

# Krishnamurti Foundation India Bulletin

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## FROM THE EDITOR

In the talk immediately preceding this one, Krishnamurti challenged his audience to try a thought experiment. 'Can you find out what your sorrow is?' Krishnamurti used the word 'sorrow' broadly, to cover an entire range of human predicaments: loneliness, anxiety regret, guilt, loss of love, loss of power, position and so on – the what-is of individual human life. Though the central theme in this talk is meditation and facets normally associated with meditation, such as, attention, inattention and concentration, Krishnamurti's chief aim throughout the series of talks is the transformation of the human being through self-understanding. For Krishnamurti, then, meditation is not an isolated activity; it follows life's flow. This flow includes both our biological inheritance and traditions handed down from generation to generation. It is like a river: 'Problems, pain, sorrow, anxiety – everything is that river, of which we are a part. When the part dies, the stream goes on.' And the point of meditation is to break the continuity of this stream. As Krishnamurti sees it, what keeps persons within the stream and, therefore, locked in the past through memory, is attachment and the search for security within a terrain that is intrinsically treacherous. This time around, it is not a thought experiment but a vital question that he asks, 'Can you, listening now, end your attachment completely?' If the question is posed vitally, then, it has the potency to create a space in the mind. The

space, which is silence, is discontinuous with the past; in the flowing stream of life this emptiness constitutes the firm bedrock of security.

We are laying the foundation to discover what meditation is, because if you have fear, do what you will, there is no meditation. If you are nationalistic, if you are ambitious, if you are greedy, if you are this or that, you can stand on your toe[s] for the rest of your life, you will never know what meditation is. That's why we said very carefully from the very beginning of these talks, that the understanding of ourselves, the understanding of sorrow, pain, fear, anxiety is part of this meditation – so that the mind, your consciousness with all its content, is being washed out.

That the continuity of consciousness, like a thread, runs through dreamless sleep, dream and waking life is used as proof by the Vedantins to prove the existence of the *âtman*, or eternal self. Krishnamurti who was determined neither to use vocabulary derived from ancient philosophy nor to expound his thought in a comparative light of Indian philosophical texts, nonetheless betrays his awareness that the discontinuity in consciousness, which lies at the core his thought here, goes against the grain of the Vedanta. I quote the complex thought, susceptible to a different interpretation than I have given here: 'And that continuity is considered [by certain schools of Indian philosophy to be] a progressive diminution, gradually ending the "I".'

However the reader chooses to interpret this cryptic statement, the present talk places Krishnamurti within the realm of 'Leap philosophers,' to which Nagarjuna also belongs. (Cf. Karl H. Potter, *Presuppositions of India's Philosophies*. New Jersey: Prentice-Hall, 1963.)

– R. H.

## MEDITATION

I would like, if I may, to talk about a great many things this afternoon. And [also], if we can, go into together something very simple, but [which may be] very, very complex. First, we're going together – please bear in mind [that it's] always together: I'm not just going, galloping, along by myself – into the question of whether it is possible to keep the brain very young. Probably this has never been tackled by the scientists or by the gurus and religious people. I don't know; they may have, but *I* don't know. I would also like to go into the question of continuity, advancement and death, and whether it is possible for human beings, in their ordinary daily life, to have a full heart: to know, to be aware, to have in their consciousness the quality of love. And, also, if we have time that can be shared, [I'd like] to go into the question of meditation, a mind that is in meditation – not what is meditation or how to meditate, but the nature of a mind that is wholly involved in meditation. Meditation, when it is done consciously, deliberately, is no meditation at all. We will go into all these things, if we can, this afternoon.

So, first of all, we are going to talk over together whether the brain, which is part of the whole mind – with its capacity to think, to store up a great deal of information, knowledge, experience from generation [to] generation, millennia after millennia, whether the brain, [which] is so heavily conditioned and, so, constantly wearing itself out – can rejuvenate itself.

