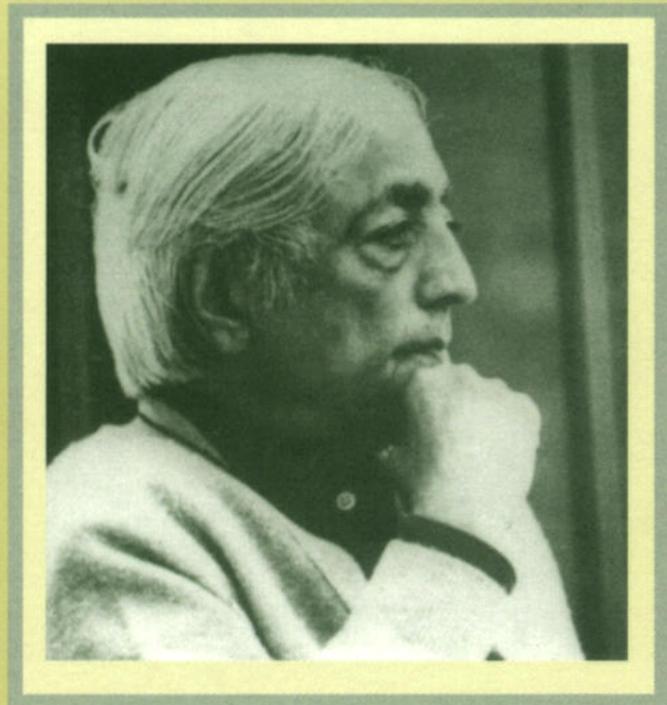


# The Way of Intelligence



J KRISHNAMURTI

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# **The Way of Intelligence**

J. Krishnamurti

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## ILLUSION AND INTELLIGENCE

*Rimpoche:* Sir, when the observer observes, he is the matrix of thought, of memories. So long as the observer is observing from this matrix, it is not possible for him to see without naming, because that naming arises out of that matrix. How then can the observer free himself from this matrix?

*Krishnamurti:* I would like to know whether we are discussing this as a theoretical problem, an abstraction, or as something that has to be faced directly without theories?

*Jagannath Upadhyaya:* This question is directly connected with one's daily life.

*K:* Sir, who is the observer? We take it for granted that the observer is born of the matrix, or that he is the matrix. Or, is the observer the whole movement of the past? Is this a fact to us or an idea? Does the observer himself realize that he is the whole movement of the past? And that as long as he is observing, that which is being observed can never be accurate? I think this is an important question. Can the observer, who is the whole movement of the past, with all his conditioning, ancient and modern, be aware of himself as being conditioned?

*Achyut Patwardhan:* The observer when he looks at a fact, looks with his old conditioning, *samskar*. And so he cannot see the fact as it is.

*J.U.:* Can we accept this?

*K:* Are we all on the same level as Rimpocheji, who has asked this question: The observer is made up of the past and as long as he is rooted in the past, is he able to see the truth of a fact? If he is not aware of himself as the observer who is conditioned, there will be a contradiction between himself and the thing which is being observed, contradiction being a division.

*A.P.:* As long as he does not see this clearly, there will be conflict in the act of seeing.

*K:* Sir, the question arises then: Is it possible for the observer to understand himself and discover his limitations, his conditioning, and so not interfere with the observation?

*RMP.*: That is the basic problem. Whenever we try to observe, the observer is always interfering in the observation. I would like to know whether there is a method to cut off the 'me' which is interfering.

*K.*: The observer is the practice, the system, the method. Because he is the result of all past practices, methods, experiences, knowledge, the routine, the mechanical process of repetition, he is the past. Therefore, if you introduce another system, method, practice, it is still within the same field.

*RMP.*: Then how can it be done?

*K.*: We are coming to that. Let us first see what we are doing. If we accept a method, a system, the practising of it will make the observer more mechanical. Any system will only strengthen the observer.

*J.U.*: Then this leads to a deadlock.

*K.*: No. On the contrary. That is why I said, does the observer realize he is the result of all experience, of the past and the present? In that experience is included methods, systems, practices, the various forms of *sadhana*. And you now ask, is there a further series of practices, methods, systems, which means that you are continuing in the same direction.

*J.U.*: I feel that it is not only possible to reject the past totally but the present as well. The past can be negated by observation, but the power of the present will not go unless the past is negated. One is concerned with the present moment.

*A.P.*: The present and the past are actually one. They are not separate.

*J.U.*: Therefore, we should negate the present. The roots of the past will be negated when the present is broken.

*A.P.*: You mean by the present, this moment, this present moment of observation?

*K.*: This present moment in observation is the observation of the whole movement of the past. What is the action necessary to put an end to that movement? Is that the question?

*J.U.*: What I am saying is, it is on this moment of time that the past rests and on this moment that we build the edifice of the future. So, to be completely free of either the past or the future, it is necessary to break the moment in the present, so that the past has no place in which to rest and no point from which the future could be projected. Is this possible?

K: How is this movement of the past which is creating the present, modifying itself as it moves, and which becomes the future, to end?

J.U.: By the process of observation we negate the past. By negating the past we also negate the present. And we cease to build the future based on the desires created by the past. Only observation remains. But even this moment of observation is a moment. Unless we break that, we are not free from the possibility of the rising of the past and the creation of the future. Therefore, the present moment, the moment of observation, has to be broken.

K: Are you saying, sir, that in the state of attention now, in the now, the past ends; but that the very observation which ends the past has its roots in the past?

J.U.: This is not what I am saying. I do not accept the position that the past creates the present or the present the future. In the process of observation, past and future history are both dissolved. But the question is that again the histories of the past and the future touch on this moment, this existent moment. Unless this moment itself is negated, the past and the future are again restored to activity.

To make it clear, I would like to call it 'existence', the moment of 'is' ness. One has to break this moment of 'is' ness, and then all these tendencies, whether they reflect the past or project the future, are broken. Is this possible?

K: This question has special relevance for you. I want to understand the question before I answer. I am just asking, not answering: The past is a movement. It has stopped with attention. And with the ending of the past, can that second, that moment, that event, itself disappear?

J.U.: I would like to make it more clear: This moment is an 'existent' moment.

K: The moment you use the word 'existence', it has a connotation. We must look at it very carefully.

*Pupul Jayakar:* It is not stable.

J.U.: I would like to call this moment *kshana bindu*, the moment of time. The 'suchness' of the moment, the 'is' ness of the moment, has to be broken. Is this possible? In the movement of observation there is neither the past nor the possibility of the future. I do not even call it the moment of observation because it does not have any power of existence. Where there is no past or future, there cannot also be any present.

K: May I put this question differently? I am the result of the past. The 'me' is the accumulation of memories, experience, knowledge—which is the past. The 'me' is always active, always in momentum. And the momentum is time. So, that momentum as the 'me' faces the present, modifies itself as the 'me' but is still the 'me', and that 'me' continues into the future. This is the whole movement of

our daily existence. You are asking, can that movement as the 'me', the centre, cease and have no future? Is that right, sir?

*J.U.:* Yes.

*K:* My question is, does the 'me', which is consciousness, recognize itself as the movement of the past, or is thought imposing it as an idea—that it *is* the past?

*J.U.:* Could you repeat the question?

*K:* I, my ego, the centre from which I operate, this self-centredness is centuries old, millions of years old. It is the constant pressure of the past, the accumulated result of the past. The greed, the envy, the sorrow, the pain, the anxiety, the fears, the agony, all that is the 'me'. Is this 'me' a verbal state, a conclusion of words, or is it a *fact* as this microphone is a fact?

*J.U.:* Yes, it is so; yet it is not absolutely so. It is not self-evident.

*A.P.:* Why? On what is it dependent?

*J.U.:* When I say it is so, it is only in terms of the past or future. It is neither in the past nor in the future. I do not accept it as transcendental truth. I may accept it at the level of a day-to-day order of reality.

*A.P.:* But you are saying it is the creator of the context.

*J.U.:* 'This' is a creation of the past. What is the meaning of 'this'? The 'me' is the history of the past.

*K:* Which is the story of man who has been in travail, who has struggled, who has suffered, who is frightened, who is in sorrow and so on.

*P.Y. Deshpande:* It is the story of the universe, not of 'me'.

*K:* It is 'me'. Don't let us pretend it is of the universe.

*J.U.:* The 'me' is history, which can be broken by observation.

*A.P.:* He is saying that these facts are unrelated to the centre as the observer.

*K:* Existence has no self-existence. It is a descriptive statement in observing; it is not a fact.

*J.U.:* It is history. It has nothing to do with observation.

*P.J.:* He says, I am this, I am that, I am history. This is a descriptive statement. In observing, it has no existence.

*K:* Let us go into it quietly. The 'me' is the movement of the past, the story of humanity, the history of man. And that story is 'me'. It expresses itself all the time in my relationship with another. So, that past in my relationship with my wife, husband, child or friend, is the operation of the past with its images, with its pictures, and it divides my relationship with another.

*J.U.:* This exists prior to awareness. With awareness the moment will be broken and with it all relationships.

*P.Y.D.:* At the point of attention everything dissolves.

*K:* You are saying that at the point of attention everything disappears. But does it disappear in my relationship with my wife?

*J.U.:* No. This is not my experience. I have no history; I have not made any history. History is independent of the 'me' or the 'I'.

*A.P.:* He says he is the product of history, and he has accepted this identity.

*K:* But if you are the product of history, you are the result of the past. That past interferes with your relationship with another. And my relationship with another brings about conflict. My question is, can that conflict end now?

*J.U.:* Yes. It will end because the moment is broken.

*P.J.:* It will end in the instant of attention, and with it the totality of the past.

*Radha Burnier:* This is absolutely theoretical.

*J.U.:* I am speaking from experience. Attention is an experience, a special experience—and it denies the past.

*A.P.:* Attention cannot be an experience because it would then be imaginary. It is a part of the past because there is an observer separate from the observed and so there is no attention.

*K:* That is why, sir, I began by asking in the beginning, are we discussing theories or facts of daily life?

Rimpocheji, I think your first question was, can this past history, this past movement, which is always exerting its pressure on our minds, our brains, our relations, on all our existence, end, so that it does not prevent pure observation? Can the sorrow, the fear, the pleasure, the pain, the anxiety, which is the story of man, end now, so that the past does not interfere or prevent pure observation?

*RMP.:* Yes. That was the original question.

*K:* You asked, if I understood rightly, is there a practice, a method, a system, a form of meditation, which will end the past?

*RMP.:* Whenever we try to observe the past, the past intervenes. At that moment, observation becomes useless. That is so according to my own experience.

*K:* Of course, obviously.

*RMP.:* Now, how to observe without the interference of the observer?

*K:* What is the quality or nature of the observer? When you say the observer is all the past, is he aware of himself as the past?

*RMP.:* I don't think so.

*K:* No, he is not aware.

*R.B.:* Or is he partially aware that he is the past?

*RMP.:* No. At the moment of observation he is not aware of the past.

*K:* For the moment we are not observing; we are examining the observer. We are asking if the observer can be aware of himself.

*RMP.:* You mean at the moment of observation?

*K:* No. Not at the moment of observation; forget the observation. I am asking whether the observer can know himself.

*RMP.:* Yes. He can understand the past, he can understand his conditioning.

*K:* Can he understand his conditioning as an outsider observing it, or is he aware of himself as being conditioned? You see the difference, sir?

*RMP.:* Observation by the mind of the real man, whether it is dual or it is itself—that is not clear. The awareness of self—is it a duality?

*K:* I don't know about duality. I don't want to use words which we don't understand. To make it much simpler: Can thought be aware of itself?

*RMP.:* No.

*R.B.:* Is it the same as saying, is one aware of envy, anger, etc., as other than oneself?

*K:* Am I aware that I am angry? Is there awareness of anger as it arises? Of course, there is, I can see the awakening of envy. I see a beautiful carpet, and there is envy, there is the greed for it. Now, in that knowing, is thought aware that it is envy or is envy itself aware? I am envious, I know what the meaning of the word 'envy' is. I know the reaction, I know the feeling. Is that feeling the word? Does the word create that feeling? If the word 'envy' did not exist, then is it envy? So, is there an observation of envy, the feeling without the word? We don't know it exactly, but is there something to which we later give a name?

