Now how do you look at that fact? What are you to do with that fact? What is your response? Do you face this fact with a motive, a cause? Be careful, do not say, 'My wife hates me', and smother it over although you also hate her, dislike her, don't want to be with her, because you are both isolated. You are ambitious for one thing, she is ambitious for something else. So your relationship operates in isolation. Do you approach the fact with reason, with a ground, which are all motives? Or do you approach it without a motive, without cause? When you approach it without a cause what then happens? Watch it. Please do not jump to some conclusion, watch it in yourself. Previously you have approached this problem mechanically with a motive, with some reason, a ground from which you act. Now you see the foolishness of such an action because it is the result of thought. So, is there an approach to the fact without a single

motive? That is, you have no motive, yet she may have a motive. Then if you have no motive how are you looking at the fact? The fact is not different from you, you are the fact. You are ambition, you are hate, you depend on somebody, you are that. There is an observation of the fact, which is yourself, without any kind of reason, motive. Is that possible? If you do not do that you live perpetually in conflict. And you may say that that is the way of life. If you accept that as the way of life, that is your business, your pleasure. Your brain, tradition and habit, tell you that it is inevitable. But when you see the absurdity of such acceptance then you are bound to see that all this travail is you yourself; you are the enemy, not her.

You have met the enemy and discovered it is yourself. So, can you observe this whole movement of 'me', the self, and the traditional acceptance that you are separate which becomes foolish when you examine the whole field of the consciousness of humanity? You have come to a point in understanding what intelligence is. We said that intelligence is without a cause, as love is without a cause. If love has a cause, it is not love, obviously. If you are 'intelligent' so that the government employs you, or 'intelligent' because you are following me, that is not intelligence, that is capacity: Intelligence has no cause. Therefore, see if you are looking at yourself with a cause. Are you looking at this fact that you are thinking, working, feeling, in isolation and that isolation must inevitably breed everlasting conflict? That isolation is yourself; you are the enemy. When you look at yourself without a motive, is there 'self'? self as the cause and the effect; self as the result of time, which is the movement from cause to effect? When

you look at yourself, look at this fact, without a cause, there is the ending of something and the beginning of something totally new.

15 July 1982

THE FLAME OF ATTENTION CHAPTER 9 3RD PUBLIC TALK AT BROCKWOOD PARK 4TH SEPTEMBER 1982

Consider what is happening on this earth where man has brought about such chaos, where wars and other terrible things are going on. This is neither a pessimistic nor an optimistic point of view; it is just looking at the facts as they are. Apparently it is not possible to have peace on this earth or to live with friendship and affection for each other in our lives. To live at peace with oneself and with the world, one needs to have great intelligence. It is not just to have the concept of peace and strive to live a peaceful life which can merely become a rather vegetating life but to enquire whether it is possible to live in this world, where there is such disorder, such unrighteousness if we can use that old fashioned word with a certain quality of mind and heart that are at peace within themselves. Not a life everlastingly striving, in conflict, in competition, in imitation and conformity; not a satisfied or a fulfilled life; not a life that has achieved some result, some fame, some notoriety, or some wealth; but a life that has a quality of peace. We ought to go into it together to find out if it is at all possible to have peace not just peace of mind which is merely a small part to have this peculiar quality of undisturbed though tremendously alive tranquillity, with a sense of dignity and without any sense of vulgarity. Can one live such a life? Has one ever asked such a question, surrounded as one is by total disorder? One must be very clear about that fact; that there is total disorder outwardly every morning one reads in a newspaper of something

terrible, of aircraft that can travel at astonishing speed from one corner of the earth to the other without having to refuel, carrying a great weight of bombs and gases that can destroy man in a few seconds. If one observes all this and realizes what man has come to, one may feel that in asking this question one has asked the impossible and say that it is not at all possible to live in this world inwardly undisturbed, having no problems, living a life utterly unself-centred. Talking about this, using words, has very little meaning unless one finds, or comes upon, through communicating with each other, a state that is utterly still. That requires intelligence, not phantasy, not some peculiar day-dreaming called meditation, not some form of self-hypnosis, but intelligence.

What is intelligence? It is to perceive that which is illusory, that which is false, not actual, and to discard it; not merely to assert that it is false and continue in the same way, but to discard it completely. That is part of intelligence. To see, for example, that nationalism, with all its patriotism, isolation, narrowness, is destructive, that it is a poison in the world. And seeing the truth of it is to discard that which is false. That is intelligence. But to keep on with it, acknowledging it as stupid, is essentially part of stupidity and disorder it creates more disorder. Intelligence is not the clever pursuit of argument, of opposing contradictory opinions as though through opinions, truth can be found, which is impossible but it is to realize that the activity of thought, with all its capacities, with all its subtleties, with its extraordinary ceaseless activity, is not intelligence. Intelligence is beyond thought.

To live peacefully one has to examine disorder. Why do we human beings, who are supposed to be extraordinarily evolved,

extraordinarily capable in certain directions, why do we live with and tolerate such disorder in our daily lives? If one can discover the root of this disorder, its cause and observe it carefully, then in the very observation of that which is the cause is the awakening of intelligence. Observation of disorder, not the striving to bring about order. A confused disorderly mind, a state of mind which is contradictory, yet striving to bring about order, will still be disorder. One is confused, uncertain, going from one thing to another, burdened with many problems: from such a way of living, one wants order. Then what appears to be order is born out of one's confusion and therefore it is still confused.

When this is clear, what then is the cause of disorder? It has many causes: the desire to fulfil, the anxiety of not fulfilling, the contradictory life one lives, saying one thing, doing something totally different, trying to suppress one thing and to achieve something else. These are all contradictions in oneself. One can find many causes, the pursuit of causes is endless. Whereas one could ask oneself and find out if there is one root cause. Obviously there must be. The root cause is the-'self' the 'me', the `ego', the personality put together by thought, by memory, by various experiences, by certain words, certain qualities which produce the feeling of separateness and isolation; that is the root cause of disorder. However much the self tries not to be the self it is still the effort of the self. The self may identify with the nation, but that very identification with the greater is still glorified self. Each one of us does that in different ways. The self is put together by thought; that is the root cause of this total disorder in which we live. When one observes what causes disorder and one has become

so accustomed to disorder and has always lived in such disorder, that one accepts it as natural one begins to question it and go into it and see what is the root of it. One observes it, not doing anything about it, then that very observation begins to dissolve the centre which is the cause of disorder.

Intelligence is the perception of that which is true; it puts totally aside that which is false; it sees the truth in the false and realizes that none of the activities of thought is intelligence. It sees that thought itself is the outcome of knowledge which is the result of experience as memory and that the response of memory is thought. Knowledge is always limited that is obvious-there is no perfect knowledge. Hence thought, with all its activity and with all its knowledge, is not intelligence. So one asks: what place has thought in life considering that all our activity is based on thought? Whatever we do is based on thought. All relationships are based on thought. All inventions, all technological achievement, all commerce, all the arts, are the activity of thought. The gods we have created, the rituals, are the product of thought. So what place have knowledge and thought in relation to the degeneration of man?

Man has accumulated immense knowledge, in the world of science, psychology, biology, mathematics and so on. And we think that through knowledge we will ascend, we will liberate ourselves, we will transform ourselves. Now, we are questioning the place of knowledge in life. Has knowledge transformed us, made us good? again, an old fashioned word. Has it given us integrity? Is it part of justice? Has it given us freedom? It has given us freedom in the sense that we can travel, communicate from one

country to another. We have better systems of learning, as well as the computer and the atom bomb. These are all the result of vast accumulated knowledge. Again we ask: has this knowledge given us freedom, a life that is just, a life that is essentially good?

Freedom, justice and goodness; those three qualities formed one of the problems of ancient civilizations, who struggled to find a way to live a life that was just. The word `just' means to have righteousness, to act benevolently, with generosity, not to deal with hatred or antagonism. To lead a just, a right kind of life, means to lead a life not according to a pattern, not according to some fanciful ideals, projected by thought; it means to lead a life that has great affection, that is true, accurate. And in this world there is no justice; one is clever, another is not; one has power, another has not; one can travel all over the world and meet prominent people; another lives in a little town, in a small room, working day after day. Where is there justice there? Is justice to be found in external activities? One may become the prime minister, the president, the head of a big intercontinental corporation, another may be for ever a clerk, way down below. So, do we seek justice externally, trying to bring about an egalitarian state all over the world that is being tried, thinking that it will bring about justice or, is justice to be found away from all that?

Justice implies a certain integrity, to be whole, integral, not broken up, not fragmented. That can only take place when there is no comparison. But we are always comparing better cars, better houses, better position, greater power and so on. Comparison is measurement. Where there is measurement there cannot be justice. And where there is imitation and conformity, there cannot be

justice. Following somebody, listening to these words, we do not see the beauty, the quality, the depth of these things; we may superficially agree but we walk away from them. But the words, the comprehension of the depth of them must leave a mark, a seed; for justice must be there, in us.

Talking to a fairly well known psychologist the speaker used the word goodness. He was horrified! He said: 'That is an old-fashioned word, we do not use it now.' But one likes that good word. So what is goodness? It is not the opposite of that which is bad. If it is the opposite of that which is bad then goodness has its roots in that opposite. So goodness is not related to the other, that which we consider bad. It is totally divorced from the other. One must look at it as it is, not as a reaction to the opposite. Goodness means a way of life which is righteous, not in terms of religion, or morality or an ethical concept of righteousness, but in terms of one who sees that which is true and that which is false, and sustains that quality of sensitivity that sees it immediately and acts.

The word 'freedom' has very complex implications. When there is freedom there is justice, there is goodness. Freedom is considered to be the capacity to choose. One thinks one is free because one can choose to go abroad, one can choose one's work, choose what one wants to do. But where there is choice, is there freedom? Who chooses? And why does one have to choose? When there is freedom, psychologically, when one is very clear in one's capacity to think subjectively, impersonally, very precisely, not sentimentally, there is no need for choice. When there is no confusion then there is no choice. So what is freedom? Freedom is not the opposite of conditioning; if it were, it would merely be a

kind of escape. Freedom is not an escape from anything. A brain that has been conditioned by knowledge is always limited, is always living within the field of ignorance, is always living with the machinery of thought so that there can be no freedom. We all live with various kinds of fear - fear of tomorrow, fear of things that have happened in many yesterdays. If we seek freedom from that fear, then freedom has a cause and is not freedom. If we think in terms of causation and freedom, then that freedom is not freedom at all. Freedom implies not just a certain aspect of one's life but freedom right through; and that freedom has no cause.

Now, with all this having been stated let us look at the cause of sorrow and enquire whether that cause can ever end. All have suffered in one way or another, through deaths, through lack of love, or, having loved another, receiving no return. Sorrow has many, many faces. Man from the ancient of times, has always tried to escape from sorrow, and still, after millennia, we live with sorrow. Mankind has shed untold tears. There have been wars which have brought such agonies to human beings, such great anxiety and apparently they have not been able to be free from that sorrow. This is not a rhetorical question, but, is it possible for a human brain, human mind, human being, to be totally free from the anxiety of sorrow and all the human travail with regard to it?

Let us together walk along the same path to find out if we can, in our daily life, put an end to this terrible burden which man has carried from time immemorial. Is it possible to come upon the ending of sorrow? How do you approach such a question? What is your reaction to that question? What is the state, the quality of your mind, when a question of that kind is put to you? My son is dead,

my husband is gone, I have friends who have betrayed me; I have followed in great faith, an ideal and it has been fruitless after twenty years. Sorrow has such great beauty and such pain in it. How does one react to that question? Does one say, 'I don't want even to look at it. I have suffered, it is the lot of man, I rationalize it and accept it and go on.' That is one way of dealing with it. But one has not solved the problem. Or one transmits that sorrow to a symbol and worships that symbol, as is done in Christianity; or as the ancient Hindus have done, it is one's lot, one's karma. Or in the modern world one says one's parents are responsible for it, or society, or it is the kind of genetically inherited genes that have caused one's suffering, and so on. There have been a thousand explanations. But explanations have not resolved the ache and the pain of sorrow. So, how do you approach this question? Do you want to look at it face to face, or casually, or with trepidation? How do you approach, come near, very near, such a problem? Is sorrow different from the observer who says, 'I am in sorrow': When he says, 'I am in sorrow', he has separated himself from that feeling, so he has not approached it at all. He has not touched it. Can you cease to avoid it, not transmute it, not escape from it, but come with greatest closeness to it? Which means, you are sorrow. Is that so?

You may have invented an ideal of freedom from sorrow. That invention has postponed, separated you further from sorrow; but the fact is, you are sorrow. Do you realize what that means? It is not that somebody has caused you sorrow, not that your son is dead therefore you shed tears. You may shed tears for your son, for your wife, but that is an outward expression of pain or sorrow. That

sorrow is the result of your dependence on that person, your attachment, your clinging, your feeling that you are lost without him. So, as usual, you try to act upon the symptom, you never go to the very root of this great problem, which is sorrow. We are not talking about the outward effects of sorrow if you are concerned with the effects of sorrow you can take a drug and pacify yourself. We are trying together to find for ourselves, not be told and then accept, but actually find for ourselves the root of sorrow. Is it time that causes pain the time that thought has invented in the psychological realm? You understand my question?

Questioner: What do you mean by psychological time?

K: Do not ask me what psychological time is. Ask that question of yourself. Perhaps the speaker may prompt you, put it into words, but it is your own question. One has had a son, a brother, a wife, father. They are gone. They can never return. They are wiped away from the face of the earth. Of course, one can invent a belief that they are living on other planes. But one has lost them; there is a photograph on the piano or the mantelpiece. One's remembrance of them is in psychological time. How one had loved them, how they loved me; what help they were; they helped to cover up one's loneliness. The remembrance of them is a movement of time. They were there yesterday and gone today. That is, a record has been formed in the brain. That remembrance is a recording on the tape of the brain; and that tape is playing all the time. How one walked with them in the woods, one's sexual remembrances, their companionship, the comfort one derived from them. All that is gone and the tape is playing on. This tape is memory and memory is time. If you are interested, go into it very deeply. One has lived

with one's brother or son, one has had happy days with them, enjoyed many things together, but they are gone. And the memory of them remains. It is that memory that is causing pain. It is that memory for which one is shedding tears in one's loneliness. Now, is it possible not to record? This is a very serious question. One enjoyed the sunrise yesterday morning, it was so clear, so beautiful among the trees casting a golden light on the lawn with long shadows. It was a pleasant lovely morning and it has been recorded. Now the repetition begins. One has recorded that which happened, which caused one delight and later that record like a gramophone or tape recorder is repeated. That is the essence of psychological time. But is it possible not to record at all? The sunrise of today, look at it, give one's whole attention to it, the moment of golden light on the lawn with the long shadows, and not record it, so that no memory of it remains, it is gone. Look at it with one's whole attention and not record; the very attention of looking negates any act of recording.

So, is time the root of sorrow? Is thought the root of sorrow? Of course. So memories and time are the centre of one's life, one lives on them and when something happens which is drastically painful, one returns to those memories and one sheds tears. One wishes that he or she whom one has lost had been here to enjoy that sun when one was looking at it. It is the same with all one's sexual memories, building a picture, thinking about it. All that is memory, thought and time. If one asks: how is it possible for psychological time and thought to stop? it is a wrong question. When one realizes the truth of this not the truth of another but your own observation of that truth, your own clarity of perception will that not end sorrow?

Is it possible to give such tremendous attention that one has a life without psychological recording? It is only where there is inattention that there is recording. One is used to one's brother, son or wife; one knows what they will say; they have said the same thing so often. One knows them. When one says 'I know them' one is inattentive. When one says, 'I know my wife', obviously one does not really know her because you cannot possibly know a living thing. It is only a dead thing, the dead memory, that one knows.

When one is aware of this with great attention, sorrow has a totally different meaning. There is nothing to learn from sorrow. There is only the ending of sorrow. And when there is an ending of sorrow then there is love. How can one love another love, have the quality of that love when one's whole life is based on memories; on that picture which one has hung over the mantelpiece or placed on the piano; how can one love when one is caught in a vast structure of memories? The ending of sorrow is the beginning of love.

May I repeat a story? A religious teacher had several disciples and used to talk to them every morning about the nature of goodness, beauty and love. And one morning, just as he is about to begin talking, a bird comes on to the window, sill and begins to sing, to chant. It sings for a while and disappears. The teacher says: 'The talk for this morning is over'.

NEW DELHI 1ST PUBLIC TALK 31ST OCTOBER, 1981

If one may I would like to point out that we are not doing any kind of propaganda for any belief, for any ideal, for any organization. We are together considering what is taking place in the world outside of us. We are looking at it not from an Indian point of view, or from a European or American, or from any conclusion, or any particular national interest, but together we are going to observe what actually is going on in the world.

We are thinking together but not having one mind. There is a difference between having one mind and thinking together. Having one mind implies that we have come to some conclusion, that we have come to certain beliefs, certain concepts. That is implied, more or less, in having one mind. But thinking together is quite different. Thinking together implies that you and the speaker have a responsibility to look objectively, non-personally, at what is going on. So we are thinking together. The speaker though he is sitting on a platform for convenience has no authority. Please we must be very clear on this point. He is not trying to convince you of anything. He is not asking you to follow him. He is not your guru, thank god! He is not advocating a particular system, particular philosophy, but to observe together, as two friends who have known each other for some time, who are concerned not about their private life, which we will discuss later on, but together they are looking at this world which seems to have gone mad. The world that is preparing for war, where each nation is piling up armaments, spending millions and millions and millions of dollars,

or rupees, or whatever it is. There is the atom bomb, the nuclear bomb, and also the computer. There are these two problems which we have to face together. That means you and the speaker, non-personally, not attached to any particular belief, to any nation, but to observe clearly, objectively, what is happening.

The whole world is arming, spending incredible amounts of money to destroy human beings, whether they live in America, Europe, or Russia, or here. They are taking a disastrous course which cannot possibly be solved by politicians. The politicians throughout the world are making a mess of things. So we cannot possibly rely on them, nor on the scientists. They are helping to build up the military technology, armaments; competing one country against another. Nor can we rely on so-called religions, they have lost all their meaning. They have become merely verbal, repetitive, absolutely without any meaning. It has become a superstition, following mere tradition, whether it be five thousand years or two thousand years. So you cannot rely on politicians who are throughout the world seeking to maintain their position, their power, their status. Nor can we rely on scientists because they are inventing each year, or perhaps each week, new forms of destruction. Nor can we look to any religion to solve this human chaos. I hope we understand that.

And what is a human being like us to do? Is the crisis intellectual, economic; or national, with all the poverty, confusion, anarchy, lawlessness, terrorism, always the threat of a bomb in the street? Realizing all that, observing all that, what is our responsibility?

I am not at all sure that you are interested in all this. Whether

you are concerned with what is happening in the world. Or are you merely concerned with your own private salvation? Please do consider all this very seriously. To think together, that is you and the speaker observe objectively what is taking place not only outwardly, but also in our consciousness, in our thinking, in the way we live, in our action. If we are not at all concerned with the world but only with our personal salvation, following certain beliefs and superstitions, following gurus, then I am afraid it will be impossible for you and the speaker to communicate with each other. We must be clear on this point. We are not concerned at all with private personal salvation, but we are concerned earnestly, seriously, with what the human mind has become, what humanity is facing, that is human beings, human beings who are not Indians, or Russians, or Americans, human beings who are not labelled as Indians and so on. We are concerned in looking at this world and what part a human being living in this world has to do, what is his role?

I do not know if you are aware, though you may read a great deal in the newspapers, and every morning in the newspapers there is some kind of murder, bomb, destruction, terrorism, kidnapping, and you read it every day and you pay little attention to it. But if it happens to you personally then you are all in a state of confusion, misery and asking somebody else, the government or the policeman to save you, to protect you. Right? And in this country when you look, as the speaker has been here for the last sixty years watching all this phenomena that is going on in this unfortunate country, poverty, which never seems to be solved, over population, the linguistic differences, one community wanting to break away

from the rest of the community, the religious differences, the gurus who are becoming enormously rich, private aeroplanes; and you are following all this blindly, accepting it, not being capable to do anything about all this. These are facts. And we are not dealing with ideas, we are dealing with facts, what is actually taking place.

And, if we are to think together, look together, observe, we must be free of our nationalism. We are interrelated. That is, we are human beings whether we live in America, here or anywhere. Please realize this, how serious, urgent it all is. And has this country become lethargic, totally indifferent to what is going on, utterly careless, only concerned about their own little salvation, little happiness? So in order to observe and so discover what to do, we must think together.

The question then is: what is thinking? You understand? What is the operation, or the process, or the content of thinking? Because we live by thought. All the temples are put there by thought. The inside of the temples, the images, all the puja, all the ceremonies, are the result of thinking. All the sacred books that you have - Upanishads, Gita and so on - are the result of thought, the expression of thought into words, to convey what somebody else has experienced or thought about. So the word is not sacred. No book in the world is sacred because it is the result of thinking, of thought. Right? That is clear. And we worship the intellect. Those who are intellectual are apart from you and me who are not intellectual. Their ideas, their concepts, the way they write, we respect their intellect. And they either become bitter, angry, or attacking, because intellect they think will solve our problems, but it is not possible because it is like developing one arm out of

proportion to the rest of the body. So neither the intellect, nor emotions, nor romantic sentimentality is going to help us. We have to face things as they are, to look at it very closely and the urgency of it, we have to do something immediately, not leave it to any scientist, politician and so on.

So are we, you and the speaker, thinking together, not agreeing together, not having the same opinion, or judgement, but looking at this world that human beings, you, your grandparents, we all have contributed to this? Right?

So first of all let us look at what the human consciousness has become, because our consciousness is what we are. What you think, what you feel, your fears, your pleasures, your anxieties, insecurity, your unhappiness, depressions, love, pain, sorrow and the ultimate fear of death. That is the content of our consciousness, which you are. Right? Your content of your consciousness makes the human being. Unless we understand the content of that and go beyond it, if it is possible, we shall not be able to act seriously, fundamentally, basically, to bring about a transformation, a mutation in this consciousness.