That's a very complex problem. Understand the question first. One is sure [that] this question has probably been asked in different ways, but one has never gone into it deeply. And, if you can be, at least for ten minutes, serious, giving your deep attention – not to what I am saying, not to what the speaker is describing or going into – [we'll] together take a journey into the whole business of this brain, which is so very old, which is so extraordinarily capable, which has infinite capacities, which through time has evolved, acquiring a great deal of experience, knowledge, [to find out] whether such a brain – yours not mine – can unburden itself of a continuity, and end continuity to begin totally anew. I don't know if you are following all this.

The scientists with whom the speaker has talked a great deal, maintain that there are two parts of the brain – the left and the right. The left holds all the information, the whole of knowledge and the active process; and the other, the right, is new, not too conditioned. And the not too conditioned brain [is] moving forward and shaping or controlling or driving the left. You understand all this? I'm not a brain specialist, nor have I read all these books. But [despite that] one can observe something quite different, which is the totality of the brain – not the left or the right, but the quality of the brain that has been evolved through various experiences, through various cultures, through various racial limitations, through various social, economic pressures. This brain is an extraordinary instrument. And [can] that

brain, which controls all our thinking, all our activities, all our sensory operations and so on, become totally innocent? I'm using the word 'innocent' carefully, not [as] the Christian idea of innocence, the Lamb, and all the rest of it. We're using the word 'innocent' in the sense [of] – [it] comes from Latin – 'not to hurt'. 'Not to hurt' – that is, a brain that is capable not only of not hurting others, but also [of] not being able to be hurt. You understand?

**Please don't merely agree with words, but go into it, observe your own mind, your own brain. We are going into something very, very subtle and very difficult; unless you are observing it yourself, you will miss the whole thing. You have to do it. You have to work with the speaker, not just listen and pass by. We are asking a very, very serious question. We are challenging the brain itself to find out whether it has the capacity, the energy, the drive, the intensity to break down this continuity of the past, with all its accumulated experience and [whether], the very brain cells themselves, in the very ending of it – [the past] – undergo a change, a transformation. You understand my question? Please understand the question first, before you agree or disagree. I wish there were only a few people with whom I could discuss.**

Thought is a material process, because thought is the outcome of memory, experience, knowledge stored up in the brain. And, it has functioned in a particular direction, continuously evolving, evolving. Thought

is a material process – of that there is no doubt, because memory is part of the brain [and the] brain is material. And this brain contains the memory, the experience, the knowledge from which comes thought. So thought is a material process, and thought has its continuity because thought is based on knowledge – which is the past. The past is operating all the time, modifying itself in the present and continuing. So there is a continuous movement, which is the movement of [the] brain. You're following all this? I'll go on.

In that continuity, the brain has found security. Watch it yourself. A continuous tradition – values, opinions, judgements, evaluations, conclusions and so on – conditions the brain; and that continuity is in time, [in] a duration. In that duration, in that continuity, the brain has found security. You follow this? Watch it yourself, sir, because this is *your* life, for God's sake, not my life. Watch it yourself. So, in this continuity, it has found an immense sense of being safe – because the brain can only function when it is completely safe: **safe in a belief, safe in an illusion, safe in certain kinds of knowledge. This is what's** happening to us. So, the brain needs security. That's clear. You can watch it yourself, [watch] your own operation of thought, the movement of thought. [If there is] any disturbance in that continuity, either the brain becomes neurotic (it is profoundly shaken – 'trauma', as it is called) or, [if] there is a great challenge offered and it cannot respond properly, then, as it cannot respond properly, it finds that the

continuity in which it has sought security is disturbed. Are you following all this? Watch it; this is so obvious. When you go into it very carefully, this becomes very simple.