*P.J.:* Naming which creates the feeling?

*K:* That is what I am saying. The word has become more important. Can you free the word from the feeling? Or does the word make the feeling? I see that carpet. There is perception, sensation, contact and thought, as the image of owning that carpet, and so desire arises. And the image which thought has created is the word. So, is there an observation of that carpet without the word, which means there is no interference of thought?

*RMP.:* Observation of a carpet, an outside object... It can be seen without interference.

*K:* Now, is it possible to observe without the word, without the past, without remembrance of previous envies?

*RMP.:* It is difficult.

*K:* If I may point out, sir, it does not become difficult. First, let us be clear: The word is not the thing; the description is not the described. But for most of us the word has become tremendously important. To us the word is thought. Without the word, is there 'thinking', in the usual usage of that word? The word influences our thinking, language moulds our thinking, and our thinking is with the word, with the symbol, with the picture, and so on. Now, we are asking, can you observe that feeling that we have verbalized as envy, without the word, which means without the remembrance of past envies?

*RMP.:* That is the point we do not see. As soon as observation starts, the past as thought always interferes. Can we make any observation without the interference of thought?

*K:* I say 'yes', absolutely.

*J.U.:* The clue to all these lies in seeing that the walker is not different from walking. Walking itself is the walker.

*K:* Is that a theory?

*J.U.:* This is not a theory. Otherwise it is not possible to have a dialogue.

*K:* Is this so in daily life?

*J.U.:* Yes. When we sit here, it is only on that level of relationship. We are here to see the fact of 'what is', we are separating the actor from action. It becomes history. When we understand that the actor and acting are one, through observation, then we break history as the past.

*A.P.:* Are we definitely clear that there is no distinction between relationship and the fact of relationship?

*J.U.:* I must make myself clear. There is a bullock cart and it is loaded. All that is loaded on the cart, where does it rest, what does it stand on? It is resting on that point of the earth, the point of the wheel which is in contact with the point of the earth. It is on that point that the whole load rests. Life is a point on which history as the past rests—past and future. That present existent moment, when I hold it in the field of observation, is broken. Therefore, the load and the bullock cart are broken.

*A.P.:* When you say it is broken, is that attention your experience? If what you say is a fact, then Rimpoche's question should have been answered. If his question has not been answered, then what has been said is theoretical.

*RMP.:* This does not answer my question.

*K:* Sir, your question in the beginning was, can the past end? It is a very simple question because all our life is the past. It is the story of all humanity, the enormous length, depth, volume, of the past. And we are asking a very simple but very complex question: Can that vast story with all its tremendous volume, like a tremendous river with a great deal of water flowing, come to an end?

First of all, do we recognize the immense volume of it—not the words, but the actual volume of it? Or is it just a theory that it is the past? Do you understand my question, sir? Does one recognize the great weight of the past? Then the question arises, what is the value of this past? Which is, what is the value of knowledge?

*RMP.:* It is the point of realization.

*A.P.:* The factual realization is impossible because at this point thought comes in.

*K:* There is no realization because thought interferes. Why? Why should thought interfere when you are asking me the question: What place has knowledge in my life?

*RMP.:* It may have its own utility.

*K:* Yes, knowledge has its limited place. Psychologically, it has no place. Why has knowledge, the past, taken over the other field?

*P.J.:* Sir, what is it that you seek by this question? I am asking this because the receiving of this question is also in the field of knowledge.

*K:* No. That is why I am asking you a very simple question: Why should knowledge take a place in my relationship with another? Is relationship with another a remembrance? Remembrance means knowledge. My relationship with her, or with you, becomes a remembrance—as, for instance, ‘You have hurt me’; ‘She has praised me’; then ‘She is my friend’, ‘You are not my friend’. When relationship is based on memory, remembrance, there is division and conflict. Therefore, there is no love. How is this memory, remembrance, which prevents love, to come to an end in relationship?

*A.P.:* The original question that we started with has ended in a new question.

*K:* I am doing it now: What is the function of the brain?

*RMP.:* To store memory.

*K:* Which means what? To register, like a tape recorder. Why should it register anything except what is absolutely necessary? I must register where I live, how to drive a car. There must be registration of the things that have utility. Why should it register when she insults me, or you praise me? It is that registration that is the story of the past—the flattery, the insult. I am asking, can’t that be stopped?

*RMP.:* When I am thinking, it is very difficult...

*K:* I am going to show you it is not difficult.

*RMP.:* Sir, you say why not register only what is necessary, but the brain does not know what is necessary. That is why it goes on registering.

*K:* No, no.

*RMP.:* The registering is involuntary.

*K:* Of course.

*RMP.:* Then how can we register only that which is necessary?

*K:* Why has it become involuntary? What is the nature of the brain? It needs security—physical security—because otherwise it cannot function. It must have food, clothes and shelter. Is there any other form of security? Thought has

invented other forms of security: I am a Hindu, with my gods. Thought has created the illusion and in that illusion the brain seeks shelter, security. Now, does thought realize that the creation of the gods, etc. is an illusion, and, therefore, put it away, so that I don't go to a church, perform religious rituals, because they are all the products of thought in which the brain has found some kind of illusory security?

*J.U.:* The moment of self-protection is also the past. To break that habit of self-protection is also a point. It is that point on which the whole of existence rests. This *atma* which is *samskriti* must also be negated. This is the only way out.

*K:* For survival, physical survival, not only of you and me but of humanity, why do we divide ourselves as Hindu, Muslim, communist, socialist, Catholic?

*RMP.:* This is the creation of thought, which is illusory.

*K:* Yet we hold on to it. You call yourself a Hindu. Why?

*RMP.:* It is for survival, a survival reflex.

*K:* Is it survival?

*A.P.:* It is not, because it is the enemy of survival.

*P.J.:* At one level we can understand each other. But it does not end that process.

*K:* Because we don't use our brains to find out, to say this is so: I must survive.

*P.J.:* You say the brain is like a tape recorder recording. Is there another function of the brain, another quality?

*K:* Yes, it is intelligence.

*P.J.:* How is it awakened?

*K:* Look, I see there is no security in nationalism, and, therefore, I am out: I am no longer an Indian. And I see there is no security in belonging to any religion; therefore, I don't belong to any religion. Now what does that mean? I have observed how nations fight each other, how communities fight each other, how religions fight each other, the stupidity of it, and the very observation awakens intelligence. Seeing that which is false is the awakening of intelligence.

*P.J.:* What is this seeing?

*K:* Observing outwardly England, France, Germany, Russia, America, are at each other's throats, I see how stupid it is. Seeing the stupidity is intelligence.

*R.B.:* Are you saying that as one sees this, the unnecessary recording comes to an end?

*K:* Yes. I am no longer a nationalist. That is a tremendous thing.

*Sunanda Patwardhan:* You mean if we cease to be nationalists, all unnecessary recording stops?

*K:* Yes, with regard to nationalism.

*R.B.:* Do you mean to say that when one sees that security or survival is an absolute minimum and eliminates everything else, then the recording stops?

*K:* Of course, naturally.

*J.U.:* One song has ended and another has started; a new song has been recorded on the old. It will go on. The old destructive music will keep on breaking and the new music which is good, which is right, will take over. Is this the future of humanity?

*K:* No, you see, this is theory. Have you stopped being a Buddhist?

*J.U.:* I don't know. The past as history has shaped the image in my brain. My being a Buddhist is the past—a historical past.

*K:* Then drop it—which means you see the illusion of being a Buddhist.

*J.U.:* That is correct.

*K:* Seeing the illusion is the beginning of intelligence.

*J.U.:* But we would like to see that when one thing breaks another does not form.

*K:* Could we tackle this differently? We are surrounded by false illusory things. Must we go step by step, one after another? Or is there a way of looking at this whole illusion and ending it? To see the whole movement of illusion, the movement of thought which creates illusions and, seeing it, to end it—is that possible?

*J.U.:* This is possible.

*K:* Is it a theory? The moment we enter into theory, then it is meaningless.

*J.U.:* If we can break the self-protective process, then this is possible. The form of this process will then undergo a change; but the self-protective process itself will not end. When we think that something has existence, even that is an

illusion. Thousands of such illusions break and thousands of new ones come into being. That is not *sadhana*; this happens all the time. So far we have been talking only of the gross illusions; these certainly break. But a new image is continually shaping itself. It is making its own thought structures.

*A.P.*: What he is saying is that this process of negating gives place to the arising of new, subtler illusions.

*K*: No. Thought being limited, whatever it creates is limited—whatever: gods, knowledge, experience, everything is limited. Do you see that thought is limited and its activity is limited? If you see that, it is finished; there is no illusion, no further illusion.

*RMP.*: This point, this thought, again arises.

*K*: That is why I said, sir, thought must find its own proper place, which is utility, and it has no other place. If it has any other place, it is illusion. Thought is not love. Does love exist? You agree thought is limited, but do you love people? I don't want theories. What is the point of all this? What is the point of all your knowledge, Gita, Upanishads, and all the rest of it? Have we made ourselves clear, or are we still at the verbal level?

*RMP.*: No, not at the verbal level.

*K*: When we have really discovered the limitations of thought, there is a flowering of something else. Is it really happening? Does that take place?

*RMP.*: I can now recognize the limitations of thought more poignantly.

*Varanasi*

*13th November 1978*

## IN LISTENING IS TRANSFORMATION

### I

*Achyut Patwardhan:* Reflective minds have come to realize that there is a certain degeneration at the very source of the human brain. Would it be possible for us to explore this source of degeneration?

Is it possible for us to start our exploration with a mind which says, 'I see the fact of degeneration, I don't know its causes, I am willing to explore'?

*Brij Khare:* I am wondering whether we can discover the tools we are going to use in order to explore; what really are the tools we need to enter into such an enquiry?

*P.J.:* Is the brain the tool of enquiry and are we enquiring into the movement of the brain? Does the tool then enquire into itself?

*B.K.:* Is it characteristic of the human brain or mind to be an observer of itself?

*A.P.:* Is it possible to cleanse the brain of the source of pollution?

*P.J.:* Can we take these two questions together? Are the tools which are available to us adequate to explore the nature of this movement? If they are of the essence of pollution, can they investigate pollution? Therefore, should we not investigate the tools?

*B.K.:* I was also wondering, is it really a question of tools or can we directly see disorder? We can then ask what evolves from that. Degeneration somehow seems to imply a time scale. Clearly there is disorder.

*Q:* Will the examination of the tools by itself take us anywhere?

*P.J.:* I do not think the two questions are independent of each other.

*A.P.:* I discover that the tools are inadequate, and I put them aside, I say I can only see that there is this very rapid process of degeneration which threatens human survival. Now, how do we understand this?

*P.J.:* We said there is a state of degeneration, both outside and within, that this is part of the very condition of man, the degenerative process having accelerated and, therefore, degeneration being at our doorstep and within one. We start with

the query, with what instruments do we enquire. Unless one asks this question we will keep on going round the circle of degeneration.

*K:* I think all of us agree that there is degeneration, that there is corruption—moral, intellectual and also physical. There is chaos, confusion, misery, despair. To think is to be full of sorrow. Now, how do we approach this present condition? Do we approach it as a Christian, as a Buddhist, or a Hindu or Muslim, or as a communist? Or do we approach the problem without taking a stand, a position? The communist agrees that sorrow is the burden of mankind, but if one is to change that sorrow one must recondition society. If we could put aside all our stands, positions, then perhaps we can really look at the problem of degeneration.

The problem is very serious. Knowledge either of the technological world or of the psychological world, or knowledge handed down through tradition, books and so on, appears to be at the root of all degeneration. Let us discuss this. I see this chaos throughout the world, there is uncertainty, utter confusion and despair. How do we approach it? It is quite clear that I have no answer to this problem of degeneration within me. I imagine I have read Vedanta and the answer is in that; I imagine I am a Marxist and that there is an answer in that, and that only some modifications in the system are necessary. These positions would vitiate enquiry. Therefore, I don't want to say anything beyond what is based on observable fact.