I hope we are communicating with each other because I am not talking to myself. If I want to talk to myself I can do it in my room. But please for god's sake please let's both of us look at all this and find out for ourselves what to do, what is our responsibility in this chaos. To find out what is right action we must understand the content of our consciousness. That is clear.

If my consciousness is confused, uncertain, pressurized, driven from one corner to the other, from one state to another, I become more and more confused, uncertain, insecure, and from that

confusion I cannot act. So I depend on somebody else, which we have done for millions of years. I do not know if you have noticed that as long as you are under somebody's thumb you behave. You were under the thumb of the British at one time, you behaved extraordinarily well because there was fear behind that. When you remove the thumb, we have anarchy, confusion, everybody doing what he likes. An engine driver arrives two hours late - nobody cares. So our thinking is based on reward and punishment. If you are rewarded you behave properly, or if you are punished you behave properly. Right? This is the traditional conduct of a human being right throughout the world; it is not only in this country but everywhere. But here it is worse, nobody seems to care.

And to bring about order, not only in ourselves, which is the primary importance because from that order there will be outward order. I do not know if you have noticed we are always seeking outward order. We want order in the world established through dictatorships, or strong governments, or through totalitarianism dictatorship. We all want to be pressurized to behave rightly. Remove that pressure and we become rather what we are in the present India.

So please this is a serious talk, it is not a lecture as it is commonly understood. This is a talk of two friends, or several friends sitting together amicably, with affection, with care, with their hearts and minds looking, trying to find out what they have to do in this world, the world that has gone mad, insane, a country like this which is so appallingly poor. You are buying four hundred thousand million dollars worth of aeroplanes from France. You know all this. You read it in all your papers every morning and you

feel irresponsible. We feel it has gone out of our hands, out of our control. So it becomes more and more serious on the part of the so-called intellectuals, on those who are serious, who are facing a terrible crisis, it becomes more and more urgent, necessary, that we find out for ourselves, not from books, not from your gurus, or from your ancient books, but to find out what our consciousness is and to be able to free the content of that consciousness so that we become truly religious people. We are not religious people, we are becoming more and more materialistic.

So together, and the speaker means together, we are going to examine, investigate, the content of our consciousness. That content makes you what you are. And without understanding the content of that you cannot possibly bring about right action, not possibly able to face the crisis that is in front of us. Please understand this. The speaker is not trying to convince you of anything. This is a terribly serious matter.

So what is the content of your consciousness? What are you? We are going to learn together what we are. The speaker is not going to tell you what you are, but together, you and the speaker, are going to examine what we are. Whether it is possible to radically transform what we are. So we are going to observe first the content of our consciousness. Right? Are you following all this? Or are you tired at the end of the day? You know you are under pressure all day long, all the week long: pressure at home, pressure in your jobs, economic pressure, religious pressure, government pressure, the gurus who impose their beliefs, their idiocy on you. We are under pressure. And here we are not under pressure. Please realize this. We are two friends talking over

together our sorrows, our hurts, our anxieties, our uncertainty, insecurity, and how to find security, how to be free of fear, whether our sorrows can ever end. We are concerned about that. Because if you don't understand that, look at it very clearly, we will bring about more confusion in the world, more destruction. Perhaps all of us will be vaporized by an atom bomb. So we have to act urgently, seriously, with all our hearts and mind. This is really very, very important, we are facing a tremendous crisis. So together let us look.

We have looked at the world, the world which we have created, which thought has brought about. We must understand something too: we have not created nature - the trees, the birds, the waters, the rivers, the beautiful skies and the running streams, the tiger, the marvellous tree, we have not created them. Who created it is a different matter - don't say god created it. How it has come about is a different matter, it is not for the moment under view, but we have created everything else. We have destroyed the forests, we are destroying animals, the wild animals, millions and millions of them we are killing every year. Certain species are disappearing. So we have not created nature: the deer, the wolf, but thought has created everything else. Thought has created the marvellous cathedrals, the ancient temples and mosques and the things that are in them. And thought having created the image in the temple, in the cathedral, in the churches, and the inscription in the mosques, then that very thought worships that which it has created. Do you understand all this? You are following all this? Well, it is up to you.

So is the content of our consciousness brought about by thought? You understand my question? Why has thought become

all important in our lives? Why has thought, which is the intellect, the capacity to invent, to write, to think, to do, thought, why has it become important? Why has not affection, care, sympathy, love, why have those not become extraordinarily more important than thought? We are going to find out.

So first let us examine together what is thinking, because our structure, both the psyche as well as outwardly is based on thought, thinking. Please, right? So we have to examine what is thinking, what is thought. Right? Don't go to sleep. I may put it into words but you are observing it, seeing it for yourself, not the speaker indicates and then you see, it but in talking over together you see it for yourself. Right? You all understand English, don't you? I am afraid I don't speak any other language, any other Indian language. I speak several European languages but no Indian languages. So what is thinking? Unless we understand what is thinking very carefully we shall not be able to understand, or observe, or have an insight into the whole content of our consciousness, of which we are. If I don't understand myself, that is, my consciousness, why I think this way, why I behave that way, my fears, my hurts, my anxieties, my various attitudes and convictions, if I don't comprehend all that whatever I do will bring more confusion. Right? That is clear.

So first I have to understand what is thinking. How do you answer it? What is thinking to you? When I ask you that question, somebody challenges you with that question, what is your response, what is thinking? Why do you think? You know most of us have become secondhand people because we read an awful lot, go to university if you are lucky, accumulate a great deal of

knowledge, information, what other people think, what other people have said, and you quote them. You compare what is being said with what you have already learnt. There is nothing original but repeat, repeat, repeat. Right? So when one asks: what is thought, what is thinking, you are incapable of answering.

Questioner: But sir, there is the problem...

K: Yes, sir, yes sir, we will go into problems presently. This is a tremendous problem: what is thinking? And we live, act, behave according to our thinking. We have set up this government according to our thinking, we have wars because of our thinking - all the cannons, the aeroplanes, the shells, the bombs, everything is put there by thought. Thought has created the marvellous surgeons, the extraordinary technicians, marvellous carpenters, plumbers, thought has brought about these experts, but we have never investigated what is thinking. So we are going to do it together. I am not the expert, I am not your guru. I am sitting here, a little higher up for convenience. I am not your authority or your guru. But we are thinking together, investigating together.

So thinking is a process born out of knowledge, experience. Listen to it quietly, first listen to me and then see if that is not true, actual, then you discover it for yourself as though the speaker is acting as a mirror in which you see for yourself exactly what is, without distortion, then you can throw the mirror away or break it up. You understand? Thinking is first, experience, knowledge, knowledge stored up in the brain as memory, from memory the reaction is thought and action. Experience, knowledge, memory, stored in the brain, in the cells of the brain, then thought and action. Right? No, please see this for yourself, not repeat what I

say. This is an actual fact: experience, knowledge, memory, thought, action; from that action you learn more. So you are caught in this cycle. Right? You are following this? Experience, knowledge, memory, thought, action, and from that action learning more, so we are caught in this cycle. That is our chain. Right?

Questioner: That is reaction, not action.

K: Sir. I beg your pardon.

Questioner: That is reaction, not action.

K: It doesn't matter. Call it reaction, action, it doesn't matter.

This is the way we live. And we have never moved away from this field. You may call it action, reaction, whatever you like but we have never moved away from this field. We have always lived within the field of the known. That's a fact. Now the content of our consciousness is all the things which thought has put in it. I may think - oh, so many ugly things - I may think there is god in me, which is again the product of thought. I may think that whatever you think is there. So I am going to take one by one the content of our consciousness and look at it. Most of us from childhood are hurt, wounded, not only at home but at school, college, university and later in life we are all wounded, hurt. And when you are hurt you build a wall round yourself. Are you following all this? And the consequences of that hurt are to become more and more isolated, more and more disturbed, frightened, not to be hurt further, and your actions from that hurt are obviously neurotic. So that is one of the contents of your consciousness.

So what is it that is hurt? When you say, 'I am hurt' - not physically but inwardly, psychologically, the psyche, what is it that is hurt?

Questioner: I have built an image of myself and that is hurt.

K: How do you know? Are you repeating?

Questioner: No. Because I have such an image.

K: All right. Now I mustn't enter into discussion because there are too many people. Right sir. If you and I were alone then we can discuss, have a dialogue, but you cannot possibly have a dialogue with so many people, so I hope you do not mind if I do not answer your particular question.

We are asking: what is it that is hurt? The image that you have, or the picture that you have about yourself. All of us have images about ourselves. Right? Either you are a great man, or a very humble man, or you are a great politician, you follow, the pride, the vanity, the power, the position, etc., that creates an image of you. Or if you are a PhD, you have a certain image; if you are a housewife you have a certain image about yourself. Everybody has an image about himself. Right? That is an indisputable fact. And that image gets hurt and thought has identified or created that image. Right? And that image gets hurt. You are following all this? So is it possible - please listen - is it possible not to have an image about yourself at all? See what happens when you have an image about yourself: you create a division between each other. Look at it carefully. I will go into it.

What is your relationship with your wife? Have you any relationship with your wife, with your neighbour, with your rulers? When you ask what is relationship - suppose I am married - thank god I am not - but suppose I am married - please listen, this is important. Don't laugh it away, for god's sake look at it carefully, it is your life. We are wasting our lives, we are destroying our lives.

It is important to understand relationship because we are interrelated to the world. You are not only related to your wife, to your neighbour, to your children but you are related to the whole human species. One has to understand very deeply what is relationship. Is it merely sensory, sexual relationship? Or is it merely romantic, convenient companionship? You cook and I go to the office. You bear children and I work from morning until night for the next fifty years, until I retire, in a beastly little office. And that is called living. So I must find out very clearly, carefully, what is relationship. Because if my relationship is based on hurt then I am using the lady or the man to escape from that hurt. Right? I wonder if you see all this. So I must look at relationship. If I am married, what is my relationship to my wife? Is it based on mutual images? You understand? I have created an image about her and she has created an image about me, and the relationship is between these two images which thought has put together. Right? Do you understand all this? So is thought love? Is desire love? Is pleasure love? You may say, no, no, you shake your head but actually you never find out, never investigate, go into it.

So together we will discover what is relationship, and in that relationship can there be no conflict at all? You understand my question? We live in conflict from morning until night, why? Is that part of our nature, part of our tradition, part of our religion? Or each one has an image about himself: my wife has an image about herself, and I have an image about myself, she has not only an image about herself, she has other images: her ambition, the desire to be something or other. And also I have my ambitions, my competitiveness. You follow? So we are running parallel, like two

railway lines running parallel, never meeting, except perhaps in bed but never meeting at any other level. You are understanding all this? What a tragedy it has become. For god's sake wake up.

Questioner: (Inaudible)

K: Oh, golly, how eager you are to ask questions. You don't even listen. You are ready to ask. You don't look at yourself. You don't want to find out what your relationship is. What your relationship to the world is.

Questioner: (Inaudible)

K: Sir, please forgive me, we cannot possibly answer your question, or this gentleman's question, remarks, if I do then we enter into something quite different. We are two friends, talking over together. So please it is important to understand this question of relationship. The world outside is interrelated, you are not separate from the rest of the world. You are the rest of the world. They are suffering, they have great anxieties, fears, they are threatened by war, as you are threatened by war. They are accumulating vast armaments to destroy each other and we never realize how interrelated we are. I may be a Muslim and you may be a Hindu, but my tradition says, 'I am a Muslim' - which is I have been programmed like a computer to repeat 'I am a Muslim' and you repeat 'I am a Hindu'. You understand what thought has done?

So it is very important to look at our relationship, not only my intimate relationship but also my relationship with the rest of the world. The rest of the world is like you, modified, educated differently, superficial manners, perhaps affluent or not but the same reactions, the same pains, the same anxieties, the same fears. That is why, please give your mind, your heart to find out what

your relationship is with the world, with your neighbour and with yourself, with your wife or husband. If it is based on images, pictures, remembrances then there will be inevitably conflict with your wife, with your husband, with your neighbour, with the Muslim, with Pakistan, with Russia. You follow? You don't see the urgency of all this. And the content of your consciousness is the hurt which you have not resolved, which has not been completely wiped away, it has left scars and from those scars you have various forms of fears which ultimately leads to isolation, because each one of us is isolated, through tradition, religious traditions, through education, through this idea that you must always succeed, succeed, succeed, become something. And also in our relationship with each other, intimate or otherwise, whether you live here or live in America or Russia, we are interrelated. So the world is you and you are the world. You may have a different name, different form, different kind of education, different position, but inwardly we all suffer, we all go through great agonies, shed tears, frightened of death, great sense of insecurity, without any love, compassion.

So how do you observe, or listen to this fact? You understand? That is, how do you listen to what is being said? The speaker is saying that you are the rest of mankind deeply, you may be dark, you may be short, you may put on saris, but those are all superficial educated traditions, but inwardly the common, the flow, whether I am an American, a Russian or Indian, the flow is the same. The movement of human beings is similar. Right? So we are the world and the world is you very profoundly. And one has to realize this relationship. You understand I am using the word

'realize' in the sense that you must be able to observe it and see the actual fact of it.

So from that arises the question: how do you observe? How do you look at things? How do you look at your wife? Or your husband, or your Prime Minister? How do you look at a tree? You understand? Because the art of observation has to be learnt. Oh god, there is so much to talk about. All right. How do you observe me? You are sitting there, how do you look at me? What is your reaction? Do you look at me, at the speaker because he has got a reputation? What is your reaction when you see a man like me? Or are you merely satisfied by looking at the reputation he has, which may be nonsensical, it generally is, how he has come to this point to address so many people, whether he is important and what you can get out him. He can't give you any government jobs, he can't give you money because he has no money. He can't give you any honours, any status, any position, or guide you, tell you what to do. How do you look at him? Have you looked at anybody freely, openly, without any word, without any image?

Questioner: Probably never.

K: Never. Have you looked at a tree, the beauty of a tree, the flutter of the leaves? So can we learn together how to observe? You cannot observe, not only visually, optically, if your mind is occupied. Right? As most of our minds are occupied: the article I have to write next day, I am occupied with my cooking, I am occupied with my job, I am occupied about sex, I am occupied about how to meditate, I am occupied about what other people might say. So my mind is occupied, from morning until night. Now can such a mind, being occupied, observe anything? You are

following? If I am occupied with becoming a marvellous carpenter, not a politician, not a guru - just a carpenter, a master carpenter, not one of your amateur carpenters who is not really an artist - if I want to be a first-class carpenter I have to know the texture of the wood, I have to know the instruments, how to use the instruments, I have to study how to put joints together without a nail and so on and so on. So my mind is occupied. Or if I am neurotic my mind is occupied with sex, or becoming a success. So how can I, being occupied, observe? Right? So is it possible not to be occupied all the time? I am occupied when I have to talk, when I have to write something or other, but the rest of the time why should I be occupied? You understand this?

This leads to a very important question, which is - you know something about computers, you have heard of them? The computers can be programmed as we human beings are programmed, the computers can be programmed. Take for instance, it can learn, think faster, more accurately than man. It can play with a grand chess master. After being defeated four times, the master beats the computer four times, on the fifth time or sixth time the computer beats the master. The computer can do extraordinary things. I won't go into all that. It has been programmed. You understand? It can invent, create new machines which will be better programmed than the first programme. A machine that will be ultimately intelligent, not created by man. The machine will itself create the ultimate intelligent machine. You don't know anything. Please, the speaker has been talking, discussing with a great many computer experts in California and other places, and what is going to happen to man. You understand?

What is going to happen to man, or to woman, when the computer takes the whole thing over? The Encyclopaedia Britannica can be put in a little chip and it contains all that knowledge. So what place has knowledge in a human life?

So we are saying our brains are occupied, never still. So to learn how to observe your wife, your neighbour, your government, the poverty, the brutality of poverty, the beastliness of wars, there must be freedom to observe. You see we object to being free because we are frightened to be free, to stand alone. So that is one of the things in our consciousness: hurt, relationship, this immense occupation.

Now you have listened to the speaker for nearly an hour and a quarter. Right? What have you heard? Or what have you gathered? Words, ideas, which ultimately have no meaning? Right? But what have you gathered? Have you seen for yourself, never to be hurt? That means never to have an image about yourself. And have you seen the importance, the urgency of understanding the relationship and having a mind that is not occupied? You understand? When it is not occupied it is extraordinarily free, it sees great beauty. But the shoddy little mind, the secondhand little mind is always occupied, about knowledge, about becoming something or other, enquiring, discussing, arguing, never a quiet, free, unoccupied mind. When there is such a mind, out of that freedom comes supreme intelligence, not out of thought.

So tomorrow we will continue with the content of our consciousness.

NEW DELHI 4TH PUBLIC TALK 8TH NOVEMBER, 1981

This is the last talk. We were going to talk over together the question of meditation. Before we go into that question, the last three talks have been, if you have followed them earnestly and seriously, bringing about order in our house. The order in which we do not live, we live in disorder, as we talked about it yesterday; and we went into the question of desire, freedom from fear, and the nature of pleasure, and also we talked yesterday about the ending of sorrow, and from that ending passion, not lust, passion, love and compassion arise, with the ending of sorrow. And that compassion has its own immense energy, great intelligence. That is what we talked about yesterday evening.

We ought to discuss or share together, perhaps that is the right word, share together what is discipline. Because most in the world are not disciplined in the sense that they are not learning. The word 'discipline' comes from the word disciple, the disciple who learns, whose mind is learning, not from a particular person, a guru, or from a preacher, or teacher, or from books, he is learning through the observation of his own mind, of his own heart, learning from his own actions. And that learning requires certain discipline, not conformity as most disciplines are understood. Conformity, obedience and imitation, so that you are never in the act of learning, you are merely following. Whereas the word discipline is to learn, learn from the very complex mind one has, from life of daily existence, learn about relationship with each other so the mind is always pliable, active. So we ought to understand when we

are going to share together what meditation is, we must understand this question of discipline.

Ordinary discipline implies conflict: conforming to a pattern, like a soldier, conforming to an ideal, conforming to a certain statement in the sacred books and so on and so on. Where there is conflict there must be friction, there must be wastage of energy. I hope we are sharing all this together. It is not a question of agreeing or disagreeing with what is being said. But together we are sharing in this question of discipline and responsibility. And in understanding conflict, a mind, or your heart, if it is in conflict it can never possibly meditate. We will go into that. It is not a mere statement which you accept or deny, but we are enquiring together into this question.

We have lived for millennia upon millennia in conflict, conforming, obeying, imitating, repeating, so that our minds have become extraordinarily dull. We have become secondhand people because we are always quoting somebody else, what somebody said or did not say. So we have lost the capacity, the energy to learn from our own actions, for which we are utterly responsible, not society or environment, or politicians, we are responsible entirely for that, and from there learn. And in learning we discover so much more because we are after all, every human being throughout the world, in him is the story of mankind; the mankind is his anxiety, his fears, his loneliness, his despairs, his sorrows, pain, this tremendous complex history is in us, If you know how to read that book then you don't have to read a single book except books on technology. But we are negligent, we are not diligent in learning from ourselves, from our actions. And so we are not

responsible for our actions, we are not responsible for what is happening throughout the world and what is happening in this unfortunate country. So if we share together this question of discipline then we can go to the next problem, the next question.

As we said, we must put our house in order and nobody on earth, or in heaven, is going to put our house in order, neither your gurus, nor your vows, nor your devotion because our house is in disorder: the way we live, the way we think, the way we act. Unless that house is in order, which is to understand disorder, which we went into yesterday, how can a mind that is in disorder perceive that which is total order, as the universe is in total complete order?

And also we ought to share together the question of beauty. You might ask what has beauty to do with a religious mind? You might ask all our tradition, our rituals and so on have never talked about beauty. So meditation is part of the understanding of beauty, not the beauty of a woman or a man, but what is beauty? We must understand this very deeply because it doesn't exist except in tradition, in ancient sculpture in this country. We only too willingly destroy trees, birds, flowers. So we must enquire together, share together, this question of what is beauty. We are not talking about the beauty of a person, a face, it has its own beauty, but what is actually the essence of beauty? Because most monks and sannyasis and those religiously inclined minds totally disregard this. They become hardened towards their environment. Once it happened that we were staying in the Himalayas with some friends and there were a group of sannyasis in front of us, going down the path, chanting; they never looked at the trees, never looked at the beauty

of the earth, the beauty of the blue sky, the birds, the flowers, the running waters, but were totally concerned with their own salvation, with their own entertainment. And that custom, that tradition, has been going on for a thousand years. A man who is supposed to be religious must shun, put aside all beauty; and our lives become dull, without any aesthetic sense because beauty is one of the delights of truth.

So what is beauty? I hope you have the energy this evening to sit quietly to go into it even though we may speak an hour and a half because we have to deal with a great many things this evening.

Have you ever noticed when you give a toy to a child who has been chattering, naughty, playing around, shouting, when you give a child a complicated toy he is totally absorbed in it, he is very quiet, enjoying the mechanics of it. There the toy has absorbed the child. Follow all this please, step by step, if you will, because we are sharing this thing together. The toy has absorbed the mischief of the playing of the child, he becomes completely concentrated, completely involved with that toy. And we grown-up people, we have toys of belief, we have toys of ideals, we have toys of every kind, which absorb us. If you worship some image, and all images are created by the hand or the mind, there is no image on earth which is sacred because they are all made by your hand and by your mind, by your thought. And when we are so absorbed, as the child is absorbed in a toy, we become extraordinarily quiet, gentle. And when you see a marvellous mountain, snowcapped against the blue hills, blue sky and the deep shadow in the valleys, that great grandeur, majesty of a mountain absorbs you completely, for a moment you are completely silent because the majesty of that

mountain takes you over, you forget yourself by the beauty of that line against the blue sky.

So surely beauty is where you are not. You understand what has been said? The essence of beauty is the absence of the self. And the question of meditation is having put the house in order to meditate, that is the word to ponder over, to think over, to enquire into the abnegation of the self.

