

[1st Public Talk](#)

[3rd Public Talk](#)

[4th Public Talk](#)

*2nd Talk is published in:*  
[\*The Book Of Life\*](#)

## **SRI LANKA 1ST PUBLIC TALK 8TH NOVEMBER 1980**

First of all I would like to point out how difficult it is to communicate to another whose culture, whose background may be totally different. And if one may point out we are not talking about any philosophy, any theories, any new set of ideas or ideals. We are going to talk over together, as two friends, the problem of our daily living. To go into that very carefully, hesitantly and wisely, one must look around what is actually going on in the world, not only in this island, but also In Europe, America, China, Russia and India. There is great chaos in the world, disorder. Society is corrupt, immoral; there is great deal of injustice; there is poverty. All the nations are preparing for war, ready to kill each other in the name of religion, in the name of economics, in the name of their own national survival; they are willing to kill others for their own particular security. There is religious division in this country. You have the Hinayana and the Mahayana. In India there are innumerable gods and divisions, in Christianity also there are a great many divisions; the Catholics, the Protestants and the various other sects. There are national, religious, economic divisions all over the world. There is inflation, overpopulation, poverty, and all kinds of horrible things are happening in the world: nationalism with its technology is going to destroy man. These are facts. These are not the speaker's opinions or ideas. But they are the facts right in front of us, if you are willing to look, listen.

And knowing all this, outwardly, what is the condition of man; not man in abstraction, not as an abstract idea, but man, you and I

and another, what is our condition? I think it is important to understand our relationship between man and society. Society as it exists now, which is corrupt, there is a great deal of injustice, we are not properly governed. This society is created by man, by you, by us, by the many, by our great grandfathers and so on. This society is man-made and so it can be altered, completely, radically. That alteration in society has always been a dream of man. There have been philosophers who have talked about it a great deal, written volumes of what society should be, from the ancient times to modern times. There have been revolutions in the West - the French, and the Communist revolution in Russia. They have all longer and striven, worked for a revolution to bring about an environmental change. The communists are doing it, the socialists and other leftists and in their own way the rightists are doing it, and this physical revolution has not produced any great change. These again are facts. They have brought a new set of hierarchy, a new set of rich people, new set of powerful, dominant, tyrannical people. But the pattern of society has somewhat changed, but essentially it has been as it has always been through millennia.

In observing all these - and we are doing it together, please bear in mind if I might point out throughout these talks that we are thinking, looking, observing together. The speaker is not pointing out for you to listen, or not to listen, to pay attention or to disregard, but together you, each one of you and the speaker, together we are going to investigate, explore, why we live the way we are living, why human beings have deteriorated: there are a great deal of drugs, alcoholism, violence, every form of immoral

activity going on. And together, please bear in mind, I'll repeat it many, many, many times that you are not listening to a talk by some strange man from another country, but together as two human beings, quietly, reasonably, sanely, examining, exploring together why man is in such a state - man includes naturally woman.

So we are not talking about theories, beliefs, dogmas, and all that nonsense. To me, to the speaker, they have no basis for nationality. Together we are going to look at the society in which we live, and what to do about it. So the speaker in talking about it, is talking about you. He is not talking about something else, He is talking about a human being which is you, why such a human being who has lived through millennia after millennia, who has evolved through a great deal of experience, has acquired a great deal of knowledge - both technological and psychological knowledge, why we human beings are reduced to this present condition of chaos, misery, confusion. I hope that is very clear. That we are talking not about any theory, or doing any kind of propaganda, but we are talking over together about you; you being the rest of mankind. Mankind suffers, every human being in the world, wherever he lives suffers, goes through a great deal of anxiety, great uncertainty, constant striving, not only within himself, but also outwardly. He has great fears, depression, uncertainty, like you. So we are humanity, you are humanity. Please follow this, if you will kindly, if you will kindly listen to it.

You know, listening is a great art. It is one of the great arts we have not cultivated: to listen completely to another. When you listen so completely to another, as I hope you are doing it now, you

are also listening to yourself, listening to your own problems, to your own uncertainties, to your own misery, confusion, your desire for security, the gradual degradation of the mind, which is becoming more and more mechanical. We are talking over together what human beings are, which is you. So you psychologically are the world and the world is you. You may have dark hair, somewhat brown faces, others may be taller, fairer with eyes slanting, but wherever they live, in whatever climate, in whatever circumstances, affluent or not, every human being, like you, goes through all this turmoil, the noise of life without any beauty, never seeing the splendour in the grass, or the glory in the flower. So you and I and the others are the world, because you suffer, your neighbour suffers, whether that neighbour be ten thousand miles away, he is similar to you. Your culture may be different, your language may be different, but basically, inwardly, deeply, you are like another. And that's a fact. This is not a theory, this is not something that you have to believe. It is a fact. And so you are the world and the world is you. I hope you are listening to it. As we said, we have lost the art of listening. To listen to a statement of that kind that you are the world and the world is you, probably you have never heard this before, and so it might sound very strange, illogical or unreal. So you partially listen and wish that I would go on talking more about other things; so you never actually listen to the truth of anything. If I may request you, please kindly listen not only to the speaker, but also listen to yourself, listen to what is happening, in your mind, in your heart, in your responses and so on. Listen to all that. Listen to the birds, listen to the car going by so that you become sensitive, alive, active. So if you will kindly so

listen we can then proceed.

Man has evolved from the ape and so on, according to the scientists, for many, many million years. Our brain is the result of many, many millennia of time. That brain, that human mind, is now so conditioned with fear, with anxiety, with national pride, with linguistic limitations, and so on. So the question then is, to bring about a different society in the world, you as a human being who is the rest of mankind, must radically change. That is the real issue, not how to prevent wars. That's also an issue, how to have peace in the worlds, that is secondary, all these are peripheral, secondary issues. The fundamental issue is, is it possible for the human mind, which is your mind, your heart, your condition, is that possible to be totally, fundamentally, deeply, transformed. Otherwise we are going to destroy each other, through our national pride, through our linguistic limitations, through our nationalism which the politicians maintain for their own benefit and so on.

So I hope I have made the point very clear. That is, is it possible for you as a human being who is the rest of mankind psychologically, inwardly, you are like the rest of other human beings, living in the world, is it possible for your condition to change? Not change to what. Do you understand the question? We say to change, which means what? One asks change from this to what? If you ask that question, as you must, then you are projecting what should be. I wonder if you understand all this. May I go on? May I? I don't know if I am getting any response from anybody. Am I making any sense? Would you kindly tell me. Are we following each other? Or are you merely listening to a series of words, and getting involved in words, or are you following the

depth of the meaning of these words? It's up to you. So we are saying, asking, enquiring together, because you are a human being like the rest of mankind, you have to listen to the speaker, what he says about you and you have to also listen, observe, look into yourself as we go along. So communication is possible only if you and the speaker are moving together. Not that you sit there uncomfortably, or comfortably, and just casually listen. This is a very serious matter, this is not an entertainment, nor an intellectual exchange of words or theories. We are dealing with actualities. The actual is what is happening in the world and in you. Right? Can we go on from there?

First of all there are various groups of people in the West and probably in the East who say that man fundamentally cannot be changed. He has lived this way for millennia upon millennia, and it is impossible to change his condition. You can modify it, you can somewhat change it, but the human condition as he is, can never radically be changed. And there are those who say, change the environment, change the social structure, then man will be forced to change. That is what the communists have been saying: change the outward structure, the economic, social and so on, then man living in those conditions will change. Then there are those who say, have faith in god, and the greater the faith, the greater the resolution of your problems. And these three main factors, and of course there are many other minor sayers, they say, man as he is cannot be radically changed. There are those who say change the environment, and man will change, and the others, the so-called religious people, have faith, believe, and attend to all the things that god has said, then perhaps man will bring about a radical

change in himself. All these systems have been tried over and over again in different forms, and under different names, but man, you, have remained more or less throughout millennia almost the same, the same in the sense you suffer, you are anxious, you are lonely, uncertain, insecure, fear and so on. When one recognizes these facts and they are facts, then the question is what is a man to do? Do you understand my question? Do you all understand English?

Audience: Yes.

K: At last! This absolute silence, which is good, which means that you are listening, is right, but are we communicating with each other? That is, are we together looking into the mirror which the speaker is putting in front of you and looking into that mirror which is yourself? Because what we are saying is about man's behaviour, man's innumerable turmoils of daily life, his relationship with another and so on. Unless all that is very, very clear, deeply laid, meditation has no meaning whatsoever. You understand? If our house is not in order - the house means you - not in order, you are trying to meditate either according to Zen or Tibetan or the Buddha or the Hindu or some other guru's latest invention of meditation. Then your meditation is merely leading to illusions. It has no reality. What has reality is that we lay in the right foundation, which is order in our life. We live disorderly; we live in contradiction; we say one thing and do another; we believe in something and do quite the opposite. We believe in some kind of god or whatever your deity is, and that belief has no reality in our daily life, whether you are a Christian or a Buddhist or whatever religion one may belong to. Those beliefs, dogmas, sayings, sanctions have no actual daily reality in our life. So you can brush



all that aside, brush away all your religious dogmas, beliefs, concepts, images and face life as it is and not escape through some fanciful romantic images. Perhaps some of you will object to all this. I am glad. If you object it means that at least we are thinking together. But if you object find out. Don't merely object. Obstinate questioning is essential for man's survival. Question not only the speaker, but also question your beliefs, your way of life, why you think this way, why you live this way. Persistent obstinate questioning which means doubting. Doubt is of great importance because if you doubt, it gives you tremendous energy. You begin to throw off the burdens which man, which you, the priests, the analysts, the psychologists, and others have imposed upon you. You begin to be free psychologically, at least somewhat.

So please we are together investigating the human mind, the mind that has evolved through thousands and thousands of years. Now we have come to a point where we are going to destroy each other by our stupid nationalism or we are going to survive; survive in the sense regenerate free human beings without the burden of all the priests that have existed, that have imposed upon us various doctrines, theories, ideas. Nobody is going to save us, neither the priest nor the scientist, nor the politicians, nor the economist or the environmentalist. What will save mankind is you, you transforming yourself. So we begin slowly to go into that.

First of all, life is a movement in relationship. You can't exist without relationship. Life is relationship and action. So we are going first to examine together what we mean by relationship? This is important because man cannot live by himself. He is always related to something or the other. He is related to another human

being or related to an idea, to a concept, to an image but all that means a relationship between you and another. Right sirs? Please, come with me. Now, what is your relationship with another? That is one of the problems. Because our relationship with another, however intimate or not, has created this society in which we live. If you are greedy, envious, violent, we create this society of violence, greed and envy. So we must be very clear from the very beginning and find out what is relationship. Right sirs? Does all this interest you? Don't be casual about it. Does it deeply interest you to find out what relationship is? What your actual relationship is, your actual relationship with another? Or are you frightened? What is your relationship based on, whether it is with your wife, with your neighbour, with your government and so on? Because there must be an understanding in this relationship, not verbal or intellectual understanding, but the depth of relationship, the fullness of relationship.