*P.J.:* Krishnaji has brought an element into this enquiry which demands a great deal of examination, which is that knowledge *per se*—technological knowledge, skill, all that the human brain has acquired through millennia—is itself the source of degeneration. First, I must see that challenge. And how do I see the challenge, how do I respond to it?

*Q:* The challenge may be utterly false.

*P.J.:* I must discover the truth or untruth of it.

*B.K.:* I still say that perhaps we are anatomically, biologically, physiologically, inadequate to deal with the situation and we do not have appropriate tools. What I am enquiring is, is there a root cause for all this?

*K:* What is the root cause? Can we find out what is? We are not examining the symptoms; we all know the symptoms. Can we find out through sceptical investigation what is the effect of knowledge on our minds, on our brains? This has to be examined, and then the root cause will be uncovered. Can we find a different approach?

*J.U.:* There are two points from which we look at this problem: one is that of the individual and the other is that of society. Problems arise because the individual feels he is intrinsically free, but at the same time there is a dimension of him which is in interaction with society. The individual himself is, partly, an entity

but, largely, he is the product of society. In order to examine the question, we have to draw attention to the problems of the individual and society separately. The individual in relation to himself on the one hand, and the individual in relation to society on the other, are really processes within society. I would not like to go back to the ancient past—I am confining myself to the last three to four hundred years of civilization. I want to stress that the problem lies in the nature of the relationship between the individual and society. There are moments when the individual acquires a greater importance, and moments when society acquires greater importance. What is the nature of the relationship of one to the other, and how are the balances disturbed? Is it in the transmission of knowledge or experience that one has to see the relationship between them?

*K:* I question whether there is an individual, whether society is not an abstraction. What is actual is human relationship. You may call that relationship society, but the fact is, it is relationship between you and another, intimate or otherwise. Let us find out whether we *are* individuals or we are programmed to think we are individuals. I am questioning very deeply whether the concept of the individual is actual. You think you are an individual and you act as one and from this arise problems and then you pose the question of relationship between society and the individual. But society is a total abstraction. What is real, actual, is the relationship between two human beings—which is society.

*J.U.:* Do you say that the individual is not? There are two levels of delusion at which one is working.

*P.J.:* Upadhyayaji says that the individual is not, but he deludes himself that he *is*. Society is not, but there is a delusion that society *is*. While the two delusions—of individual's existence and society's existence—'exist', there is conflict between the two which must also be resolved.

*G. Narayan:* Though the individual is an illusion and society is an illusion, we have made a reality out of them and all the effects are there.

*K:* Are you saying that the brain has been programmed as the individual, with its expressions, freedom, fulfilment, with society opposed to the individual? Are you admitting that the brain has been programmed? Don't call it a relationship; it is programmed to think in that way. Therefore, it is not illusion. Programming is an illusion, not what is programmed.

*A.P.:* To say that the individual is an illusion or society is an illusion is to say that we have created an imaginary problem which we are discussing speculatively. Actually, we are discussing the condition of man. The condition of man is a fact; he is degenerating, he is selfish, unhappy, in conflict, and is on the point of destroying himself. This cannot be denied. Krishnaji says to the traditionalists and to the Marxists that they are programmed.

*P.J.:* Achyutji, you are missing the point. Krishnaji says, don't call it illusion, it is not an illusion in that sense. The brain has not created it. The brain itself is *that*, because it has been programmed to be that.

*K:* If you call it illusion, then the programmed is the illusion. So if you stop programming the brain, which is illusion, you wipe out the whole thing. The computer is programmed and we are programmed.

*J.U.:* If I wipe that out, then what is relationship?

*K:* Not ifs and buts. Do we actually see the fact, not the theory of the fact, that we are not individuals?

*RMP.:* Whenever we speak of relationship, we are taking for granted that there are two points, between which we speak of relationship. My assumption is that before we examine relationship, we must examine the two points. To speak about relationship without the two points becomes merely academic.

*B.K.:* Does it include the animal, animalistic mind? If yes, then we cannot talk about the last three or four hundred years only—we must go back to the time when we were living in trees.

*K:* What is the point, sir?

*P.J.:* The whole point is in your saying that the brain is programmed. Where do we go from there? You have been saying that self-centred activity, the individual as he is, elaborated a little more, has to be negated at every point. But when we observe, whether it is the outer or the inner—sometimes the outer predominates, sometimes the inner—the interaction between the two is always evident. You can call it individual and society, or anything else, but there are always the two; I create it. This is the point. Therefore, as Rimpochéji says, we cannot wipe out the individual and just talk of relationship, we cannot because we have to examine the two points.

*K:* I question that. I am saying there is only relationship.

*P.J.:* Are you taking relationship out of the context of the two?

*K:* Yes. That is, the brain relating itself to the past. The brain is the past.

*P.J.:* Then, who is relating to whom?

*K:* It is not relating to anybody. It is functioning within its own circle, within its own area. This is obvious.

*S.P.:* But, sir, this brain is relating to other brains with which it has certain similarities.

*P.J.:* Sunanda, did you hear what he said—that you are never relating to another, that the brain itself creates the ‘other’ and then relates to that?

*K:* Can you repeat what I said?

*G.N.:* You are saying that there is no relationship because the brain creates the ‘other’ and then relates to it. In fact, there is only the human brain.

*K:* The brain is only concerned with itself, its own security, its own problems, its own sorrow, and the ‘other’ is also this. The brain is never related to anything. There is no ‘other’. The ‘other’ is the image created by thought which is the brain.

*R.B.:* Are you saying that relationship itself is part of the programming?

*K:* No. Let us move from that word ‘programme’.

*R.B.:* There is no ‘other’ and no relationship.

*K:* No. Relationship is always between two.

*S:* Do you mean to say there is no ‘other’?

*K:* You exist, but my relationship with you is based on the image I have created of you. Therefore, my relationship is with the image which I have.

*B.K.:* But part of the brain is also questioning it.

*K:* Let us get this clear. My relation to you is based on the thought which I have about you, the image that I have created about you. The relationship is not with you, but with the image that I have. Therefore, there is no relationship.

*B.K.:* What I do not understand is, how does the programming come in?

*K:* Sir, the computer is programmed. It will believe in god, it will believe in the Vedas, believe in anything it has been told. My brain has also been programmed that I am a Hindu, I am Christian, I believe in god, I don’t believe in god. Leave it for the moment. We are saying there is no ‘other’. Therefore, there is no relationship with ‘other’.

*A.P.:* I question this.

*K:* I am examining this. My brain is the common brain of humanity; it is not my brain. The common brain, which has existed for five to ten million years, has through experience, knowledge, etc., established for itself an image of the world—and also of my wife. My wife is only there for my pleasure, my loneliness; she exists as an image in me which thought has created. Therefore, there is no relationship. But if I actually see that and change the whole movement, then perhaps we may know what love is. Then relationship is totally different.

*A.P.:* You have stated something. Is this a description or a fact?

*K:* It is a description to communicate a fact. Question the fact, not the description.

*A.P.:* I am questioning the fact. I say the fact is that the world is full of people. They are divided into nationalities, etc. I cannot permit an oversimplification of a situation in which the problem itself is reduced to what is happening in the brain—because I say something is happening outside, something is happening within me and there is an interaction, and that, that is the problem.

*K:* You are saying that there is an interaction between my psychological world and the world. I am saying there is only one world—my psychological world. It is not an oversimplification; on the contrary.

*Q:* You said that my relationship with my wife is my ideal or image, but how does that image come about? For the coming into being of the image, you as an individual are necessary. I have created the image of her but for that she has to be out there as an object. Something has to trigger it off.

*Q:* You have taken away the object.

*K:* I have not.

*P.J.:* We are talking of degeneration. Anyone who has observed the mind in operation sees the validity of what Krishnaji says, that you may be physically a human being but you exist in terms of an image in my mind and my relation is to that image in my mind.

*K:* Therefore, there is no interaction. Therefore, there is no ‘you’ for the ‘I’ to interact with.

*A.P.:* I have a difficulty. Unless you accept the existence of the other individual, you are by implication devaluing or negating what arises as a challenge from the ‘other’, which is as great a reality as my urges or responses. My urges and responses are no more valid than those of the other person.

*Q:* You are taking away the object which sets something in motion, which is a reality.

*G.N.:* The brain creates its own image which prevents real relationship. In fact, when the brain is relating to its own image, all the problems arise.

*A.P.:* Is the movement arising from the image *sui generis*, or is the brain a response to a challenge from outside? I say it is a response to a challenge from outside.

*P.J.:* The response is in the brain.

*K:* The brain is the centre of all the sensory reactions. I see a woman and all the sensory responses awaken. Then the brain creates the image—the woman and the man sleeping, sex, all that business. The sensory response is stored in the brain. The brain then reacts as thought, through the senses, memory and all the rest of it. Then this sensation meets a woman and all the responses, the biological responses, take place. Then the image is created. The image then becomes all-important, not the woman. The woman may be necessary for my pleasure, etc., but there is no relationship with her except the physical. This is simple enough.

*A.P.:* There is a certain fear lurking in my mind: Is this a process of refined self-centredness?

*K:* It is. I am saying that.

*B.K.:* Can we take one more step? Can there be a mental relationship? Images can be refined, modified, manipulated. So, can there be mental relationship?

*K:* Of course, the brain is doing that all the time.

*P.J.:* The real question then arises, what is the action or challenge or that which triggers the ending of this image-making machinery so that direct contact is possible? The trap we are caught in is, we see it is so but we continue in the same pattern.

*K:* This is so. Why is the brain functioning so mechanically?

*P.J.:* What is the challenge, what is the action which will break this mechanical functioning so that there is direct contact?

*R.B.:* Contact with what?

*P.J.:* Direct contact with 'what is'.

*K:* Let us get this clear. The brain has been accustomed to this sensory, imaginary, movement. What will break this chain? That is the basic question.

*J.U.:* The implication is that everything that arises, arises out of the senses. Nothing arises out of outer challenges.

*K:* I said there is no outer, there is only the brain responding to certain reactions, which is knowledge.

*S:* Are you saying that there is no outer and inner, but only the brain?

*K:* Yes.

*J.U.:* You have made a statement. I have listened to what you said. It is not part of my brain—that there is no outer challenge, that the image is born out of the image-making machinery of the brain itself, that the self projects the images of the other. All that you have said is not part of my brain.

*K:* Why?

*J.U.:* It is something new to me.

*B.K.:* It is programmed differently.

*P.J.:* The question is, what is your relationship to me or to Upadhyayaji or to Y? Are you not a challenge to me?

*K:* What do you mean by 'you'?

*P.J.:* Krishnaji's statement or the way he has asked, or what he has been saying, to which I am listening, is it not a challenge to this very brain?

*K:* It is.

*P.J.:* If it is so, then there is a movement which is other than the movement of the brain.

*K:* K makes a statement. It is a challenge to you only when you can respond to it. Otherwise it is not a challenge.

*P.J.:* I don't understand that.

*A.P.:* You see, someone walking on the road makes no impression on me; there is no record and, therefore, there is no response. There is a possibility of something happening and of my not responding in any way; and there is another, that he says something and immediately it evokes a reaction.

*K:* Now, this is a challenge. How do you respond to challenge? As a Buddhist, as a Christian, as a Hindu, Muslim, or as a politician, etc.? Either you respond at the same intensity as the challenge or you don't respond at all. To meet a challenge you and I must face each other, not bodily, but face each other.

*J.U.:* If *you* are a challenge, then why are you denying there can be a challenge from the outer?

*K:* That is entirely different. The outside challenge is the challenge which thought has created. The communist challenges the believer. The communist is a believer and, therefore, he is challenging another belief; so, it becomes a protection, a reaction against belief. That is not a challenge. The speaker has no belief. From that point he challenges, which is different from the challenge from the outside.