So, a brain, which is your brain – which is the brain of all human beings evolved through immemorial time, conditioned by cultures, religions, by economic, social pressures – has had a timeless continuity, till now. And, in that duration, it has found a sense of being safe. That's why you accept tradition. In tradition there is safety, in imitation there is safety, in conformity there is safety; and, there is, also, safety in an illusion. Obviously. All your gods are illusions, obviously put up by thought. So, the brain seeks safety not only in the obvious continuity, but it also finds safety in all kinds of illusory activities in our daily life (which is, a belief or faith is an illusion). There is no need for belief or faith. But [you] have faith in God, in Jesus, in Krishna (or whatever you like to call it). In that faith, in that belief, in that devotion, there is a sense of being protected, [of] being in the womb of God (*Short laugh.*) – you understand? – which is an illusion. So we are asking, now, whether the brain can discover an ending of this continuity of time. The continuity of time is considered advancement, progress, evolution; evolution based on the continuity of knowledge – we are challenging that.

So, we have to consider: What is death? You understand? Please don't be stimulated by the

speaker; because if you are stimulated by the speaker, then, when you leave the place, your stimulation disappears. But if you are actually partaking in this challenge, in this movement, then it is yours; it'll be abiding; it will stay. But if you are being stimulated, it's like taking a drug – whisky or whatever you take. It will stimulate for the time being, but it disappears. So please do not be stimulated by the speaker. If you are stimulated by the speaker, then you will depend on him; then he becomes the authority and your beastly little guru. *I am not your guru* because this demands that you be a light to yourself [and] not the light of another.

So, we have to go into the question because that's part of the brain: death. Death means total ending, and the destruction of the brain; because oxygen cannot go into the brain, and all the rest of it. Death implies an ending, the ending to a continuity of life, the life which you now lead – your life. Opposed to living, the ending. Right? So, first, one has to examine the continuity of what we call living, and the ending of it, which we call death. And to examine this, any form of fear, any form of opinion, judgement, evaluation – all that has no value. We have to examine what-is, the what-is of your life, your everyday life. That's the fact.

Man throughout the ages has clung to the continuity of the life that he leads, hoping that [in his] next life he'll have better opportunity: he'll be born in a palace, or have more money, be more beautiful and

all that kind of stuff. So we are asking something very clear, which is: to observe, to examine what we call living. Our relationships, our ambitions, our greed, our desire for power, status, our anxiety, fear, pleasure, sorrow, attachment, detachment, the battle between the opposites, the contradictions – that's our life. All the gods and superstitions, all the ideals – hoping [that] one day we'll all be brothers – all that's **our daily living**. And that has had a continuity, generation after generation. Please, watch it; it's extraordinary what we are doing.

And, we are asking: What is the meaning of death and what is the meaning of living? We have put death in opposition to life. There is a fear of what we call living, and avoiding or putting as far away as possible what we call death. So [there's] continuity in time, continuity in our sorrow, continuity in our fear, continuity in our attachments. Please, follow all this carefully. And, when that attachment is disturbed, broken down, [there's] again another continuity, another attachment. Continuity implies time. Right? Time is the movement of thought; time means movement: from here to there takes time or, psychologically, to reach from that which is not beautiful to that which is beautiful. So the movement of continuity is time, and this movement is thought. Right? And that is our life – your life, not the idealistic life, not the life in heaven, or *moksa*, or liberation, or the ideal non-violent life, and all the inventions that thought has created in order to escape from actuality, from actual, **daily living**.

So, we are asking whether living, with all its confusion, can end, to find out what death is. You've understood? I'll show it to you, I'll show it to you. Go slow, go slow. We're attached to a house, to a person, to a belief, to a conclusion, to a concept, to an ideal, and so on; we're attached. Analytically, you are attached because inwardly you are desperately lonely and, being lonely, you want something [in order] to escape from this sense of total isolation that's called loneliness. You must have experienced it; you must have known it, if you've observed at least a little bit. And so you get attached to something – generally a person, an ideal or an experience which you have had.