We are enquiring together into the question of relationship. Man cannot exist without relationship. Life is relationship and action. These two are fundamental to man. What is our present relationship with another? What is your relationship with your wife? Or your wife to the husband, or your relationship to the Buddhist priest, or the Hindu priest, or the Christian priest? What is your relationship? When you examine it closely, your relationship is based on images - the image that you have built about god, about Buddha, about your wife, your wife about you. That is a fact, isn't it? Right? Images between you and your wife, which is the most intimate, which is a daily occurrence, that image between the two people, man creates an image about his wife and

the wife creates an image about him and the relationship is between these two images. Right? Would you agree to that? Yes? These images are built through daily contact, sex, irritation, comfort, and so on. Each one builds his own image about another and he has also an image about himself. He has also an image about god, about his religious deity, because when you create an image, in that image there is security, however false, however unreal, however insane. In that image that the mind has created there is security. When you create an image about your wife, or your wife about you, the image is not the actual. It is much more difficult to live with the actual and it is much easier to live with the image that you have. So relationship is between images and therefore there no relationship at all. Right? I hope you are following all this. This is a fact. The Christian worships an image. That image is created throughout the centuries by the priest, by the worshipper who says, I need comfort, I need security, I need somebody who will look after me: I am in a mess, I am confused, I am insecure and in the image I find security. We have become image worshippers, not the worshippers of truth, not the worshippers of righteous life, but worshippers of images, the national image with its flag, the image that you have about the scientist, about the government and so on. Image-making is one of the human failings. Is it possible to have no image about anything, but only live with facts, fact being that which is actually happening? You understand? Are we meeting each other? No. Somebody shakes his head! I am delighted, then we can discuss, you and I can go into it.

Why does the mind create image? Life isn't an image. Life is

strife, unfortunately. Life is constant conflict. Conflict is not an image. It is a fact, that which is happening, but why does the mind create images? Images mean, the speaker means by an image, a symbol, a concept, a conclusion, an ideal. These are all images - that is, what I should be, I am not this, but I would like to be that. That is an image projected by the mind in time, that is in the future. So that is unreal. What is real is what is actually taking place now in your mind. Can we go on from there?

We are asking why does the mind create an image? Is it because in the image there is security? If I have a wife, which I haven't, I have a wife, I create an image about her. The very word 'wife' is an image. And I create that image because the wife is a living thing, changing, a living, vital human entity. To understand her requires much more attention, greater energy, but if I have an image about her it is much easier to live with that image. Are you following all this?

First of all, have you not an image about yourself, that you are a great man or that you are not a great man, that you are this, that and so on? When you live with images, you are living with illusions, not with reality. Now, what is the mechanism of making images? All organized, accepted, respectable religions have always had some kind of image. And mankind with the help of the priest, has always worshipped the symbol, the idea, the concept and so on. In that worship he finds comfort, safety, security. But the image is the projection of thought. And to understand the nature of it, making images, you must understand the whole process of thinking. May we go into that? Right, sir? Will you come with me? Good!

So we are asking, what is thinking? That's what you are doing all day long. Your cities are built on thinking, your armaments are based on thinking. The politicians are based on thinking, your religious leaders, everything in the world is based on thinking. The poets may write in beautiful words a verse, but the thinking process goes on. So one must enquire, if you are serious, if you are willing to go into the question, what is thinking. You are thinking now.

We were saying image-making has been the habit of man, specially in the world of religion and he has also image about himself and we are asking why does the mind, your mind, make images? Is it because in images there is security, however false the images are, without any reality, in an illusion man apparently seeks security. So to understand image-making, which is so common to mankind, one has to go into the question of what is thought, thinking and the nature of thought. All thought. Thought has not created nature. The tiger, the river, the marvellous trees, the forest and the mountains, the shadows, valleys and the beauty of the earth, man has not created it. But man has created through thought the destructive machinery of war, man has brought about great medical surgical improvement, man has brought about through thought instant communication, and so on. Thought has been responsible for great deal of good and great deal of harm. That is a fact. And a man who is serious wants to enquire if thought is ever capable of reducing any of these problems. So we must ask if you are willing and serious enough to find out for yourself what is thinking.

Thinking is the response of memory, stored up in the brain as knowledge. Knowledge comes from experience. Mankind has had

thousands of experiences from which it has derived a great deal of knowledge, factual, illusory, neurotic, accumulated a great deal of knowledge. That knowledge as memory, is stored up in the brain. And when you ask a question, that memory responds as thought. This is a fact. We have discussed this matter with many scientists, some of them don't agree, others do and so on. You can find this out for yourself: that is, you have experience, you remember that experience which is knowledge and that knowledge with its memory projects thought. Is this clear? Right sir? No? Don't agree with me, please. Examine it for yourself. Look into yourself. If you have no experience, no knowledge, no memory, you can't think. So knowledge through experience, memory, and the response to a challenge which is thought, on that thought we live. Knowledge is always limited. There is no complete knowledge about anything. This is a fact. So thought is always limited. However beautiful, thought may build a cathedral, a marvellous statue, a great poem, great epic and so on, thought born of knowledge must always be limited because knowledge is always incomplete, knowledge is always in the shadow of ignorance. Right sirs? So thought has created these images, thought has created the image between you and your wife, thought has created the idea of nationality with its technology which is destroying the world and so on.

Now we are asking is it possible to live a daily life without a single image. Thought must function to go from here to your home. You must have knowledge where your home is, the road you take and so on. That knowledge must exist otherwise you would get completely lost. Knowledge to speak a language is necessary, knowledge is necessary for the speaker to speak English and so on.

But is it necessary to create an image at all? You understand my questions, sir? Can we live without a single image which means without any belief, which doesn't mean you lead a chaotic life, without any belief, without any ideal, without any concept which are all projections of thought, therefore all limited? Therefore action - this is a bit more complex, I don't know if you will understand all this. Which is, action based on thought is always complete. Therefore one has to ask, is there an action which under all circumstances is correct. Are we walking together? Yes? Are we keeping in step with each other on the same path or the speaker is walking by himself? Because this is a very serious matter, sir.

Our minds are degenerating, becoming mechanical, lost, and that is why the youth is getting lost too. We are lost human beings; you may have a job, you may have a house, you may have all kinds of things, but inwardly you are lost, you are uncertain, unclear. You don't know what to believe. So for that reason one must understand the full significance of thought. We have lived on thought. Everything we do is based on thought. And as thought is incomplete, our actions, our life is incomplete. Knowing it is incomplete, we try to fulfil in something which will give us a sense of completeness. So our life is a constant struggle, and we are saying that this conflict, this battle in ourselves and outwardly, it can end. It can end only when you understand yourself, not according to some priest, not according to some psychologist or some professor, but looking at yourself in the mirror. The mirror is your relationship. That is the mirror in which you can study yourself. Without knowing yourself - what you are, why you are, why you think these things, why you behave in such a way, you

find in that mirror of relationship, all the answers. Sirs, you are the history of mankind, you are the story of mankind. You are the book in which you can read all about yourself, without any guide, without any priest, without any guru, without any philosopher. You can read that book which is yourself. Unless you read it very carefully, listen to all the nuances, all the activity that goes on, you will always be in constant battle, always suffer, always be afraid. And so it behoves an intelligent, earnest man to read the story of mankind which is the story of you. That story is not an image. It is part of it. You have to look. That means you have to listen very carefully to your thoughts, to your reactions, to your uncertainties, to your unhappiness, you have to listen to it. Find out. In listening is the answer. But you have to learn the art of listening which is not to interpret what you read, what you see, but to observe without any distortion, just to watch it.

Have you ever watched a cloud? You must have. It is full of clouds in this country. Have you ever watched them? There they are, the grandeur, magnificent, with extraordinary light and beauty in them. When you watch a thing, you are always naming it. The very naming prevents the watching. You understand? All right, sirs? Our mind has become a slave to words: words are measurement and to observe without measurement, which is the word, then you see things exactly as they are. So to watch yourself, to see yourself exactly as you are without any distortion, without any direction, without any motive, just to watch it. You hear that statement and then you ask, "Tell me how to do it." Right? Isn't that your question? No? "Tell me how to do it". Now when you ask a question, how, why do you ask such a question? You understand



what I am asking you? I have made a statement that in watching, listening to yourself carefully without any direction, without any motive, you begin to read the story of mankind which is yourself. That is real education, not merely acquiring degrees and knowledge of other things. Real education is this, to read your life in the book of mankind which is you, and to read that book, you have to watch every reaction, every thought that is so quickly changing, one thought pursuing another. You have to just watch it, not try to control it, not try to dominate it or push it aside, just watch it. Then you will say, that is very difficult to do it. And as it is difficult, please tell us how to do it. The method. When you ask such a question, what is implied in that? You want to know how to read that book. A child wants to know how to read the alphabet, he has to learn the alphabet. So he goes through, carefully he is taught how to write a, b, c, d and so on. In the same way, there is no 'how', just watch. The moment you ask 'how', you ask for a system, a method; and when you practise the method, the system, in order to understand yourself, you are becoming mechanical. Yourself is a living thing and a living thing cannot be understood through a system. You have to watch it, move with it, understand it and that is very difficult to do for many people and therefore they say: tell me how to do it quickly. There is no quick way for all this. There is only patient observation of yourself. Patience means not to react quickly, not to project your ideas, your opinions, they are part of you, but observe your opinions. So you need a great deal of patience, a great deal of attention, to attend, but that requires interest. That requires that you are dissatisfied with things as they are.

And so we will consider tomorrow the nature of our life as fear, pleasure, suffering and all that. We will go into it very carefully, and see if we cannot possibly end fear completely. Right sir.

## **SRI LANKA 3RD PUBLIC TALK 15TH NOVEMBER 1980**

We have only this talk and tomorrow, so we have to make a rapid survey, and we cannot possibly go into all the details of what we are going to talk about. But I am sure you will fill the gaps.

As we were saying last Saturday and Sunday, one has to learn the art of listening, the art of seeing and the art of learning.

Listening is not to interpret what you hear according to your own accustomed, easy ways, but rather try to find out not only what the speaker is saying, but also to listen to your own thoughts, to your own emotions, to your own reactions; not try to change them, not try to suppress them, but merely watch them. And so listening plays an important part if you are willing and serious enough to listen very attentively, patiently and quietly.