*P.J.:* What is the challenge of the no-centre?

*K:* If you challenge my reputation or question my belief, then I react to it because I am protecting myself and you are challenging from your image. It is a challenge between two images which thought has created. But if you challenge K, which is the challenge of absoluteness, that is entirely different.

*P.J.:* We need to go back to where we started...

*S:* My brain which is the image-making machinery responds to the other in the same way as the challenge created by a person like you. Does it not respond in the same way?

*P.J.:* It is so. But the question is, how is this movement to end?

*K:* How is this cycle of experience, knowledge, memory, thought, action—action again going back to knowledge, the circle in which you are caught—to end?

*P.J.:* It is really asking, how is the stream of causation to end? This process you have shown—challenge, sensation, action—does the learning of that action return and get stored?

*K:* Of course. Obviously. This is what we are doing.

*J.U.:* Does that which goes out return, or does something new return?

*P.J.:* It acts, and in between many causes have flowed into it. The whole thing comes back and is stored again.

*G.N.:* We have been saying the programme works this way—experience, knowledge, memory, action. Action further strengthens experience and this is repeated.

*J.U.:* In that process, what goes does not come back as it was, but something special is added to it. What is the special quality of what is added?

*RMP.:* In the whole thinking process, according to Upadhyayaji, there is this fixed point, which is the inner and outer. If we can discuss this, then perhaps it will be easier to understand.

*G.N.:* We are not denying the reality of the outer world, but there is nature, there are other human beings, there are things. Everything is real; war is real, nationality is real, the other person is real. But what we imply is: There is *really* no contact; only contact with our own image and this makes for no contact.

*P.J.:* It implies that at no point is there real freedom because, caught in this, there can be no freedom.

*G.N.:* This does not deny the existence of the outer world. Otherwise we go back to the me and society.

*A.P.:* You are not denying the outer world as things, you are denying the reality of the outer world as persons.

*P.J.:* No, you are denying the reality of the images that your mind has made of the outer world.

*J.U.:* I have accepted this, that he who makes the images is responsible for this process. He has gone that far only through a process of causation. When he returns, he returns with new experience, desires and urges. What is this new factor; from where does it come?

*P.J.:* How has this accumulation of knowledge taken place? That which was green has turned yellow as in a leaf, as in a fruit.

*K:* Sir, all that I am saying is, knowledge as it exists now, psychological knowledge, is the corruption of the brain. We understand this process very well. You ask, how is that chain to be broken? I think the central issue is psychological knowledge which is corrupting the brain and, therefore, corrupting the world, corrupting the rivers, the skies, relationships, everything. How is this chain to be broken?

Now, why do you ask that question? Why do you want to break this chain? This is a logical question. Has the breaking of the chain a cause, a motive? If it has, then you are back in the same chain. If it is causing me pain and, therefore, I want to be out of it, then I am back in the chain. If it is causing me pleasure, I

will say, please leave me alone. So I must be very clear in myself. I cannot persuade you to be clear, but in myself I must have no direction or motive.

*Satyendra:* It is a central question and people keep on asking, 'How do I break the chain?' But the question I ask is, given the brain that I have, is it possible to end the chain?

I am conscious of myself. Can I ask the question in this way—is it basically a way of looking at things? Is it a matter of reason, logic?

*K:* No, it is not a matter of analysis, but of plain observation of what is going on.

*Sat:* Without the mind forming an image?

*K:* The brain is the centre of all sensory responses. The sensory response has created experience, thought and action, and the brain being caught in that which is partial, is never complete. Therefore, it is polluting everything it does. If you admit that once, not as theory but as a fact, then that circle is broken.

*P.J.:* Practically every teaching which is concerned with the meditative processes has regarded the senses as an obstruction to the ending of this process. What role do you give to the senses in freeing the mind?

*R.B.:* I think what you are saying is not correct. All of them have never regarded the senses as obstruction because when they said 'senses' they included the mind. They never separated the mind from the senses.

*P.J.:* After all, all austerities, all *tapas*, all yogic practices, were meant, as I have understood them, to see that the movement of the senses towards the object was destroyed.

*K:* I don't know what the ancients have said.

*Kapila Vatsyayan:* I think, at least in what is broadly called Hindu or ancient Indian thought, the senses are not to be denied. That is very crucial to the whole culture, and where it all began was with the Katha Upanishad, with sensory perception. The image they have is the chariot and horses. Yes, horses are primary; senses are primary and they are not to be destroyed. They are to be understood, controlled. They are the factors of the outer reality. They do not deny the outer.

*P.J.:* I am asking, what is the role of the senses?

*K:* The senses, as thought, create desire. Without the interference of thought they have very little importance.

*P.J.:* Senses have no importance?

*K:* Senses have their place. If I see a beautiful tree, it is beauty; the beauty of a tree is astonishing. Where does desire interfere with the senses? That is the whole point; not whether the senses are important or unimportant, but where desire begins. If one understands that, then why give such colossal importance to it?

*R.B.:* It sounds as if you are contradicting yourself.

*K:* No.

*R.B.:* Sir, you have said, not just now but earlier, ‘if you can observe with all your senses’... Therefore, you cannot deny the importance of the senses.

*K:* I did not deny the senses. I said if you respond to that tree, look at that tree with the sunlight on it after the rain, it is full of beauty, there is a total response, there is no ‘me’, there is no thought, there is no centre which is responding. That is beauty, not the painting, not the poem, but the total response of all your senses to that. We don’t so respond because thought creates an image from which a desire arises. There is no contradiction in what I have said.

*P.J.:* If I may ask Upadhyayaji, how would the Vedantin regard the senses?

*J.U.:* According to Vedanta, without the observer there can be no observation.

*P.J.:* What about the Buddhist?

*S:* There is seeing only when the seer is not. There is no difference between the seer and the seeing.

*K:* The observer is the observed. Just look what is happening here. We stick to the Vedantist attitude, the Buddhist attitude; we do not move out of the field. I am not criticizing. Let us come back. This is the whole point: The brain is caught in this movement. And you are asking, how is the chain which is built by thought—thought being limited because it is born of knowledge, which is incomplete—to be broken?

Knowledge has created this chain. Then you ask the question, how is the chain to break? Who is asking this question?

*S:* The prisoner is asking.

*K:* You are that. Who is asking the question?

*S:* That which is itself incomplete is asking itself.

*K:* Just look at it. The brain is caught in this. Is the brain asking the question, or is desire asking, ‘How am I to get out of it?’ I don’t ask that question. Do you see the difference?

A.P.: That I understand. When you say, is the brain asking that question, or is desire asking it, I am bogged.

P.J.: Don't we ask the question?

K: There is only this chain. That is all. Don't ask the question. The moment you ask the question, you are trying to find an answer, you are not looking at the chain. You are that; you can't ask any question. I am coming to the next point which is, what happens when you do that? When you do that, there is no movement. The movement has created this, and when there is no movement, that ends. There is a totally different dimension. So, I have to begin by not asking questions.

But is the chain a fact to me? This chain is desire—desire in the sense of sensory responses. If all the senses respond, there is no desire. But only when the sensory responses are partial, then thought comes in and creates the image. From that image arises desire. Is this a fact, that this is the chain the brain works in? Whatever it does must operate in this?

B.K.: How can one be more in touch with that observation?

K: Look, I have physical pain; I immediately take a pill, go to a doctor and so on. That same movement is taken over by the psyche; the psyche says: 'What am I to do? Give me a pill, a way out.' The moment you want to get out, there is the problem. Physical pain I can deal with, but with psychological pain, can the brain say that it is so, I won't move from that? It is so. Then see what happens. Sceptical research, sceptical investigation is the true spiritual process. This is true religion.

*Madras*

*14th January 1981*

## II

J.U.: In Varanasi, you have been speaking over the years. Two types of people have been listening to you. One group is committed to total revolution at all levels and the other to the *status quo*, that is to the whole stream of tradition as it flows. Both go away, after listening to you, satisfied. Both feel that they have received an answer to their queries.

You say that when all thought, all self-centred activity, the movement of the mind as the 'me' has ended totally, there is a state of benediction, endless joy, bliss, which is beauty, love, a state which has no frontiers. Now the man listening to you with the mind rooted in the *status quo*, takes a stand on what you have said regarding the eternal, goes back to the tradition of the great teachers who have also posited a state of eternal bliss, joy, beauty, love. He then posits that that alone is important. For him a transformation of society today is unnecessary. You

can make a slight change here and there, but these changes are transient and of no importance. Neither a transformation in man nor in society is important. But you go on to say that when all thought, all self-centred activity, has ended, then there is a direct contact with the great river of sorrow, which is not the sorrow of individual man. From this will arise a *karuna*, compassion, beauty and love, which will demand transformation here and now. Only this will end the emphasis on eternal bliss which ultimately is an illusion. I do not feel that there is a place for the concept of eternal bliss, benediction, in your teaching.

*K:* Just what is the question?

*P.J.:* Today more and more people are hearing you and they see a contradiction—that the man who stands for the *status quo* and the one who stands for revolution, takes your teachings and amalgamates it into his. That contradiction needs clarification. What does your teaching stand for?

*K:* Let us take it one by one.

*J.U.:* I am a student. I am learning, and in this process of learning I see a contradiction when you posit a state which is beyond.

*K:* Cut that out.

*J.U.:* I can't cut that out; it figures very much every time you speak. When you posit a state beyond, which is bliss, etc., that is the contradiction. Therefore, I say that the stream of sorrow and the compassion which arises upon direct contact with that stream is the only reality.

*K:* I don't quite see the contradiction. I would like that contradiction explained to me.

*A.P.:* What I feel is that Upadhyayaji goes with you up to the point that there is no such thing as personal sorrow because personal sorrow posits the personal sufferer. So, there is the substance of human existence as sorrow. Out of this perception, arises compassion which becomes love. He is bogged down when you say that the perception of sorrow is the birth of compassion.

*P.J.:* No, no. He is seeing the contradiction in Krishnaji making any statement about the 'otherness', because the mind picks on that.

*K:* First of all, I don't quite see the contradiction, personally. I may be wrong, subject to correction. One thing is very clear, that there is this enormous river of sorrow. That is so. Can that sorrow be ended and, if it ends, what is the result on society? That is the real issue. Is that right?

*J.U.:* There is this vast stream of sorrow. No one can posit when this sorrow will totally end.

*K:* I am positing it.

*J.U.:* There can be a movement for the ending of sorrow but no one can posit when that sorrow of mankind can end.

*A.P.:* We know life as irreparably built on the fabric of sorrow. Sorrow is the very fabric of our existence, but you have said that the ending of sorrow can be attained.

*K:* Yes, there is an ending to sorrow.

*A.P.:* This is not a statement about the sorrow of man ending at a certain time and date; it has no future or past. It is a statement that this state can end this instant.

*K:* I don't understand all this.

*P.J.:* Sir, Upadhyayaji says there is a contradiction in your positing the 'other', and he is asking why is there this contradiction?

*K:* I don't think it is a contradiction. I think we all agree that humanity is in the stream of sorrow and that humanity is each one of us. Humanity is not separate from me; I am humanity, not representative of humanity. My brain, my psychological structure, is humanity. Therefore, there is no 'me'—and a stream of sorrow. Let us be very clear on that point.

*P.J.:* Are you saying that there is no stream of sorrow independent of the human? Upadhyayaji suggests that there *is* a stream of sorrow which is independent of sorrow as it operates in individual consciousness.

*K:* No, no. The brain is born through time. That brain is not my brain. It is the brain of humanity in which the hereditary principle is involved, which is time. My consciousness is the consciousness of man; it is the consciousness of humanity because man suffers, he is proud, cruel, anxious, unkind, this is the common ground of man. There is no individual at all for me. The stream of sorrow is humanity; it is not something out there.

*G.N.:* I see a child being beaten. That perception is the moment of pity. How do you say that when I see a person beating a child I am also that sorrow?