Now, attachment implies continuity, doesn't it? The very word implies a duration. When you use the word 'relationship' – having a relationship with one's wife [or] with one's husband – the very dependence, the attachment implies time, a duration. Are you following all this? Is this getting a little difficult?

You may be following verbally, [but] the word is not the thing; the description is not the described. Please bear that in mind all the time: that the word is not the thing; and if you are caught in the word, you will miss the real thing. That's what you have done. That's part of the intellect that enjoys the stimulation of words, and clings to that stimulation; and from that intellectual operation, you have created such havoc in the world. The intellect is only a part, not the whole. When the part dominates, there must be

division, there must be cruelty, there must be violence. That's what the intellect has done in the world. The intellect has invented the Hindu, the Buddhist, the Christian, the Muslim, the Jew, the Arab – and they are at each other's throats. And because we have given such importance to the intellect, it has brought about great misery in the world. Which doesn't mean we all must become dull. On the contrary, we are pointing out [that] when the intellect (which is only a part) dominates, there must be decay, degeneration – which is what's going on in the world.

Now, we are saying that attachment, the very word, implies a sense of permanency, a sense of continuity, a quality of duration. And, in that time, [in that] duration, we hope to have a constant companionship, wholly, safely. Death says to you: End it. That is what death means. End your attachment completely, because that is what is going to happen when you stop breathing. You are going to leave everything behind. It is like the rich man said, 'At least I can have it till the last moment'. Right? So, please watch it.

Can you know the implication and the consequences of attachment, to a house, to property, to your wife, to a belief, to a concept, to a conclusion, to an opinion, to a god? Can you see [that] the implications of attachment is fear, jealousy, the anxiety that you may get lost, and so on? Now you won't shake your heads. (*Laughter from the audience.*) That is the test,

and you are unwilling to test it out. So, we are saying: The brain, when it has continuity, becomes mechanical. And all thought is then mechanical. There's no new thought, because all thought is based on memory, which is the response of knowledge, and so on. So there is no new thought.

Death implies the ending of attachment. It's only in the ending there's a beginning. Do you understand? This is something serious; **don't play with words.** Because the moment there is an ending, something new takes place. But if there is continuity, there is nothing, nothing new under the sun. And, this ending is very important, because it is only then [that] the brain can discover for itself a quality of movement that is totally not in the past. I wonder if I am explaining all this. Right? Are you following? Are we communicating with each other a little bit?

So death implies the ending, not only [of] the physical organism, but all the things that man has accumulated. If it doesn't end, there is this whole question: **What happens to the mind, to the whole movement of consciousness, not yours or mine [but the] consciousness of man? What happens to that?** You understand my question? – **No, you don't.** You see, one has to explain every little thing; you don't capture it quickly.

Sir, our daily life is like a vast river. Watch it. And, the whole [of] human living is like a vast river in which there are all these complexities. Problems,

pain, sorrow, anxiety – everything is that river, of which we are a part. When the part dies, the stream goes on. The manifestation of the stream is you: with your name, quality, and so on; but you are still part of this stream. Are you following, sir? And we are saying [see] the ending of that stream, moving totally away from that stream, never belonging to that stream, because that stream is conflict, confusion, pain, attachment, detachment, ‘what is right’, ‘what is not [right]’ – this battle that goes on within one. While you are living, conscious, alive, full of your mischief, [of] all your activities, see the ending of something voluntarily, not with a motive. Ending attachment voluntarily is the beginning of something totally new. You’ve got it?

The ‘I’, the ‘me’ is a continuity. The ‘I’ has been, not only genetically, from millennia, handed down, [but also from] from generation [to] generation. It’s a continuity. And, that which is continuous is mechanical; [there is] nothing new in it. Right? It is marvellous, if you get into this.