And also we ought to share together the energy, the energy that is required in meditation. You need tremendous energy to meditate. So we ought to go into that question of energy. Friction is not energy. When we are in our daily life there is a great deal of friction, conflict between people, the work which we don't like to do, there is a wastage of energy. Please we are sharing together, this is not a lecture. This is a conversation between us, a conversation between two friends who are enquiring into this complex problem of meditation and what is religion? And to enquire really most profoundly, not superficially, not verbally, but go very deeply into oneself, into one's mind, why we live as we do, wasting immense energy.

Meditation is the release of creative energy, which we will go into. So first let us look at what we call religion. Religion has played an immense part in history. From the beginning of time man has struggled to find out what truth is. And the accepted religion of the modern world is no religion at all, it is merely vain repetition of phrases, gibberish nonsense, it is a form of personal entertainment without much meaning. All the rituals, all the gods, specially in this country where there are I don't know how many thousands of gods, all the gods are invented by thought, all the rituals are put

together by thought. And what thought creates is not sacred, but we attribute what thought has created in the image the qualities that we like that image to have. So we are worshipping unconsciously ourselves. You understand this? What thought has created in the temples, in the rituals, in the pujas, and all that business, and what thought has invented in the Christian churches, is all put together by thought, invented by thought. And that which thought has created we then worship it. Just see the irony, the deception, the dishonesty of this!

So the religions of the world have completely lost their meaning. All the intellectuals - forgive me using that word - all the intellectuals in the world shun it, run away from it. And when you use the words the 'religious mind', which the speaker uses very often, they say, 'Why do you use that word religion?'

Etymologically the root meaning of that word is not very clear. Originally it meant to bind, to bind with that which is noble, with that which is great, and to be bounded to that which is great you had to live a very diligent, scrupulous honest life. All that is gone. We have lost our integrity. So what is religion? If you discard all the present existing religious traditions and their images, their symbols, then what is religion? To find out what is a religious mind, your mind to have the sense of religiosity, one must find out what truth is. Truth has no path to it. There is no path. You have to find out. Your mind with compassion, with its intelligence, will come upon that which is eternally true. But there is no direction, there is no captain to tell you in this ocean of life, or give you direction. You, as a human being, have to discover this. So you cannot belong to any cult, to any group, whether they are Hindus,

Muslims, Sikhs, or whatever they are, you have to abandon all that if you want to come upon truth. And it is the religious mind that doesn't belong to any organization, to any group, to any sect, it has the quality of a global mind.

So religion, a religious mind is a mind that is utterly free from all attachment, from all conclusions, concepts, it is dealing only with what actually is, not, what should be, what must be. It is dealing everyday of one's life with what actually is happening both outwardly and definitely inwardly, to understand the whole complex problem of living. So the mind must be free from prejudice, from tradition, from all the sense of direction too, because to come upon truth you need a clarity of mind, not a confused mind.

So we have talked about discipline, we have talked about beauty, which doesn't exist in our hearts or in our minds. How can one live without this quality of beauty, which is love. You may accumulate all the pictures in the world, go to all the museums, see the latest painter, or read the latest poem, but if you have no beauty in your heart, in your mind, which is the essence of love, one has wasted one's life.

So having put order in our life, let's then examine, share together, what is meditation? Not how to meditate, that is an absurd question. When you ask how, you want a system, a method, a design carefully laid out. See what happens - please do pay attention to all this - see what happens when you are following a method, a system. Why do you want a system, a method? It is the easiest way isn't it, to follow somebody who says, 'I will tell you how to meditate'. When anybody tells you how to meditate he

doesn't know what meditation is. The man who says, 'I know', doesn't know. But in enquiring into this really very, very complex question of meditation we must first of all see how destructive a system of meditation is, whether it is Zen meditation, or the dozen forms of meditation that apparently you have invented, or in the West they are all concerned with the form of meditation - how you should sit, how you should breathe, how you should do this, that and the other. And we poor fools follow them. Because if you observe that when you practise something repeatedly over and over again your mind becomes mechanical, which already is mechanical and you add more mechanical routine to it. So gradually your mind atrophies. Please do pay attention to what the speaker is saying. It is like a pianist practising the wrong note. So if you see the truth that no system, no method, no practice, will ever lead to truth, then you abandon all these as fallacious, unnecessary.

So we must also enquire when we meditate, when you do, if you do, this whole problem of control. Most of us control our responses, our reactions, we try to suppress, control desires, we try to shape our desires. There is always the controller and the controlled. We never ask: who is the controller, and what is that that we are controlling in so-called meditation? Who is the controller, who tries to control his thought, his ways of thinking and so on? Who is the controller? The controller surely is that entity which has determined to practise, to control, the entity. Now who is that entity? That entity is put there by the past, by thought, by reward and punishment. So the controller is the past. Right? Are you following all this? That controller is trying to control his thoughts but the controller is the controlled. Do you see this? Look:

this is all so childish really. When you are envious, jealous, violent, when you are envious you have separated envy from yourself. Then you say, 'I must control envy, I must suppress it' - or rationalize and so on. But you are not separate from envy, you are envy. Envy is not separate from you. Right? That is so obvious. And yet we play this trick, that we try to control envy as though it was something separate from us. So please listen: can you live a life without a single control, which doesn't mean indulging in whatever you want. Please put this question to yourself: whether you can live a life, which is already so disastrous, so mechanical, so repetitive, whether you can live without a single sense of control. That can only happen when you perceive clearly every action. When you give your attention to every thought that arises, not just indulge in it, every reaction. When you give complete attention to all that then you will find out that you can live a life without a single conflict. Do you know what that means to a mind that has never had conflict, or understood conflict and lives without a single shadow of conflict? It means complete freedom. And one must have that total freedom to enquire or come upon that which is eternally true.

And also we should talk over, share together, the qualitative difference between concentration and attention. Most of us know concentration. We learn it at school, in college, in university, to concentrate. The boy looks out of the window in the school and the teacher says, 'Concentrate on your book.' And so we know what it means. To concentrate implies bringing all your energy to focus on a certain point, and thought wanders away, so you have a perpetual battle between the desire to concentrate, to give all your energy to

look at a page, but your mind is wandering, and you try to control it. Whereas attention has no control, no concentration. It is complete attending, which means giving all your energy, your nerves, your capacity of the energy of the brain, your heart, everything, giving attention to something. Probably you have never done it. Probably you have never so completely attended. You know when you attend so completely there is no recording. You understand my statement? For god's sake! When you are attending the brain doesn't record. Whereas when you are concentrating, making effort, the brain is recording and therefore you are always acting from memory, like a gramophone record repeating. You understand all this?

Whereas if you know, if you understand the nature of a brain that needs no recording except what is necessary. It is necessary to record where I live. It is necessary to record various activities of life. But not to record psychologically, inwardly, either the insult, the flattery, all that, nothing to record inwardly. Have you ever done it? Have you ever tried it? It is all so new to you. So that the brain and the mind is entirely free, entirely free from all conditioning, because our brains, our minds are conditioned through education, through culture, through environmental influences, by the food, by the clothes, by the climate, our minds are conditioned. We are Hindus, or Muslims, or Sikhs, or some rot like that.

So we are all slaves to tradition and we think we are all so totally different from each other. We are not. We all go through great miseries, unhappiness, shed tears, we are all human beings. not Hindus, Muslims, Sikhs, Russians and all the rest of it - those

are all labels without meaning.

So the mind must be totally free. That means one has to stand completely alone. And to stand alone we are frightened.

And meditation apparently is a lot of repetition of mantras, prayers, and all that. You mean to say by repeating some words, a mantra, you are going to achieve something? What happens when you constantly repeat, repeat, repeat? You might just as well repeat Coco Cola, only you pay for them more than for the Coco Cola, or Pepsi Cola, or whatever it is. No, please see what your mind has become, for god's sake look at it. So none of those, whatever the mantra, whatever the word - the word is never the thing, the symbol is never the actual - so the mind must be free from all that. Then we can proceed. Then the mind becomes utterly still, not controlled. And meditation then is a mind which is completely religious, not this phoney religion, but a mind that is not only free but enquiring into the nature of truth. There is no guide to truth, no path to truth. And it is only the silent mind, the mind that is free, that can find out, can come upon what which is beyond time.

There are different forms of silence: the silence between two noises, the silence between two notes, the silence between two thoughts, the silence that you desire, that you cultivate, by practice, by control, those are all artificial, cultivated silences of thought and desire. So one must enquire into what is silence? Have you noticed, if you have observed yourself that your mind is eternally chattering, eternally occupied with something or other. If you are a Sannyasi your mind is occupied with god, with prayers, with this, with that. If you are a housewife, it is occupied with the next meal, what you are going to have, how to utilize this and that, it is

occupied. If you are a businessman, you know what that is. And if you are a politician, then you also know exactly what they are.

(Laughter) Don't laugh please, it is not a matter of laughing. You are not observing your own life. And the priest is occupied with his own nonsense. So our minds are all the time occupied. An occupied mind has no space. And space is necessary.

So let's find out what space is. Space is from one point to another point, which is from here to there, space also implies time. Right? Space implies an emptiness. And that which is empty has immense energy. So we have to enquire, share together, the nature of silence. You can make your mind silent through a drug, by some chemical pill, you can make your thought slow down by some chemical intake so the thought becomes quieter and quieter. Those are all experimental ways of making the mind quiet, silent. But that silence is concerned with sound. Are you all interested in all this? Does it mean anything to you, all this? Or am I just prattling to myself? Have you ever enquired what it is to have a mind that is absolutely silent without a movement, a mind that is not recording except those things that are necessary? So that your psyche, your inward nature becomes absolutely still. Have you enquired into all that? Or are you merely caught in the stream of tradition, in the stream of work, labour, and worrying about tomorrow?

So where there is silence there is space, not from one point to another point. Where there is silence there is no point but only silence. And that silence has that extraordinary energy of the universe. Just a minute, I will go into it.

The universe - you know what the word universe is - it has no cause, it exists. This is a scientific fact. No cause. But we human

beings have causes. And through analysis you can discover the cause of poverty in this country, or in other countries, you can find out the cause of over population, the lack of birth control, you can find out the cause why human beings have divided themselves into Sikhs, Muslims, Hindus, and all the rest of it. You can find out the cause of your anxiety, you can find out the cause for your loneliness. But you may find the cause through analysis but you never are free from the causation. You are following? All our action is based on reward or punishment, however finely subtle, however deeply flattering. That is, our actions are based on that, which is a causation, a cause.

So to understand order of the universe, which is without cause, is it possible to live a daily life without any cause? And that is supreme order. Then out of that order you have creative energy. The technicians, the inventors, the scientists have certain limited energy of creation. Have you ever noticed the scientists of this world? They are specialized, they know their subject extraordinary well, and in that area, in that field they live. They may have wives and children and all the rest of it, but that is all secondhand, that is all part of a necessary life but the mind is occupied, inventive, theorizing, a hypothesis, testing it, moving it further. And we are talking about creative energy, not the scientific inventive energy.

Meditation is to release that creative energy, not through some kind of awakening of Kundalini, and all that kind of stuff, those who talk about Kundalini don't know what it is. You don't talk about those things.

So we have to enquire what is this creative energy, because we have lost it. We have lost it completely. Have you ever noticed that

those who go out of this country, some of them, the Indians, are doing extraordinarily well: they are great scientists, great businessmen away from this country. Haven't you noticed it? There are a great many writers now, outside. I do not call those creative energy. Creative energy is necessary for a religion, because religion transforms social order, historically it is so. Every culture is born anew out of a new religion, not in the old repetition of dead tradition. So it is immensely important to know, to understand the depth and the beauty of meditation.

And man has always been asking, from timeless time, whether there is something beyond all thought, beyond all romantic inventions, beyond all time? He has always been asking is there something beyond all this suffering, beyond all this chaos, beyond the wars, beyond the battle between human beings, is there something that is immovable, sacred, utterly pure, untouched by any thought, by any experience? This has been the enquiry of serious religious people, from the ancient of days. To find that out, to come upon it, meditation is necessary. Not the repetitive meditation, that is utterly meaningless. There is a creative energy which is truly religious energy, when the mind is free from all conflict, from all the travail of thought. Thought has its place - I couldn't go from here to the house if I didn't think. Thought is necessary, as knowledge is necessary at a certain level. But in the enquiry into the origin of all things, the beginning of all things, we say, 'Yes, God' - that is an easy word but god is the invention of man, the invention of thought, you have created god, god hasn't created you. If god created you to lead a miserable life, god is not worth it. You understand? Apparently god wants you to live a

rotten life, but god is the invention of thought. We have attributed to it all our noble sentiments. But to find out beyond god, to come upon that which has no beginning, no end, that is the real depth of meditation and the beauty of it. That requires freedom from all conditioning.

So what is the origin of all this? What is the origin of all our sorrows, what is the origin of all our suffering, aching, anxiety, seeking security? There is complete security in compassionate intelligence. Total security. But we want security in ideas, in beliefs, in concepts, in ideals, we hold on to them, that is our security. However false, however irrational it is. So where there is compassion there is supreme intelligence, there is security, if one is seeking security. When you are compassionate, when there is that intelligence, there is no question of security.

So there is an origin, the original ground from which all things start, and that original ground is not the word. The word is never the thing. And meditation is to come upon that ground, which is the origin of all things, and which is free from all time. This is the way of meditation. And blessed is he who finds it.

MADRAS 2ND PUBLIC TALK 27TH DECEMBER 1981

May we continue with what we were talking about yesterday evening? I am afraid that noise has been going on all day, you will have to put up with it. Appropo of that so-called music, you have had Muslim rule over seven hundred years in this country. They didn't make any dent on the Hindu mind. Then you have had one hundred and fifty years of British rule. Perhaps they made a little dent on the Hindu mind. Since you have had freedom for the last nearly forty years you have torn everything to pieces. You have had five to three thousand years of so-called culture, and the moment you have had freedom, whatever that word may mean to most of you, you have torn that cloth that was woven during those three thousand, five thousand years, torn it all to pieces, and you are living in a state of chaos, without any kind of culture, without any kind of responsibility, without any integrity. And that is the result: worshipping local gods, tribal superstitions, even the so-called fairly educated people.

So after having said that with regard to that noise, which is called music, let's proceed with what we were talking about yesterday. I hope that is all right. Unfortunately the wind is blowing from that direction.

We were talking yesterday about conflict. We were asking whether human beings who have lived on this beautiful earth, with all the vast treasures of this earth, with their mountains, rivers and lakes, during all these millennia human beings have lived in perpetual conflict. Not only outwardly with the environment, with

nature, but also with each other, and inwardly, so-called spiritually, we have been in constant conflict, from the moment we are born until we die we are in conflict. And we put up with it; we have become accustomed to it; we tolerate it. We find many reasons why we should live in conflict, because we think conflict, struggle, ever striving means progress: outward progress, or inward achievement towards the highest goal. There are various forms of conflict: the man who is struggling to achieve some result, the man who is in conflict, struggles with nature, trying to conquer it.

(Noise of music) I am so sorry - what you have reduced this country to, such a beautiful country, India is: lovely hills, marvellous mountains, tremendous rivers. Three thousand to five thousand years of human suffering, human struggle, obeying, accepting, destroying each other, and this is what we have reduced it to: a wilderness of wild thoughtless human beings, who do not care for the earth, nor for the lovely things of the earth, nor the beauty of a lake, a pond, of the swift running river, none of us seem to care. All that we are concerned with is our own little selves, our own little problem. And this, after three to five thousand years of so-called culture. I wonder if you realize what you as human beings have done in this country. It is most unfortunate that all this has to be said. One wants to cry with what we are doing in this country; what other countries are doing, perhaps more or less the same - the other countries also have loud music, nonsensical entertainments, but when we are concerned with this country we shouldn't compare with other countries. That is a political escape, not facing facts.

And we are going to face facts this afternoon. Because life has

become extraordinarily dangerous, insecure, utterly without any meaning. You may invent a lot of meanings, significance, but actual daily life - it may be lived for thirty, forty, hundred years it has lost all meaning except to gather money, to be somebody, to be powerful and so on. I am afraid this has to be said.

As we were saying yesterday, no politicians, or any politics, whether it is left, right or centre, is going to solve any of our problems. Politicians are not interested in solving problems. They are only concerned with themselves and keeping their position. And the gurus and religions have betrayed man. You have followed the Upanishads, read them rather, the Upanishads, the Brahmasutras and Bhagvad Gita, and it's the guru's game to read them aloud to an audience that are supposed to be enlightened, intelligent. So you cannot possibly rely on the politicians, that is, government; nor upon the religious scriptures, not upon any guru whatsoever because they have made this country what it is now. If one seeks further leadership they will also lead you up the wrong path. That is what we were saying yesterday afternoon. And as no one can help us, no one, we have to be responsible for ourselves totally, completely: responsible for our conduct, for our behaviour, for our actions and all that.

And we are going to talk about conflict this afternoon: whether it is possible to live in a world that is becoming more and more chaotic, more and more insecure and dangerous, whether we can be free of conflict both outwardly and inwardly. Please, as we said yesterday, this is not a lecture but rather that we are together, perhaps with my little help, we are together investigating, exploring whether we can live without a single conflict in our life.

And it is necessary and important to find out if we can so live.

(More loud noise of music) I think the wind will die down!

One must ask after all this millennia, why human beings have not solved the problem of struggle, conflict amongst themselves, with each other, in themselves? This is a very important question to ask: why we admit to and succumb to conflict? You know what conflict is? The struggle to become something, or not to become something, the struggle to achieve a result, personal advancement, personal success, try to fulfil something of your desires; the conflict of war, the preparations for war, of which you may not be aware. They are inventing dreadful machines to kill each other, kill us, and the competition involved in our desires to succeed. The conflict between man and woman, sexually in their daily relationship. Apparently this conflict is not only conscious, if one is at all aware but also deep down in the very recesses of our mind: conflict of pretension, trying to be something when you are not, conflict that exists in trying to achieve heaven, god, or whatever you like to call that thing that you adore, worship, conflict in meditation, struggle to meditate, struggle against lethargy, indolence. So our life is from the very beginning, from the time we are born until we die, it is a perpetual conflict. We are in conflict with that. (Noise of music) And they don't care whether other human beings suffer from their music, to their noise. It is not music.

So we must find out together why man, you as a human being, representing all the world - we went into that a little yesterday, you are the rest of the world - why we human beings have tolerated, put up with, become habituated to conflict? Please don't go to sleep.

We are thinking over together most seriously whether it is possible to completely be free of all conflict; because conflict, consciously or unconsciously will inevitably bring about a society that is ourselves extended. Society is not an abstraction, it is not an idea, society is relationship between man and man. If that relationship is in conflict, painful, depressing, anxious, painful, then we create a society which represents us. It is a fact. Please look at it carefully. Society isn't something out there. Society, the idea of society, the idea is not actual society; society is what we are with each other. And we are asking whether this conflict can ever end?

What is conflict? When conflict is, when we do not accept what actually is, and escape to something called an ideal, the opposite of 'what is', then conflict is inevitable. Are we meeting each other? That is, when I am incapable of looking actually and observing what actually I am doing, thinking, acting, this is 'what is; and I project an ideal, so there is conflict between 'what is' and 'what should be'. You are following all this? I hope so. Sir, I am not talking for my pleasure. I am not trying to fulfil myself in talking, or build up a kind of reputation. I don't believe in any of those things. We are talking to convey, if we are serious, that there is a way of living in which there is not a spot of conflict. If you are interested in it, if you are concerned about it, if you want to find out a way of living that is without that sense of vain effort, then please do listen carefully, not to what I am saying, not to what the speaker is saying, but listen to the fact, the truth of what is being said, which is your own observation because we are together investigating. It is not what the speaker is pointing out but together we are looking. Please do pay attention to this. It is no fun for the

speaker just to talk to blank faces, or people who are bored. Since you have taken the trouble to come and sit here under the beautiful trees, it is nice, but we are here to talk over together serious matters.

So we were saying conflict exists when we disregard what is actually taking place and translate what is taking place in terms of an ideal, in terms of 'what should be', in a concept which we have accepted, or which we ourselves have created. So when there is a division between 'what is' and 'what should be' there must inevitably be conflict. This is a law. Not the speaker's law but it is the law; like an apple or a fruit falls from the tree, that is a law; so similarly this is a law. So we are going to investigate why human beings have never faced 'what is' and are always trying to escape from that.

This country has always talked about non-violence. That is right, isn't it? (Noise of birds) Even the birds agree! This has been preached over and over again, politically, religiously, by all the various leaders that you have had - non-violence: which is not a fact, just an idea, a theory, a set of words, but the actual fact is that you are violent. That is the fact. That's what is. And we are not capable of understanding 'what is' and that is why we create this nonsense called non-violence. Right? So that becomes a conflict between 'what is' and 'what should be'. And while you are pursuing non-violence you are sowing the seeds of violence all the time. That is again so obvious. So can we together look at 'what is' without any escape, without any ideals, without suppressing or escaping from 'what is'? We are by inheritance from the animal, from the ape and so on, we are violent. Violence takes many forms,

not merely brutal action, hitting each other; violence is a very complicated issue. Violence is imitation, conformity, obedience; violence is when you are not and pretend what you are supposed to be; that is a form of violence. Please see the reason of all this, the logic of all this. It is not just that we are making statements for you to accept or deny. We are walking down a path, in a forest, in the lovely woods, together and investigating, talking over together like two friends, about violence. And so we are talking about it amicably, without any persuasion, without any sense of resolution of the problem. We are talking together, we are observing together. We are walking along the same path, not your path or my path but the path of investigation into these problems.

We are violent. That is a fact. We get angry, we conform, we imitate, we follow, we are aggressive and aggression takes many forms - a polite, gentle aggressiveness, with a kid glove, persuading you through affection. That is a form of violence. Compelling you to think along a particular line, that is violence. Violence is the acceptance of something that you are not. So please understand violence isn't just getting angry or beating up each other, that is nothing, that is a very shallow form of violence. Violence is very, very complex and to understand it, to go into the very depths of it, one must see the fact first and not, "We should be non-violent". I hope this is very clear. We are communicating with each other, therefore if there is no understanding in our communication we must stop and go back. Communication means understanding together of a particular problem, using the words, as we are talking in English, that we both understand.