*K:* Before we move to the specific, let us get the ground clear. The ground is, there is no individual suffering. Pleasure, fear, anxiety, vanity, cruelty, etc., all that is common to humanity. That is the psychological structure of man. Where does individuality come into this?

*G.N.:* I am different from that suffering of the child.

*K:* What are you trying to say?

*G.N.:* I am saying that there is a stream of sorrow; there is violence. I see something out there.

*K:* Outside yourself? Let us stick to that. It is outside me. Which is what? What are you? You are part of that stream.

*P.J.:* The fact is that I see myself separate from that child, that man. The state of consciousness within me which leads to that perception is also the state of consciousness which in another situation acts in a violent way.

*G.N.:* I see a certain action going on in front of me. The perception of the fact that a child is being beaten gives rise to another action. Therefore, there are two actions.

*K:* We are not talking about actions.

*P.J.:* The problem arises because we see ourselves as a fact, we see ourselves seeing the child being beaten, but we don't see the same consciousness in being rude to someone else.

*K:* But humanity is part of that child, part of the act of beating that child. We are part of all this.

*J.U.:* Krishnaji has said something which is of utmost importance. That is, there is no such thing as individual sorrow, that individual sorrow is the sorrow of mankind. Now, that should be investigated, understood, not as a theory but as an actuality. One sees the stream of sorrow, the stream of mankind, one sees that it has a direction, it has movement.

*K:* That which is moving has no direction. The moment it has a direction, that direction creates time.

*J.U.:* A stream which is flowing may appear as a stream, but it is made up of individual drops, and when the energy of the sun falls on that stream, it draws up individual drops, not the whole stream.

*P.J.:* You see what is implied in it? It is a very interesting question. Does it mean that when there is the ending of sorrow, does it arise in the individual drop or in the whole stream? Upadhyayaji says that when the light of the sun falls on the stream of water which is flowing, which is composed of individual drops, it draws up drop by drop.

*K:* Take a river; it has a source. The Rhine, the Volga, the Ganga, all the rivers of the world have a source. The source is sorrow, not the drops of water. Has our sorrow a source, not the source of individual drops that make up the stream but is the very stream the source of our sorrow? To me, individuality does not exist. My body may be tall, dark, light, pink, whatever colour; it may have certain inherited genetic trappings. Basically, there is no such thing as an individual. If you accept that as a fact, you cannot then say that the source is made up of individual drops.

*B.K.:* You said the source is sorrow. If we translate this into human terms, that really means human beings are born of sorrow, and are condemned also.

*K:* No. I am not condemning. I am saying what is a fact. You cannot condemn a fact.

*P.J.:* You say there is the stream of sorrow. I am questioning it.

*K:* I want to start with a clean slate. I am not a Vedantist, Hindu, Buddhist, Muslim. And I watch, I observe what is happening around me. I observe what is happening inside me. I observe that the 'me' is that.

*P.J.:* I observe what?

*K:* I observe what is going on. I observe how war is being fought, why it is being fought, I read about it, investigate it, think about it. Am I a Hindu against the Muslim? If I am, I produce war. I am going step by step. So I am the result of thought.

*P.J.:* You have leaped.

*K:* No. I am the result of experience, knowledge stored up in memory, that is, I am the result of thousands of generations. That is a fact. I have discovered that as a fact, not as a theory.

*Sat:* When I say I know, that I have gone through the whole of mankind, who is saying it?

*K:* Am I saying that as an idea or as a fact which is happening in me, in my brain cells? I am only concerned with I what is happening around me and in me. In me is what is happening out there. I am that. The worries, the anxieties, the misery, the confusion, the uncertainty, the desire for security, the psychological world which thought has built, is mankind.

*P.J.:* Sir, if it were so simple, we would be floating in the air. How is sorrow important? The importance is in the movement of sorrow, the movement of

violence, as it arises in me. How is it important whether that movement is part of mankind or part of my brain cells?

*K:* I quite agree. You are concerned with sorrow; I am concerned. My brother dies and I shed tears. I watch my neighbour whose husband has gone; there are tears, loneliness, despair, misery, which I am also going through. So I recognize a common thread between that and my woe.

*P.J.:* How is it important?

*K:* It is important because when I see there is a common factor, there is immense strength. Have you understood that? I say that if you are only concerned with your individual sorrow, you are weak. You lose the tremendous energy that comes from the perception of the whole of sorrow. This sorrow of the individual is a fragmentary sorrow and, therefore that which is fragmentary has not the tremendous energy of the whole. A fragment is a fragment and whatever it does, it is still within a small radius and, therefore, trivial. If I suffer because my brother is dead and I grow more and more involved, shed more and more tears, I get more and more depleted, I lose contact with the fact that I am part of this enormous stream.

*P.J.:* When my brother is dead and I observe my mind, I see the movement of sorrow; but of that stream of human sorrow, I know nothing.

*K:* Then stop there. We are not talking of the stream of sorrow. My brother dies and I am in sorrow, I see this happening to my neighbour on the left and on the right. I see this happening right through the world. They are going through the same agony, though not at the moment I go through it. So, I discover something, that it is not only me that suffers but mankind. What is the difficulty?

*P.J.:* I don't weep at the world's sorrow.

*K:* Because I am so concerned with myself, my life; my relationship with another is myself. So I have reduced all this life to a little corner, which I call myself. And my neighbour does the same; everybody is doing the same. That is a fact. Then I discover that this sorrow is a stream. It is a stream that has been going on for generations.

*J.U.:* The particular and the stream, are they one?

*K:* There is no particular.

*J.U.:* The particular is experienceable, is manifest, but even when we say we see the stream, we see it as particulars put together. As long as the self *is*, the particular will have to be.

*K:* I understand that. I keep to this fact: My brother dies; I shed tears; I am desperate. It is a fact. It is not a theory, and I see my neighbour going through the same thing as I am. So, what happens? Either I remain caught in my little sorrow or I perceive this enormous sorrow of man.

*J.U.:* Even when I see this in a man who is a thousand miles away, I see it as separate.

*P.J.:* What is the factor, the instrument, which enables one to see directly?

*K:* See what has happened to my mind, my brain. My brain has been concerned with the loss of the brother. The visual eye sees this enormous suffering in my neighbour here or a thousand miles away. How does it see it? How does it see the fact that my neighbour is me, who is going through hell? The neighbour all over the world is my neighbour. This is not a theory; I recognize it, see it. I walk down the streets; there is a man crying because he has lost his son. I see it as a fact, not a theory.

*J.U.:* When Krishnaji talks of a thousand miles away, seeing people dying and the sense of sorrow which he sees as sorrow, it is not individual. He can do it because he has negated the self totally; K has negated time totally. There is no movement which is fragmentary in him. When my brother dies, I can't see with the same eyes. K is standing on the bank of the river and watching and I am floating in the river.

*K:* What has happened? Go through the actuality of it. My brother dies and I am shocked. It takes a week or two to get over it. When that shock is over, I am observing. I see this thing going on around me. It is a fact.

*P.J.:* You still have to tell me with what eyes I must see.

*Mary Zimbalist:* The stream of sorrow is so intense that in it there is not the fact of being particular. There is pain and sorrow; it is so strong, and one is part of the universality, not the individual or whatever it is that is causing sorrow. One can perceive in some extraordinary way, transforming it. One can at that moment see the enormity of it because it is enormous, and not enclose ourselves.

*K:* Am I so enclosed that I don't see anything except me and something outside of me? That is the first thing to be established. I want to go back to this point—sorrow of my brother dying—there is only sorrow. I don't see it as a stream of sorrow; there is this thing burning in me, I see this happening right and left and it is happening to all human beings. I see that too, theoretically. Why can't I see it as a fact, as me suffering and, therefore, the world suffering? Why don't we see it? That is the point we have come to.

*P.J.:* I don't see it, the sorrow of another. That passion, that intensity which is born in me when there is sorrow arising in me, does not arise when I see the sorrow of another.

*K:* All right. When you suffer, you close your ears and eyes to everything else. Actually, when my brother dies, everything is shut out and that is the whole point. If the brain says, 'Yes, I won't move from that, I won't seek comfort,' there is no movement. Can I hold it, perceive it? What happens to the mind? That is my point. If you remain with sorrow, you have denied everything.

*J.U.:* That is so only for Krishnaji.

*K:* Panditji, throw K away. This is a fact. We never remain with anything completely. If the brain remains completely with fear, everything is gone. But we don't, we are always searching, moving, asking, questioning. Sir, my brother dies, I shed tears, do all kinds of things, and suddenly realize that there is no answer in reincarnation, going to the gods, doing this, doing that, nothing remains except the one thing. What happens then to the brain that has been chattering, making noises about sorrow, chasing its own tail?

*B.K.:* There is always some other interference.

*K:* There is no interference when you observe something totally; to observe totally is not to allow thought to interfere with what is being perceived totally.

*J.U.:* Sorry for going back to my original question. You have said when all duality has ended, when sorrow has ended, happiness will be there.

*K:* When sorrow has completely ended, then there is compassion.

*J.U.:* The perception that human existence is sorrow gives rise to compassion.

*K:* No.

*J.U.:* The perception of the fact that human existence is sorrow is the ending of sorrow, and without the ending of sorrow, there is no compassion. That is your position.

*K:* I will make my position very clear. There is only the stream of mankind.

*A.P.:* The perception of the stream is not compassion; the ending of sorrow is that perception.

*J.U.:* Is there bliss after ending sorrow? Will everyone be happy?

K: No. I never said that. I said the ending of sorrow is the beginning of compassion, not bliss.

S.P.: He is objecting to your talking about the 'other'.

K: All right. I won't talk about the 'other'. It is irrelevant, I agree.

P.J.: You must take the question as Upadhyayaji stated it in the beginning. He said people come to hear your talks, and at the end of the talk you say, 'Then there is benediction, then there is a state of timelessness.' He says that makes them go away thinking that that is the final state.

K: To them 'that' is a theory which they have accepted.

A.P.: Sir, I will go a step further. I can say that Upadhyayaji has listened to the fact that the substance of human existence is sorrow and the perception of this is compassion. This is also a theory and he seeks corroboration of this when you say this, and that also gives him satisfaction. I say this satisfaction and that satisfaction are on the same level.

K: I quite agree. I would like to ask something: Are we discussing this as a theory, as something to be learnt, studied, informed about, or is it a fact in our lives? At what level are we discussing all this? If we are not clear on this, we will mess it up.

The speaker says sorrow is an endless thing that man has lived with, whether it is his neighbour or a child being beaten and so on. And can it end? You come along and tell me it can end. I either treat it as a theory or I say, 'Show me the way, show me how to end it, the manner in which it can end.' That's all I am interested in. We never come to that point. He says to me I will show it to you. Am I willing to listen to him completely? I am willing to listen to him because I want to end this thing. So he says to me, 'Sorrow is the stream, remain with the stream. Don't be in it, don't be of it, under it or over it, but remain with it without any movement because any movement is the cause of sorrow.' I don't know if you see that. So he says, 'Remain with it. Don't intellectualize, don't get emotional, don't get theoretical, don't seek comfort, just remain with the thing.' That is very difficult and, therefore, we play around with it. And he also tells us that if you go beyond this, there is some beauty that is out of this world. I listen to the 'out of this world' and create a contradiction. Do you follow?

Sir, I still insist it exists; it is not a contradiction. I don't know why you say it is a contradiction. If you found something astonishingly original which is not in books, not in the Vedas, if you discovered something of an enormous nature, would you not talk about that, knowing that man will do exactly what he has done before—catch on to *that* and neglect this? He would do it, sir, because it is a part of the whole thing; it is not there and here. It is part of the tree. The tree is the hidden roots, and if you look at the beauty of the roots, you talk about them.

It is not that you are escaping, not that you are contradicting, but you say the tree is the root, the trunk, the leaf, the flower, the beauty of the whole thing.

*Madras*

*14th January 1981*

### III

*P.J.:* Rimpocheji has asked a question: In listening to you over the years, one feels that the door is about to open but it does not. Is there something inhibiting us?

*A.P.:* We live in time. Do we find that the door to perception is closed because perception is not?