And also, as we said, the art of seeing, not only with your visual eyes, with the optic responses, but also to see beyond the words, to read between the lines as it were, to see what lies behind the words, because the words are not the actuality. A description of the mountain is not the mountain, the flowing river, with all its vitality and the volume of water behind it, that river, the word 'river' is not that which is alive. So one has to observe very acutely, with great care, attentively. And the art of learning is quite a complex affair. The the art of listening, the art of seeing and the art of learning. We are accustomed to accumulate knowledge; knowledge through experience, memory stored up in the brain, and we are always functioning, learning within that field of the known. The known is the past modified by the present and continues in the future. Within

that area, within that field we always function. And learning through action, through experience, storing it up as memory and functioning with that memory, skilfully or not. This is what our minds are always doing. From the known, the knowledge, act, learn, and from that action of learning, accumulating more. This is the cycle in which we are always functioning. If you observe this, this is an obvious fact. But there is a totally different kind of learning, a learning which is not accumulation. That we shall go into as we go along in our talk today and tomorrow.

As we were saying, we have to read that book of which we are. We are the whole content of mankind, each one of us - mankind being the sorrow, pleasures, desires, anxieties, the pain, fears, nationalities, cultures: all that is in the book, the book which is us. The book is not different from us. We are the book. And I think it is very important if I may - if one may point out, to understand this: what you read is you, you are not different from that which you read; and if you interpret what you read according to your desire, according to your pleasure or fear, then you won't read the book at all. That fear, that anxiety, that suffering is part of you. So if one wants to read that book actually, one has to see that the observer, the reader, is that which he is reading. I wonder if we understand this. The observer is the observed. The thinker is the thought. There is no thinker apart from thought. This is a fact. The experiencer who thinks he must experience, and that which he experiences is the experiencer. But most of us think that thought is different from the thinker; so the thinker is always trying to control, suppress thought and so on. When one actually observes the thinker is the thought, then the division between the thinker and

thought comes to an end and therefore conflict comes to an end. One hopes that we are together going into this, that you are not merely, if one may point out, that you are merely listening to a talk, to a series of words, but rather we are together walking on the same path, with the same step, with the same quietness and enquiry. So we can go into this, that there is no separation between the thinker and the thought. Thought makes the thinker and thought separates the thinker. The thinker then becomes a master who controls thought. And this control, this suppression, this discipline in thought is by the thinker which thought has created. Therefore thought is the thinker.

So if this is clear, that there is no division between the thinker and thought. Where there is division, there must be conflict. That is a law. As there is division between the Muslim and the Hindu, the Buddhist and the other Buddhist, the division between the Catholics and the Protestants and so on. Where there is division nationally, religiously there must be conflict. Our minds are accustomed to conflict; from the moment we are born till we die, it is a perpetual struggle, perpetual strife, constant battle within oneself and outwardly, and if one realizes, not verbally, not intellectually, but the fact that the thinker is the thought and that there is no division between the two, therefore one begins to understand the nature of conflict and the ending of conflict.

This evening we shall go into desire, pleasure, suffering and if there is time and the whole meaning and the significance of death. A man who is greatly concerned with humanity, with man's suffering, man's conflict, man's violence, and all the travail that man goes through in life, he must begin to enquire, as we are doing

now together, into the nature and the structure of desire. Desire plays an immense part in our life. Desire as we grow a little more mature varies; the object varies, but desire is the same: whether you desire for a car, for a woman, for god, for an illumination, that desire is the same. There is no noble desire and ignoble desire, but only desire. Are we coming together? Are we understanding each other? So we are going together to examine very carefully the nature of desire. Because for us desire, with its will is the constant factor in life. Desire is will. Will is the summation of desire, and we operate, function with will: I must and I must not. This constant activity of will is the essence of desire. Right? May we go along? So together we are going to investigate and learn: learn, not merely repeat, but learn as we are investigating and moving. Do you understand what I mean?

We are going to look into desire. In the very looking into desire you begin to see, have an insight into the nature of it. When you have an insight, comprehension of it, there is no need or necessity to repeat the structure of desire, which will become merely verbal. Am I making myself clear? No? If it is not very clear we will talk more about it before we go into it. When you look, examine a watch, undo it, look into it, see how it works, you are learning the movement of the watch. The learning how the watch works is not mere memory, you are learning the operation of it as it moves. Right?

So we are now looking into desire. You know what desire is. Most people do. Desire, and non-desire. First, what is desire which plays such an important role in our life? Most religious groups, monks of various religious denominations, have always said,

suppress or transmute desire: if you want to serve god, you must have no desire for the world, for a woman, for a man and so on. It has always been a suppressive process, a disciplining of desire. We are neither suppressing it, avoiding it or transmuting it. We are examining the nature of desire. There is no question of trying to avoid it, trying to look at it in order to escape from it. We are together going into the nature and structure of desire. So please understand that. We are not suppressing it, we are not avoiding it, we are not rationalizing it. We are merely examining very closely what is desire. If you understand the nature of it, there will be no question of suppressing it or avoiding it or rationalizing it. Is this clear? So we are asking what is desire. Obviously the word is not the feeling, the reaction. So we must be clear when we are using the word 'desire', that the word is not the reaction, that feeling of wanting.

These are nice flowers, aren't they. You know we have so little beauty in life. There are beautiful trees around in this country, lovely clouds, marvellous flowers and orchids. We never see the beauty in them. We are too occupied with our own worries and problems and desires and anxieties. We never look at a sunset and enjoy the beauty of the light. We are losing not only the appreciation of outward beauty, but also perhaps very few of us have the inward beauty, the beauty that does not depend on things, on pictures, on statues, or on a sunset or on a tree. That beauty comes only when there is great love, compassion; not for something, in itself, per se. That is only a side issue. Though beauty one must have to enquire what is truth. Without that great sense of beauty you can never come upon that which is truth.

So, what is desire? Man has been haunted by this and the conflict that lies in desire itself. We are together examining, exploring, learning the nature of this. Is not desire the beginning of perception, seeing? I will go into it very carefully, slowly. The seeing with your eyes, optical perception, seeing the flowers, the trees, the cars, the women, seeing the world. That is the beginning of desire: seeing, tasting, smelling. So, seeing a tree, a house, a car, a woman, a man, a lovely garden, seeing and touching it, contact with it, then sensation. Then thought, please listen, thought creates the image of you owning that garden, that car, this and that. Right? That is, seeing, contact, touching, then sensation. Then thought says or creates an image of you sitting in that car and driving it. Right? Is that clear? Seeing, contact, sensation, thought creating the image; then desire is born. When thought creates the image, that is the beginning of desire. Have you understood? Are we together, or not at all? No?

Q: Yes.

K: Sir, look at it, go into yourself, you will see this. It is a very simple fact: that the very seeing, contact, sensation, that is natural, normal, and also it is normal for thought to create an image of you having that shirt, the blue shirt or that particular robe and at that moment, creating the image, at that moment desire is born. You can see it for yourself. You see a nice trousers or robe, or something in the window - the seeing, going inside the shop, touching it, then thought saying, how nice it will look on me; you have formed the image, at that moment desire flowers. Right? So if you understand this very carefully that when thought creates an image, that is the beginning of desire, then can that image come to



an end? Are you following? Are we together, again, or going off? I am not talking to myself. I can do this if I want to, the speaker wants to, in his room. But we are together going into this. You may not be accustomed to this explanation of what desire is. If you are not accustomed, then please listen, put away all your conditioning which says you must not desire, or you must desire, and all that. For the moment put all that aside and look at it very carefully. The moment thought creates the image of you in that car, in that shirt, in that robe, then desire begins.

Now, can one learn the fact of seeing, contact, sensation and only that and not let thought create the image? Have you understood this? Come on sirs! Have you understood this? There is a discipline, that is, seeing, contact, sensation and the moment thought creates the image, desire. The discipline is to learn. The word 'discipline' comes from the Latin, disciple, a disciple is one who learns. What we have made of that word is to discipline means to copy, to imitate, to conform, to obey, to follow. All those deny totally learning. All right? So if one learns the fact that desire begins when thought interferes with sensation. You have had a great pleasure, suppose, yesterday, that incident of pleasure is recorded in the brain and desire says, I must have more of that pleasure. Right? So discipline means to learn. And we are learning together the nature of desire. Right? Have you understand, if one may ask, whether you have seen how the nature of desire comes? If you once see it, actually, there is never a question of suppression or trying to control it, or trying to change it. If you have understood how desire arises and be aware at that moment, to pay complete attention at that moment when thought creates the image, then

there is no question of suppression, avoidance or rationalizing desire.

Desire is pleasure. We are all slaves to pleasure - pleasure of possession, pleasure of power, not the power of great politicians, but the power you have over your wife, on your children, or your clerks, your underlings. The desire for power which most people have. That is a form of pleasure. And this pleasure man pursues endlessly. If you are not pleased with one thing, you go after another. If you are not pleased with your wife or husband, you change them. And this pursuit of pleasure is totally different from enjoyment. May I go on? Are you all awake, or asleep? Pleasure has been one of the driving factors in human life. Please understand because we are coming to something which is quite difficult. So we must understand pleasure; sexual pleasure, the pleasure of possession, the pleasure of money, pleasure that an ascetic has when he trains his body, completely controls it, the pleasure of belief; and the ultimate pleasure of a man is apparently what he believes in: he believes in god and that is such great pleasure that he doesn't want to be disturbed. We are now going to look into the nature of pleasure.

As the speaker said, enjoyment is totally different from pleasure. When you see a beautiful sunset or a vast running river, there is a delight, there is beauty in it. The mind has recorded that water, the beauty in that water, the light in that water, the swift current in that water, and it has given great pleasure, and he wants it again, comes back to morrow to see that river again, hoping to have the same pleasure; or when you see a sunset, the glory of a flower. Enjoyment is not pleasure, because you enjoy and it is

finished, but the moment it is recorded there is pursuit of what you have enjoyed, of what you have had pleasure in, is the continuation of the past through the present to the future. Have you understood this? This is our constant movement in life: desire and pleasure. Pleasure means the avoidance of punishment and holding on to that which is pleasurable. Therefore our minds function always within punishment and reward. If you are a religious person you think heaven is the ultimate pleasure because heaven then is the reward for doing good and living rightly and so on. If you are not doing the right thing there is the other place. There is always this reward and punishment. And is pleasure and desire love? That word 'love' has been so misused, so degraded, so spat upon, that it has lost its beauty. We associate love with sex. So we must ask whether love is pleasure or desire? Ask it, sirs. I am asking, the speaker is asking it, you have to ask yourself that question, and honestly answer it for yourself. We will go into it still further after going into the question of suffering.