There is only 'what is', which is violence, and not non-violence,

that is non-fact, not a reality, it is a projection of thought to escape, or to accept violence and pretend that we are becoming non-violent. This country has played that game for centuries. So can we look at violence freed from all that: from escape, from ideals, from suppression, but actually observe what violence is.

So we have to learn together how to observe. We are not teaching you, you are not the speaker's followers, he is not your guru, thank god; but we are merely walking together, investigating, there is no superior or inferior in this investigation. There is no authority in this investigation, but when your mind is crippled with authority, as you are, it is very difficult to be free of all that and look at violence. So it is important to understand how to observe. To observe what is happening in the world: the misery, the confusion, the hypocrisy, the lack of integrity, the brutal actions that are going on in the world, the terrorists, the people who are taking hostages and the gurus who have their own particular concentration camps. Please, don't laugh, you are part of all that. It is all violence. How can anyone say, "I know, follow me"? That is a scandalous statement. So we are together observing what violence is. So we are asking: what is it to observe? What is it to observe the environment around you; the trees, that pond in the corner there, made beautiful within this year, the stars, the new moon, the solitary Venus alone, the evening star by itself, the glory of a sunset, how do you watch it, if you have ever watched at all? You cannot watch, observe if you are occupied with yourself, with your own problems, with your own ideas, with your own complex thinking, you cannot observe. Right? You cannot observe if you have prejudice, or if there is any kind of conclusion which you

hold on to, or your particular experience that you cling to, then it is impossible to observe. So how do you observe a tree, this marvellous thing called a tree, the beauty of it, how do you look at it? How do you look at it now as you are sitting there surrounded by these trees? Have you ever watched them? Have you seen their leaves, fluttering in the wind, the beauty of the light on the leaf, have you ever watched it? So can you watch a tree, or the new moon, or the single star in the heavens, without the word, the moon, the star, the sky, without the word? Because the word is not the actual star, the actual moon. So can you put aside the word and look? Right? That is outwardly.

Can you look at your wife without the word? Without all the remembrance of your relationship however intimate it has been, without all that builtup memory of ten days, or ten years, or fifty years, can you look at your wife, or your husband, without the memory of the past? Have you ever done it? Of course not. So will you please let us learn together how to look, how to observe a flower. If you know how to look at a flower, that contains eternity. Don't be carried away by my words. If you know how to look at a star, a dense forest, then you see in that observation there is space, timeless eternity. So we must together find out how to observe: to observe your wife or your husband without the image you have created about her or about him. You must begin very close - you understand - you must begin very close in order to go very far. But if you don't begin very close you can never go very far. If you want to climb the mountain or go to the next village on your feet, the first steps matter, how you walk, with what grace, with what ease, with what felicity. So we are saying that to go very, very far, which

is eternity, you must begin very close, which is your relationship with your wife and husband. Can you look, observe with clear eyes your wife or your husband, without the words 'My wife', or 'my husband', 'My nephew', or 'My son', without the word, without all the accumulated hurts with all the remembrance of things past, can you look? Do it now as you are sitting there, observe. And when you are capable of observing without the past, that is all the images you have built about yourself and about her, then there is right relationship between you and her.

Now, as we have not observed each other, it is like two railway lines never meeting. That's our relationship. I wonder if you are aware of all this? If you are aware what actually our relationship is. We are together learning how to observe that tree, sitting next to your neighbour, the colour of the shirt, the colour of the sari, the type of the face, observe without criticism, without like or dislike, just to observe. Now when such observation takes place can you look at your violence; violence being anger, irritation, conformity, acceptance, getting used to some noise, some dirt, the squalor around your houses, can you look at all that? So when you so look you bring all your energy, you bring all your energy to observe, and when you so observe your violence you will find, if you have gone into it, if you do it, that violence because you have brought all your energy to observe, that violence totally disappears. Don't repeat, if I may most respectfully request, don't repeat what you have heard. By repeating what the speaker has said you become secondhand human beings. By repeating the Upanishads, the Brahmasutras and all the printed books, you have made yourself secondhand human beings. You don't seem to mind, do you? You

are not even ashamed of it, you just accept it. That acceptance is part of this complex problem of violence.

So we are saying that it is possible to live without conflict, when there is no duality. There is no duality now, not when you reach a certain state of consciousness. There is no actual duality, there is only 'what is'. You understand? Duality only exists when you deny, or try to escape from 'what is' into 'what is not'. Is this clear? Are we all together in this matter? I know your philosophy, Vedanta and all that stuff, I don't know anything about it, but people have talked to me a great deal about all these matters, pundits, scholars and ordinary people, they live in duality. Right? Not physical duality, there is man, woman, tall, short, light skin, dark skin, you know all that, that is not duality. But the idea that conflict is necessary because we live in duality and therefore those who are free from the opposite are the enlightened people. You invent a philosophy around that. And you read about it, accept it, read all the commentaries and you are stuck where you are. Whereas the speaker is saying there is no duality actually; not when you reach spiritual heights, you will never reach spiritual heights if you have dualities now, not in some future incarnation or at the end of your life. The speaker is saying there is only 'what is', there is nothing else. 'What is' is the only fact. Its opposite is non-fact, it has no reality. I hope this is very clear, even logically, with reason. If you are exercising your reason, your capacity to think logically, 'what is' is more important to understand than 'what should be'. And 'what should be' we cling to because we don't know how to deal with 'what is'. We use the opposites as a lever to free ourselves from 'what is'. You are following all this? I hope you

are.

So there is only 'what is' and therefore there is no duality, there is no opposite: there is only greed and not non-greed. When you understand the depth of violence without escaping from it, running away to some idiotic ideals, as non-violence, when you look at it, when you observe it very closely, which is to bring all the energy which you have wasted in pursuing the opposite, which is a wastage of energy, when you try to suppress it, it is a wastage of energy which is conflict. But when you observe 'what is' there is no conflict. Please understand this.

Suppose I am envious, envious of you who are very clever, bright, intelligent, sensitive, see the beauty of the earth and the glory of the sky, and I don't see it. And you enjoy this lovely earth and to me it means nothing. Then I want to be like you. So I begin to imitate you, the way you walk, the way you look, the way you smile, the way you look at the heavens. I am greedy. Right? But I have been educated from childhood not to be greedy. The 'not' is the opposite of what I am. I have been educated, conditioned, all the books have said there is duality, or some books - that is not important, the books have said it. And I have accepted it. And it is very difficult for me to break that conditioning, so I begin to discuss with you, cleverly; there is duality, books have said it, my guru has told me. So my conditioning from childhood prevents the understanding of this very simple fact, which is, there is only 'what is'. Goodness is not the opposite of the bad. If good is born out of the bad then goodness contains the bad. You understand? Think it out sirs, work at it. Let's exercise our brains. So to always live with 'what is', with what actually is going on outwardly and inwardly.

When I am envious, I live with that fact, I observe it. Again envy is a very complex process, part of competition, the desire for advancement, politically, religiously, business. And I have been brought up in that; to break that tradition in which I have been brought up demands a great deal of observation, not run away to the opposite of tradition. Just to observe what tradition is. You understand all this? I hope the speaker is making it all very clear. You are all traditional people. That is, you are repeating psychologically, even intellectually what you have been told. Your whole religion is based on that. And there they are.

So when once you see the fact, that there is only 'what is', and to observe with all the energy that you have, that fact, then you will see that fact has no value or importance, it is totally non-existent. You are following this?

Look sirs: one has been told from childhood to be good. The word 'good' is an old-fashioned word, but it is really a beautiful word. Good means to be correct; correct in your speech, correct in your behaviour, not according to an idea of what is correct. Correct means to be precise, accurate, not pretentious. I am not good - suppose I am not. And my parents, my teacher, my educator says, "Be good" - so I have created a conflict between I am and what I should be. I don't understand the meaning of that word, because that word again is very, very subtle, it demands a great deal of investigation into that word. Good means also to be completely honest, to have great integrity, which means one behaves not according to some tradition, fashion, but behaving with the sense of integrity, which has its own intelligence.

And also goodness means to be holistic, to be whole, not

fragmented. I am all that, fragmented - suppose I am - fragmented, traditional, brought up in this chaotic tradition. What is important is not what is goodness, why my brain is caught in tradition - that is more important than being good. You understand? So I have to understand why the brain, which is again very, very subtle, has great depth to it in itself, why such a brain has followed tradition. It has followed because it is safe, there is security because I am following what my parents have said and so on, that gives one a sense of safety, protection - a false protection: I think it is safe but it is unreal, it is illusory, and I won't listen to you because I am frightened to be without tradition. Which means to live with all your attention.

So it is possible, if you go into it very carefully, to live a life without a shadow of conflict. Because those of you who believe in god, I am sure you all do, don't you, if god created you he must have meant that you must have a rotten life - right? But you have created god; that is a fact. God is your ultimate security and you believe in that. See what thought has done: created an image of god and then you worship that god which is self worship. You understand? Oh, you people don't. Then you begin to ask who created the earth, who created the heavens, the universe and so on. So your tradition begins to destroy the human mind. It is a repetition, it becomes mechanical, it has no vitality, except to earn money, go to the office every morning for the rest of your life and then die at the end of it.

So it is important to find out whether you, as a human being, who is the rest of humanity - we went into that the other day, your consciousness is the consciousness of the rest of man because

every man throughout the world suffers, is anxious, depressed, lonely, uncertain, confused like you; your consciousness is like any other consciousness. And so when you live without a single conflict but only living everyday with 'what is' and observing 'what is', not only out there but inwardly, then you will create a society that will be without conflict. Right sirs.

OJAI 1ST PUBLIC TALK 1ST MAY 1982

I would like to point out, if I may, this is not a weekend entertainment. We are going to deal with the whole of life, with all its complex problems, and not a particular subject. This is not a lecture; that is, to talk about a particular subject in view of giving information.

I think it would be good if we could, from the very beginning of these talks - and there will be, I believe, six of them and four question and answer meetings - if we could from the very beginning understand that we are not instructing anybody anything; we are not bringing up some kind of ideas or beliefs or some conclusions to convince you of anything. This is not a propaganda; but rather, if we could, during all these talks, think over together, observe together, listen to the whole movement of one life, whether it is in South Africa, South America, Europe or America or Asia. We are dealing with a very, very complex problem that needs to be studied very carefully, hesitantly, without any direction, without any motive, to observe, if we can, the whole outward happening of our life. Because if we don't understand what is happening outside of us, which is the measure by which we will be able to understand ourselves, if we do not understand what is actually going on in the world, the external world, outside the skin as it were, outside the psychological field, we will have no measure by which to observe ourselves.

So first, if we may, let us together observe. I mean by that word to look carefully without any bias, as an America or Argentine or British, or French or Russian, to observe - or Asia, forgot, sorry -

to observe without any motive; which is rather difficult. To see clearly, if we can, what is going on. As one observes and travels around the world, there is a great deal of dissension, discord, disagreement, disorder; a great deal of confusion, uncertainty; there are the demonstrations against one particular form of war. There is terrorism; the preparation for wars; spending untold money on armaments. There are the national divisions: one nation against another preparing for eventual war. And there are the religious sectarian divisions: the Catholic, the Protestant, the Hindu, the Islamic world, the Buddhist. And there is this constant division in the world. Where there is division there must be dissension, conflict. We see this all over the world.

And there is the national honour, for which one is proud and willing to kill others. There are the various sects, gurus, with their particular following. There is the spiritual authority: the Catholic world, the Protestant world, not so much in the Buddhist and the Hindu world, but there is the authority of the book in the Islam. So wherever there is this dissension, disorder, there is not only conflict, destruction of each other, and the attachment to a particular nationality, hoping thereby to find some kind of security, physical outward security. This is the phenomenon that is taking place in the world, of which one is sure that we all observe the same thing: one group against another group. And so there is isolation taking place, not only for each human being, but the isolation of groups. Which is, bound by a belief, by a faith, by some ideological conclusion, as in the totalitarian states and in the so-called democratic world with their ideals; so the ideals, beliefs, dogmas, rituals are separating mankind.

This is actually what is going on in the world. The external world is the result of our own psychological world. This outward world is created by each one of us. Because we are isolated human beings. We have our own particular profession, our own particular belief, our conclusions and experiences, to which we cling, and so gradually each one is isolating himself. There is self-centred activity, which is expressed outwardly as the nation, belonging to some religious group, whether that group has 700 million people as the Catholic world has, each one of us is isolating himself. And so we are producing or creating a world externally through nationalism, which is a glorified form of tribalism; and each tribe is willing to kill another tribe for their belief, for their land, for their economic trade and so on, and so on, and so on.

We all know this; at least, those of us who are aware; who listen to all the radios, television, newspapers and so on. And there are those who say, this cannot be changed at all, there is no possibility of human conditioning being transformed. The world has been going on like this for thousands and thousands of years and this world is created by the human condition and that condition can never possibly be transformed, bring about a mutation in itself. They assert that there can be modification, slight change, but man will ever be what he is; in conflict with each other, murdering each other; and bringing about a division in himself and in the world.

And there are those who have tried social reform of various kinds all over the world; but they too have not brought about deep fundamental mutation in the human consciousness. This is the state of the world. And how do we look at it? What is our response to it, as human beings? Not to the technological world; the computers,

and all those extraordinary things the human brain is inventing; but what is actually our relationship, not only with each other but with this external world; what is our responsibility? Do we leave it to the politicians? Do we seek new leaders? Please, this is a very serious problem which we are discussing, talking over together. New saviours, or go back to the old tradition, because human beings, unable to solve this problem, return to the old habitual tradition of the past? Which is also what is happening. The more there is confusion in the world, the more desire and urge to return to some past illusions, past tradition, past leaders, past so-called saviours.

So if one is aware of all this, as one must; what is our response to all this? Not a partial but total response to the whole phenomena that is going on, taking place in the world. Do we only consider our own personal lives? How to live a quiet, serene, undisturbed life in some corner; or are we concerned with the total human existence, with the total humanity? If we are only concerned with our own particular life, however troublesome it is, however limited it is, however much it is sorrowful and painful, then one does not realize the part is the whole. So one has to look at life, not the American life or the Asiatic life, but life as a whole; holistic observation. The observation that is not a particular observation; it's not my observation or your particular observation, but the observation that comprehends the totality, the holistic view of life. Each one of us has been concerned with his own particular problems: problems of more money, no job, seeking one's own fulfillment, seeking everlastingly pleasure; frightened, isolated, lonely, depressed, suffering, and creating, being personal, a saviour outside who will

transform or bring about a salvation for ourselves, for each one of us. This tradition has been going on in the Western world for two thousand years: and the Asiatic world, which is probably the explosion from India or the East, has also maintained the same thing in different words, different symbols, different pictures, different conclusions: but it is the same individual's search for his own salvation, for his own particular happiness, to resolve his many complex problems. That what each one of us is trying to do.

If we cannot solve our particular problem, there are the specialists of various kinds, psychological specialists to whom one goes to resolve our problems. They too have not succeeded. Nor the scientists. On the contrary. Technologically the scientists have helped enormously - less disease, better communication, sanitation and so on and so on. And also the scientists are maintaining the war. Scientists are responsible for all the gadgets of war. They are responsible for murdering millions and millions of people at one blow. So scientists are not going to save mankind, nor the politicians, whether in the East or West, or in the middle part of the world. They seek power, position, and they play all kinds of tricks on human thought. You know all this. And in the Western world we elect them - god knows how we elect them. And in the Russian world you don't, they are a totalitarian dictatorship, complete prison. And it is exactly the same thing in the religious world, so-called religious world. The authority of the hierarchy, the authority of the pope, the bishops, the archbishop and the local priest in the name of some image which thought has created. And we, as human beings separated, isolated, we haven't been able to solve our problems. We are highly educated, cunning, self-centred, capable

of extraordinary things outwardly. But inwardly we are more or less what we have been for a million years: we hate, we compete, we destroy each other; which is what is going on actually at the present moment. You have heard the experts talking about the recent war, they are not talking about human beings being killed, but destroying airfields, blowing up this or that. So there is this total confusion in the world, of which one is quite sure we are all aware of.

And from that arises the question: what shall we do? As a friend once some time ago told the speaker, you can't do anything. You are beating your head against a wall. It will go on like this for the next million years; fight, kill, destroy each other, competition, caught in various forms of illusion. This will go on. Don't waste your life and time. This tragedy, the terrifying events that may happen by some crazy person pressing a button; or the computer taking over man's capacities, thinking much quicker, more accurately; and the computer too may destroy the human being, the human mind, the human brain; because the computer, the robot can do all kinds of things as they are doing in Japan. So what is going to happen to human beings? So this is the vast problem which we are facing.

And our education from childhood till we pass, if we are lucky, through college, university, is to specialize in some form or another, accumulate a lot of knowledge, store it up in the brain and act, get a job and hold on to the job skilfully, if you can, for the rest of one's life; going to the office, from morning till the evening and dying at the end of it all. This is not a pessimistic attitude or observation; this is what actually is going on. When one observes

the actuality, the fact, one is neither depressed, optimistic or pessimistic, it is so.

And one asks, if one is at all serious and responsible: what is one to do? Retire into monasteries? Form some commune? Go off to Asia and pursue Zen meditation or other forms of meditation? One is asking seriously this question. When you are confronted with this crisis in consciousness, the crisis is not over there outside of us. The crisis is in us. You know that saying, "we have seen the enemy and the enemy is us".

So the crisis is not economic, war, the bomb, the politicians, the scientists, but the crisis is within us, the crisis is in our consciousness. Until we understand very profoundly the nature of that consciousness, and question, delve deeply into it and find out for ourselves whether there can be a total mutation in that consciousness, the world will go on creating more misery, more confusion, more horror. So our responsibility is not some kind of altruistic action, political, or economic, but to comprehend the nature of our being; why we human beings, we have lived on this beautiful lovely earth, why we have become like this.

So if you are willing, if it is your responsibility, we can perceive together the nature of our consciousness, the nature of our being. This is not, as we said, a lecture. A lecture being a dissertation on a particular subject giving or pointing out information; that's what one means by a lecture. But here we are trying together, you and the speaker together, not separately, together, to observe the movement of this consciousness and its relationship to the world, whether that consciousness is individual, separate, or that consciousness is the whole of mankind. Do you understand? We

are educated from childhood to be individuals, with your separate soul - if you believe in that kind of stuff - or you have been trained, educated, conditioned to think as an individual. We think because you have a separate name, separate form, that is dark, light, tall, short, fair, black, and so on, and your particular tendency, we think we are separate individuals, our own particular experiences and so on. Now we are going to question that very idea: whether we are individuals.

It doesn't mean that we are a kind of amorphous beings, but actually are we individuals, though the whole world maintains, both religiously and in other ways, that we are separate individuals. And from that concept, and perhaps from that illusion, each one of us trying to fulfil, become something. In that becoming something we are competing against another, fighting another. So if we maintain that way of life, we must inevitably cling to nationalities, tribalism, war. Why do we hold on to nationalism? The passion behind it; which is what is happening now - the British against the Argentines, the Jew against the Arab, Arab against the Jew, and so on. Why do we give such extraordinary passionate importance to nationalism; which is essentially tribalism? Why? Is it because in tribalism, holding on to the tribe, to the group, there is certain security; not only physical security but psychological security, inward sense of completeness, fullness. If that is so, then the other tribe also feels the same; and hence division and hence war, conflict.

If one actually sees the truth of this, not theoretically; and if one wants to live on this earth, which is our earth, not yours or mine, American or the Russian or the Hindu, it's our earth to live on, then

there is no nationalism at all. There is only human existence. One life; it's not your life or my life, it's living the whole of life. And this tradition of individuality has been perpetuated by religions both in the East and in the West; individual saviour for each individual, and so on, so on. Now is this so? You know, it is very good to doubt, very good to have a mind that questions, doesn't accept; a mind that says, we cannot possibly live any more like this, in this brutal, violent manner. So doubt, questioning, has extraordinary importance; not just accept the way of life one has lived perhaps for 50, 60 or 30 years, or the way one has lived for a million years. So we are questioning the reality of individuality. Is your consciousness - do we understand by the meaning of that word, to be conscious, the content of your consciousness, to be conscious means to be aware, to know, to perceive, to observe - is your consciousness with its content, the content being your belief, your pleasure, your experience, your particular knowledge which you have gathered, either through some particular external subject or the knowledge you have gathered about yourself, your fears, the attachments, the pain, the agony of loneliness, the sorrow, the search for something more than mere physical existence; all that is one's consciousness with its content, the content makes the consciousness. Without content there is not the consciousness as we know it. Here there is no room for argument. It is so. Your consciousness, which is very complex, contradictory, with such extraordinary vitality, that consciousness, is it yours? Is thought yours? Or there is only thinking, which is neither East nor West, there is only thinking, which is common to all mankind, whether they are rich or poor, technically, technicians with their

extraordinary capacity, or the monk who withdraws from the world and is consecrating himself to an idea, is still thinking.

Is this consciousness common to all mankind - common in the sense not degrading? Is this consciousness yours or also the rest of mankind? Wherever one goes, one sees suffering, pain, anxiety, loneliness, insanity, fear, seeking security, caught in knowledge; the urge of desire, loneliness, it is common, it is the ground on which every human being stands. Your consciousness is the consciousness of humanity, the rest of humanity. It's logical; you may disagree; you may say, my consciousness is separate, and it must be separate; but is it so? If one understands the nature of this, that you are the rest of mankind, though we may have a different name, we may live in different parts of the world, educated in different ways, affluent or very poor, when you go behind the mask deeply, you are like the rest of mankind: aching, loneliness, suffering, despair, neurotic; belief, believing in some illusion, and so on. Whether you go to the East or West, this is so. You may not like it; you may like to think that you are totally independent, free individual. But when you observe very deeply, you are the rest of humanity. You may accept this as an idea, an abstraction, as a marvellous concept; but idea is not the actual. An abstraction is not what actually is taking place. But most of us make an abstraction of 'what is' into an idea, and then pursue the idea, which is really non-factual.