Now, there is another point, another thing, in this. There is continuity as long as the brain is registering. Please listen quietly; don’t agree, just listen. I am registering the hurts, the pain. The brain is registering all this – that gives it a continuity; that gives the idea: I am continuing. And that continuity is considered [by certain schools of Indian philosophy to be] a progressive diminution, gradually ending the ‘I’. You follow?

As long as the brain registers, like a computer, it is mechanical. When you are insulted or praised, it is registering. And millennia after millennia it has registered. You follow? That's our conditioning, that's our whole progressive movement. Now, we're asking: Is it possible – please listen to the question first – is it possible not to register, except that which is relevant, and *nothing* else? You've understood this? No, this is rather difficult ... (*Slight Pause.*)

Why should you register your hurt? Why should you register somebody's insult or flattery? I'm asking – why? And when you register, when the brain registers, that registration prevents the observation of the other who has insulted [you]. That is, you observe the person who has insulted you or praised you with the registered brain; so you never see him actually. Are you following what I'm saying? Oh, come on sirs! Your brain registers again. This registration is a continuity, and in that continuity there is safety. It says: I have been hurt once, and therefore I'll register it, keep it and, therefore, avoid being hurt – both physically and psychologically. Physically it's relevant, but is it relevant psychologically? Have you understood my question?

One has been hurt. One has been hurt because the hurt is the movement of time, which is the building up of the image you have about yourself. And when that image is pricked, you are hurt. And as long as you have that image you are going to be hurt, always. So, is it possible not to have the image and, therefore, no registration? You are following all this?

Please listen carefully. We are laying the foundation to discover what meditation is, because if you have fear, do what you will, there is no meditation. If you are nationalistic, if you are ambitious, if you are greedy, if you are this or that, you can stand on your toe[s] for the rest of your life, you will never know what meditation is. That's why we said very carefully from the very beginning of these talks, the understanding of ourselves, the understanding of sorrow, pain, fear, anxiety is part of this meditation – so that the mind, your consciousness with all its content, is being washed out.

So we are asking: Is it possible not to register, psychologically, to only register what is not only necessary but relevant? Because, when there is order in our life there is freedom, which we went into very carefully the other day. It is only the disordered mind that seeks freedom. When there is total order, then that very order *is* freedom. And, we are saying: Is it possible to only register knowledge for functioning – please listen to this; work it out with me – [to] register the relevant, necessary knowledge to live an orderly life in the ordinary sense? Going to the office, driving a car, [the] recognition of your wife and husband, [the] recognition of your name, and so on – [that's] knowledge that's relevant, that's necessary. Now, we are saying, psychologically, inwardly there is no necessity or anything relevant to be registered. Is this possible? You understand, sir? Intellectually, logically or verbally you can see this, but to come

upon this, to see this happening in life, that's quite a different matter. I'm going to go into it, if I may ... I've so many things to talk about. I wish I could talk to you every day, but I can't. And probably you wish I couldn't!

So, first of all, to go into this very deeply, you've to understand the nature of your consciousness. (I am sorry to make it all so difficult; it isn't.) What is your consciousness? Have you ever asked yourself? Your consciousness is its content. Right? Without its content, it is not. Right? You see this? Come on, sir, help me out. So the content makes up our consciousness. The content is our tradition, our anxiety, our name, our position. You follow? The content is that, and that's our consciousness. And, thought is dissatisfied with this consciousness, and says: There must be super-consciousness, above all this. But that movement from the below to the upper is still the movement of thought. Thought is a material process; therefore, it is still part of this consciousness. I wonder if you get this. Have you understood it? It's part of this consciousness. Though thought says: There is infinite consciousness, cosmic consciousness, the highest consciousness – it is still within the field of this consciousness, which has its continuity; and the continuity is its content. Right? See this even verbally, intellectually; [it's] good enough. And, this consciousness has its continuity, attachment, all the rest of it.