Man has lived with suffering, through centuries upon centuries and apparently he has never been able to end it. That is one of our accustomed ways of bearing with something unpleasant, something that gives us great pain and never finding a solution for suffering. There are various ways of suffering: not only loss of those whom you think you love, through death, but suffering is also losing a position; poverty, injustice, sense of incompleteness in oneself, the utter state of ignorance that man lives in though he has accumulated vast knowledge about the heavens and earth and of matter and technology, he is still ignorant and so breeds great suffering. So we live with suffering and we have accepted it. We

have never said: can it end? There are those who give all kinds of explanations how to go beyond suffering: have faith in god, faith in your saviour, faith in the Buddha, faith in Krishna or whatever it is. So we have borne suffering endlessly and we are asking if suffering can end, not temporarily but completely, so that the mind which has struggled in pain, in sorrow has a totally different state, a different movement. A mind that suffers cannot think clearly, a mind that suffers cannot have love, a mind that suffers escapes into some fanciful images, a mind that suffers has no relationship with another, however intimate, they may live together, a mind that is suffering has no relationship. Suffering becomes an isolation. There is not only personal suffering, but also there is universal suffering, mankind suffering: suffers after the war, the shedding of tears of millions and millions of people, the mother losing a baby, the man who want to fulfil his ambition, who wants to be a great man and is incapable of it and therefore suffers. We have found comforting solutions for suffering. When one suffers one seeks comfort and that comfort may be an actuality or an illusion, in some romantic illusory fancy. We are asking if there is an end to sorrow. Don't say, please, if you are a Buddhist, we have heard this before: the Buddha said - which means what? You are merely repeating what someone else has said. But you haven't solved the problem. You are merely quoting somebody, however great he may be, he is not the solution of suffering. So please find out if sorrow can end. Without the ending of sorrow, there is no compassion.

Why does one suffer? You all know what suffering is, but you have never asked why, and gone into it, not depending on anybody,

not depending on the Buddha or what he said or what other religious leaders have said in another country. Put all that aside, because what they have said may be true or may not be true, but you as a human being suffer and if you don't solve that problem, end it, resolve it, your life becomes more and more mechanical, more and more repetitive and rather superficial. You may repeat, or read sacred books, and repeat the sacred statements, life becomes superficial more and more and more, which is what is happening. So it is important to enquire if sorrow will end.

What is sorrow? Is it the loss of something - the loss of a job, the loss of your so-called loved ones, loss of prestige, power, position, money? What is sorrow? Is it self-pity? Examine it, please, as we are talking. The speaker is only a mirror expressing that which is in you, the book. And when you look at the mirror, the mirror is not important, but what you see in the mirror is important. Then you can throw away the mirror, destroy it, break it up, otherwise you make the mirror into an image. So what is sorrow? The loss of someone, the loneliness of man, the isolation of man, the grief that comes with having no relationship with another, and ultimately death. As we said, is it self-pity? Examine it, sir, don't be shy of these things. One has to be very precise in examining these things. Is it self-pity? The loss of someone in whom you have put all your affection, your care, your so-called - all that in someone, and that someone dies, goes away, runs away, rejects you and you feel so utterly miserable. That is one form of grief. The other, your mind has become so traditional, so repetitive, mechanical and you can't see something immediately, something that is true instantly. That is also great sorrow. As one grows older,

there is disease, the body withers and the mind slowly loses its capacity. These are some of the factors, and looking at all these factors you will have to find out what is your reaction to these factors, how you respond, that is, you want power, you want money, you want position, you want justice, you want social revolution. You want to find, if you are really a serious, religious person, you want to find that timeless which is truth. And a mind that is confused, uncertain, insecure is always suffering. Is that also a factor that the mind has never found security? One may have security in a job, one may have security in the family, which I doubt, which one doubts always, a security in your belief, but there is no security in belief whatsoever, or in faith, because doubt destroys faith. Doubt tears apart all belief. But man at the end of all these explanations is suffering, not only for himself, but also sees the world with all its misery, confusion, poverty, ugliness, violence, wars. When one sees all that, that is also great sorrow. Can sorrow end? The speaker says it can. You cannot accept what he says, he is not an authority, he is not a guru, you are not his followers. The follower destroys the guru, the guru destroys the follower. So can one see the nature of suffering and not run away from it, not try to find comfort, not try to rationalize it by saying, in my last life I did this therefore I am paying for it. You know all those kind of tricks that man plays. Which all means, can you remain with that suffering without any movement of thought? The moment thought comes into being and says "I must find a way out of this", suffering still remains, you are merely running away from it. But if you remain completely immovable with that thing which you call suffering, then you will see that suffering completely ends

and there is a totally different beginning.

And we ought also to enquire together into what is death. Because that is part of our life - the living and the dying; the living with all its ugliness, its beauties, travail, anxieties, struggle, and death is an ending of the organism through disease, old age or an accident. Most human beings, whether religious or otherwise, are frightened of death. That is, they are living and so they say death can be postponed. Do you understand what I am saying? There is a gap between living, and a wide gap of death. This is a fact. Why have we done this? Why has the mind separated death and living? Please find out. This is your problem. Find out in your heart, in your mind, if you are thinking, if you are alive, if you are active, not merely traditionally repeating, repeating, active, why has man throughout the ages separated living and the dying. Which means, time come in between. You understand, time? The time may be years or two days. There is an interval between living and dying, which is time. Right? Come on, sirs! Why? To find this out one has to enquire what is living and what is dying. You understand, sirs? Are we together, moving together? Or do you have explanations already about death, or you already believe in reincarnation, in karma, that you will be resurrected in heaven, and so on and so on. Which means you are so conditioned, your mind is so narrowed down to a belief, to a conclusion, that you are incapable of answering this question; which means your mind has become a slave to words, slave to beliefs, slave to some kind of comforting conclusions, ideas. So you will never understand why human beings have done this throughout millennia upon millennia, this division, this conflict, this fear. Therefore to enquire into that you

must enquire what is living.

Is there in living, in our daily life, the job from morning till night, 9 o'clock till 5 o'clock or 6 o'clock, day after day, month after month, and year after year, repeat, repeat, repeat: that is one part of living. The living with your family, with your wife, with your neighbour, conflict between you and your wife or husband, the sexual desires, their fulfilment, their pursuit, and the conflict that exists between two human beings everlastingly, and the conflict between 'what is' and 'what should be', the holding on to power, political, religious - think of a religious person having power. Do you understand how ridiculous it has become. So what is living? Please answer to yourselves. What is living? One continuation of strife, with occasional joy, the pursuit of pleasure, fear. That is, the whole of life, is that. Nobody can deny it. You don't have to go to any priest, any psychologist, to any guru, that is your life; mechanical, repetitive, traditional, believing in something which has no value. What is important is what you are doing, how you are acting, how you behave, all that.

So that is what we call life: the living, the attachment to another with its fears, anxieties, jealousies. Where there is attachment there is corruption. When a man holds power and is attached to that power, he is breeding corruption. When a high priest holds a position, becomes the authority, he is inevitably cultivating corruption. You see all this happening under your eyes, under your nose. That is what our life is. You are afraid to let that go. The letting go of that is death. Right? That is what we consider death. You are attached to your money, your position, or you are very poor, where there is no justice, nothing, you are empty in yourself,



insufficient. That is the living and you hold on to that. And that is the known. Right? That is the known, everybody knows that. And the unknown is death. You may say there is reincarnation, there is proof and so on and so on - we will go into that a bit later if we have time. So this is our life. While living can you end attachment? Attachment to a belief, to a person, to a family, to an ideal, to a particular tradition; can you let that go? Death is going to make you do that. One may be attached to a person very deeply because you are lonely, you need comfort, you need companionship, you can't stand alone. Therefore you depend, and dependence means attachment, and where there is attachment there is jealousy, anxiety, fear and all the action arising from that, which is corruption. Now death says end, you are going to die. While living can you end it? Do you understand my question? Oh, yes, you understand it very well. It is fairly simple. Suppose the speaker is attached to his position - god forbid! - he is not, but suppose he is, think of the corruption, how the mind gets corrupted. He must need an audience, he depends on an audience, he draws energy from the audience, the larger the better, so there is competition and all the horror involved in that. So the ending is the beginning of something totally new. The ending of attachment completely which is death; when you end it completely there is a totally different dimension of existence. Then what is death?

We have looked into what is living with its chaos, misery, confusion, slight order, and the labour, endless labour. What is death? Death is not only the physical organism, the body getting old, diseased or accident, being misused, indulging endlessly, sensation, appetite, excitement and gradually withering,

consciously, or withering in great pain, with various kinds of diseases. So is that what is death? The dying of the organism? We know that. We recognize it. We see it. But also we say there is something that cannot die, the soul, the Atman, that something which is permanent - these are the various beliefs - which, when you die, reincarnates. Some of you very deeply believe in all this, though some of you are Buddhists, etc. All religions offer various kinds of comfort; comfort is not truth, comfort is not the understanding of a mind that penetrates through all kinds of illusions, dogmas, rituals. So, is there something permanent in man, in you? If there is something permanent in you then that has a possibility of being born next life. Merely to believe in reincarnation has no meaning. If you believe in it, then what you do now today matters infinitely. Right? If you believe in reincarnation, because then what you do now either you will have a better position, a bigger house, you know all that - or be nearer heaven, which are all the same.

So, is there something permanent in you, the 'me', the you, the mind that says I am permanent? Is there anything lasting, or is everything is moving, changing, there is nothing permanent? Is your relationship with another permanent, are your gods permanent, gods being put there by thought for your comfort, to escape from your mischief of daily life into something precious, which is an illusion? We are asking together, to find out for yourself if there is anything permanent in your life? The house is permanent, permanent unless an earthquake comes. The trees are permanent, the ocean, the rivers, the mountains are permanent. Apart from that is there anything permanent, lasting, enduring, in

your life? The 'me', the 'I' the ego, has been put together by thought: The name, the form, the quality, the character, the idiosyncracies, the capacities, the talents and so on, all that is the result of your culture and certain forms of education. As there is nothing permanent, you are not permanent; a physical body you have, but your thoughts are not permanent, they are changing, constantly modifying; your beliefs, you take comfort in your beliefs and think there is security in your belief. That is why it is so hard to give up your beliefs. Belief is just a word, just an idea, a concept and you take refuge in that concept. That is not security. Have you watched your religious people, how secure they are in their position, in their belief, in their dogma? And that security is a form of illusion. So there is nothing whatsoever permanent. To realize that may be very depressing, melancholic, but it is not. When you see that fact that there is nothing enduring, that very seeing is intelligence, and in that intelligence there is complete security. That is not your intelligence or my intelligence, it is intelligence. As long as there is attachment, there must be corruption: to see the truth of it immediately and the ending of it immediately is intelligence. That intelligence is the only factor of security - not security, that's the wrong word - that intelligence, not being yours or another's is that intelligence of something infinite.