So, if that is so, that is, if my consciousness and yours, with all its content - the content in itself is contradictory, confused, struggling against each other; fact and non-fact; wanting to be happy, being unhappy; wanting peace, living without violence and

yet being violent - our consciousness in itself is disorder. It is the root of dissension. And until we understand, go into it very deeply, and discover total order, we shall have always disorder in the world.

So a serious person, I mean by that word, not easily dissuaded from the pursuit of understanding, the pursuit of delving deeply into himself, into his consciousness, which is the common consciousness of all man; a man who is not easily persuaded by amusement, entertainment, which is perhaps sometimes necessary, but to pursue consistently every day into the nature of man, that is, into yourself, to observe what is actually going on within oneself; and from that observation action takes place. Not, what shall I do as a separate human being, but action which comes out of total, holistic observation of life. By that word holistic we mean, a healthy, sane, rational, logical, and a perception that is whole, which is holy, h-o-l-y. We are using that word in that sense, holistic. Now is this possible? Is it possible for a human being like us who are laymen, not specialists, laymen, is it possible for us to look at this, look at the contradictory, confusing consciousness as a whole; or must we take each part of it? Please just listen for a few minutes, if you are interested.

I want to understand myself, my consciousness. I know from the very beginning it's very contradictory; wanting one thing, and not wanting the other thing; saying one thing and doing another. I know belief separates man. I believe in whatever it is, Jesus or Krishna or something, or I believe in my own experience which I hold on to; or the knowledge which I have accumulated through 60 years or 40 years or 10 years, that becomes extraordinarily

important. I cling to that. So I recognize belief destroys and divides people. And yet I can't give it up because belief has strange vitality. It gives me a certain sense of security. I believe in god, there's an extraordinary strength in that. But god is invented by man. If we are all, as some people believe, we are all the children of god, god must be an extraordinary human being, extraordinary person, because if we observe what we are, we are miserable entities, and god must be also rather miserable about all this.

So god is the projection of our own thought, our own demands, our own hopeless despair and opposite of all that. Or I believe in some form of gurus, you know, all that, belief. Why do we have beliefs at all? A mind that is crippled by belief is an unhealthy mind. There must be freedom. That's again a very complex problem; what is freedom? - which we won't go into now. So, is it possible for me, for you, to delve deeply into this consciousness, not persuaded, not guided by psychologists, psychiatrists and so on, to delve deeply into ourselves and find out; so that we don't depend on anybody, including the speaker. In asking that question, how shall we know the intricacies, the contradictions, the whole movement of consciousness? Shall we know it bit by bit, take for instance, we took just now belief. And also in our consciousness, we are hurt. Each human being from childhood is hurt. Is hurt by the parents, psychologically I am talking about. Hurt in the school, through comparison, through competition, through saying, you must be first-class at this subject, and so on, in college, university, and life, this constant process of being hurt. We all know this. We are all human beings, we are hurt, deeply; of which we may not be conscious. And, from that hurt, there are all forms of neurotic

actions. That's part of our consciousness; part of our hidden or open awareness that one is hurt.

Now is it possible not to be hurt at all? Because it's a very important question to ask. Because the consequences of being hurt are building a wall round oneself, withdrawing in our relationship with each other in order not to be hurt more. In that there is fear, a gradual isolation. Now we are asking: is it possible not only to be free of past hurts but also never to be hurt again; not through callousness, through indifference, through total disregard of all relationship, but rather enquire why and what is it that is being hurt? This hurt is, as we said, part of our consciousness; from which various neurotic contradictory actions take place. So we are examining, as we examined belief, we are examining hurt, which is part of our consciousness - please, it is not something outside of us, it's part of us. Now what is it that is hurt and is it possible never to be hurt? Do you understand, a human being that's free, total, never to be hurt by anything psychologically, inwardly? Isn't it an important question? And what is that is hurt? We say, that is me, I am hurt. What is that me? From childhood one has built up, built an image of oneself. We have many, many images; not only the images that people give us, but also the images that we ourselves have built: as an American, that's an image; as a Hindu, as a specialist. So, the 'me' is the image that I have built about myself, as a great man, or I am very good at this or that, and that image gets hurt. Right?

You have an image: you are a marvellous cook, a marvellous carpenter, great talker; I am not! Great talker, writer, spiritual being, a leader; we have created these images for ourselves. We

have other images, which we won't go into for the moment. These images are the whole of me; when I say I am hurt, we mean the image is hurt. If I have an image about myself - which I have not - if I have one, you come along and tell me, don't be an idiot, I get hurt. That is, the image which I have built about myself as not being an idiot, a silly ass, you come along and say, you are, and that hurts me. And I carry that image, that hurt, for the rest of my life. Careful not to be hurt, warding off any statement of my idiocy. (Laughter) Don't laugh; it's your problem, not mine. Please, it's very serious, because the consequences of being hurt are very complex. And from that hurt we may want to fulfil, we may want to become this or that to escape from this terrible hurt. So one has to understand it. And is it possible not to have an image about oneself at all? Why do you have images about yourself? You may look very nice, bright, intelligent, clear-faced, and I want to be like you; and if I am not, I get hurt. So comparison may be one of the factors of being hurt, psychologically. Then, why do we compare? You understand all these questions?

So can one live a life in the modern world without a single image? The speaker may say, it is possible; it can be done. But that requires the understanding of relationship. What is relationship? - Have we got time to go into that? We have talked over an hour. You must be tired. If you are treating this as an entertainment, intellectual or otherwise, then it is just an amusement, something to do on Saturday morning. But if you are serious, in the deep sense of that word, committed to the solution of the human problems, then your brain must be as active as that of the speaker, not just accept a lot of words. Perhaps some of you are not used to all of

this; because we think along the old traditional lines, habits, and take the easiest way of life. But this requires a great deal of energy; so that you find out whether it is possible never to be hurt. And whether it is possible to live a life without a single belief; which is dividing the world and human beings and so destroying each other. The South Americans believe in one thing and the Asiatic, the Western world believes something else. The ideas, the ideals, the ideologies, are destroying human beings. So whether one can live without a single belief; and to discover, never to be hurt, which means not to have an image about yourself; as a Hindu, as a Buddhist, as a Catholic, as a Protestant, as a professor; you may profess, you may teach, you may inform, but the image you have created about yourself as a professor, not what you profess, you understand? Is that possible? That's real freedom.

And it is possible when I am called an idiot, because I've an image about myself, if I have one - to give total attention to that statement as it is said. You understand? When I have an image about myself, and you call me an idiot, I react instantly. The reaction is immediate. As the reaction is immediate, to give attention to that immediacy. You understand? Am I making myself clear? That is, to listen very clearly to the idea that I am an idiot. You called me an idiot; to listen to it attentively, when you listen completely, there is no reaction. It is the lack of listening acutely that creates the image. Have you understood this? Suppose I have an image myself about myself, because I have travelled all over the world etcetera, etcetera, etcetera. I have an image about myself. You come along and say, look, old boy, you're not as good as the other guru, or the other leader, or some other teacher, some other

idiot. You are in yourself an idiot. I listen to that completely, give complete attention to what is being said. When there is total attention, there is no forming of a centre. It's only inattention that creates the centre. You have understood this?

Can one give such attention? You understand? A mind which has been so slack, a brain which has been confused, disturbed, neurotic, which has never actually faced anything, which has never demanded of itself its highest capacity; which is total attention. And when there is total attention to the statement that I am an idiot, it has lost totally all its significance. Because when there is attention there is not a centre which is reacting.

I have finished for this morning. I believe we meet tomorrow morning. May I get up please?

SAANEN 3RD PUBLIC TALK 15TH JULY 1982

May we continue where we left off the day before yesterday? We were talking about causation and the effects of that cause. We always apparently are concerned with the effects, the results, and try to change or modify the results, the effects. But apparently we never enquire very deeply into the cause of these effects. We went into that a little bit the other day and I think it is important to go into them quite deeply.

We also said that intelligence has no cause. And all our actions, our ways of thinking have always a ground, a reason, a motive. And if one ends the cause then what is beyond cause? That's what we were talking about the day before yesterday. One hopes you will not mind being reminded again that the speaker is totally, completely anonymous. The speaker is not important. What is said is important and to find out for oneself if what is being said is true or false depends on one's intelligence. We said intelligence is the uncovering of the false and totally rejecting the false. So please bear in mind during all these talks and question and answer meetings that together, in co-operation, we are investigating, examining, exploring into these problems. The speaker is not exploring but you are exploring with him. So there is no question of following him. There is no authority invested in him. I think this must be said over and over again as most of us are prone, have a tendency to follow, to accept, specially from those whom you think somewhat different or spiritually advanced, or all that nonsense. So please, if one may repeat it over and over again, because our minds and our brains are conditioned to follow, as you follow a professor

in a university, he informs you and you accept because he certainly knows mathematics more than perhaps we do. But here it is not a matter of that kind. We are not informing you. We are not urging you to accept those things that are said, but rather together in co-operation investigate into these human problems, which are very complex, need a great deal of observation, a great deal of energy and enquiry. But if you merely follow you are only following the image that you have created about him or about the symbolic meaning of the words. So please bear in mind all these facts.

So we are going to enquire together what is intelligence? We are not defining what is intelligence. The dictionary probably has several meanings to it. Intelligence according to accepted good dictionaries, says it is gathering together information, reading between the lines, which are all the activity of thought. And is thought intelligent? Is thought, our thinking, the way we act, the whole social, moral world in which we live, or immoral world in which we live - is all that the activity of intelligence? Then we begin to enquire into what is intelligence? We said one of the factors is to uncover, explore, not say this is false and reject it, but explore the nature of the false because in the understanding of the false, in the uncovering of that which is illusion, there is the truth which is intelligence.

So we have inquired together, together, into the nature of intelligence. Has intelligence a cause? Thought has a cause - right? One thinks because one - the very word 'because' implies causation - one thinks because one has past experiences, past accumulated information and knowledge, that knowledge is never complete, that knowledge must go hand in hand with ignorance, and from this

ground of knowledge with its ignorance thought is born. And that thought must be partial, limited, fragmented because it is the outcome of knowledge, and as knowledge can never be complete at any time, therefore thought must be incomplete, insufficient, limited. And we use that thought not recognizing the limitation of it, and living in thought and creating thoughts, the things which thought has created and worshipping the things that thought has created. Thought has created wars and the instruments of war. Thought has created the whole technological world, the terror and so on. We have gone into that previously.

So is thought, the activity of thought, which is to compare, to identify, to fulfil, to seek satisfaction, to seek security, which is the result, the cause of thinking - and is thought intelligent? Please, you understand my question? Don't wait for the speaker to tell us; we are together looking at this question of thought, its place, its activity in relationship to intelligence. We live by thought, yesterday, tomorrow and today. Is this movement from the past through the present, to the future, which is the movement of time and thought, that movement with its cunningness, with its capacity to adjust itself as no other animal does except a human being - is that movement of thought born of the past, is that intelligence? Will that produce confusion?

So thought has a causation, obviously. I want to build a house; I want to drive a car; I want to be powerful, well-known. I am dull, but I'll be clever. I will achieve, I will fulfil - all that is the movement of the centre from which thought arises. Right? It is so obvious. Through the obvious we are going to penetrate which may be different. But first we must be very clear of the obvious, that

which has a cause and an effect, that effect may be immediate or postponed. The movement from the cause to the effect is time. Are you listening?

I have done something in the past which was not correct; it is not correct because of various causes, and the effect of that may be that I pay for it immediately, or perhaps five years later. So where there is a cause and there is an effect, the interval, whether it is the shortest interval, a second or years, is the movement of time. So is intelligence the movement of time? Please think it over, examine it because this is not a verbal clarification, it is not a verbal explanation, but the perception of the reality of it, the truth of it. Because we are going to go into various aspects of our life, our daily living, not some Utopian concept, or some ideological conclusion according to which we shall act, but in investigating our lives, our lives are the lives of all humanity, it is not my life or your life, life is a tremendous movement and in that movement we have separated a part of it and call ourselves individuals. We went into that the other day very carefully.

So we are saying, asking, where there is a cause there is an ending. If I have tuberculosis the cause is my coughing and the blood and all the rest of it, and that cause can be cured and the effect will disappear. Please follow this carefully, examine this carefully - I won't use the word follow, forgive me. We are saying where there is a cause the effect can be ended with the ending of cause. Right? And all our life is the movement of causation: I like you, you are my friend. You flatter me, I am delighted. I flatter you. You say something unpleasant, I hate you. In all this movement there is a causation - right? Of course. We are asking: is

there a life, a living without causation? We must understand first the implications of ending. You understand? I end anger or greed in order to achieve something else. I love you because you are my audience. That is, you flatter me, I fulfil myself in talking to you, and I feel sad or depressed when there is no audience. So there is always a cause and an ending. So we are enquiring: what is it to end? Is ending a continuation, a continuation? I end something and begin something else, which is another form of the same thing. Are you following? We must go slowly, we must go into it very carefully.

You see to go into this very deeply one has to understand the conflict of the opposites - right? The conflict of duality. I am greedy, one is greedy and for various, social, economic, moral reasons one must end it. In the ending of it there is a cause because I want something else. The something else is the result of the cause. I have not really ended the greed, but I have replaced the greed by something else - right? I am violent, one is violent by nature because that violence has been inherited from the animal and so on, we won't go into that. We are violent human beings. The cause of that violence may be very complex but the result of that complex causation is violence. I want to end violence because I think it is too stupid. And so in ending I am trying to find a field which is non-violent, which has no shadow of violence in it. But I haven't really ended violence, only I have transmuted or translated that feeling into another feeling but the feeling is the same. Have you got it? I wonder if you capture this? Are we co-operating together in this? We will put it in ten different ways.

You see if thought has cause, which it has, then the ending of

cause doesn't mean thoughtlessness. Or something totally different. If it is something totally different then it has no cause - right? Please understand this. Don't go to sleep please. This is not an intellectual entertainment or verbal exchange, but if we go into it very carefully, deeply, it will affect our daily life because that may be the ending of conflict. Because our life is in conflict, our consciousness is in conflict, it is messy, confused, contradictory. And our consciousness is the result of thought - right? And because thought has a causation our consciousness has a cause. And what has a cause, and the movement of that cause as effect is time. We went into that. Is there a way of observing without cause? You understand my question? I want to observe all my complex life, my contradictions, one's imitation, conformity, the various conclusions with their opposites, all that is a movement of causation - right? Of course. I can end that causation by will, by a desire to have an orderly life. The orderly life may be born out of a causation - right? Because I am disorderly. So when discovering the disorderliness of my life and wishing to have an orderly life that orderly life has a causation, and therefore it is not orderly - right? Is this clear?

It is a very complex subject and I hope you will have patience to go into it.

So has intelligence a cause? Obviously not. Right? I will go into it. What is order? There is the order of law based upon various experiences, judgements, necessities, convenience, to keep out the ill-doers and so on. So what we call order, social order, ethical order, political order and so on has essentially a basis, a background, a cause. Now we are asking: has order a cause? We are going to investigate together. Now do we recognise, see, how

our lives are disorderly? Disorderly being contradictory, conforming, following, accepting, denying what we may want and accepting something else. The conflict between the various opposites, that is disorder. Right? Because I accept one form of thought as order, but I think also its opposite. The opposite may create disorder so I am living always within the field of these opposites - right? So will disorder end, completely end in my life, in our lives, if I want order? I want to live peacefully, I want to have a pleasant life, companionship and so on and so on, that desire is born out of this disorder. Get it? So the opposite is born out of this, out of its own opposite. I am angry, I hate, I mustn't hate, therefore I must try not to hate, and not to hate is the outcome of my hate - right? If there is no hate it has no opposite - right? So the ending of hate has no result. I wonder if you capture all this? I see not.

You see thought has created disorder. Let's see that fact. Thought has created disorder in the world through nationalities, through division, I am a Jew, you are an Arab, I believe and you don't believe - you follow? Those are all the activities of thought, which in itself is divisive, in itself, it can't bring unity, because in itself it is divisive, fragmented. That which is fragmented cannot see the whole - right? So I discover that my consciousness is entirely in disorder and I want order, hoping thereby I will end conflict. There is a motive. That motive is the cause of my desire to have an orderly life - right? So order is born there out of disorder - right? Therefore that order perpetuates disorder, which is happening in the political, religious and other fields. I wonder if you see that?

Now let's go back. Now I see the cause of disorder. I don't want to move away from disorder. I see the cause of it, that I am contradictory, that I am angry, the confusion, I see it. I see the cause of it. I am not moving away from the cause or the effect. I am the cause and I am the effect. Do you see that? I am the cause and the things that happen is myself also. So any movement away from that is disorder - right? I wonder if you get it?

So the ending without a future - right? The ending of 'what is' has no future. Any future projected by my demand for order is still the continuation of disorder. So is there an observation of my disorder and the ending of it without any cause? You get it? You understand? I am violent. One is violent. One wants to be famous. One wants so many things. And there is violence in human beings. The cause of that violence is essentially a self-centred movement - right? Right? You want, you are violent because you are self-centred. I am also violent because I am self-centred. Therefore there is a battle between us - right? This is obvious. So there is violence in you. Thought is not pursuing non-violence, which is a form of violence. If you see that very clearly then there is only the concern with violence. The cause of that violence, as we said, may be so many contradictory demands, so many pressures and so on and so on, we can go into all that but I don't want to go into all that for the moment. So there are many causes. One cause of violence is this self. The self being, it has many aspects, it hides behind many ideas, I am an idealist because that appeals to me and I want to work for that ideal, but in the working for that ideal I am becoming more and more important, or I cover up that by the ideal and the very escape from myself is part of myself - right? This whole

movement is the factor of violence. I want to kill others because by killing them there may be a better world - you know all the stuff that goes on.

So is there an observation of disorder, seeing the cause of that disorder, and the ending of it without ending of it? You understand my question? Is this clear or not? Perhaps I smoke. It is a habit. A habit which I want to break, I want to break it because I want to be healthy, it is affecting my heart and my brain, my activity and so on and so on, therefore I want to end it. There is a motive behind it - right? I am really not ending it. I substitute smoking for something else, which is habit - right? So is there an ending of habit, an ending of it completely? Not replacing it by something else? Goodness, I have explained it in ten different ways. Is this clear? Can we move away from that?

So our life has many causes, the living. Is there a way of living without a single cause? Please enquire into this. It is a marvellous enquiry even, to put that question demands some deep searching to find out. I want security therefore I follow my guru. I am not following, I want security, I may put on his robes or copy what the man says and so on and so on but deeply I want to be safe. And I cling to some idea, some picture, some image. And the image, the idea, the conclusion, the person can never bring about security. So I have to enquire into security. Is there such a thing as security? Not physically, outwardly, there must be outwardly, inwardly I am talking about. Because I am uncertain, confused and you say, you are not confused, I will hold on to you. Because my demand is to find some kind of peace, hope, some kind of quietness in my life. You are not important but my desire is important. I worship you. I

will do whatever you want to say, I will follow you. I am silly enough to do all that but the moment I enquire into the cause of it I discover deeply I want this protection, this feeling "I am safe". Now is there security psychologically - or rather can there ever be security psychologically? The very question implies the demand for intelligence. You understand? Putting that very question is an outcome of intelligence. But if you say, "No, there is always security in my symbol, my saviour, in this, in that" - then you won't move away from it. But if you begin to enquire, look, then you are bound to ask is there security?

So if there is a cause for security, it is not secure - right? Because the cause is more important than the desire for security. So has intelligence a cause? We have come back to that. Right? Of course not.

So has love a cause? Come on, you must answer this question. Look at it sirs, please take time, look at it very closely, let us go into it very carefully. We said intelligence has no cause, therefore it is not your intelligence and my intelligence, it is intelligence. It is light. Where there is light there is no your light or my light; the sun is not your sun or my sun. It is light, the heat, the clarity of light. Has love a cause? If it has not then love and intelligence go together. You follow? You see this? When one says to one's wife or one's girl-friend, "I love you", what does it mean? I love god - one loves god. Why? You don't know anything about that bird and you love him, because there is fear, there is a demand for security, there is the vast weight of tradition, the book says so, it gives you comfort - right? So you say, "I believe in god". But if there is no fear and the discovery that intelligence is total security, and that

love is something beyond all causation - you understand? - which is order. And then the universe is open, because the universe is order - right? This is all clear.

Let us go into the question of what is intelligent relationship? Not the relationship of thought with its image. We will go into that. We will have to go into this a little more. Our brains are mechanical - right? Mechanical being repetitive, never being free, struggling within the same field, thinking it is free by moving from one corner to the other in the same field, which is choice, and thinking that choice is freedom, which is repeated. "I am free because I can choose to go to Zurich." But if I lived in Russia I cannot. Whatever place I wanted to go to there. Right?

So one's brain, which has evolved through time - right? - of course, that brain is not yours or mine, it is brain. Right? And that brain has become through ages, through tradition, through education, through conformity, through adjustment, mechanical. You can observe this in yourself. There may be parts of brain which may be free but we don't know. Don't assert that. Don't say, "Yes, there is part of me that is free", that is meaningless. But the fact remains that the brain has become mechanical, traditional, repetitive which has its own intelligence - right? Isn't it? Do you see that? No? It has - I won't use the word intelligence - it has its own cunningness, its own capacity to adjustment, to discern. But it is always within a limited area because thought itself is fragmented. And thought has its home in the brain, in the cells and so on. So, scientists are saying the same thing in different words.

Now, the brain has become mechanical. I am a Christian. I am a Hindu, I believe, I have faith, and I don't have faith, I am not a

Christian - you follow? Which is all repetitive process, which is reaction to another reaction, which is mechanical. Now this brain, the human brain, has been conditioned, and being conditioned it has created its own artificial, mechanical intelligence. I will keep that word - mechanical intelligence. Like a computer. They are trying to investigate, spending billions and billions of dollars and money to find out if a computer can be exactly like the brain. Probably they will. So we are asking: is thought, which is born out of my memory, knowledge and so on, in the brain, and so thought is mechanical - right? It may invent but it is still mechanical. Invention is totally different from creation. I mustn't enter into that.