So, we are saying: Can this consciousness with all its content, which is part of the brain, which is part of the mind (the mind being the brain and all that, the mind is part of this consciousness), can this whole consciousness realize its content, realize its duration and take one part of that consciousness as attachment, and end it voluntarily? You understand? That means you are breaking continuity. I wonder if you follow all this. Which means, we are asking: Is it possible to register only what is necessary, relevant – nothing else? Understand the beauty of that question, the implications of that question, the depth of that question.

We say it is possible. I will show you; I will explain, but the explanation is not the fact. Don't be caught up in the explanations. Through the explanation, come to the fact. Then the explanation has no value. Commentators make explanations, but they never come to the fact. Right? We are saying: What has continuity is the movement of time, is the movement of thought, the movement of knowledge, from the past, modifying itself in the present, and proceeding. That is the whole process of registration – right? Otherwise we couldn't have knowledge – obviously. So that's the whole movement. And we are saying: That movement has taken over the psychological field. Because one sees knowledge is necessary; otherwise I couldn't function, I couldn't talk ... I won't begin on [the subject of] talking; that's a different matter; that's tremendously interesting if you want to go into it, but I won't go into it now.

We said knowledge is continuity, and the brain has found safety in this continuity; and therefore it must register. Right? But knowledge is always limited. There is no omnipotent knowledge. So the brain, having found security in the movement of knowledge, clings to it, and translates every incident, accident according to the past. Therefore, the past has tremendous importance to the brain, because the brain itself is the past. And, your own intellect says logically, as we have explained, the intellect says (which is a verbal explanation): I see very clearly that [that] which has continuity has nothing new: there is no new perfume, there is no new heaven, there's no new earth. And so, the intellect says: Is there an ending of continuity, and not bring danger to the brain? You follow? – Because without continuity, it gets lost. So the intellect says to itself: If I end the continuity – what then? The brain demands to be secure; so what is 'then'? If it can find something, in the ending and the beginning, then it says: All right, I've got it; I'm safe. You understand? Now the brain has said: I can only function in security. Whether it is false or true security, continuity has given me security, which is the registration process. You follow? Registering has given it security. And you come along and say to me, to the brain: Register only what is necessary, relevant, and don't register anything else. You understand my [statement]? It is suddenly at a loss. It says: What do you mean by it? – Because it is functioning out of security. It says: Give me security, and I will go after it. Do you understand this?

I say: There is a security, but not this kind of security. [It] is to put knowledge, thought, in its right place. Right? The very orderliness of life is possible only when the brain has understood that it is living in disorder, which it calls security. And, when it realizes that security implies putting everything in order, which is everything relevant and nothing irrelevant, then the brain says: I've understood this; I've got it. Which is: I've an insight into this whole movement of continuity. Right? Are you following? It has an insight into it. That insight is the outcome of complete order. Which is, the brain has put everything in its right place. Then there is total insight into the whole movement of consciousness. And, therefore, it means the brain will only register what is necessary, and nothing else. You've got it? You've captured something?

In that is implied that the activity of the brain undergoes a change. The very structure of the brain undergoes a change, because the seeing something for the first time anew brings a new function to operate. You understand? Sir, your arm, this arm, is developed because of its function. Right? So when the brain discovers, sees something new, there's a new function being born, a new organism is taking place. (I wonder if you understand!) So, we are saying: It is wholly necessary for the brain to become very young. [It's] fresh, innocent, alive, youthful when there is no psychological registration at all.

And, we must also go into the question: Is love within this consciousness? You understand my question? Has love a continuity? You understand? Please, listen to the question first. Don't agree or disagree; just listen to it. We said: Consciousness is a continuity, tradition – all that. And, I am asking, I am challenging: Is love part of this field or entirely outside the field? I don't say: It is or is not.

We are going into it. Because if it is within this field of our consciousness, it is still part of thought. Right? Because the content of our consciousness is put together by thought. Beliefs, gods, superstitions, traditions, fear – all that is part of thought. And is love part of thought, part of this consciousness? Which means: Is love desire, is love pleasure, sex, and all the rest of it? Is love part of this thought process? Which means: Is love a remembrance? You are following all this?