Perhaps tomorrow we will talk about the nature of affection, love and compassion, and meditation. As we said, where there is suffering, there is no compassion; where there is compassion it has its own intelligence.

## **SRI LANKA 4TH PUBLIC TALK 16TH NOVEMBER 1980**

This is the last talk. We have been talking over together the last three times that we met here about the problems of human life, of existence, man's many, many psychological problems, political, religious, and worldly. As we said at the beginning of these talks, we are walking along together on the same road. The speaker is not leading you, he is setting the pace as you wish. And we talked about relationship, fear, pleasure and the ending of sorrow. We also talked about relationship and the importance of doubt, the importance of questioning, never accepting.

This evening we would like to go into the question of what is religion, what is the magnitude of the mind, whether there is anything beyond the mind or there is only the things that thought has created, both outwardly and deeply inwardly. Thought has been used as an instrument for technological, scientific, medical purposes; thought has explored the universe, gone as far as Venus, Saturn. Man has landed on the moon and planted his little flag there. Man has gone into the space, under the earth, the seas. Man has exercised his immense capacity in the direction of outward control, controlling of space, controlling nature, the environment and so on. But man, that is you and I, the speaker, have not gone into the magnitude and the depth of the mind. The mind has got extraordinary capacity, as is seen in the world of technology; they are doing the most extraordinary things. And the East is merely imitating, improving, or copying. And we have never questioned what is the mind, what lies beyond the present consciousness. We

have been able to fathom the enormous energy that lies in the mind. We are using the mind to mean not only the capacity, the working, the operations of the brain, but also your emotions, sensory responses, affection, love, all the human responses and reactions, and the capacity of the brain to learn, to forget, to record and act upon that which is learnt as knowledge, skilfully or not.

This evening if we can, if you are interested, we will find out for ourselves what is the magnitude of the mind. It is an immense question. You may think it is rather impudent. And to talk about it may be, if we can use the word, sacrilegious. But we human beings, conditioned as we are, living in a small little circle of our own making, in a little corner of the vast earth, and fighting each other over that corner, who rules, who governs, who are the politicians, and the priests and so on. But to enquire very deeply into the immensity of the mind and its capacity, you must first be very clear that to investigate into that, there must be absolute silence. And the silence that is not brought about by thought, the silence that is not brought about as a reward or punishment; that silence has no motive. There are various types of silence, silence between two thoughts, the silence between two noises, the silence between two birds singing and stopping, the silence of the sea when it is utterly calm and the silence of an evening when the sun is about to set, that solemn hour with all its extraordinary sense of coming night. Man has searched for this silence beyond the words. And religion has tried to explain or give a rational meaning, or through many centuries of propaganda - the Christian propaganda, Buddhist propaganda, the Hindu, the Islamic and so on - have made man accept, believe, and so religiously has so conditioned

him that he finds it almost impossible to go beyond that conditioning. He makes the best of that condition and tries to escape from that prison into some fanciful images, concepts, theories, theological investigation and so on.

I hope we are following each other. And religion has become now merely a verbal statement, slogan, constant repetition that I am a Buddhist, that I am a Christian with all the different denominations in the Christianity, and the thousand gods of Hinduism or the god of the Islamic world. We have been told over and over again for thousands of years, so our brain is so heavily loaded and the man who enquires into what is truth, obviously cannot belong to any organized religion, to any belief, to any sectarian gods or to only one god. He must be free of all rituals, all the religious symbols, images, the authority of the highest priest and so on. Can the mind, your mind be so free? It is not free because it is seeking constantly security, not only physically but inwardly, psychologically, deeply within the recesses of the mind, thought is always seeking some kind of hope, some kind of comfort, security, a state of permanency. And in its search it falls into the traps of the priests all over the world with their organizations, with their rituals and so on. So can your mind be free of all that? Otherwise you are prisoners, you are not really human beings, you are just machines operating.

We were the other day discussing with a computer specialist: the computer plays with a master chess player. The first two or three games the master beats the computer, and the computer after three or four games beats the master, because it is learning. When it is defeated it learns what move has caused the defeat; so it has

experienced, learnt the first mistake, then the second mistake, experiences, learns and so on until it beats the master. You understand what we are saying? And we, the human mind, operates in the same way: experience, knowledge, memory, action; and from that action learn, more knowledge. So we repeat this constant cycle. So we are always moving from the known to the known and acting from the known, like the computer, the latest computers, which have the capacity to correct themselves, which can experience and learn and so go much faster than man in thought, in solving problems. So our minds operate more or less in the same way. Which is, our minds have become mechanical. If you are educated as an engineer, for the rest of your life you are thinking along those lines - how to build bridges, railways, buildings, aeroplanes and so on. Or if you are a surgeon, spend ten years learning medicine, then to operate and so on, and for the rest of your life you are a marvellous or rather shoddy little surgeon. Or you spend years and years reading various religious books of various denotations, and you become an expert at it, capable of arguing, but still moving from the known to the known. I hope you are following all this. Are you?

And our life, our daily life is also mechanical, going to the office from 9 o'clock to 5 o'clock, repeating the same pattern, coming back home, sex, quarrels, ambition, vanity, superstition and so on. This is our life. And our brain, our mind is so conditioned to this and being conditioned we don't see the crisis that is in the conditioning itself. The world is changing so rapidly technologically, but morally, ethically, we are still what we were, perhaps little more modified, little more sophisticated, a little more

'putting on white gloves', treating each other very distantly. We are so heavily conditioned; to believe in god or not to believe in god. And believing in god or not, religions have played an extraordinary part in our life. There have been religious wars in Europe; inquisitions, torture in the name of god, in the name of whatever it is, excommunication. Perhaps only the Buddhist and the Hindu world has not encouraged killing; though I have been told in this country, Sri Lanka, you are eating meat and you call yourself Buddhist. The Buddha was supposed to have said 'don't kill'. You see that is what we are saying; religion is merely a make-believe. It has no reality. It has no depth, it is just a series of words, quotations, authority, which is totally unrelated to our daily life. Our daily life is violence, killing, that which is convenient for us, and we will kill man, animals, to satisfy our appetite. These are facts, not the speaker's invention. Look at your own lives - when you say you are a Buddhist, look at it. You are not Buddhist, you are just a label called Buddhist, but you are a human being like the rest of the world with all the travails, toil, confusion, misery, sorrow, pain and all that. So you are the world and the world is you. There is no discussion or argument about it. Psychologically you are the world and the world is you. When one realizes that fact, you become astonishingly responsible about what you think, what you do, how you behave. And our minds, as we said, has become what we are, we are our minds, we are our consciousness. Our consciousness is its content - fear, pain, pleasure, belief, I want, I don't, you know. Consciousness with its content is what we are.

Now, meditation is the quietening of the content. Meditation is



the emptying of our consciousness with all its content. Are the speaker and you going together? Even intellectually, even verbally? And there may be some of you who are not merely intellectually following, or verbally, but going deeper into it. Meditation, the word means to ponder over, think over: that is the dictionary meaning of that word. And a mind that is enquiring into what is meditation, not how to meditate, but what is meditation is far more important than how to meditate. There is the Tibetan meditation, Buddhist, Hindu, Chinese, Zen, all kinds of meditations. Each has its own particular system, with its own practices, breathing, not breathing, sitting in a certain posture, all the things that thought has put together as to what meditation should be.

We are enquiring not only into what is religion, not the organized religion and all that nonsense, but what is a mind that is religious? And also we are enquiring into what is meditation. If a man has, as many of them have, for a couple of years practised Zen meditation, Hindu, and other forms invented or traditionally explained by the gurus, they are all based on control, discipline, practice, and having faith in that which the authority, the establishment, the guru has said. To the speaker all this is not meditation. You can meditate for 20 minutes a day and then for the rest of the day do your mischief. That is not meditation. You can belong to some group which has a peculiar meditation of its own: all kinds of things are happening in the name of meditation, all over the world, specially recently; the Indian gurus have taken this nonsense over to Europe and they are practising it, god knows why, probably to get more money, or to get more health, or to have

better control of memory and so on.

If you will kindly listen and go into the question of what is meditation and what is religion. You may remember that story which the speaker has often repeated, probably invented that story: there were two men walking along a street looking at all the trees, the houses, and the shadows and the well-built walls and all that. They were walking along and one of them picks up something, and looks at it and immediately his face becomes radiant, astonishingly beautiful, clear eyed, with a certain dignity, a sense of benediction. And the friend says "What has happened to you, what is it that you have picked up?" And the friend says "I think it is truth, at least part of it and I am going to keep it", and so he puts it into his pocket and the friend says "I think I can help you, we can begin to organize it." Have you understood the meaning of this? Right sirs? You have understood the meaning? That we depend on organizations, the organizations of the Post Office, and so on. Those are all necessary organizations. We depend on organizations for the psychological understanding of ourselves. We depend on groups or teachers, or leaders and so on. Neither the politicians, nor the scientists, nor the established religious people can ever solve the problems of humanity. Never. What you have created, the politicians, the religious organizations, all that is man-made, you have made it in your desire for comfort, for safety, for protection and so on. The man who is enquiring into the depth and meaning of religious mind, doesn't belong to any group or any organization, any so-called religious organization. Now can you abandon those now, not tomorrow, not say I will think about it? Then you will never do it.

Sir, enlightenment is not of time, enlightenment doesn't come through years of practice, through years of renunciation, through years of asceticism. Time has no place for the religious mind. I wonder if you understand all this? And we, every human being in the world says, give me time to achieve that state of paradise, or drink the milk of paradise.

So if we are enquiring, action is perception, seeing and acting immediately. I will explain that statement. What we do is, you makes a statement like, attachment leads to corruption. It is a statement made by the speaker. You hear it, you are attached and you say, of course there is a little corruption, but it is necessary and you are attached because you are lonely, want comfort and all the rest of it. Now when you hear, if you are sensitive, alert, watching, that very moment of perception which is the truth is action. That is giving up all attachment instantly. That is intelligence, not the cunning mind that can argue, put forth various opinions, doctrines, dialectical approach. All that is not intelligence. Intelligence is seeing; seeing for example that nationalism is a poison in the world and seeing the truth of it instantly and being free of nationalism. That freedom in action is intelligence. That intelligence is not yours or mine, it is the intelligence of truth operating in action.