*P.J.:* Many of us have had this feeling that we are at the threshold.

*B.K.:* It is true for all of us, but part of the problem also—and perhaps it is implied in the question—is that we are afraid to open the door because of what we might find behind it.

*P.J.:* I did not say that.

*A.P.:* What you say would imply that there is somebody who opens the door. It is not like that.

*K:* What is it that prevents one, after exercising a great deal of intelligence, reason, rational thinking and watching one's daily life; what is it that blocks us all? That is the question, isn't it?

*P.J.:* I would go beyond that. I would say there has been diligence, seriousness, and we have discussed this over the years.

*K:* But yet something does not click. It is the same thing. I am an average man, fairly well educated, with the capacity to express myself, to think intellectually, rationally and so on; there is something totally missing in all this and I can't go any further—is that the question? Further, do I perceive that my whole life is so terribly limited?

*P.J.:* I say we have done what has to be done. We have taken the decisions.

*K:* All right. What is it that a man or a woman can do who has studied K, talked all these years but finds himself up against a wall?

*P.J.:* I am neither here nor there; I am in-between. I am in the middle of the stream. You can't say you are there nor can you say that you have not started. You must take this into account, sir, even though you say there is no gradual approach.

*K:* Then what is the question?

*P.J.:* It is as if something is at the point of opening, but it does not open.

*K:* Are you like the bud which has moved through the earth; the sun has shone on it but the bud never opens to become a flower? Let us talk about it.

*G.N.:* Biological time propels action because of the innate energy in it. You say, in the same way psychological time also propels a certain kind of action. Is psychological time a deposit like biological time?

*K:* You are mixing up the two questions. Pupulji says this: I have done most things, I have read, I have listened to K, I have come to a certain point where I am not entirely with the world nor with the other. I am caught in between. I am half way and I don't seem to be able to move any further.

*B.K.:* I think the answer has been suggested by you for several years and that is the intellectual answer we give.

*P.J.:* I am not prepared to accept that. When I put K this question, all this I have seen and gone through.

*B.K.:* The rational part of the mind is repressed.

*P.J.:* No, it is not so. I have observed time. I have gone into the process of time—psychological time. I have seen its movement. Some of the things K says seem so to me. I can't say that they are totally unknown to me. But there seems to be a point at which some leap is necessary.

*K:* In Christian terminology, you are waiting for grace to descend on you.

*P.J.:* Perhaps.

*K:* Or are you looking for some outside agency to break this? Do you ever come to the point where your brain is no longer saying, 'I am seeking, searching, asking,' but is absolutely in a state of not-knowing? Do you understand what I am saying? When the brain realizes, 'I don't know a thing' except the technological—do you ever come to that point?

*P.J.:* I do not say that, but I do know a state in which the brain ceases to function. It is not that it says, 'I don't know,' but all movement ends.

*K:* You are missing my point.

*P.J.:* I am not.

*K:* I am afraid I am not making myself clear. A state of not-knowing—I think that is one of the first things that is demanded. We are always arguing, searching; we never come to the point of utter emptiness, of not-knowing. Do we ever come to that, so that the brain is really at a standstill? The brain is always active, searching, asking, arguing, occupied. I am asking, is there a state of the brain when it is not occupied with itself? Is that the blockage?

*M.Z.:* In emptiness, there is a tremendous openness where nothing is being stored, where there isn't any movement, where the state of openness of the brain is at its greatest.

*K:* I would not introduce all these words for the moment. I am just asking, is there a moment when the brain is totally unoccupied?

*S.P.:* What do you mean by 'totally unoccupied'?

*B.K.:* It does not think at that moment. It is blank.

*K:* See the danger, because you are all translating what I have said.

*J.U.:* All action is bound within a time-space framework. Are you trying to bring us to the point where we see that all action as we know it is bound by time and space, is illusion, and so has to be negated?

*K:* Yes. It is negated. Is that a theory or an actuality?

*J.U.:* Are you speaking of that state which lies between two actions?

*K:* Shall we begin by enquiring into action? What is action?

*J.U.:* In reality, there is no action.

*K:* You are all theorizing. I want to know what action is, not according to some theory but the action itself, the doing.

*J.U.:* Action is the movement of thought from one point in space to another or one moment of time to another...

*K:* I am not talking about thought moving from one point to another point, but of action, of the doing.

*P.J.:* What is the fundamental question?

K: I am trying to ask the fundamental question which you raised at the beginning: What is keeping us not flowering? I am using the word, however, with its beauty, its perfume, delight. Is it basically thought? I am enquiring. Is it time, or is it action, or have I not really, deeply, read the book which is myself? I have read certain pages of the chapter but I have not totally finished with the book.

P.J.: At this point, I say I have read the book. There is no saying I have read the book completely because every day, every minute, a chapter is being added.

K: No, no. Here we are—at last. I am asking a question: Have you ever read the book, not according to Vedanta or Buddhism or Islam, or according to modern psychologists, but *read* the book?

P.J.: Can one ever ask: Has one read the whole book of life?

K: You will find, if you have read the book at all, that there is nothing to read.

J.U.: You have been saying that if there is perception of the instant in its totality, then the whole *instant* is.

K: But that is just a theory. I am not criticizing, sir. Pupulji said I have listened to K: I have also met various gurus, I have meditated. At the end of it, there is just ashes in my hand, in my mouth.

P.J.: I won't say there are ashes in my hand.

K: Why?

P.J.: Because I don't see them as ashes.

M.Z.: We have come to a certain point. We have explored.

K: Yes, I admit it. You have come to a certain point and you are stuck there. Is that it?

P.J.: I have come to a certain point and I do not know what to do, where to go, how to turn.

R.B.: You mean that the breakthrough does not come?

K: Why don't you be simple? I have reached a point and that point is all that we have said, and from there I will start.

P.J.: You must understand one thing. There is a difference, Krishnaji—to take a journey and then say we are in despair. I do not say that.

K: You are not in despair?

P.J.: No. I am also awake enough to see that having travelled, the flower has not blossomed.

K: So you are asking, why does the flower not blossom, the bud open up—put it any way.

A.P.: Just to take it out of the personal context—when you speak to us there is something within us which responds and says this is the true, right note, but we are not able to catch it.

P.J.: I have wept in my time. I have had despair in my time. I have seen darkness in my time. But I have also had the resources to move out and, having moved out of this, I have come to a point when I say, ‘Tell me, I have done all this. What next?’

K: I come to you and ask you this question, ‘With all that you have said just now, what would be your answer? Instead of asking me, what would you tell me? How would you answer?’

P.J.: The answer is *tapas*.

A.P.: *Tapas* means that you have to keep on, which involves time.

P.J.: It means, burn the impurities which are clouding your sight.

K: You understand the question? ‘Thought is impure’—can we go into this?

R.B.: This is very interesting: Thought is impure—but there is no impurity.

K: When you admit thought is impure, impure in the sense that it is not whole...

R.B.: Yes, that is what corrupts.

K: No. Thought is not whole. It is fragmented, therefore, it is corrupt, therefore it is impure or whatever word you would like to use. That which is whole is beyond the impure and pure, shame and fear. When Pupulji says, burn impurity, do please listen that way. Why is the brain incapable of perception of the whole and from that wholeness, of acting? Is the root of it—the block, the inhibition, the not flowering—the thought that is incapable of perceiving the whole? Thought is going round and round in circles. And I am asking myself, suppose I am in that position, I recognize, I see, I observe that my actions are incomplete and, therefore, thought can never be complete. And, therefore, whatever thought does is impure, corrupt, not beautiful. So, why is the brain incapable of perceiving the

whole? If you can answer that question, perhaps you will be able to answer the other question.

*RMP.:* You have correctly interpreted our question.

*K:* So, could we move from there, or is it not possible to move from there? That is, we have exercised thought all our life. Thought has become the most important thing in our life, and I feel that is the very reason there is corruption. Is that the block, the factor, that prevents this marvellous flowering of the human being? If that is the factor, then is there the possibility of a perception which has nothing to do with time, with thought? Have you understood what I am saying? I realize, not only intellectually but actually, that thought is the source of all ugliness, immorality, a sense of degeneration. Do I actually see that, feel it in my blood? If I do, my next question is: Since thought is fragmented, broken up, limited, is there a perception which is whole? Is that the block?

*J.U.:* My mind has been trained in the discipline of sequence. So, there is no possibility of saying, can this be? Either it is so or it is not.

*K:* I have been trained in the sequence of thought—thought which is logic. And my brain is conditioned to cause-effect.

*J.U.:* I agree that thought is not complete.

*K:* The moment you agree that thought is incomplete, whatever thought does is incomplete. Whatever thought does must create sorrow, mischief, agony, conflict.

*A.P.:* Thought will only take you up to a point. It will only move to a degree.

*J.U.:* We have certain other instruments, certain processes, but you seem to dispense with them. You dissolve whatever we have acquired. Supposing we have a disease, you cannot heal it, no outside agency can do that. We ourselves have to be free of the disease. So, we have to discover an instrument which can open the door from disease to good health. That door is only thought which, in one instant, breaks the grip of the false, and in the very breaking, another illusion or the unreal comes into being. Thought again breaks that, and in this fashion, is negating the false again and again. There is a process of the dissolution of thought and thought itself accepts this and goes on negating. Thus the nature of thought itself is to perceive that it can dissolve itself.

The whole process of thought is discrimination. It leaves a thing the moment it discovers that it is the false. But that which perceived it as false is also thought.

*K:* Of course.

*J.U.:* Therefore, the process of perception is still riding the instrumentality of thought.

*K:* You are saying perception is still thought. We are saying something different—that there is a perception which is not of time, not of thought.

*RMP.:* We want to know your position more clearly. Please elaborate.

*K:* First of all, we know the ordinary perception of thought: discriminating, balancing, constructing and destroying, moving in all the human activities of choice, freedom, obedience, authority, and all that. That is the movement of thought which perceives. We are asking—not stating—is there a perception which is not thought?

*P.J.:* I often wonder what is the value of a question like that. You see, you pose a question; you say no answer is possible.

*K:* No.

*P.J.:* Is an answer possible?

*K:* Yes. We know the nature of thought. Thought discerns, distinguishes, chooses; thought creates the structure. There is a movement of thought in perception to distinguish between the right and the wrong, the false and the true, hate and good. We know that and, as we said, that is time-binding. Now, do we remain there, which means, do we remain in perpetual conflict? So, you ask, is there an enquiry which will lead us to a state of non-conflict? Which is what? Is there a perceiving which is not born of knowledge, knowledge being experience, memory, thought, action? I am asking, is there an action which is not based on remembrance, remembrance being the past? Is there a perception which is totally denuded of the past? Would you enquire with me that way? I know this, and I realize that this implies everlasting conflict.

*A.P.:* This process of thinking in the field of cause and effect has no way of escaping out of the chain reaction. It is only a bondage. Therefore, observing this, we let go of it here and now. Next we ask the question, is there a perception which does not touch the past, does not get involved in the past, the past being all that we have done and been concerned with?

*K:* It is a rational question to ask whether this can end; not an illogical question.

*A.P.:* Because we have learnt by experience that thinking through the medium of cause and effect cannot free us from the wheel of sorrow.

*J.U.:* Whatever instrument we had, you have broken that. Before an ailment afflicts us, you have removed it, which means, before a disease grips you, it is

removed. The sick man will continue to live. Therefore, when he wants to be free from disease, it is necessary to point out to him some process by which he achieves this. Even after renouncing the chain of cause-effect, he needs to be shown its futility. I accept it is difficult to do this.

*A.P.:* No. What you are saying amounts to an assertion that we cannot let go the wheel of time.

*J.U.:* No, this is not what I am saying. Cause and effect is a movement in time, and if you say that at the end of this a 'process' still remains, it must be a form of mental activity. Whatever that be, the question is: Can the patient be allowed to die before the ailment is cured? I accept the fact that the cause and effect chain is incomplete. I also understand that till we can break that, this dilemma cannot be broken; but the question is very simple, that the patient has to be restored to health and not be allowed to die. The disease will have to be cured without killing the patient.