Love cannot possibly exist, or come into being like the fresh morning dew, if the intellect is supreme. And our civilization has worshiped the intellect – worshiped it because it has created theories: there is Brahman, there is no Brahman; there is God, there is no God – you follow? It has created the principles, the ideals: the supreme one or the supreme double or the supreme triple. So, we are asking you: Is love part of this stream, this consciousness? Can love exist when there is jealousy? Can love exist when there is attachment to my wife, to my husband, to my

children? Can love exist when there is the memory of sexual action, a remembrance, the picture – all that? Has love a continuity? Please go into it. For God's sake, find out – because that thing doesn't exist in your heart, that's why the world is in such a mess.

To come upon this love, the whole stream of consciousness must come to an end. Right? Consciousness being your jealousy, your antagonism, your ambition, your desire for position, your desire for becoming bigger, nobler, and all the rest of it. Or, [your] seeking power. You understand 'power' – Either *siddhis*: levitation, and all that kind of business; or power, position politically, religiously; or power over your wife, your husband, your children. All that's implied. Where there is any sense of egotism, the Other is not. The essence of egotism is the process of registration. And we said the other day, yesterday: The ending of sorrow is the beginning of compassion. But we have used sorrow as a means of advancement: becoming better and better and better. On the contrary [with] the ending, something infinitely new takes place.

Now we can talk about meditation. Don't take postures. (*Laughter from the audience.*) Don't suddenly sit up and say: I'm going to meditate. Be comfortable; that's all. Sir, there are several things implied in meditation. First, there must be space, not physical space only, but space within the mind, which means no occupation. Do you understand this? Because all our minds are occupied: How shall I stop

chattering? I must be occupied with having a space. I must be silent. You follow? Like a housewife with her cooking, with her children, like a devotee with his god, a man with his occupation, with his sex, with his job, with his ambition, with his position, the mind is wholly occupied; therefore there is no space in it. You follow? We have established order in our life, not the order of discipline, control. That is out. But we've established order because we have seen, intelligently, that order can only come out of the understanding of disorder. We've gone into it; I am not going to go into it [again].

So we have brought about order in our life, order in our relationship – which is very important, because life is relationship, a movement, an action in relationship. If there is no order in your relationship with your wife, with your husband, with your children, with your neighbour – whether that neighbour is near or very far – forget about meditation. Because if, having disorder in your life, you try to meditate, you will fall into the trap of illusions. So that's what we said in these talks. If you have been serious, if you have followed, we have brought about order, absolute order – not temporary order [but] absolute order. That order can look to the cosmic order. You understand? It has a relationship ... (I mustn't go into it ... [but] just let me go into it a little bit.) That order has relationship with the cosmic order. Cosmic order is the setting of the sun, the rising of the moon, the marvellous sky of an evening with all the beauty. And merely examining the

cosmos, the universe through a telescope, is not order. It's order in here (*Taps chest*), in our life. Then, that order has an extraordinary relationship with the universe. You understand all this?

So we are saying: When a mind is occupied, there is no order; there is no space. When the mind is full of problems, how can you have space? So to have space, every problem as it arises must be immediately solved first. Do you understand? *That is part of meditation: not to carry problems over day after day, day after day, day after day.* I met the other day a lady who said to me, 'When you were a little boy you hurt me psychologically, and I am still carrying that hurt'. Sixty years' hurt! Oh, you don't see this!

So, is it possible not to be occupied? Which doesn't mean irresponsibility. You understand? On the contrary, when you are not occupied, you give your attention to responsibility. It is only the occupied mind that is confused and, therefore, responsibility becomes ugly, and responsibility then has the possibility of guilt, and all that. So, please, do not ask *how* not to be occupied. If you say: Please tell me a system, a method – all that – then you will be occupied with the system, with the method, with the slogans, and all the rest of it. But if you see, if you have an insight, if you see that a mind occupied is a destructive mind, is not a free mind, it has no space – *if you see that* – it happens.