So meditation is the freedom from all measure. Do you understand that statement? Freedom from all measure. Our minds are always measuring; the more, the less, more powerful, less powerful, greedy, and I will be less greedy. Mind and the word meditation means also measure. Can the mind be free of measurement which is comparison, imitation, conformity? That's measurement. Without measurement, the technological world

cannot exist. The whole of the west is dominated by the ancient Greek intellect. To them, measurement was absolutely the means of enquiry. Can your minds be free now of measurement - the more, the less, the should be and should not be - so that there is no movement of thought as measure? One wonders how much you are following all this? Or is this too much at one meeting? And as this is the last meeting one has to make a resume, compress everything in an hour and twenty minutes, or so. But if you will give your mind, which is your hearing, seeing, and learning, then you will see that our life is based on measurement.

Ambition is measurement. Affection has become measurement. Love has no measure. But we don't know what love is. We know pleasure, desire, but desire and pleasure is not love. Now you hear that statement and you begin to question because you live on pleasure, desire, you have pictures of sexual activity, and you can't let that go. So you say, is this so, how can one give it up; which means you are not actually listening. You don't want to give up or you find reasons for not. You are moving away from the act of listening. And the speaker says, meditation is a movement without measurement. Do you understand the beauty of it? No. Silence of the mind is not measurable. It is only when the mind is absolutely quiet without a single movement of thought, that can only come about when you have understood the content of your consciousness. When that content, which is your daily life, your reactions, your hurts, your vanities, your ambitions, your subtleties and cunning deceptions, the unexplored part of your consciousness, all that must be observed; not take one by one by one and getting rid of one by one. You understand all this? I wonder. You know,

sir, the speaker must go into something which I hope will make things clearer. Perhaps it may make it more difficult, more obscure, but one has to go into it.

We are used to control and conflict. We are accustomed to the idea, to the concept that life is a strife, a struggle. We say, nature is constantly in struggle - the deer being killed by the tiger. So we are always comparing our struggle, our vanities, our violence to nature. Nature is orderly. There is only disorder when man interferes with it. This is so obvious you can see it. Man has killed fifty million whales. Think of such a horror. They are killing baby seals for profit, for money and so on.

Can we go into ourselves very deeply, see the content at one glance, not bit by bit. That requires attention. I am going to go into what is attention. When the speaker says attention, you want to know what it is. He has to explain it. But if your minds were alert, you would know instantly what attention is. You can't cultivate attention. You can cultivate concentration. Concentration is focussing the energy of thought upon a particular point, resisting all other intrusions, directions, keeping thought focussed on one point. That is what is called generally concentration, the schoolboy learns that. He wants to look out of the window, the teacher says, pay attention, concentrate on your book. But the boy is much more interested in seeing the bird on the wing and the fly that is crawling up the wall, the lizard with its four feet hanging down, looking at all that. The looking at all that is attention, but the teacher says, pay attention to the book. Do you see the difference? Come on! So we must discern between attention and concentration. Our minds have been trained to concentrate, more or less. We are rather feeble

about that too. As long as it gives you reward or helps avoid pain, you concentrate. That is, in focussing your thought on one point you have to discard every other movement of thought and thought is always pressing in. One wants to concentrate on that, but thought wanders off, and you have to pull it back. So there is constant struggle. There is the controller and the controlled. The controller is always saying that thought must be attentive, must concentrate, must do this, must not do that. There is division between the controller and the controlled. You are following all this? Please, follow, it's your life, don't go to sleep. If you really understand this you will see conflict ends, totally. If you really understand it, not verbally, not intellectually, but see the truth of it that the controller is the controlled, you will see that conflict ends totally. Thought has divided itself into the controller and that which he will control. It is still thought. Be clear on this point. One gets angry and then thought says, control, don't be angry. Is that anger different from the thought, or the mind that is angry? You understand? You are anger, not that you are different from anger. This is clear, isn't it? So the controller has been built by thought, thought which has cultivated this tradition that he is superior, he is different from the thought, from the controlled. Now if you observe it, the controlled is the controller. Thought wanders off and thought says, I must control. Thought says. So thought is the controller. You understand? So there is no control. This is a very dangerous statement if you don't understand it. The speaker has never controlled his emotions, his thoughts, all that, never, because right from the beginning he saw the controller is the controlled. There is conflict only when there is division.

I wonder if you see all this. Do you see all this? Please understand this because meditation is not conflict. It is not that you must control, it is not that you mustn't measure, it is not that you must do this or that. That meditation comes naturally if you have put your house in order - your house, you, in order, which means there is no conflict in you, not a shadow of effort. This is asking the human mind an immense challenge. So meditation is the ending of all measurement. Measurement exists as long as the 'me' exists, as long as the I, me, exists with my pride, with my images, with my hurts, with my vanity, with my ambition, fears and all that, the 'me' that is put together by thought. As long as that me exists, which is the centre of measurement, which is the very centre of conflict, as long as that exists, meditation leads only to further illusion, further mischief. It has no meaning. So the ending of the 'me' is the beginning of wisdom and meditation.

And the mind is completely quiet, not partly quiet. You know, we are always asking for peace of mind. There is no peace in the mind. Peace exists only when there is total absence of violence. There is violence if you are ambitious. Sir, these are all facts. Go into it. There is violence when you belong to any group - religious, national or otherwise. There is violence in your relationship. So putting the house in order is the first responsibility of a man who is really serious and committed to the investigation of meditation. Which means he must have a healthy body because the organism affects the mind. If you have got a heavy untrained body, your mind also becomes rather sloppy. These are all facts. These are common facts.

Then we begin to enquire into what is religion because we may

find that a mind that is free in that deep sense of that word is the religious mind. The religious mind has no problems. You understand? No, please, these are words because we are full of problems, not only problems with your family at home, problems when you are in the office, problems whether you should vote for this person or that person, and all that. You have got so many problems. A problem means unresolved issue. That is, if you have been hurt from childhood, as most of us are, hurt inside, that wound we carry for the rest of our life and that becomes a tremendous problem because with that hurt goes fear, isolation, avoidance, withdrawing, and more fear. That is a problem. To end that problem immediately is to perceive who is hurt, what is hurt. What is hurt is the image that you have built about yourself. And when you see that, as you must see now, as the speaker is explaining, as long as you have an image, noble or ignoble, rather shallow, stupid, whatever it is, as long as you have an image you are going to be hurt. That's a fact. And you create an image about another or about yourself, because in that image you find certain security. You understand? You find security in the image thought has created, which means there is no security at all in that image, but you stick to that. Now you have heard that statement, and to see that image is corruption, and hearing it, end it. That is an act of supreme intelligence. It is the neurotic that sees danger and enters into the danger. A sane man, an intelligent man, in the sense we are using that word intelligent, sees the poison, the danger and acts immediately.

So we are asking, what is religion. Man has always sought something beyond this life, beyond time, beyond all measurement,



he has called it eternity, truth, immortality - not immortality - truth, something measureless, nameless, measureless. And there have been those who have said, "I'll lead you to it. We know and you don't know". This has been from the ancient days when the priest has assumed the authority, he knew and the layman didn't. The ancient Egyptians did this with their hierarchical priesthood. And we are doing exactly the same thing now. You want to find that which is nameless, that which has no word, that which has no form, that which is the whole universe, and you come along and say, "I'll lead you to it. I know and you don't". So beware of the man who says, "I know".

So we have come to the point: man has sought something sacred; the serious man, not the superstitious man; the superstitious man worships an image, made by the hand or by the mind; the superstitious man follows certain rituals, accepts dogmas, believes in fantastic romantic nonsense. That is called religion, organized, hierarchical authority, all that. So if you brush aside all that, because that has no validity, because they are the product of thought. Thought may say, we have received it from the highest, it is still part of thought. And thought is limited, never complete because it is always the outcome of knowledge, there is no complete knowledge about anything, therefore it is always within the shadow of ignorance. So if you can brush aside all that, that means complete freedom inwardly, not the freedom not to obey the law, that's stupid. But to have no psychological problem whatsoever, which means you have released tremendous psychological energy. You understand what I am saying? We have got physical energy, which shows itself by going to the office

everyday, tremendous energy you have to build a bridge, to do anything physically. But psychologically we are cripples because we have never gone into it, never questioned, never observed. And there must be freedom from all problems, and therefore freedom totally psychologically, in the very structure of the psyche. Silence is that energy. Silence is that emptiness; the emptiness of all the content of your mind. There is no 'how', there is no method; method, how, systems, are all the inventions of thought, therefore they are limited, therefore they are no good. But if you understand this, seeing the truth that no system can ever free the mind, when you see that, act, there is freedom instantly.

And religion is the uncovering of that which is most holy, which has no name, which is the absolute truth, the origin of everything. We haven't time to go into all that for the moment.

So then also you must enquire into what is love. Love is not pleasure, love is not desire. You have heard that: look at it, go into it, see it. When you see the truth of that there is immense beauty. And where there is that love, which has never touched jealousy, dependence, attachment, all that, then there is that love and compassion which is intelligence. So the mind then can go beyond all measure. That is, sir, the scientists are exploring the universe, the astrophysicists are going through thought, through telescopes, through various - you know, Apollo, you know various things going into space, through thought, through measurement, through constant observation of the stars and so on, they are trying to find what is the origin of all this, the universe: that is going outward into vast space and so on. But man has very rarely gone inward. And there he can find an immense immeasurable universe, which

is this universe. For that there must be vast space in your mind. All that is meditation: putting the house in order first, complete order so that there is no conflict, no measure, and there in that house there is love, then the content of the mind which is its consciousness can be emptied totally of the 'I', which is me, the you. Then if you have gone that far the mind then becomes - is - it doesn't become, there is no becoming, becoming is still measure - the mind then is totally absolutely quiet, not for some period, or a length of time, but its state is to be quiet. And out of that quietness it can respond to thought and utilize thought. You understand? But it is always in a state of total quietness, emptiness of all its content. If you have gone that far then you will know, then there is that which is eternal, nameless.

[2nd Public Talk - Talk Sri Lanka 1980](#)

*1st, 3rd and 4th Talk are published in:*  
[Sri Lanka Talks 1980](#)

## **SRI LANKA 2ND PUBLIC TALK 9TH NOVEMBER 1980. 'THE BOOK OF LIFE'**

May we were continue with what we were saying yesterday evening? We said that the whole story of mankind is in you, the vast experiences, the deep-rooted fears, anxieties, sorrow, pleasure and all the beliefs that man has accumulated throughout the millennia. You are that book. That's what we said yesterday. And it is an art to read that book. It is not printed by any publisher. It is not for sale. You can't buy it in any book shop. You can't go to any analyst because his book is the same as yours; nor to any scientist. The scientist may have a great deal of information about matter, and the astrophysics, but his book, the story of mankind, is the same as yours. That book, we said yesterday afternoon. And without carefully, patiently, hesitantly reading that book, you will never be able to change the society in which we live, the society that is corrupt, immoral, there is a great deal of poverty, injustice and so on. Any serious man would be concerned with the things as they are in the world at present, with all the chaos, corruption, war - the greatest crime, which is war. In order to bring about a radical change in our society and its structure, one must be able to read the book which is yourself, and the society is brought about by each one of us, by our parents, grandparents and so on. All human beings have created this society and when the society is not changed, there will be more corruption, more wars and greater destruction of the human mind. That's a fact.