*K:* If you say life is conflict, then you remain where you are.

*P.J.:* The metaphor Upadhyayaji uses is, he understands the whole movement of conflict in time and sees the inadequacy of it. But the ill man, the suffering man who wants to be cured, cannot kill himself before he is cured. What you are asking is for him to kill himself.

*K:* You are making a case which is untenable.

*P.J.:* He may put it in a different way. Don't also forget that conflict is the 'I'. Ultimately society and all can go down the drain. Ultimately it is 'I'. All experience, all search, centres round that which is thought, caught in time as conflict.

*K:* So 'I' is conflict.

*P.J.:* I see it is so in an abstract way.

*K:* No, not in an abstract way. It *is* so.

*P.J.:* Maybe this is the ultimate thing which is stopping us...

*K:* Let us be very simple. I recognize conflict is my life. Conflict is 'me'.

*A.P.:* After accepting the futility of cause and effect, what remains is an identification with a certain habit reflex. Does that identification break or not? If it does not break, then our dialogue is only at the theoretical level.

*K:* Don't introduce more words. When you say conflict ends, the 'me' ends, there is the block.

*P.J.:* I know conflict.

*K:* You don't know it. You can't know it.

*P.J.:* How can you say that?

*K:* That is just a theory. Do you actually realize that you are conflict? Do I realize in my blood, in my heart, in the depth of 'me', 'I am conflict', or is it just an idea which I am trying to fit into?

*J.U.:* If you accept that the chain of causality includes the impact of time, space and circumstance, we must recognize that this is a major problem. This is like a wheel, and any movement of this wheel is not going to dissolve the problem. We accept this by logic and experience. What I was seeking to explain by the simile is that a process must remain which is within the wheel of sorrow. If the disease is not, and the wheel of sorrow is not, still some life principle must be left.

*A.P.:* Process is continuity.

*J.U.:* Then, what is it? Is it immutable?

*A.P.:* When perception and action are not related to the past, then there is a cessation of continuity.

*K:* I only know my life is a series of conflicts till I die. Can man admit this? This is our life, and you come along and say to me, must you go on doing this? Find out if there is a different way of looking, acting, which does not contain this. That is the continuity, that is all I am saying. Next, I am a reasonable man, thinking man, and I say, must I go on this way? You come along and tell me that there is a different way which is not this and he says I will show it to you.

*J.U.:* I accept that this circle of continuity in which I am moving is not taking us anywhere. I come with you up to there. Where it is a matter of experience, I clear my position with the help of an example. But you cut the ground under that example by saying that I must discard the continuity. If continuity is cut, the question itself disappears. So how can I accept the proposition that I renounce continuity altogether?

*A.P.:* Therefore you must let go of examples or similes. Let go of all anchorages of the past.

*J.U.:* If I give up the simile, it does not bring a termination; unless there is an ending, how can there be a new beginning?

*K:* Who is saying that?

*A.P.:* You have said that this is time; you say negate time.

*R.B.:* What Upadhyayaji is saying is this: Life is conflict, time, thought. He accepts they have to go.

*K:* I am not asking anything to go.

*J.U.:* If that goes, then what is the connection between that and what is to be?

*K:* I am not talking about any connection. I am a man who is suffering, in conflict, in despair, and I say I have been with this for sixty years. Please show me a different way of living. Would you accept that very simple fact? If you accept it, then the next question is, is there a way of looking or observing life without bringing in all the past, acting without the operation of thought which is remembrance? I am going to find out. What is perception? I have perceived life as conflict; that is all I know. He comes along and tells me, let us find out what is true perception. I don't know it, but I am listening to what he says. This is important. I have not brought into listening my logical mind; I am listening to him. Is that happening now? The speaker is saying that there is a perception without remembrance. Are you listening to it or are you saying there is a contradiction, which is, you are not listening at all. I hope you have got it. I say, Achyutji, there is a way of living without conflict. Will he listen to me? Listen, and not translate it immediately into a reaction—are you doing that?

*A.P.:* When a question is asked, when you are faced with a challenge, there must be listening without any reaction. Only in such a state can there be no relationship whatsoever with that which is the past.

*K:* Therefore there is no reaction, which means what? You are already seeing. You get it?

*J.U.:* I have not understood the state. For instance, at the same moment if one observes with attention all illusions, then in the light of that attention the whole process of illusion is dispelled. And that same moment of attention is the moment of true observation. Is that so? That means one observes 'what is' as is.

*P.J.:* Krishnaji is asking us whether you can listen without the past, without bringing in the projections of the past. Only then, in such listening, is there perception.

*J.U.:* That is why I was saying that if the moment which is loaded with illusion can be seen with full attention, then it becomes the true moment of perception because the illusion is seen for what it is. To give an example: I see a coin on which there is the seal of the Ashoka chakra. The other side of the coin is

different, but they are two sides of the same coin. Is the seeing, the perception which was caught in the past, the same seeing?

*K:* No. Now sir, you are a great Buddhist scholar. You know and you have read a great deal of Buddhism; you know what the Buddha has said, all the intricacies of Buddhist analysis, exploration, the extraordinary structures. Now, if the Buddha came to you and said, 'Listen,' would you listen to him? Please don't laugh; this is much too serious. Sir, answer my question: If the Buddha comes to you today, now, sitting there in front of you, and says, 'Please sir, listen,' would you listen? And he says to you, 'If you listen to me, that is your transformation.' Just listen. That listening is the listening to the truth.

You can't argue with the Buddha.

*J.U.:* This pure attention is the Buddha and this attention is action, which itself is the Buddha. That is why I gave you the instance of the coin, which has one seal on one side whereas the other side has another seal.

*K:* Would you listen? If the Buddha talked to me, I would say, 'Sir, I listen to you because I love you. I don't want to get anywhere because I see what you say is true, and I love you.' That is all. That has transformed everything.

*A.P.:* When I am aware that this is the word of the Buddha, it is the truth. This truth wipes out every other impression.

*K:* Nobody listened to him; that is why there is Buddhism.

*J.U.:* There is no Buddha; there is no speaking of the Buddha. There is only listening and in the right listening the quintessence of that wisdom which transforms is there. The word Buddha or the word of the Buddha is not the truth. Buddha is not the truth. This attention itself is the Buddha. The Buddha is not a person; he is not an *avatara* and there is no such thing as the word of Buddha. Attention is the only reality. In this attention, there is pure perception. This is *prajna*, intelligence; this is knowledge. That moment which was surrounded by the past, that moment itself, under the beam of attention, becomes the moment of perception.

*K:* Now, just listen to me. There is conflict. A man like me comes along. He says, there is a way of living without knowledge. Don't argue. Just listen—listen without knowledge, which means without the operation of thought.

*A.P.:* That moment of attention is totally unrelated to the thought process, from causality.

*K:* I know my life is conflict. And I am saying, is there a way of looking, listening, seeing, which has no relationship to knowledge? I say there is. And the next question is, as the brain is full of knowledge, how can such a brain

understand this statement? I say that the brain cannot answer this question. The brain is used to conflict, habituated to it, and you are putting a new question to it. So the brain is in revolt; it cannot answer it.

*J.U.:* I want to know this. The question that you have put is my question. You have posed it with clarity.

*K:* The speaker says, don't be in revolt, listen. Try to listen without the movement of thought, which means, can you see something without naming? The naming is the movement of thought. Then find out what is the state of the brain when it has not used the word in seeing, the word which is the movement of thought. Do it.

*R.M.P.:* That is very important.

*A.P.:* Your perception is that.

*J.U.:* This is right.

*P.J.:* The truth is to see the brain's incapacity.

*K:* My whole life has changed. Therefore there is a totally different learning process going on, which is creation.

*P.J.:* If this is itself the learning process, this is creativity.

*K:* I realize my life is wrong. Nobody has to point that out; it is so. That is a fact and you come along and tell me that you can do something instantly. I don't believe you. I feel it can never happen. You come and tell me this whole struggle, this monstrous way of living, can be ended immediately. My brain says, sorry, you are cuckoo, I don't believe you. But K says, look, I will show it to you step by step. You may be god, you may be the Buddha, but I don't believe you. And K tells you, listen, take time, in the sense, have patience. Patience is not time. Impatience is time. Patience has no time.

*S.P.:* What is patience which is not time?

*K:* I said life is conflict. I come along and tell you there is an ending to conflict and the brain resists. I say let it resist, but keep on listening to me, don't bring in more and more resistance. Just listen, move. Don't remain with resistance. To watch your resistance and keep moving—that is patience. To know the resistance and to move along, that is patience. So he says, don't react but listen to the fact that your brain is a network of words and you cannot see anything new if you are all the time using words, words, words. So, can you look at something, your wife, the tree, the sky, the cloud, without a single word? Don't say it is a cloud. Just look. When you so look, what has happened to the brain?

*A.P.:* Our understanding, our total comprehension, is verbal. When I see this, then I put aside the word. That which I see now is non-verbal. What then happens to the accumulated knowledge?

*K:* What actually happens, not theoretically, when you are looking without the word? The word is the symbol, the memory, the knowledge and all that.

*A.P.:* This is only a perception. When I am observing something, keeping aside verbal knowledge and watching that which is non-verbal, what reaction does the mind have? It feels its whole existence is threatened.

*K:* Watch it in yourself. What happens? It is in a state of shock, it is staggering. So have patience. Watch it staggering, that is patience. See the brain in a staggering state and be with it. As you are watching it, the brain quiets down. Then look with that quiet brain at things, observe. That is learning.

*A.P.:* Upadhyayaji, K is saying that when you observe the instability of the mind, when you see that is its nature, then that state disappears.

*K:* Has it happened? The bond is broken. The chain is broken. That is the test. So, sir, let us proceed. There is a listening, there is a seeing and there is learning, without knowledge. Then what happens? What is learning? Is there anything to learn at all? Which means you have wiped away the whole self. I wonder if you see this. Because the self is knowledge. The self is made up of experience, knowledge, thought, memory; memory, thought, action—that is the cycle. Now has this happened? If it has not happened, let us begin again. That is patience. That patience has no time. Impatience has time.

*J.U.:* What will come out of this observing, listening? Does this state go on, or will something come out of it which will transform the world?

*K:* The world is me, the world is the self, the world is different selves. That self is me. Now what happens when this takes place, actually, not theoretically? First of all, there is tremendous energy, boundless energy, not energy created by thought, the energy that is born out of this knowledge; there is a totally different kind of energy, which then acts. That energy is compassion, love. Then that love and compassion are intelligence and that intelligence acts.

*A.P.:* That action has no root in the 'I'.

*K:* No, no. His question is, if this really takes place, what is the next step? What happens? What actually happens is, he has got this energy which is compassion and love and intelligence. That intelligence acts in life. When the self is not, the 'other' is. The 'other' is compassion, love and this enormous, boundless energy. That intelligence acts. And that intelligence is naturally not yours or mine.

*Madras*  
*16th January 1981*

## THE FUTURE OF MAN

### I

*Achyut Patwardhan:* Sir, there is a general feeling of a deepening crisis. This feeling is due to various factors in the environment—the arms race, pollution, economic problems, underlying all this is a deep feeling of moral decline; in a country like India, this feeling is quite overpowering. It would be valuable to understand the relationship between this inner moral crisis and its outer manifestations which threaten the survival of man. The problem is: Can we discover for ourselves the relationship of the crisis within man and the crisis outside?

*Romesh Thapar:* Sir, I would just like to add a word to what Achyutji has said. I, as a person who has been analysing problems, presenting a perspective within a time-span of about twenty-five to thirty years, look at the world and see it shrinking. When I look at the problem in my country, I see that I have to texture by the year 2000 A.D. a society for a thousand million people. I know that the texturing of that society cannot be done in the way in which other societies have been textured. If I want to be honest to my people, the texturing has got to be a special kind; the civilizational underpinning has to be of a special kind. But with the world shrinking and with communications playing the role that they do, value systems towards which I grope are constantly under attack and may even be destroying those modernizing elements that exist within society. Now I ask myself; Is it possible to work out some system of thought which will protect me from this horrendous scenario? For, if I am unable to retexture my society on just principles, and in isolation from what corruption is taking place elsewhere, I will establish a society which is very brutal and unjust.