So the brain being almost, with an occasional flare, totally different from the mechanical process, but essentially it is repetitive, mechanical. And thought is trying to discover a way of a different life, a different social order. Thought is trying to discover it - right? And the discovery of a social order by thought is still within the field of confusion - right? We are asking then: is there an intelligence which has no cause and therefore from that intelligence act in our relationship, and not the mechanical state of relationship which exists now?

Are you all getting tired? (Audience: No.) It is too easy to say you are not tired.

Look sirs: our relationship is mechanical. I have certain biological urges and you fulfil them. I demand certain comforts, certain companionship because I am lonely, I am depressed and by holding on to you perhaps that depression will disappear. That is my relationship with you, intimate or otherwise, has a cause, a motive, a ground from which I establish a relationship with you -

right? Biological, sex and so on. That is mechanical. This has been happening for a million years, which is, there is a conflict between a woman and a man, a constant battle, each pursuing his own line, never meeting, like two railway lines which never meet. This relationship is the activity of thought and therefore limited. And wherever there is limitation there must be conflict - right? Any form of association, I belong to this group, and you belong to another group - association. You belong to this group - so where there is separate associations there is solitude, isolation, where there is isolation there must be conflict - right? This is a law, not invented by the speaker, it is so. Right?

So thought is ever in limitation and therefore isolating itself. Therefore in relationship where there is activity of thought there must be conflict. Get it? No, but see the reality of it. See the actuality of this fact, not as an idea, as a something that is happening in my life, in one's active daily life: divorces, quarrels, hating each other, jealousy. You know all about it. The misery of it all. The wife wants to hurt you, is jealous of you, and you are jealous - you follow? Which are all reactions, which are repetitive and therefore the activity of thought in relationship must be mechanical and therefore brings conflict. Right? That is a fact.

Now how do you deal with a fact? Do you understand my question? Here is a fact: my wife and I quarrel. She hates me. And also - you follow? - the response, the mechanical response, the hate. And I discover that it is the remembrance of things that have happened and that memory is stored in the brain, it continues day after day. And my whole thinking is a process of isolation - right? And she also is isolating. We never discover the truth of the

isolation. That wherever there is isolation of any kind, putting on purple robes, or green robes - you follow? - must be a factor of isolation, nationalism and so on, and it must breed conflict. Now that is a fact. Now how do I look at that fact? What am I to do with that fact? You understand my question? Please, I am not answering, you are answering, you are questioning it, you are putting this question to yourself. What is your response? How do you face this fact? With a motive? With a cause? Please, be careful, don't say, "No". My wife hates me. And I smother it over but I also hate her, dislike her, don't want to be with her, because we both of us are isolated. That is a fact. I am ambitious, she is ambitious, for something else. So we are operating in our relationship in isolation. Now what happens? I face the fact. You are facing the fact, not I. You are facing the fact. Do you approach it, the fact, with reason, with a ground, with a motive? So how do you approach it? Without a motive? Without cause? When you approach it without a cause what then happens? Please watch it. Please don't jump to something, watch it in yourself. So far I have mechanically approached this problem with a motive, with some reason, a ground from which I act. And I see the foolishness of such an action because it is the result of thought and so on. So then is there an approach to the fact without a single motive? That is, I have no motive. She may have a motive, or I may have a motive and she has not. Then if I have no motive how am I looking at the fact? The fact is not different from me - right? I am the fact. I am ambition, I am hate, I depend and so on, dependent on somebody, I am that. So there is an observation of the fact which is myself. And the observation of the fact, which is myself, without any kind of

reason, motive. Is that possible?

If I don't do that I live perpetually in conflict. And you may say that is the way of life. If you accept that is the way of life, that is your business. That is your pleasure. That is what your brain, tradition, habit tells you, that is the inevitable. But when you see the absurdity of such acceptance then you are bound to ask this question. All this travail is myself, I am the enemy, not you. I have met the enemy and discovered it is me. So can I observe this whole movement of me, the self, separate, isolated, tradition, the acceptance that I am separate, which becomes foolish when you examine the whole field of consciousness of humanity. I am the entire humanity, which we went into, consciousness, my consciousness is common.

So I have come to a point in understanding what is intelligence. We said intelligence is without a cause, as love is without a cause. If love has a cause, it is not love, obviously. If I am intelligent because the government asks me, I am intelligent because I am following you, I am intelligent because I have worked in a factory, I have a great skill. We don't call all that intelligence, that is capacity. Intelligence has no cause. Therefore am I looking at myself with a cause? You understand? Are you following this? Am I looking at this fact that I am thinking, working, feeling, in isolation? And that isolation must inevitably breed everlasting conflict. And that isolation is myself. I am the enemy, not the Argentines, or the Russians. I am the enemy. Now how do I look at myself without a motive? When I look at myself without a motive, is there myself? Myself is the cause, the effect, myself is the result of time, which is movement from cause to effect. So when I look at

myself, at this fact, without any cause, there is the ending of something and the beginning of something totally new. Right? We had better stop now.

BROCKWOOD PARK 3RD PUBLIC TALK 4TH SEPTEMBER 1982

We have got two talks, today and tomorrow morning. I think we ought to talk over together whether it is at all possible to live at peace in this world. Considering what is happening on the earth, where man is living, he has brought about a great deal of chaos - wars and the terrible things that are going on in the world. This is not a pessimistic or optimistic point of view but just looking at the facts as they are. Apparently it is not possible to have peace on this earth, to live with friendship, with affection, with each other in our lives. And to live at peace, to have some peace with oneself and the world, one needs to have a great deal of intelligence. Not just the word peace and strive to live a peaceful life, which then becomes merely a rather vegetating life, but to enquire whether it is possible to live in this world where there is such disorder, such unrighteousness - if we can use the old fashioned word - whether one can live at all with a certain quality of a mind and a heart that is at peace with itself. Not everlastingly striving, striving in conflict, in competition, in imitation and conformity but to live not, a satisfied life, not a fulfilled life, not a life that has achieved some result in this life, some fame or some notoriety, or some wealth but to have a quality of peace. We ought to talk about it together. We ought to go into it co-operatively to find out if it is at all possible for us to have such peace, not peace of mind, that just will be a piece, a small part, but to have this peculiar quality of undisturbed but tremendously alive, undisturbed, tranquil, quiet, with a sense of dignity, without any sense of vulgarity, whether one can live such a

life.

I do not know if one has asked such a question, surrounded by total disorder. I think one must be very clear about that: there is total disorder outwardly, every morning you read a newspaper there is something terrible. Aeroplanes that can travel at such astonishing speed from one corner of the earth to the other without having to refuel, carrying great weight of bombs, gases that can destroy man in a few seconds. To observe all this and to realize what man has come to, and in asking this question you may say that is impossible. It is not at all possible to live in this world utterly, inwardly undisturbed, to have no problems, to live a life utterly not self centred. How shall we talk about this? Talking, using words, has very little meaning but to find out through the words, through communicating with each other, to find or discover, or come upon, a state that is utterly still. That requires intelligence, not a phantasy, not some peculiar day dreaming called meditation, not some form of self hypnosis but to come upon it, as we said, requires intelligence.

So we have to ask: what is intelligence? As we said the other day, to perceive that which is illusory, that which is false, not actual, and to discard it, not merely assert that is false and continue in the same way, but to discard it completely. That is part of intelligence. To see, for example, nationalism, with all its peculiar patriotism, isolation, narrowness, is very destructive in this world, it is a poison in the world, and seeing the truth of it is to discard that which is false. That is intelligence. But to keep on with it, acknowledging it is stupid but keep on, that is essentially part of stupidity and disorder. It creates disorder. So intelligence is, is it

not, we are talking over together, I am not saying it is, or it is not, we are investigating very seriously into this question: what is intelligence which alone can bring about in one's life complete order and peace? And we said that can come about only when there is this extraordinary quality of intelligence. And intelligence is not the clever pursuit of argument, of opposing knowledge, contradictory opinions and through opinions find truth, which is impossible but to realize that the activity of thought, with all its capacities, with all its subtleties, is an extraordinary waste of thought. It is not intelligence. Intelligence is beyond thought. Please don't agree with the speaker. We are looking at it, going into it.

So one has to find out in order to live peacefully what is disorder? Why we human beings, who are supposed to be extraordinarily evolved, which I doubt, extraordinary capable in certain directions, why they live and tolerate disorder in their daily life. If we can discover the root of this disorder, the cause, and observe it carefully, that very observation of that which is the cause, in that observation there is the awakening of intelligence. Not that there should be order and striving to bring about order. That is, a confused disorderly mind, brain or activity of one's life, that disorder, that state of mind which is contradictory, opposing, such a mind seeking order will still be disorder. I don't know if we comprehend it? I am confused, uncertain, going from one thing to another, burdened with many problems, such a life, such a mind, such a way of living, from there I want order. Then my order is born out of my confusion, and therefore it is still confused. I don't know if we see this? Right?

When I chose order out of disorder, the choice is still based on disorder. When this is clear, then what is disorder, the cause of it? As we said, it has many causes, the desire to fulfil, the anxiety of not fulfilling, the contradictory life one lives, saying one thing, doing totally different things, trying to suppress and to achieve something. These are all contradictions in oneself. And one can find out many causes but the pursuit of searching, of search of causes is endless. Whereas if we could ask ourselves: is there one cause out of all these many causes, is there one root cause? Obviously there must be. And we are saying that the root cause of this is the self, the me, the ego, the personality, which in itself is put together by thought, by memory, by various experiences, by certain words, certain qualities and so on. That feeling of separateness, isolation, that is the root cause of this disorder. However that self tries not to be self it is still the pursuit of the self - right? The self may identify with the nation, that very identification with the larger is still glorified self. And each one of us is doing that in different ways. So there is the self, which is put together by thought, that is the root cause of this total disorder in which we live. If you say it is impossible to get rid of the self, that is a wrong question. But when we observe what causes disorder, and as one has become so accustomed to disorder, one has lived in such disorder, we accept it as natural but when we begin to question it and go into it, and see that is the root of it, to observe it, not to do anything about it, then by that very observation begins to dissolve the centre which is the cause of disorder. Right? Are we following all this together?

And we said intelligence is the perception of that which is true,

putting aside totally that which is false, and seeing the truth in the false, and realizing all the activities of thought is not intelligence because thought itself is the outcome of knowledge, which is the result of experience, as memory and the response of that memory is thought. And so knowledge is always limited. That is obvious.

There is no perfect knowledge. So thought, with all its activity and with its knowledge is not intelligence. Right? So what we are asking is: what place has knowledge in life? Because all our life is based on thought. Whatever we do is based on thought. That is clear. All our activities are based on thought, our relationship is based on thought. Our inventions, the technological and the non-technological is still the activity of thought. The gods we have created, and the rituals, the mass and the whole circus of all that is the product of thought. So what place has knowledge in the degeneration of man? Please you must go into this. You must ask this question. Can we proceed?

We have accumulated immense knowledge, in the world of science, psychology, biology, mathematics and so on and so on, a great deal of knowledge. And we think through knowledge we will ascend, we will liberate ourselves, we will transform ourselves. And we are questioning what is the place of knowledge in life? Has knowledge transformed us, made us good? - again, an old fashioned word. Has it given us integrity? Is it part of justice? Has it given us freedom? Of course it has given us freedom in the sense that we can travel, communicate from one country to another. It is all based on knowledge and thought. Better communication, better systems of learning and so on, the computer and the atom bomb. All that is the result of a great deal of accumulated knowledge.

And has this knowledge given us freedom, a life that is just, a life that is essentially good?

So we are again examining those three words: freedom, justice and goodness. This has been one of the problems, those three words, in the ancient people who have always struggled to find out if you can live a life that is just. That word 'just' means to be righteous, to have righteousness, to act benevolently, to act with generosity, not deal with hatreds, antagonisms. You know what it means to lead a just, a right kind of life? Not according to a pattern, not according to some fanciful projected ideals by thought, but a life that has great affection, a life that is just, true, accurate. And in this world there is no justice. You are clever, I am not. You have power, I haven't. You can travel all over the world, meet all the prominent people, and I live in a little town, work day after day, live in a small room. Where is there justice there? And is justice to be found in external activities? That is, you may become the prime minister, the president, the head of a big intercontinental business, great corporations. I may be for ever a clerk, way down below, a soldier. So do we seek justice out there, which is, we are trying to bring about an egalitarian state, all over the world they are trying it, thinking that will bring about justice. Or justice is to be found away from all that. Please when I am asking, you are asking this question, not the speaker. The speaker is only putting into words that which we are enquiring into. Justice involves a certain integrity, to be whole, integral, not broken up, not fragmented, which can only take place when there is no comparison. But we are always comparing, better cars, better houses, better position, better power and so on. That is measurement. Where there is

measurement there cannot be justice. You are following all this? Please see it. Where there is imitation, conformity, there cannot be justice, following somebody. We listen to these words, we don't see the beauty, the quality, the depth of these things, and we may superficially agree and walk away from it. But the words, the comprehension of the depth of it must leave a mark, a seed, justice must be in there, in us.

And also the word 'goodness', it is a very old fashioned word. One hardly ever uses that word any more. The other day we were talking to some psychologist, fairly well known and one used that word. He was horrified! He said, "That is an old fashioned word, don't use that word." But one likes that good word. So what is goodness? It is not the opposite of that which is bad. If it is the opposite of that which is bad then goodness has its roots in badness. I don't know if one realizes this. Anything that has an opposite must have its roots in its own opposite - right? So goodness is not related to that which we consider bad. It is totally divorced from the other. So we must look at it as it is, not in a reaction to the opposite, as a reaction to the opposite. Right? Goodness implies a quality of deep integrity. Integrity is to be whole, not broken up, not inwardly fragmented. And goodness also means a way of life which is righteous, not in terms of church, or morality or ethical concept of righteousness, but a person who sees that which is true and that which is false, and sustains that quality of sensitivity that sees it immediately and acts. And the word 'freedom' is a very complex word. When there is freedom there is justice, there is goodness. So we have to enquire together what is freedom?

Please sirs, we are going together in this, not just you are listening to the speaker. If you are merely listening to the speaker and getting some ideas out of it - I hope you are not - if you are merely listening to it then it becomes another lecture, another sermon and one is fed up with all that kind of stuff. Why don't you just go to church? But if the words ring a bell, if the words awaken the depth of that word, if the word opens up a door through which you see the enormity of that word, not, "I want to be free from my anger" - that is all rather... or "I have a headache and I must be free from it". or I have a relationship which is rather tiresome, boring and I want to get a divorce. Freedom for us has been the capacity to choose. Because one chooses one thinks one is free - right? That is so. Because you can choose to go abroad, you can choose your work, you can choose what you want to do, but in the Totalitarian world you cannot do all that. There they stamp it all down, they want you to conform, obey, follow. In the so-called Democratic world there is still the choice of so-called freedom. Where there is choice, is there freedom? Please go into it. Who chooses? And why does one have to choose? When one is very clear in one's capacity to think objectively, impersonally, not sentimentally, very precise, there is no need for choice, when there is freedom. That is, when there is no confusion then there is no choice. It is only a confused mind that chooses. This is so. Look at yourself. When you choose between two parliamentarians, you don't know for whom to vote, so you choose one whom you like, who sounds rather good verbally, but you know all that game.

So what is freedom? Freedom is not the opposite of imprisonment - right? Then again it becomes a totally different

kind of escape. So freedom is not escape from anything. That means a brain that has been conditioned by knowledge, knowledge is always limited and therefore always living within the field of ignorance, such brains which is the machinery of thought, through thought there can be no freedom. I wonder if we understand all this? That is, we all live with a certain kind of fear - fear of tomorrow, fear of things that have happened in many yesterdays. And we seek freedom from that fear. So freedom has a cause. That is, "I am afraid", I have found the cause of that fear and now I have got rid of that fear, therefore I am free. Where there is a cause the effect can end, like a disease, if one has, and the enquiry into that disease and the cause of that disease, then that disease can be cured. So if we think in terms of causation and freedom, then that freedom is not freedom at all. Freedom implies not just in a certain period of one's life but freedom right through one's life, and therefore freedom has no cause. Are you following this?

Now with all this being stated let's look at the cause of sorrow and whether that cause can ever end. Because man, all of us, have suffered in one way or another, through deaths, through lack of love, or having love for another and not receiving in return, sorrow has many, many faces. And man has tried to escape from sorrow, from the ancient of times. And we still live after all these million years, we still live with sorrow. Man has shed, or woman too, man has shed untold tears. There have been wars which have brought such agony to human beings, great anxiety and apparently we have not been able to be free from that sorrow. This is not a rhetorical question but is it possible for a human brain, human mind, human being, to be totally free from the anxiety of sorrow and all the

human travail with regard to it?

So let's go together, walk along the same path to find out. Along the same road, let's walk together to see if we can in our daily life end this terrible burden which man has carried from the time he has lived until now. How do you approach such a question? We are asking, the question is: the ending of sorrow. How do you approach it? What is your reaction to that question? What is the state of your mind, your quality when a question of that kind is put to us? My son is dead, my husband is gone, I have friends who have betrayed me, I have followed and it has been fruitless after twenty years. Sorrow has such a great beauty and pain in it. Now how does each one of us react to that question? Do we say, "I don't want even to look at it. I have suffered, it is the lot of man, I rationalize it and accept it and go on." That is one way of dealing with it. But you haven't solved the problem. Or you transmit that sorrow to a symbol, and worship that symbol, as is done in Christianity. Or as the ancient Hindus have done, it is your lot, your karma. Or in the modern world you say your parents are responsible for it, or your society, or you inherited genetically some kind of genes and you have to suffer for it, and so on. There have been a thousand explanations. But these explanations have not resolved the ache and the pain of sorrow.

So how do I approach this question? Do we want to look at it face to face? Or casually? Or with trepidation? How do I approach such a problem. Approach means come near to the problem, very near. That is, is sorrow different from the observer who says, "I am in sorrow." When he says, "I am in sorrow" he has separated himself from that feeling, so he has not approached it at all. He has

not touched it. So can we not avoid it, not transmit it, not escape from it, but come with such closeness to it, which means, I am sorrow? Is that so? Like I am anger. I am envy. But I have also invented an idea of non-envy. That invention has postponed, put it off further but the fact is I am envy, I am sorrow. Do you realize what that means? Not somebody has caused me sorrow, not my son is dead therefore I shed tears. I will shed tears for my son, for my wife, for whoever it is, but that is an outward expression of that pain of loss. That loss is the result of my dependence on that person, my attachment, my clinging to it, my feeling I am lost without him. So as usual we try to act upon the symptoms, we never go to the very root of this enormous problem which is sorrow. So we are not talking about the outward effects of sorrow. If you are you can take a drug and pacify yourself very quietly, or take a pill and pass off for the rest of your life - not for the rest of your life, you can end it. But we are trying together to find for ourselves, not be told and then accept, but actually find for ourselves the root of it.

Is it time that causes pain? Time not by the watch, or by the day, or sun rise, sunset, but the time that thought has invented in the psychological realms? You understand my question?

Questioner: What do you mean by psychological time?

K: I will explain sir, have a little patience. We are asking a very serious question. You are not asking me what is psychological time. You are asking that question yourself. Perhaps the speaker may prompt you, put it into words but it is your own question. I have had a son, a brother, a wife, father, whatever it is, mother, and I have lost. They are gone. They can never return. They are wiped

away from the face of the earth. Of course I can invent they are living on other planes, you know all that. But I have lost them, there is a photograph on the piano, or the mantelpiece. My remembrance of them is time. How they loved me, how I loved them. What a help they were. And they helped to cover up my loneliness. And the remembrance of them is a movement of time. They were there yesterday and gone today. That is, the record has taken place in the brain - you understand? A remembrance is a recording on the tape of the brain - right? And that record is playing all the time. How I walked with them in the woods, my sexual remembrances, their companionship, the comfort I derived from them, all that is gone and the recording is going on. And this recording is memory, memory is time. Please listen to this, if you are interested, go into it very deeply. If you are interested, I am not asking you to. I have lived with my brother, my son, I have had happy days with them, enjoyed many things together but they are gone. And the memory of them remains. It is that memory that is causing pain, for which I am shedding tears in my loneliness. Now is it - please find out - is it possible not to record? This is a very serious question. I have enjoyed the sun yesterday morning early, so clear, so beautiful among the trees, casting a golden light on the lawn with long shadows. It has been a pleasant, lovely morning. And it has been recorded. And I have enjoyed the morning. How beautiful it was. Now the repetition begins. You understand? I have recorded that which has happened which caused me delight and that record, like a gramophone or tape recorder, it is repeated. That is the essence of time. And is it possible not to record at all? That sunrise of yesterday, look at it, give your whole attention to it, and

not record it, it has gone, that moment of light, that golden light on the lawn with long shadows is gone, but the memory of it remains. Look at it and not record. The very attention of looking wipes away recording.

So we are asking is time the root of sorrow? Is thought the root of sorrow? Of course. So thought and time are the centre of my life - right? I live on that. And when something happens which is so drastically painful, I return to that pattern, to those memories and I shed tears. I wish he had been here to enjoy that sun when I was looking at it. Don't you know all this? It is the same with all our sexual memories, building a picture, thinking about it. All that is part of time and thought. If you ask how it is possible for time and thought inwardly to stop - again that is a wrong question. But when one realizes the truth of this, not the truth of another but your own observation of that truth, your own clarity of perception, will that end sorrow? That is, part of sorrow is my loneliness. I may be married, have children, responsibilities, belong to a club, play golf and all the rest of it, if one is lucky. And there I must record, recording there is knowledge, I must have knowledge. But that sunrise in the cloudless sky and the blue, and the shadows, numberless - I am not quoting Keats! - what need there be to record that? It is ended.