So to read this book, which is yourself, one must have the art of listening to what the book is saying. That is, to listen to it, which

means to listen implies not to interpret what the book is saying. Just observe it as you would observe a cloud. You can't do anything about the cloud, nor the palm leaves swaying in the wind, nor the beauty of a sunset. You cannot alter it, you cannot argue with it, you cannot change it. It is so. So one must have the art of listening to what the book is saying. The book is you, so you can't tell the book what it should reveal. It will reveal everything. So that must be the first art, to listen to the book.

There is another art, which is the art of observation, the art of seeing. When you read the book which is yourself, there is not you and the book. Please understand this. There is not the reader and the book separate from you, the book is you. So you are observing the book, not telling the book what it should say. Am I making this clear? That is, to read, to observe all the reactions that the book reveals. To see very clearly without any distortion what the lines, the chapters, the verse, the poems, the beauty, the struggle, everything that is telling you, revealing.

So there is the art of seeing, the art of listening.

There is also another art; the art of learning. The computers can learn. They can be programmed and they will repeat what they have been told. If a computer plays with a master of chess, the master may beat it two or three or four times but it is learning. It avoids where it has made a mistake, it can correct it, so through experience it is learning so that after a few games the computer can beat the master chess player. That's how our mind works, our mind. We first experience accumulate knowledge, store it in the brain, then thought, as memory, and then action. From that action, you learn. And so the learning is the accumulation of further

knowledge. So you begin again. Knowledge - experience, knowledge, memory and thought and action. This cycle is going on all the time with all of us. I hope I am making this clear that every action, either gives further knowledge, though the mind changes, modifies its past experience, and goes on. This is what a mind that is aware, awake is doing all the time, like a computer. Experience, knowledge, memory, thought, action, and the action modifies, or adds more knowledge, and you go on that way. Clear? So this is what we are doing all the time, which is called learning, learning from experience. This has been the story of man - constant challenge and response to that challenge. And that response can be equal to the challenge, or not quite up to the challenge, but it learns, and accumulates knowledge, and the next challenge it responds again more fully, or less fully. So this process is going on all the time in our minds, which is called learning. You learn a language. That is, you learn the meaning of the words, the syntax, the grammar, put sentences together and gradually accumulate a vocabulary and then, if you have got a good memory, you begin to talk that particular language which you have spent time on. This is the human process of learning. That is, always moving from knowledge to knowledge. And the book is the whole knowledge of mankind, which is you.

Am I making all this clear? And either - please listen to this with a little care and patience - either you keep that circle going all the time, or find a way of moving out of that circle. I am going to show it to you in a minute. That is, we are always functioning from the past knowledge, modified by the present and moving forward. The forward is modified again which becomes the past, and this

process is part of our life. Are we getting all this? I am making this, if you don't mind, I know you are probably very learned, very educated, but I am putting all this into very, very simple language; but the word is not the thing. Right? Ceylon, Sri Lanka - forgive me - is not the land, the beauty of the land, the palm trees, the river, the marvellous trees, and the fruit, and the flowers. So the word is not the thing. Please bear that in mind all the time we are talking together, that the word is not the thing. The word husband is not the man, it is a word. By word we measure. So please bear in mind throughout this talk, and the other two talks that are to take place and the discussion, public discussion, that the word is never the thing. The symbol is never the actual. The picture is not that which is. So if that is deeply rooted in our mind then words have very little significance. You follow? The thing matters, not the word.

So, as I said, there is the art of seeing, the art of listening and the art of learning. The learning is movement from the past to the present, modified to the future, and that is experiencing, and so on. The whole cycle is what we call learning. That is, psychological learning as well as technological learning. Right? Which means what? The mind is never free from the known. Are we all getting somewhere together, or am I making this awfully difficult? It is not difficult. Probably, if the speaker may point out, you are not used to this kind of thinking, this kind of enquiry, constant moving forward. So, as we said, our learning is always within the field of the known. And so the mind becomes mechanical. Right? If I have a particular habit and I live with that habit my mind becomes mechanical. If I believe in something and I repeat, repeat, repeat, it



becomes mechanical. So we are saying that we are living always within the area of the known. So our minds have become a network of words, never the actual, but words, words, words, and moving, changing, altering within the narrow, limited area of knowledge.

So learning implies something totally different. We are going to go into it together. We have said very clearly, what is seeing, how to see the book, read the lines, the art of listening to the book, never distorting, never interpreting, choosing what you like, and don't like, what you appreciate and don't appreciate. Then you are not reading a book. Right? And we are saying also that we all live within the narrow limits of the known. And that has become our constant habit, therefore our mind, if you examine your mind, is repetitive, habitual, accustomed, you believe in god and you believe in god for the rest of your life. If anybody says there is no god, then you call him irreligious. So you are caught in habit. Now we are saying that is not learning at all. Learning is something entirely different. Learning means enquiring into the limits of knowledge and moving away from it. Right? This will be difficult, we will go into it as we go along.

So there is the art of seeing, the art of learning, the art of listening, and the art of learning, never to be caught in the same pattern, or invent another pattern. The constant breaking down of patterns, the norms, the values, which doesn't mean living without any restraint. Society is now permissive, it doesn't mean that at all. This constant awareness of this pattern formation of the mind and breaking it down, so that the mind is constantly aware, alert. Right? Now with those three factors, listening, observing, learning, with those basic factors let's read the book together. You are reading the

books with me. I am not reading your book, we are reading the human book, which is you and the speaker, and the rest of mankind. Clear? Please give a little attention to this because we live in a society that is so unhappy, that is in such conflict, struggle, strife, and there seems to be no end to it. And we are seeing if we know how to read that book, which is yourself, all conflict, all noise, travail, all that comes to an end. It is only then that there truth can come then into your field. It is only such a mind that is really a religious mind, not the believing mind, not the mind that does all kinds of rituals, not the mind that puts on strange garments, but the mind that is free after having read completely all the book. And it is only such a mind that receives the benediction of truth. It is only such a mind that can go infinitely far beyond time.

So together, I mean together, we are reading the book, not the printed book, the book that is you. So it is your responsibility not merely to listen to what the speaker is saying, but also what the speaker is saying is your book, opening it chapter by chapter, page by page, until the very end, if you can travel that far. And we must travel together if we are to solve the human problems, as they exist. Together we can solve it, not one person.

So what is the first chapter? Please think together, don't let me tell you. What is the first chapter in that book? That is, your book, and the first chapter in that book, the content of that chapter? All right, let's go on together. Apart from the physical existence, the physical organism with all the travail of the body, the disease, the laziness, the sluggishness, the lack of proper food, proper nourishment - apart from all that, what is the first movement? I am

asking you. We are together exploring; I am not exploring and telling you, that would be very easy for you. But if we do it together it will be yours, and when you are able to read it you don't have to have a priest, you don't have to have a psychologist, you don't depend on anybody. You will begin to have that extraordinary freedom which gives you tremendous vitality, the vitality of psychological freedom. So please let us share this book together. Are you waiting for me? I am afraid you are because you have never even looked at yourself deeply. You may have looked at your face, combed your hair, powdered your face and all the rest of it, but you have never looked into yourself. But when you look into yourself don't you discover for yourself that you are a secondhand human being? It may be rather unpleasant to consider oneself a secondhand human being, but we are full of other people's knowledge - what somebody has said, what some philosopher, or some teacher or some guru has said, what the Buddha said, what Christ said and so on. We are all full of that. Also, if you have been to school, and college or university, there also you have been told what to do, what to think. So if you realize that you are a secondhand human being, then you can put aside that secondhand quality of the mind and look.

The speaker will go on if you will kindly follow it, if you don't it's up to you. The first observation is that we live in contradiction, that there is no order in us. Order is not a blueprint, saying, order is putting the same thing in the same place everyday. But order implies something far greater than the mechanical discipline of a particular habit, norm, sanction. Right? We are saying order is something entirely different from the accepted normal discipline.

The word discipline means, it comes from Latin and so on, which means to learn, not to conform, not to imitate, not to copy, obey, but to learn. You understand? is this clear?

So one discovers in that book, the first chapter, that we live an extraordinarily confused, disorderly life - wanting one thing and denying that you want it, saying one thing and doing something else, thinking one thing and acting something else. So there is constant contradiction. Where there is contradiction, there must be conflict. Right? Are you following all this? Or are you bored with this? Come with me, sirs, please tell me are you following this, or not?

Audience: Yes.

K: Good! At last somebody says, yes. You are not following the speaker. You are following the book which is yourself, that you are living in a disorderly way, that you are in perpetual conflict. That conflict expresses itself as ambition, fulfilment, conformity, identification with a person, with a country, with an idea and never living with the actual. Right? So we live in disorder, both politically, religiously, in our family life. So we have to find out what is order. The book will tell you if you know how to read the book. It says you live in disorder. Follow it - turn the next page. There you will find what it means to live in disorder. If we don't understand the cause of disorder, order will never come into being. You are following all this? You know, it is like fighting a mass of people who don't understand a thing of all this, but it doesn't matter. It is the speaker's responsibility.

So we find disorder exists as long as there is contradiction, not only verbal contradiction, but psychological contradiction. As we

said, not being honest, absolute honesty, you say one thing, you mean it, to have great integrity. So if one understands the nature of disorder, not intellectually or verbally, but actually, the book is saying don't translate what you read into an intellectual concept, but read it properly. When you read it, it says your contradictions exist, and they can only end if you understand the nature of contradiction. Contradiction exists when there is division, like the Hindus and the Muslims, like the Jews and the Arabs, the communists and the non-communists, this constant divisive process between the various types of Buddhists, the various types of Hindus, Christians, and so on. Where there is division there must be conflict, which is disorder. When you understand the nature of disorder, out of that comprehension, out of the depth of understanding the nature of disorder, comes naturally order.

Order is like a flower coming out naturally, and that order, that flower, never withers. Always there is order in one's life because you have really, deeply read the book, which says where there is division there must be conflict. Now have we read that book, those books so clearly, that we understand the nature of disorder? I'll go into it a little more deeply. The next chapter.