The next question is [about] attention, inattention and distraction. You follow? Attention, inattention, concentration and distraction. Are you getting tired? We are saying: There is no distraction at all. Please see that point very carefully. There is no such thing as distraction. I'll explain; I'll go into it. When we are attempting to concentrate, only then there is distraction. That is, thought says: I will concentrate on that: the image, the picture, the idea, the word AUM, or whatever it is; I'll concentrate on that, and thought is focusing its energy on that. But thought also wanders off, and then thought says: That is distraction; I must come back to this. Both are the movements of thought. Are you following all this? So there is no distraction; it's only the movement of thought. Right?

And concentration implies enclosure, resistance. We are saying: Where there is concentration, which is thought focusing its energy on a particular thing, image, whatever you want to concentrate on, in that process of concentration, thought wanders away. And *that* you call distraction. But the concentration and the movement away is part of thought; *is* thought. So don't ever say to yourself: I am being distracted. Because [then] you eliminate the conflict between concentration and distraction. You are getting what I am talking about? Go on, sirs. We are saying: If you've understood that, then [there's] attention.

To attend – are you attending now? ‘Attend’, which means – what? If you’re really deeply attending, there is no centre from which you are attending. Right? You understand? And that attention cannot, as you would like it to, continue. Right? Are you following? The continuity is *inattention*. Have you understood this? I’ll explain.

The art of listening, the art of seeing, the art of learning – that is the total movement of attention. In that attention there is no centre that says: I am learning, I am hearing, I am seeing. There’s only this enormous sense of wholeness – which is watching, listening, learning. And, in that attention there is no movement of thought. I don’t know if you’ve noticed it. There is no movement of thought. Then, that attention cannot be sustained, then thought says: I must find out how to come by, arrive or achieve that attention. This movement away, this movement of wanting to capture that attention is *inattention*, is lack of attention. You’ve understood this? Now, to be aware of this movement away from attention is to be attentive. Have you captured it? Have you understood it?

So, we said the mind must have great space, limitless space. And that can only take place when there is no chattering, when there is no problem, because problems have been resolved. And the movement of the mind in sleep is also quiet, because it’s not constantly dreaming, because you are resolving the problems as they arise. (I won’t go into it; it’s too long.)

You can only have great space when there is no centre. The moment you have a centre, there must be [a] circumference, there must be [a] diameter, a movement from the centre to the periphery. Space implies no centre; therefore it is absolutely limitless. And we are saying: Concentration is a distraction of thought; thought itself is a distraction. And attention implies giving all your energy to listen, to see – in that there is no centre. *Then* comes a mind that has understood order, and is free from fear, [has] ended sorrow, has understood the nature of pleasure and given [thought] its right place, and so on.

Then, the question is: What is the quality of a mind that's completely silent? – Not how to achieve silence, how to have peace of mind. That is what you all want: peace of mind, and you will only have a piece! (*Laughter from the audience.*) We are [speaking of] the quality of a mind that is absolutely, timelessly silent. Now, there is silence between two notes, there is silence between two thoughts, there's silence between two movements, the silence between two wars; there's silence between husband and wife before they begin to quarrel, before they begin to have all kinds of things happen. We are not talking of that kind of quality of silence, because they are temporary; they go away. But we are talking of a silence that is not produced by thought, that is not cultivable, that comes only when you have understood the whole movement of existence. And, in that silence, there is no question and answer, there is no challenge, there is no search; everything has

ended. In that silence – if you have come to that with a great sense of space and beauty and extraordinary sense of energy – there comes that which is eternally, timelessly sacred, which is not the product of civilization, a product of thought. That is the whole movement of meditation.

– Madras,  
January 14, 1979

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