So to find out how to live a life without psychological recording - do you understand? To give such tremendous attention. It is only where there is inattention there is recording. I am used to my brother, to my son, to my wife, to my mother. I know what they will say. They have said so often the same thing. They have repeated, they have scolded. I know them. When I say "I know

them" I am inattentive. When I say, "I know my wife", obviously I don't really know her because a living thing you cannot possibly know. It is only a dead thing that you can know. That is the dead memory that you know.

So when one is aware of this with great attention, sorrow has totally a different meaning. There is nothing to learn from sorrow. There is only the ending of sorrow. And when there is an ending of sorrow then there is love. How can I love another, have the quality of that love, when my whole life is based on memories, on that picture which I have hung on the mantelpiece, put up on the piano, how can I love when I am caught in a vast structure of memories? So the ending of sorrow is the beginning of love.

Tomorrow I think we ought to talk over together the nature of death and meditation. That is enough for this morning.

May I repeat a story? A teacher, a religious teacher, had several disciples and used to talk to them every morning, about the nature of goodness, beauty, love. And one morning he gets on the rostrum and as he is just about to begin talking a singing bird comes, alights on the window sill and begins to sing, chant. And he sings for a while and disappears. So the teacher says, "The sermon for this morning is over." May I get up please?

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If one may point out that we are probing together, questioning together, doubting, asking, and this is not a lecture. We are together enquiring, taking a walk together into the whole field of existence, not dealing with a particular problem but the problem of man, the problem of human beings. And one of the factors in our existence is that we live in disorder. And apparently after thirty, forty thousand years or more we have not been able to live in total order, like the universe which is in complete order, absolute order, not relative order, but order that under all circumstances, wherever we live, socially, politically, and so on, to have within oneself order. And we are going to probe into that question, together.

Please bear in mind, if I may repeat again and again, the person, the speaker, is in no way important. The personality of the speaker has no place in this whatsoever. But what is important is that we, you and I, the speaker, should unfold the causes of disorder, not merely listen to the explanation or the description which the speaker might offer, but together think, observe, go into ourselves, not in any way selfishly, or self-centredly, egotistically, but to look at our lives, to look what we have made of the world, why man, the human being, lives in perpetual disorder outwardly and inwardly. One may like to live in disorder, then that's quite a different matter, but to enquire if it is possible to live inwardly first, then outwardly, not the other way round, but first inwardly, deep within ourselves, if we can live in complete order.

And also we should be able to discuss, talk over together this

evening, the problem of suffering, and this enormous mystery of death, because we have only one more gathering here. After tomorrow we disperse, so if we have time this evening we will talk about all these things.

Beauty is complete order. But most of us have not that sense of beauty in our life. We may be great artists, great painters, expert in various things, but in our own daily life, with all the anxieties and miseries, we live, unfortunately, a very disordered life. That's a fact. Even the great scientists, they may be very good, expert in their subject, but they have their own problems, struggles, pain, anxiety, like the rest of us. So we are asking together, is it possible to live in complete order within. Not imposed, disciplined, controlled, but to enquire into the nature of this disorder, what are the causes of it, and to dispel, move away, wash away the causes, then there is a living order like the universe. Order is not a blueprint, a following of a particular pattern of life, or following certain systems, blindly or openly, but to enquire into ourselves and discover for ourselves, not be told, not to be guided, but to unfold in ourselves the real causes of this disorder.

So, please, this is a talk between you and the speaker, an exchange. We can't exchange with words with so many people, but we can each one of us think together. Not think according to my way or your way, but the capacity to think clearly, objectively, non-personally so that we both are capable of meeting each other so that we can communicate with each other happily, easily, with some sense of affection and beauty.

So we are asking, you and the speaker, are asking what are the causes of this chaos, not only in the world outside of us, which is

the result of our own inward psychological mess, confusion, disorder, which has produced disorder outwardly, what are the causes of it. Would you consider desire is one of the factors? We are going to go into this: desire, fear, pleasure and thought. We will go into it step by step, slowly, we will take time. So we have to enquire closely and rather hesitantly, is desire one of the factors. So we are asking, what is desire. For most of us desire is a potent factor, desire drives us, desire brings about a sense of happiness or disaster. Desire varies in its search, desire changes with the objects of its desire. You are following all this, I hope. So we have to think together.

Is desire one of the causes? And what is desire? Why is it that all religions, all so-called religious people have suppressed desire? All over the world the monks and the sannyasis have denied desire, though they are boiling inside the fire of desire is burning, they deny it by suppressing it, or identifying with a symbol, with a figure, and surrendering that desire to that figure, to that person, but it is still desire. I hope you are all following all this. And most of us have, when we become aware of our desires, either we suppress or indulge, or come into conflict with it - desire for this and desire not to have it. The battle that goes on with all of us when there is the drive of desire.

So we should together happily, if we can, easily enquire into the nature of desire. We are not advocating either to suppress it or to surrender to it, or to control it, that has been done all over the world by every religious person, you know, all the rest of it. So we are examining it very closely so that your own understanding of that desire, how it arises, its nature, out of that understanding, self-

awareness of it, one becomes intelligent. Then that intelligence acts, not desire. So we are going to go into this carefully.

First of all are we aware, each one of us, as two people talking together, of the extraordinary power of desire - desire for power, desire for certainty, desire for god - if you like that kind of stuff - desire for enlightenment, desire to follow some system. Desire has so many aspects, it is as intricate as the weaving of a great master weaver. So one has to look at it very, very simply, and then the complexity arises. But if you start with complexity then you will not go any further. You understand? If you start simply then you can go very far.

So we are looking at it, at the root and the beginning of desire. Have you ever noticed how our senses operate? Does one become aware of our senses - not a particular sense by the totality of the senses? You understand my question? Senses, the feeling, the tasting, the hearing, to have all those senses in operation fully. And when all your senses are active, functioning, have you ever looked at a tree in that way, have you ever looked at the sea, the mountains, the hills and the valleys with all your senses? Do you understand my question? If you do then there is no centre from which you are looking at things. The whole of your sensory reactions are complete, not controlled, shaped, suppressed. Unless you understand this very clearly it is a dangerous thing to say this because for most of us our senses are partial, either we have very good taste for clothes and rotten taste for furniture. You know all this. So our senses are limited, as we now live. Nobody, no religious or other philosophers have said this: unless you allow all the senses to flower and with their flowering perceive the beauty of

the world.

Then one of the causes of desire is disorder. I am going to go into it - we are going to go into it very carefully. Up to now it is clear, is it, we are together in this. What is desire? What is the cause of it, how does it arise? It doesn't arise by itself. It arises through sensation, through contact, through seeing something, seeing a man or a woman, seeing a dress in the window, seeing a beautiful garden with the great hills, there is immediate sensation. That's clear. Then what happens? It is natural, healthy to have such sensation, such response. Then what takes place? I see a beautiful - what would you like? - a beautiful woman, a beautiful man, a beautiful house, a beautiful dress - I see it - a beautiful shirt, made most delicately. I go inside and touch the material: seeing, then contact, from that contact sensation. Right? Then - please listen to this - then what happens? Enquire with me. We are enquiring, please enquire. You have touched the shirt, you have the sensation, of its quality, its colour. Up to now there has been no desire. There has been only sensation. Right? Then what happens? Now, you are waiting for me to tell you. Please look at it carefully - don't answer me - please look at it for yourself. Because you see unless you discover this with your heart and mind it is not yours, you just repeat what somebody has said. That's what is destroying this country. You all quote other people - the Gita, the Upanishads or some other book. I was going to say, 'rotten book'. And you repeat, but you never discover, it's never yours, it's somebody else's, therefore you become secondhand human beings. Whereas if you discover it yourself it is an extraordinary freedom that comes.

So we are asking when the senses discover a nice dress, shirt, or

a car, then what takes place? You have touched that shirt or dress, then thought - please listen - then thought creates the image of you in that shirt, in the car, in that dress; when thought creates that image that is the moment desire is born. You are following all this? You are following all this, sirs? I am not telling you, you are discovering it. That is, desire begins when thought creates the image. I see a beautiful violin, a Stradivarius, I want to have that, the beauty of that sound that the violin makes, I would like to possess it. I look at it, touch it, the sense of that old structure and I would like to have it. That is, the moment thought enters into the field of sensation, creates the image then desire begins. Now the question then is - please listen to it - whether there can be a hiatus, that is, the sensation and not let thought come and control the sensation. That's a problem. You understand? Not the suppressing of desire. Why has thought created the image and holds that sensation? You understand? Is it possible to look at that shirt, touch it, sensation and stop, not for thought to enter into it? Have you ever tried any of this? No, I'm afraid you haven't.

When thought enters into the field of sensation - and thought is also a sensation, which we will go into presently - when thought takes control of sensation then desire begins. And is it possible to only observe, contact, sensation, and nothing else? You understand my question? If you put that question to yourself and discover that discipline has no place in this, because the moment when you begin to discipline that's another form of desire to achieve something. You are following all this?

So one has to discover the beginning of desire. And see what happens. Don't buy the shirt immediately, or the dress, but see what

happens. You can look at it, but we are so eager to get something, to possess something, the shirt, the man or a woman or some status, we are so eager. We have never time, quietness to look at all this. So desire is one of the factors of our disorder. We have been trained either to control, suppress, change desire, the object of desire. But we have never looked at the movement, the flowering of desire. So that's one of the causes of our disorder in life. Please bear in mind we are not trying to control desire, that's been tried by all the so-called saints and all the rest of it, nor indulge in desire, but to understand it, like looking at a flower, how it grows. You understand all this. Are you all asleep?

Then is fear one of the causes of disorder? Obviously. Fear: fear of failure, fear of not being able to fulfil, fear of losing, fear of not gaining. We have every kind of fear - fear of the guru. Have you ever noticed how you crawl in front of a guru? You kind of become, I don't know, inhuman, you are afraid, you want something from him, so you worship him, and in the worship there is fear. So there are multiple forms of fear. We are not taking one particular form. We are asking what is the root of fear, if we can discover the root of fear then the whole tree is dead. You understand? But if I am concerned with my particular little fear of darkness, or of my husband, or something or other, my brain is not involved in the discover of the whole root of it. This is clear, so we can go on.

So what is the root of fear? How does it arise? It's a very complex problem. And every complex problem must be approached very simply, the simpler the better. The simpler means, I don't know how to deal with the root of fear, I don't know. Then

you begin to discover. But if you have already come to a conclusion, the root of fear is this, this, that, then you never discover what the root is - but if you approach fear very simply, the trunk and the root of fear, not the branches.

So we are asking what is the cause, or the causation of fear. Would you say time is a factor of fear - Time. That is, I am living, I might die tomorrow, which is time. Time to go from here to your house, that requires time. So there are only two kinds of time, time by the sunrise and sunset, time by the watch, time by the distance you have to cover, time, that is, physical time. Right? Is that clear? That is, time by the watch, by the sunrise and sunset, darkness and dawn. That's physical time. There is the other time which is psychological, inward: I am this but I will be that. I am violent, but I am practising non-violence, which is nonsense. I am brutal but give me time I will get over it. So there is psychological time. You understand this? I hope I will meet my friend tomorrow, hope implies time. You understand all this? Are we thinking together? There is time by the watch, time, psychological becoming, climbing the ladder of becoming. That is, creating an ideal, and then try to reach that ideal. You understand this? Of course. All that implies psychological time. Right? Is this clear? I am this, but tomorrow I will be different. I haven't reached the position of power, but give me time I will get it.

So one of the factors of fear is time: I am living but I might die in a week's time. Right, is this clear? So what is time? Am I making this complex? Are you following all this? So we must ask, what is time, not by the watch, but time that we have - I hope, I will, which is measurement. You are following all this? You

understand? Hope implies measurement. Now time is a movement, isn't it. Are you following all this? Does it interest you, all this? Because we will come to a point presently when you begin to understand that there can be an end to fear, completely, inwardly. Begin always inwardly, but not outwardly. That there is a possibility of being totally free from fear. And to find that out one must begin to enquire.

So we say desire is one of the factors of disorder, fear is one of the factors, fear is time, isn't it. Are you quite sure you understand this because otherwise we can't go further. Time is a movement from one point to another point, both physically and psychologically. Right? I need time to learn a language, it may take me a month, or two months, or three months, to go from here to London takes time, to drive a car I need time. So - please watch this in yourself - we need time there so we use that time to become something inwardly. You understand? We have moved over from the physical fact of learning a language and I also say to myself, as I need time there I need time also to evolve, to become, to be less violent. Right? You understand this question? I need time to learn a language, and also I think I need time to get over violence, to bring about peace in the world. So that is a movement in measurement. Right? I wonder if you understand all this.

So what is movement, which is thought. Right? You are following all this? Thought is a movement, and thought has created time, not to learn a language, but to become something. Right? That is, I want to change 'what is', and to change that I need time, as I need time to learn a language. You have understood this? Gosh, are you all asleep?

So time - desire, time, thought, are the factors which bring about fear. I have done this something wrong two years ago, and it has caused pain, and I hope I will - hope - I will not do the same thing again. You understand this? Clear? So desire, time, thought. Now what is thought? The whole world is moving in the realm of thought, all the technological world with all its extraordinary complexity is brought about by thought. Right? They have built the most extraordinary complicated machines, like the computer, like the jet, and so on, it's all put together by thought. Right? All the great cathedrals are put together by thought, all the temples, and all the things that are in the temples, in the cathedrals are put together by thought. The rituals are invented by thought. Right? The guru is invented by thought. Right? You are a Sikh and I am not, but when you say, 'I am a Sikh' it is thought conditioning itself as a Sikh and operating there. So thought has become the most important factor in our life. In our relationship thought dominates. I don't know if you have noticed all this. Thought has created the problems of war. Right? And thought then says, I must have peace also - which is contradiction. You understand? So we must understand why thought has become so extraordinarily important in the world. And that's the only instrument we have, at least we think we have. Right? Are we together so far? Yes sir?

Q: I understand.

K: Good luck to you!

So what is thought? What is the origin and the beginning of thought? And why man so depends on thought, all the great intellectuals, great scientists, great philosophers, all the books that have been written are all the results, whether it is the Bible, the

Koran, or your Upanishads and so on, even Marx, are based on thought. And thought - what is thought, by which we live? Now we will explain it, but you are discovering it, I am not telling you, so don't wait to be told, for god's sake, don't wait, then you become worthless human beings.

So is there thought without knowledge? You understand my question? What is knowledge? There are really several kinds of knowledge but we will take two. Knowledge you have by going to a school, college, university, or becoming an apprentice, and gradually accumulating skill. If I want to be a carpenter I must learn the grain of the wood, what kind of wood and so on, the instrument I use, I must learn, acquire a great deal of knowledge. Are you following all this? If I want to be a scientist I must have tremendous knowledge. Right? Knowledge is born of experience. Right? One scientist makes an experience, that is, discovers something, another scientist adds to it, or detracts from it, so there is a gradual accumulation of knowledge. Right? Now is knowledge complete? Or is knowledge always limited? You understand my question? Please answer yourself. Can the human thought, which is born of knowledge, can that knowledge be total, complete about everything? Of course not. Right? Knowledge can never be complete about anything. So knowledge is always limited. The master weavers of this country, they produce the most marvellous things but they are learning, adding, learning. So knowledge is always limited. The Gita, the Upanishads, the Bible, they are all the knowledge of history that people have written and so on. That's irrelevant. So knowledge, whether it is given by a saint, by a politician, by a philosopher, is limited. So don't worship

knowledge.

So if it is limited, as it is, then knowledge always lives with ignorance. You follow all this? So thought is born out of knowledge. Right? That is, I experience a motor accident, and it is recorded in the brain as painful, or whatever it is, and that memory, that experience is stored in the brain as memory, and next time I drive I am jolly careful. Right? That is, experience, knowledge, from that experience, stored in the brain as memory, and from that memory, thought. If there is no memory at all, what happens? You follow, you are in a state of amnesia. You understand? So thought is always limited. Right? There is no supreme thought, noble thought, or ignoble thought, it is limited, and because it is limited whatever it does must produce conflict in human relationship. You understand this? Are you working as hard as the speaker is doing, or are you just listening casually?

If you understand the very complexity of thought, the delicacy of thought, the extraordinary capacity of thought - capacity of thought in one direction. Look what thought has done technologically. Have you ever looked at any marvellous machinery, a dynamo, a piston engine, the jet? Technologically we are progressing with lightening speed because partly we want to kill each other. So thought has created wars, thought has created the instruments of war, thought has also created all the extraordinary good things of life - sanitation, health, surgery, communication and so on. Thought is responsible for all this, but also thought has created problems. Right?

So we are asking if thought is the only instrument we have, and that instrument is becoming blunt and creating problems, and the

problems it has created are being solved by thought. You understand? Therefore it creates more problems. You understand all this? So we are asking - I don't know if you will understand this - we are asking if there is another kind of instrument which is not thought? You understand my question? Thought is limited, and thought is not your thought or my thought, it is thought, it is not individual thinking, it is thinking, whether you are rich, a great scholar, or poor village person who doesn't know how to read a book, how to read or write, but he still thinks.

So now we see that disorder in our life, at whatever level we live, you may have the greatest power on earth as a politician, as a guru, they live in disorder inwardly, and therefore whatever they touch they bring disorder. You see that all over the country politically. And the many factors of disorder are desire - we went into it carefully - time, and thought. And if you exercise thought to create order you are still creating disorder. Is this clear? I wonder if you understand all this? Our whole life is based on discipline, like soldiers which are disciplined day after day, month after month, we discipline ourselves to do this and not to do that. The word 'discipline', the root of it, is to learn, not from somebody, to learn from oneself, one's own reactions, one's own observation, one's own activities and behaviour. But discipline never brings about intelligence. What brings about intelligence is observation and being free from fear - being free from. Now understanding the nature of desire, for example, if you understand it, see its nature and its structure, its vitality and find out for yourself the sensation and when thought enters into it, when you become aware of that, you are beginning to have intelligence, which is not your

intelligence or my intelligence, it is intelligence.

So is it possible after listening to this talk, both of us, is it possible to be free of fear, which is a tremendous burden on humanity? Now you have listened to it, are you free from it? If you are honest you are not, why? Go on, enquire, why. Because you have not really investigated, gone into it step by step, and said, let's find out, put your passion, your guts, your vitality into it, not accept it. You haven't done that, you have just listened casually, you haven't said, look, I am afraid of my husband, my wife, whatever it is you are afraid of. Look at it, bring it out and look at it. But we are afraid to look at it, and so we live with it, like some horrible disease, we live with fear. And that's causing disorder. If you see that you are already operating from intelligence.

It is now nearly seven o'clock, shall we have time to enquire further into what is suffering, what is love, what is compassion, and also we ought to enquire into what is death.

Q: How can we achieve thoughtlessness?

K: How to achieve thoughtlessness - you have achieved it! You have perfectly achieved it, you have become machines, you never think properly, you have never gone into it. And you want to find out how to be still further asleep, how to be really thoughtless which is a wrong question. If you understand the nature of thought, the intricacies, the subtleties, the beauty of thought, from that understanding, the unfolding of a flower, nothing matters then. You don't say, how am I to gain this or that, it is unfolding, like a flower and you see the beauty of it. Do you see the beauty of a flower, of the mountain, of a full moon on a leaf, the light, silver, on a piece of rock?

So one has also to enquire, what is beauty - not in a painting or something, beauty in our life. There are too many things to talk about. We haven't touched sorrow and the ending of that burden, putting away sorrow altogether, then only you have compassion. If you suffer, if you have pain of anxiety, ambition and so on, you don't know what love is. But you want to be ambitious, you want to have power, position, better house, better cars, better, better, better. Have you ever understood that a man who is ambitious has no love in his heart. How can he? And we are all very ambitious, to achieve nirvana, or to become the bank manager. Both the same thing. You understand? To reach nirvana, or moksha, heaven, is the same as becoming manager of a bank, because both are ambitious. So to live a life of intelligence which means no ambition, but yet be tremendously active. You people don't know anything about all this.

So, sir, we have to talk over together the ending of sorrow, what are the implications of death, and what is religion. Without religion you cannot create a new structure, a new society, but what we have as religion is utter nonsense, meaningless nonsense in our life. We repeat some shloka, or whatever you do, that's not religion; reading the Gita everyday until you die is not religion, or quoting some book is not religion, or following a guru is not religion, or doing some rituals day after day, day after day. So we have to enquire into the depth of that word because a new culture, a new civilization can be born only out of a really true religion, not all this paraphernalia that goes on in the name of religion. So I don't know when we are going to do it.

Q: (Inaudible)

K: You see how angry we get.

Q: What is the real meaning of life?

K: No, sir, please listen, sir, just listen. How angry you get, how defensive you get, you don't even look at your repetitions, or whatever you repeat, you don't say, why am I doing this, what is the reason, what lies behind all this. You follow tradition and therefore you think that is religion. You know in India somebody calculated three hundred thousand gods. It is perhaps better than having one god, you can choose anything you like. But god - the worship of god, or saying, 'I believe in god', is not religion. Religion is something entirely different. To have a religious life means to have compassion, love, the ending of sorrow, to find right relationship with each other, but you are not interested in all that. Really you are not deeply, profoundly, passionately interested in order to find out. What most people want is not to be disturbed with their own particular pattern, way of life. And you get angry, or violent, when you say, look, just look at what you are doing. Have you ever noticed the totalitarian states, what they are doing: anybody who dissents, disagrees, is sent to somewhere or other. You do exactly the same thing. So please consider, give your energy, your capacity to find out if there is a different way of living on this earth.

So perhaps when we meet tomorrow...

Q: One question.

Q: I have one too.

K: He is the first!

Q: My question is I don't think it is possible for a human being to live without desire, fear...

K: Sir, I have understood. Have it your own way, sir. You have said it is not possible, I never said live without desire, I never said it. I have said understand desire, look into the nature of desire, explore, probe into this urge of desire. And you translate it as, 'to live without desire'. I never said that.

You were going to say something, sir?

Q: Why should tradition be discouraged? Why should not the religious books, the Gita be read, they should be read and then meditated upon.