The next chapter says as long as you are working from a centre towards the periphery, there must be contradiction. That is, as long as you are acting self-centredly, selfishly, egotistically, personally, narrowing the whole of this vast life into that little 'me', you will inevitably create disorder. The 'me' is a very small affair, put together by thought. Thought says my name, the form, the psychological structure and the image it has built about itself - 'I am somebody.' So as long as there is self-centred activity there

must be contradiction, therefore there must be disorder. And the book says don't ask how not to be self-centred. Right? Please follow this carefully. The book says when you ask how, you are asking for a method. Then if you pursue that method, it is another form of self-centred activity. Got it? The book is telling you all this. I am not telling you this. The speaker is not translating the book for you. We are reading it together. As long as you belong to any sect, group, religion, you are bound to create conflict. This is difficult to swallow, because we all believe in something. You believe in god, another doesn't; another believes in the Buddha, another believes in Jesus, and Islam says there is only something else. So belief brings division in relationship between man and man. Though you believe in god, you are not living the life of god. You understand? Belief has no value. You don't believe the sun rises and sets, you never say, I believe the sun rises, or the sun sets. If it doesn't rise we will all be dead in three or four days. There is no need for belief when you are only concerned with facts, facts being that which is actually happening in your book. Please, come on sirs.

Then the problem arises also, which I am going to go into presently, which is how you read the book, whether you are separate from the book. When you pick up a novel or a thriller, you are reading it as an outsider turning the pages over, with all the exciting story and so on. But here the reader is the book. You understand the difficulty. The reader is the book. He is reading it as though he is reading a part of himself. He is not reading a book. I wonder if you understand this? We will go into it as we go along. The book also says man has lived under authority - political,

religious, the leader, the guru, the man who knows, the intellectual philosopher. He has always conformed to a pattern of authority. Please listen very carefully to what the book is saying, which is, there is the authority of law; whether you approve of that law or not there is the authority of law; there is the authority of the policemen, the authority of an elected government and there is the authority of the dictator. We are not talking about that authority. We are reading in the book about the authority that the mind seeks in order to be secure. The mind is always seeking security, the book says. And the book says, when you are seeking security psychologically, you are inevitably bound to create authority - the authority of the priest, the authority of the image, the authority of the man who says "I am enlightened, I will tell you." You understand all this? So it says be free of all that kind of authority, which means be a light to yourself, and don't depend on anyone for the understanding of life, for the understanding of that book. To read that book there is nobody between you and the book, no philosopher, no priest, no guru, no god, nothing. You are the book and you are reading it. So there must be freedom from the authority of another, whether the authority is of the husband or the wife, or the wife or the husband. It means to be able to stand alone, and most people are so frightened.

The book, the next chapter says you have discussed, you have read, the first chapter of disorder and order and authority. The next chapter says life is relationship. Life is relationship in action, not only relationship with your intimate person but you are related to the whole of mankind. Because you are like the rest of the human beings, wherever they may live, because he suffers, you suffer and

all the rest of it. Psychologically you are the world and the world is you. Therefore you have tremendous responsibility.

Then the book says in the next chapter, man has lived with fear from time immemorial - fear, not only fear of nature, fear of the environment, fear of disease, fear of accidents and so on, but also the much deeper layers of fear, the deeper, unconscious, untrodden waves of fear. We are going to read the book together till the chapter ends and says, "Watch it and you will be able to end it". We are going together to see, to read the book so carefully, so patiently, so that when you have come to the chapter your mind is free of all fear.

The book again says, next page, what is fear? How does it arise, what is its nature? Why has man not solved this problem? Why does he live with it? Has he become accustomed to it? Has he accepted it as the way of life? Why has man, the human being, you, not resolved this problem so that your mind is totally free from fear? Because as long as there is fear you live in darkness. You may worship whatever you will, out of that darkness. Your worship is out of that darkness and therefore your worship is absolutely meaningless.

So it is very important to read further into the nature of fear. Now, if you examine closely, if you read that book, every word of it, it asks you, how does fear arise? Is it remembrance of things past - the remembrance of some pain, of something which you have done, which you ought not to have done; a lie that you have told and you don't want it to be discovered and you are frightened that it might be discovered; an action that has corrupted your mind and you may be afraid of that corruption, of that action? Or you



may be afraid of the future, or you may be afraid of losing a job, or of not becoming a prominent citizen in a particular little backyard of a country. So there are innumerable forms of fear. People are afraid of the dark, people are afraid of public opinion, people are afraid of death - we will deal with death later - people are afraid of not fulfilling, whatever that may mean. Apart from the fear of disease, one may have a great deal of physical pain and that pain is registered in the mind and one is afraid that pain might return. You know all this. So the book says go on, read more. What is fear? Is it brought about by thought? You are following all this? Is it brought about by time? I am healthy now, but as I grow older, I will be ill and I am frightened. That is time. Or is it thought that says anything might I happen to me, I might lose my job, I might go blind, I might lose my wife, whatever it is. Is that the root of fear - the book is asking you. So you say turn the page and you will find the answer in yourself. The speaker is not telling you. There, it says thought and time are the factors of fear. So it says thought is time. Right?

So the question then is, the next page says: is it possible for the human mind, for you who are reading that book which is yourself, the book asks you, is it possible to be completely free of fear so that there is not a breath of fear? Which is what? I hope you are reading it with me, I am not reading it by myself. Have you got the energy to go with this? So it says again, don't ask for a method. Method means a repetition, a system; the system which you invent will not solve fear, because you are then following a system, not understanding the nature of fear. So don't look for a system, but only understand, understand the nature of fear. It says: what do you

mean by understand? I am going into it. When it is that you say, even now, "Now I understand something"? What do you mean by that? Either you understand the verbal construction and the meaning of the word, which is a particular form of intellectual operation, or you see the truth of it. When you see the truth of this, then the thing disappears. You understand? When you see clearly for yourself that thought and time are the factors of fear, not as a verbal statement, but it is part of you, it is in your blood, in your mind, in your heart, that time is the factor, then you will see that fear has no longer a place, only time. You understand? I wonder if you have got that? Because fear has been brought about by time and thought. I am afraid of what might happen, I am afraid of my loneliness. I never examine my loneliness, what it means, but I am afraid of it, which means I run away from it, but that loneliness is my shadow, it pursues me. You can't run away from your shadow. So you have to have the patience of observation, which is not to run away but to observe, to look, to listen, to hear what that book is saying: it says time is the factor, not fear. So you have to understand time. You are following all this? Please, sirs, if you are tired, tell me. It's half past seven if you are tired we will stop for a few minutes and then continue. Are you tired? Yes, or no?

Audience: No.

K: How does it happen that you are not tired? You have had a long day in the office, from nine to five, or whatever it is - oh, today is a holiday, so you are not tired because you have a holiday. But you have an office and you will be tired. All right, you are not tired, let's go on.

So it says, time is the factor, if you can understand time, then

perhaps there will be an end to fear.

So you have to ask what is the relationship between time and thought - the book is asking you: find out what is the relationship between time and thought. Thought is a movement from the known to the known. It is a movement: the past memories meeting the present, modifying itself and going on. This movement from yesterday to today to tomorrow is the movement of time, by sunrise and by sunset. There is also psychological time. That is, I have known pain, I hope I shall not have it, it might occur again, which is the movement of the past through the present modifying itself and the future. There is time by the watch. There is time inwardly - I hope to be; you are not, but you hope; you are violent but you hope to be non-violent. You are greedy, envious, but through time, through evolution, you will gradually get rid of it. So time is a movement from the past, present, future. Thought is also from the past, knowledge, memory, movement to the future. So time is thought. Right? Clear?

The next question is much more difficult to answer. You have to have patience to move so far. Patience means - please understand I am using the word 'patience' in a particular sense. Patience means the absence of time. Generally patience means go slow, be patient, take time, don't react quickly, be quiet, take it easy, give the other fellow an opportunity to express himself, so on and so on. We are not using the word 'patience' in that sense. We are saying patience means the forgetting of time so that you can look, you can observe. But if you have time through which you are observing, you are impatient. You get what I am saying? I am saying something extraordinary. I'll go into it by myself later. So

you have to have patience to read the chapter, which says time is the factor of fear. Thought is time. And as long as thought is functioning you are bound to be afraid. Right? Logically.

So the next chapter says: is there a stopping to time, is there an ending to time? Time is a great factor in our life - I am, but I will be; I don't know, but I will know; I don't know this particular language but I will learn, give me time. Time will heal our wounds. Time blunts sensitivity. Time destroys relationship between man, woman. Time destroys understanding because understanding is immediate, not "I will learn to understand". So the book is saying time plays an extraordinarily important part in our life. Our brains have evolved through time. It is not your brain or my brain, but the human brain, the human brain which is you, you have identified that brain as your brain, as your mind. But it is not your mind or your brain, it is the human brain which has evolved through millions of years. So you see the brain, which is conditioned by time, can only operate in time. Right? You understand all this? So we are asking the brain to do something totally different. The book says your brain, your mind, functions in time. Time has played an important part in your life. Time is not the solution of any problem, except technological problems. Don't use time as a resolution of a problem, between you and your wife, between you and your job and so on. It is very difficult to understand this. Please give your mind to this, to read the book properly. So it says: can time end? If you don't end it fear will go on with all its consequences. And it says: don't ask how to end it. The moment you ask somebody how to end it, he has not read the book, he will give you a theory. I wonder if you understand this.

So this is real meditation. You understand? This is real meditation, which is to enquire whether time can ever stop. The speaker says it can, and it does. Careful, please! The speaker says so, not your book. So if you say, the speaker says it ends, I hope it ends, and you believe in that hope, you are not reading the book, you are just living on words. And living on words doesn't dissolve fear. So you have to read the book of time, and go into it and explore the nature of time, how you react to time, how your relationship is based on time. I know you, which is time. You follow? Go into it. Which means also knowledge means time. But if you are using knowledge as a means of advancement, you are caught in time and therefore fear, anxiety, and the whole process goes on.

To enquire into the nature of ending of time requires a silent mind, a mind that is free to observe, not frightened. You understand? Free to observe the movement of time in yourself, how you depend on it. You know, if somebody told you there is no such thing as hope - just listen carefully - there is no such thing as hope, you would be horrified, wouldn't you? Do you understand what I am saying? Hope is time. So you have to investigate the nature of time and realize that your brain and your mind and your heart, which are one, are functioning, conditioned in time. And therefore you are asking something totally different. You are asking the brain, the mind, to function differently and that requires great attention in your reading. You understand?

So sirs, that is enough for this evening. We will go into matters of pleasure, death, birth, all that, next Saturday and Sunday. After that unfortunately we have to go to other places.