K: Why do you take for granted that they are all true? Why is a book, printed, a book is always printed lines, why do you take it all as though something terribly serious? Ask yourself, sir, why. Why is a book, the Koran, your own particular book, or the Bible, and so on, that gentleman's saint's books, why do you take it all to dreadfully serious? Has it affected your life?

Q: It has affected the life of many of us.

K: Oh yes, sir, look at the catastrophe that is going on in this country. This is so hopeless. And you have poverty, incredible poverty in this country, anarchy, disorder, your own lives are in disorder and you talk about some book. Those books haven't in the least affected your lives. You don't love anybody, do you? You do? If you loved somebody this country wouldn't be in chaos as it is, and in the world there would be no wars if we loved people. So your books, your rituals, have no meaning whatsoever because you have lost the most precious thing in life, you have never probably had it, to love without jealousy, without possession, possessing. Love is not attachment. If we all loved, all of us under this tent, if you all loved it would be a different India tomorrow.

Q: But last time you said...

K: Oh, please, sir, just listen. You people don't even listen, you are all so intellectual. No, sorry, I withdraw that word. You are all so verbal, you just use words. But to find out why your life is empty, shallow, why you have no love, why there is no compassion, why you are a Hindu and a Sikh and a Muslim, you never ask these questions. Sir, meditation is to ask these questions. Meditation is to find out the reality of these questions, the truth that lies behind these questions. Right, sirs.

NEW DELHI 4TH PUBLIC TALK 7TH NOVEMBER, 1982

This is the last talk. I wonder if you are glad of it!

We ought to talk over together, as we have done in the last three meetings, about isolation of nationalities, which are creating one of the causes of war, and the isolation of each individual from the rest of mankind. We also talked about how hatred, specially in this country, is spreading more and more. We also discussed how human beings get hurt, and that wound we carry all our lives, and its consequences, we went into that too. And we talked about relationship, which is the most important thing in life. Why in that relationship there is always conflict. Without relationship there is no life, life is a movement in relationship. We went into that very carefully. And we talked about various images and illusions and myths that man has created, and how these images, illusions, are destroying humanity - the illusion of nationality, the illusion of our own special gods, the illusions of past people who have given some kind of advice, which we don't live. And also yesterday we talked about fear, whether it is possible for humanity, for each one of us, to entirely and completely be free of fear. We went into that very, very carefully: what are the contributory causes of fear, and we pointed out the various streams that bring the great river of fear. And humanity, which has lived on this earth for millions of years, perhaps not as we are now, but perhaps only forty thousand years, we have never been able to be rid of fear; we have pursued pleasure, not only sexual pleasure, the pleasure of possession, domination, the pleasure of attachment, the pleasure of power.

And I think it is necessary this evening to talk about suffering, whether there is an end to suffering, or must humanity, that is you and all of us, maintain and nourish suffering. And also we ought to talk over together, if time will allow, the meaning of death, because that is part of our life. And we should go into the question of religion, what is implied in religion, what is a religious mind, and meditation.

So we will talk over together as two friends, friends who have known each other for some time, not opposing each other, not defending, or accusing, but enquiring, probing, gently because it is only one discovers what is truth when there is no certainty. Those who begin with certainty end up in uncertainty. Those who begin with uncertainty, questioning, asking, doubting, probing, those only end up with absolute certainty, not relative certainty, but absolute certainty. So please as two friends don't start with certainty, don't be sure that god exists, that your particular religion is all right, that all the books, the so-called sacred books are right, and hold on to them. They have no meaning in life.

We are enquiring together into the question of suffering. What is suffering, whether it can end, and if there is suffering can there be love. And human beings throughout the world have suffered incredibly, the last two world wars and the previous five thousand years in which there have been wars practically every year. Man, woman, has shed innumerable tears. This is not sentiment, or romantic imaginary state, this is actuality. Man has suffered, and he is going on suffering: the poor in this country, the disease, the pain and the anguish of human existence. Life isn't pleasant, life is a turmoil, agony. One becomes more and more aware of all this.

One begins to see very clearly that all human beings bear the same burden, share the same sorrow, not a particular sorrow, not the sorrow of one's son dying, or brother dying, or the wife or the husband leaving, but the sorrow which man has accumulated for thousands of years. We are concerned with the understanding of that sorrow. Please don't translate this statement that we are concerned with individual, my sorrow. Your sorrow is the sorrow of mankind, the sorrow of all human beings whether they live in Russia, America, or China, or in this unfortunate country. We are dealing, questioning, asking, the cause of sorrow, the pain of sorrow, the grief, the anxiety that comes with sorrow, the utter loneliness of sorrow. You understand?

Like pleasure, sorrow is narrowed down as mine, but we forget when we are concerned with our own particular sorrow, we neglect, we disregard, we are not concerned with the sorrow of mankind. Because our consciousness, as we talked about some meetings ago, our consciousness is the consciousness of humanity. One must understand this very clearly because in understanding the nature of our consciousness, that is what we are, our pain, our loneliness, our depression, our joys, our beliefs, are shared by all humanity. They may believe in one kind of god and you may believe in another kind of god, but belief is common, belief is general, and that is our consciousness, that's what you are - the language you speak, the food you eat, the climate, the clothes, the education, the constant repetition of certain phrases, the loneliness, the ultimate fear of death, is the ground on which all humanity stands. And you are that humanity. My friend and I are talking together, and I am pointing out to my friend who is sitting with me,

as you are sitting there, that this consciousness is not individual, it is the consciousness of all mankind, with their myths, superstitions, with their images, fears and so on. This is important to understand, not intellectually, not verbally, but to understand this with your heart, with your mind. Because when we come to the question of what is death we must first understand the nature of our consciousness, the nature of what you are actually, not what you should be - what you actually are in daily life. And that actuality is shared by all and every human being in the world.

So when we are enquiring into the nature of sorrow we are not discussing your particular narrow little pain and agony, but the agony of mankind of which you actually are. So this enquiry is not selfish, this enquiry opens up tremendous possibilities. So please kindly listen, find out for yourself the nature of sorrow, why human beings all over the world have gone through torture of sorrow.

What is sorrow? And why has mankind never put it off, thrown it off? Please ask this question of yourself: why you must have some kind of sorrow, some kind of grief, pain, the sorrow of loneliness, though you may be married, have children, we are lonely people, we have separated ourselves so enormously that we feel when there is a great grief you realize how lonely you are. So we are asking, is one of the causes of sorrow, this loneliness. Please enquire, go into it with the speaker. Loneliness is the result of our daily life, each one of us is completely convinced that he is a separate soul, separate entity, and all his activity is self-centred, from the highest to the lowest it is self-centred, selfish. And the daily activity of this self-centredness, will inevitably bring about

sorrow, loneliness, separatism, division. And we are asking, is this isolation in our way of thinking, in our way of life, is that one of the causes of sorrow? And is attachment the cause of sorrow? I am attached to my wife, to my son, to my memories, to my beliefs, to my experience, I am attached to them. I believe, and I am attached to that belief, and when that belief is questioned, doubted, shaken, there is uncertainty, pain. And is that one of the causes of sorrow?

So is it possible to be free of all beliefs, not one particular belief, or one particular ideal, but to be totally free of all ideals, all beliefs? Please don't say, if one is free of beliefs and ideals what do you replace it by. That's a wrong question. See the truth that any belief, any ideal, divides people. It is not an actuality. I don't believe the sun rises and the sun sets, it is so, it is a fact. But I believe that god exists, or doesn't exist, I believe in certain ideologies - communism, socialist, conservatism, whatever it is, capitalist - I believe in certain ideology for which I am willing to fight, kill people. So to be entirely, completely free of all beliefs because that is freedom. And we believe because it gives us a sense of security. You may believe in god, as most of you do, because it gives you a sense of protection, guidance, security. The mind has invented, the brain has invented various forms of security - nationalism, religious figures, the various so-called sacred books, they all give a certain quality of security. And actually there is no security in it at all, it is an illusion. So to realize that belief, ideals and so on are very, very destructive, they separate man from man. And to see the truth of it is to become intelligence. And only in intelligence there is complete security, not in your beliefs, in your myths and ideas.

So to discover this intelligence, and that intelligence is not yours or the speaker's, it is intelligence. That is, to see the false as false, and end the false. To see 'what is' actually, not imaginatively, don't run away from it, to see actually what we are, and explore into it. And in that exploration there is the awakening of intelligence.

So we are asking is sorrow, the cause of sorrow, the pain, the anguish, is it brought about by our isolation of mind, of thought, of action? And is sorrow the result of our daily attachment, how we are attached to people. Please wake up to all this, see the truth of all this. And to explore what is the nature of attachment: it breeds anxiety, fear, pain, jealousy, hatred, all these are the consequences of attachment. If I am attached to my wife, or to my husband, see the consequences of it, you depend on each other, and so that dependence gives a form of security, and when that person leaves, or dies, or runs away from you, you are then in pain, in agony of suspicion, hatred, and sorrow. Don't you know all this? This is nothing new, all this, this is the everyday fact of life. It may not happen to you but it is happening to others, millions of others. In their relationship there is sorrow, fight, agony. And we are asking is attachment one of the causes of this sorrow. I am attached to my son and he dies, and then I invent various forms of comfort. I never remain with sorrow. You understand all this? To remain with it, not escape with it, not seek comfort, not run off to some form of entertainment, religious or otherwise, but to look at it, live with it, understand it, the nature of it. When you do, sorrow opens the door to passion - not to lust, passion. You are not passionate people because you have never understood the nature of sorrow and the

ending of sorrow. We have become very dull, we accept things, we accept sorrow, we accept fear, we accept being dominated by politicians, by your guru, by all the books and tradition. That means you never want to be free. And you are frightened to be free, frightened of the unknown, so you invent various forms of consoling illusory images and hopes.

Now after saying all this about sorrow, looking at it, when my son dies, I realize why I am attached to him, that I have lost him for ever, and remain with that sorrow. You understand? It is like a flower, it blooms, it opens up and it withers away, it dies at the end of the day - it may die at the end of a week, but it withers away. You must give it an opportunity to flower: the flowering of sorrow and the ending of sorrow, then you have passion, you have vitality, energy, drive.

Where there is sorrow there can be no love. Your books may talk about it, your Gita - do they talk about love? I question it - do they? Just investigate sir, don't tell me they do, that means nothing. A mind, a brain that is in agony, that is lonely, self-centred, how can it love? Love is not emotion, love is not sentiment, a romantic, fanciful, comforting thing. It is tremendously vital, as strong as death. And when there is sorrow, love is not. And as most human beings in the world suffer, and never resolve the problem of suffering, so they do not know what it is to love. We have now reduced love to pleasure - sexual, attachment, and so on, various forms of pleasure. So we have to ask is love pleasure, is love desire, is love thought, can love ever be cultivated? Of course not. And without love, this sense of compassion, the flame of it, the intelligence of it, life has very little meaning. You may invent a

purpose for life, perfection, and you know, all the rest of that business, but without this fundamental beauty of life, life has no meaning. Actually your life, when you look at it, going to the office every day for the next fifty years, what does it all mean? Getting a little money, a little power, breeding children, the wrong kind of education, and so perpetuating this incredible cruelty in the world. You may read all the books in the world, all the museums in the world, listen to talks like this from a different kind of speaker, but if there is not this quality, that extraordinary sense of beauty with its great sensitivity, life has very little meaning; even for the top people, the princes of the land, the people in power, without this they become more and more mischievous, more and more chaotic in the world. You hear all this, and do you love anybody? Or does that love contain jealousy, possessiveness, domination, attachment? Then that's not love, it's just a form pleasure, entertainment.

So where there is sorrow there cannot be love, and therefore no intelligence. Love has its own intelligence, compassion has its quality of this pure unadulterated intelligence. When there is that, this intelligence operates in this world. That intelligence is not the result of thought. Thought is a small affair. So when you hear all this, when you see the truth of all this, if you do, does the perfume, the sense of loving completely another, or will you go back to the old routine?

And also we ought to talk over together the question of death. Which is not a morbid question, which is not a useless question; like love, like pain, sorrow, fear, death is part of our life. You may postpone it, you may say, I have ten years more to live, but at the

end of it there is death waiting. Again all humanity fears death, or they rationalize it away, saying that death is inevitable, what comes out of the earth dies in the earth. And together you and the speaker are going to enquire into the nature of dying, what does it mean, why we are so frightened of it.

First, as we said, to understand the depth and the full significance of that extraordinary incident which is called death, we must enquire, or rather we must understand the nature of our own consciousness. Do you understand this? The nature of what you are. If you don't understand what you are actually, not descriptively or merely explanatory, but actually what you are, if you don't understand that then death becomes a dreadful thing. Then you may worship death in different forms, which some do. So first before we can go into the question of death we must understand ourselves, what we are. What are you? A name, a form, man or woman, with certain qualities, certain tendencies, idiosyncrasies, desires, pain, anxiety, uncertainty, confusion, and out of this confusion you invent something permanent, the absolute, the Brahman, or god. But what actually you are is the movement of thought. That thought may invent that you have got the spark of divinity in you, but it is still the movement of thought. So what are you, apart from your physical reactions, man and woman, differently educated, rich and poor, actually when you look at yourself, what are you? Aren't you all these things? Don't invent something, that you have some great divinity in you - that's just an invention, it's not an actuality. If there is something permanent in you, then why seek permanency somewhere else? You understand my question? Oh, you don't follow all this.

So as we said, begin with uncertainty, begin with not knowing, which is what we are. You know that very well. You know your face when you look in the mirror, that's what you are. But also inwardly you are all the struggle, the pain, the conflict, the misery, the confusion, that's what you are actually. That is the state of all human beings. So your consciousness is not yours. It is the common ground on which all human beings stand and share. If that is clearly, the truth of it is clearly seen, then what is death? You follow all this? Death is the ending of everything - my pleasure, my memory, my experience, my attachments, ideals, beliefs, all that ends. That's what you are. That ends. But we don't like the ending. To us ending is pain. So we begin to invent, search for comfort in reincarnation. That's what most of you believe, don't you. You have never asked what it is that incarnates next life. What is it that incarnates? Your memories? Your experiences? Your hopes? A better life, better house, becoming a great ruler? This is what you are now, you are going to incarnate next life. If you really actually, deeply believed, felt that the next life you are going to be born, then what you are doing now is all important. Right? What you are doing now, what you think, what you feel, how you react, because that is going to be born rightly, correctly, happily next life. You don't believe, you just believe in reincarnation, it's not an actuality. Actuality is your life now, and we are unwilling to face it.

So death is something to be avoided. We always ask, what happens after death, but we never ask what happens before death. You understand my question? What happens now in our life, what is our life? Working, working, working, office, money, pain,

striving, climbing the ladder of success. That's our life. And death puts an end to all that. So please listen to all this. Is it possible while living to end - end your attachment, end your belief. I know you can't end your bank account, if you have one, but to end. You understand the beauty of ending something voluntarily, without motive, without pressure.

So in ending there is a new beginning. If you end, the doors are open, but you want to be sure before you end that the door will open so you never end. End your motive. So the understanding of death is to live a life psychologically, begin inwardly, end it.

And also now we ought to talk over together religion and meditation. What is religion? The origin of that word is rather doubtful, etymologically speaking, the origin, the beginning, the root meaning of that word, is very doubtful. One has looked up various dictionaries, but the root meaning of it is uncertain. So we will accept the word religion, what we generally call religion. What is religion for most of you? Belief, rituals - if you are a Christian, belief in a saviour, in a particular saviour, with all the rituals, with all the marvellous dressing, the beautiful architecture inside the churches, the great cathedrals. I do not know if you have seen a cardinal performing a mass, it is really a great sight, great beauty, the utter precision, to impress the poor people. And that's belief, dogma, rituals, your daily puja, if you do puja daily, and above all you believe in god. That's what you call religion, which has absolutely nothing whatever to do with your daily life. All religions, organized or unorganized religions, have said, don't kill, love somebody. So you go on killing, you go on worshipping false gods, which is your nationalism, your tribalism, the Sikh, the

Muslim, the Hindu, it's all tribalism. So you are killing each, and that's what you all call religion. Isn't that so?

So to find out the nature of a religious mind you must put away all those childish things. Will you? Of course not. You will go on, do your puja, your ceremonies, become slaves to the priests. Religions has become a form of entertainment. That entertainment may be very sacred, as you consider, but it is still entertainment because it is not affecting your life in any way. So can you put away all that and not belong to any so-called religion, neither be a Christian, a Hindu, a Buddhist, a Muslim, leave all that - that's propaganda of centuries. Like a computer you have been programmed. Of course you are. When you say, 'I am a Hindu', you have been programmed for the last five thousand years. So when you are enquiring into the nature of religion, you must be free from all this. Will you? No, of course not. Because then when there is freedom from all that is false, illusory, then you begin to enquire into what is meditation - not before. You understand? A mind in conflict, a brain in struggle, cannot possibly meditate. You may sit down quietly for twenty minutes every day, or every afternoon, night, whatever it is, but if the brain is in conflict, pain, anxiety, lonely, sorrow, what is the value of your meditation?

So we are going to enquire into what is meditation. Not how to meditate, you have asked how to meditate, which is to give you a system. Right? A method, a practice. Do you know what practising does every day to your brain? Repeating, practising, your brain becomes dull, mechanical, not active, alive, full of vitality - it is tortured, making effort to achieve some silence, some state of experience. That's not meditation, that's just another form of

achievement, like a politician becoming a minister. In your meditation you want to achieve illumination, silence, it's the same pattern repeated only you call it religious, the other calls it political achievement - not much difference.

So we are going to enquire together, it doesn't matter if we go over an hour, what is meditation. Are you tired?

Q: No.

K: You must be, don't tell me you are not - well, it's up to you. What is meditation? What does that word mean? The word, the meaning of the word. If you look up in a dictionary you will find it means to ponder over, to think over, to be concerned, to look, to ponder over. That's what it means. That's what the dictionary says. And the word 'meditation' also implies measurement, to measure. Right? We are going to go into this. First the word implies to be able to think clearly, not with confusion, not personally, but objectively, clearly, to think, which we have done, if you have followed very carefully, during the last three talks. So it needs clarity. And meditation also means measurement, to measure. We are always measuring, which is comparing - I am this, I will be that, which is a form of measurement. I will be better - the word 'better' is measurement. You are following all this? You so easily nod your heads, please don't. That is to compare yourself with another is a measurement. When you tell your son, or somebody, you must be like your elder brother, that's measurement. So we live by measurement. We are always comparing. That's a fact, isn't it. So our brain is conditioned to measure - I am this today, I hope I will be different in a year's time - not physically but psychologically. That is a measurement.

Now to live without measurement is part of meditation, totally completely free of all measurement. Not, I am practising this, I will achieve something in a year's time - that is measurement, which is the very nature of one's egotistic activity. In schools we compare, in universities we compare, and we compare ourselves with somebody who is more intelligent, more beautiful physically. There is this constant measurement going on. Either you know it consciously, or you are not aware of this movement of measurement.

So meditation is the ending of measurement, ending of comparison, completely. You understand this? See what is implied in it. That there is no psychological tomorrow. Yes sir. Tomorrow is the measurement of 'what is' in time. Do you understand all this? So measurement, comparison, and the action of will must end completely - there is no action of will in meditation. Every form, every system of meditation is an activity of the will - will, I will meditate, I will sit down quietly, control myself, narrow down my thoughts, practise - that is the action of desire which is the essence of will.

So in meditation there is no activity of the will. You understand the beauty of all this? When there is no measurement, no comparison, not achieving, not becoming, there is the silence of the negation of the self. There is no self in meditation, not, 'tell me how to meditate, I have tried the Zen meditation, the Tibetan form of meditation, the Buddhist form of meditation, the Hindu, and the latest gurus who offer systems of meditation', they are all forms of the action of will, which is a form of desire.

So a mind, a brain that is in the act of meditation, which is the

whole of life is meditation, not one period when you meditate - meditation is the whole movement of living. But we have separated - at least you have separated meditation from your life. It is a form of relaxation, take a drug. If you want to repeat, repeat Coca-Cola, or any other Cola, it is the same effect, it dulls the mind. Whereas meditation, when there is no measurement, when there is no action of the will, and the brain is in entirely free from all systems, then there is great sense of freedom. And in that freedom there is order, absolute order, and that you must have in life. Then in that state of mind there is silence, not invented silence, not the seeking of silence, not wanting, desiring to have a quiet mind. That's too childish. But when there is this freedom from measurement, which is the activity of the self, to become something more and more and more, then in that freedom of absolute order there is silence.

Then is there something sacred, not invented by thought? There is nothing sacred in the temples, in the mosques, in the churches - they are all the inventions of thought. So when you discard all that, is there something sacred? That is, nameless, timeless, something that is the outcome of great beauty, and total order, which begins in our daily life. That's why meditation is the movement of living, it's life. If you don't understand the basis of all this, that is, our life, our everyday reactions, our behaviour, all that, your meditation has no meaning whatsoever. You can sit on the banks of the Ganga, or some kind of place, do all kinds of tricks with yourself, that's not meditation. Meditation is something that is of daily life, it is a movement of life. And when there is in that movement freedom, order, and out of that flowers a great silence and then only then, if you have come to that point, one finds there is something

absolutely sacred.

"Observation is like a flame which is attention, and with that capacity of observation, the wound, the feeling of hurt, the hate, all that, is burnt away, gone."—*J. Krishnamurti*

THE FLAME OF ATTENTION

In his latest collection of talks, selected from series given in India, England, Switzerland, and the United States in 1981 and 1982, J. Krishnamurti brings insight and compassion to bear on the problems of psychological insecurity and anxiety, on both the personal and global levels. He demonstrates that the only authentic solution to these perennial and perplexing questions is to cultivate "attentiveness"—the key to true intelligence, wherein we can discern a path through the maze of meaningless, distracting, and sometimes dangerous non-answers arising from false notions of what constitutes truth.

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Born in southern India and educated in England, *J. Krishnamurti* has devoted his life to speaking and counseling. Author of many books, including *Truth and Actuality*, *The Wholeness of Life*, *Krishnamurti's Journal*, and *The Network of Thought*, he is treasured by many as a writer of exceptional clarity and understanding.

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