*T.N. Madan:* I would like to seek a clarification regarding the first question which was raised. I do not know of any age, time, culture or country when people have not felt there was a moral crisis. The question, therefore, seems to be that one should first define what is the nature of our moral crisis; otherwise, we come much too close to our immediate problems and immediate surroundings and think that ours is the worst of times, that the best of times were in the past; or we think in terms of utopias. So, in the first place, could we define the nature of the moral crisis? And a clue to that might lie in what Mr. Thapar was saying. We adhere to the values we think were good, but perhaps those values no longer exist because the world has shrunk. The values of the village community will not serve the world community. We seem to be caught in a split—a split represented by changes which are being forced upon us, and value systems which we have inherited and which we naturally think are precious. How do we resolve this

dilemma between a shrinking world which we have to accept and the world of values which we do not want to leave, do not want to get away from?

*Rajni Kothari:* Sir, I would say that a feeling of moral crisis has from time to time arisen essentially when institutions are breaking down. There are many views about the present crisis. One is that we are going through a period of such rapid transformation that this crisis is bound to occur; we will have, as a result, to restructure all this at some point. I don't clearly see the outlines of an alternative system, a new way of restructuring human activity or the human intellect, and as there is nothing taking the place of what is crumbling, this sense of a moral crisis has come in.

*Ashish Nandy:* Frankly, I do not see any real moral crisis. But there is a moral crisis in people like us, and this has been manifest for many years. I am a great votary of the common man, and I don't think he suffers from a moral crisis; he suffers from a crisis of survival.

*Q:* One of the most significant facts is that today we have some technological tools which will make a big impact on the future of man. I happen to be a computer scientist and I am aware of some of the very important things that are taking place in the computer business. And what I would very much like to learn from this seminar is how to quantify and think about these value systems so that machines that are going to come about in the future, electronic computers which will have the ability to think and learn, will be able to make the right kind of choices.

*Sudhir Kakkar:* I question the feeling of moral crisis, also the pessimism expressed by previous speakers.

*P.J.:* I wonder why we are using the word 'moral'. Is the crisis facing the human being of the same nature as the crises in the past? Or, because of a special set of circumstances, due to the pressures generated by the action of human beings—genetic engineering, computer engineering and the limitless possibilities of the computer taking over the functions of the human mind—is the crisis of a totally different order? It is not only a moral crisis; we have had moral crises in the past, but the crisis which strikes at the roots of the human mind is of a very different order. I think it is time we brought into this aspect, that the crisis that man faces today is the crisis of survival. With the growth of modern genetics and computer technology, methods will be forthcoming which will take over the functions of the human mind; the distinct possibility of the human mind itself atrophying is something which we can no longer disregard. If this is so, then shouldn't we start thinking of the crisis we face today? A few years later it may be beyond consideration. If there is a threat to the very root of the human mind, to the survival of what is called human, then what is the action of man? Is there such a threat? Is it possible to meet it? If it is possible to meet it, with what tools, what instruments of our own being, do we meet it?

*A.P.:* May I explain the point I raised? Consider Sakharov, the scientist, who, under pressure of circumstances, was responsible for inventing the hydrogen bomb but, later, finding that he was responsible for a colossal threat to human survival, sought ways to meet the crisis. This may be dramatic in the case of scientists. But the crisis exists as much for the farmer in the village as for the ordinary citizen in the town. There is a challenge to his integrity, created by the pressure of the environment.

*J.U.:* There is a political, scientific, social and also a moral crisis. What is the resolution of this crisis? Is it faith?

*Jai Shankar:* We have all talked about a moral crisis. The question is: Does it exist for all people? I don't think a moral crisis exists, for instance, for makers of computers, or for the makers of armaments and those who buy them, or for the people who wield political power at all cost. And at the other end of the spectrum, as Dr. Nandy said, the poor don't face any moral crisis; they face a crisis of survival. So what is the crisis we are talking about? The crisis is really not a moral crisis *per se*, but the result of dissociating morality from knowledge.

*K.V.:* Apropos of all that has been said, does fear play a part in this amoral knowledge?

*P.J.:* I don't think anyone will question the premise that a tool is neither moral or immoral. It is only the application of the tool which is moral or immoral. Nobody can stop tools being made; but their application, the way they are used, can be controlled.

*R.K.:* I think Mr. Jai Shankar was referring to an integral part of the nature of modern science, whose motive, dynamic force, is manipulation, conquest of nature, the reordering of society; and it is not that there is no moral perspective behind modern science. There is a moral perspective which has led today to our becoming aware of the manipulative kind of knowledge which turns out to be amoral. I think Achyutji has already pointed this out in the case of Sakharov: it is also true of Einstein. After what they invented, they felt sorry for what had happened as a consequence. I think Jai Shankar is talking of something inherent in the nature of modern knowledge, which tends to make science and technology amoral.

*J.S.:* When does the tool cease to be a tool and become the master? That is the question. You presume that at all times tools can be controlled. I think that there could be tools that could overtake you; in fact, tools have already overtaken you; they control you, and there is very little freedom that is left to you.

*O.V. Vijayan:* I was wondering whether this crisis is modern at all, whether it is not the repetition of a perennial crisis with a contemporary, modern reference. What causes the collapse of morality?

*J.U.:* It is true that scientific and political developments have affected human consciousness. However, I feel that if human consciousness or that which is at the centre of human consciousness is strengthened, then it would always be possible for human consciousness to be the master of all the tools that it creates. The problem is awakening human consciousness so that it can master the tool it creates.

*K.V.:* At what point do tools become masters?

*R.K.:* There is a fantastic stirring of consciousness at the level of the ordinary person. In fact, the shrinkage that Romesh spoke of is not only the shrinkage that telecommunication and technology have brought about; it is also a shrinkage between the bottom and top layers of society. And that shrinkage gives rise to forms and issues that the mind has discovered. I have no answers to these two issues; it is an extremely complicated process. A process of the transformation of consciousness is on in such a radical manner that it makes me pretty nervous.

*K:* If I may point out, I don't think the crisis is in morality or values at all. I think the crisis is in consciousness and knowledge. Unless human beings radically transform this consciousness, we are going to end up in bloody wars. Has knowledge transformed man at all, at any time? This is the real crisis. Man has lived for twenty-five thousand years, from what modern discovery has shown. During these two hundred and fifty centuries, he has not radically changed. Man is anxious, frightened, depressed, unhappy, aggressive, lonely, all that. The crisis is there, and the crisis is in modern knowledge. What havoc has knowledge played? Has it any place at all in the transformation of man? That is the real question. We have to understand, not intellectually, not verbally, but deep down in our being the nature of our consciousness and this tremendous accumulation of knowledge in the last hundred and fifty years, whether that has brought about the destruction of man, or the ascent of man, or if it has any place at all in the transformation of man.

*P.J.:* What kind of knowledge are you talking about? When you ask, 'What place has knowledge in the transformation of man?' should we not clarify your conception of knowledge?

*T.N.M.:* We surely have a problem here of communicating with each other and understanding each other. I was trying to explain to myself what Krishnaji meant by his observation about knowledge, and suggesting that perhaps what he meant was the will to be human through experience, to convert knowledge into experience. Now, this could be knowledge at any level. This could be the knowledge of the scientists. Let me, for a moment, be the devil's advocate and say that the rubric of the scientist is bad enough but his moral righteousness can be worse. And one must remember that the scientist who produces the computer does not do it in the name of bringing about human freedom. I think we should

try to find out whether the problem is one of moral crisis or in the nature of knowledge or in the acquisition of knowledge.

*P.J.:* We seem to be going round and round this factor of knowledge. You spoke of consciousness, which contains not only knowledge about machines, computers, etc., but of more potent things, fear, greed, sorrow, envy, loneliness. This is not knowledge in the ordinarily recognized sense of the word, though you may consider all this part of the process of knowledge because it arises out of experience.

*K:* I would like to discuss what consciousness is, and what is the nature of knowledge. These two factors apparently are dominating the world. Thought is knowledge. Knowledge is experience. Knowledge, memory, thought, action—this is the cycle man has been caught in for twenty-five thousand years. I think there is no dispute about that. This cycle has been a process of accumulating knowledge and functioning from that knowledge, either skilfully or unskilfully. The process is stored in the brain as memory, and the memory responds in action. This is the cycle in which man is caught; always within the field of the known. Now what will change man? That is one problem.

The other is consciousness. Consciousness is its content; its content makes up consciousness. All the superstitions, beliefs, the class divisions, the brahmanic impressions, all that falls within consciousness. The idol, the belief, the idea of god, suffering, pain, anxiety, loneliness, despair, depression, uncertainty, insecurity, all that is within human consciousness. It is not my consciousness; it is human consciousness, because wherever you go, America or Russia, you meet the same problem. Human beings carry this complex burden of consciousness which contains all the things that thought has put together.

*R.K.:* I would like a definition of the content of consciousness. Is it all that thought has put together? Do you say both are coterminous?

*K:* We will come to that presently. When you examine your own consciousness, whether you are a doctor, a scientist, a philosopher, a guru, you find your own anxieties, your uncertainties—all that is your consciousness. And that consciousness is the ground on which all humanity stands.

*J.S.:* Is that all? Is all this added up the sum of consciousness; or is consciousness more than this sum?

*G.N.:* If you say that the content of consciousness is the sum of man's past thoughts, of the things that man has known, then there is nothing that is added through aggregation. The question is: Is consciousness the sum of its past thoughts, knowledge, all that is put together, or, is there something more to it?

*K:* Is that the question?

*R.K.:* Is there something in consciousness which is not just an aggregation of anxiety and fear?

*J.S.:* There has been talk in our tradition about pure consciousness as well, a consciousness which is not an aggregate of anxiety, pain, despair. That one is more than the sum of these parts is a possibility that must be considered.

*K:* Even positing something as pure consciousness is part of our consciousness. Would you agree so far: whatever thought has put together, whether it is super-consciousness, ultimate consciousness, pure consciousness, is still part of our consciousness, is still part of thought, and thought is born of knowledge, and, therefore, completely limited? All knowledge is limited. There is no complete knowledge of the computer or of the atom bomb or of anything.

*P.J.:* Is consciousness a putting together of many fragments of different types, or has it a holistic quality in it?

*T.N.M.:* Consciousness must be integrated.

*K:* If it is limited, it is not holistic.

*T.N.M.:* If consciousness is not holistic, what about knowledge?

*K:* Consciousness is knowledge. Would you not say that our whole existence is experience? From experience—whether it is scientific, emotional or sexual—we acquire knowledge. And that knowledge is stored in the brain as memory. The response of memory is thought. Put in any way, the process is that.

*S.K.:* Thought is born of fear.

*K:* Fear is the product of thought, not the other way round. Would you admit that thought arises from knowledge, that knowledge can never be complete about anything? Therefore, thought is always limited, and all our actions—scientific, spiritual, religious—are limited. So the crisis is in knowledge, which is consciousness.

*P.J.:* The question which has been raised is: Is fear independent of thought? Does thought arise as a reaction to fear? How does fear arise?

*J.S.:* You had said that thought arises out of knowledge.

*K:* It is a fact.

*S.K.:* Well, I was suggesting that there is an intermediate step, that out of knowledge first comes fear; fear is the father of thought rather than the other way round.

*J.U.:* Knowledge constructs itself through a process: previous knowledge is replaced by new knowledge, there is conquest of knowledge by knowledge; knowledge rides on its own shoulders.

*K.V.:* Does that then constitute consciousness or does it not? Upadhyayaji said 'yes', some of us certainly say 'no'.

*K:* I don't quite follow the argument.

*P.J.:* We are not communicating; perhaps if you open up the whole problem of knowledge, thought, consciousness, it may be simpler to come to a meeting point.

*K:* Sir, what is reality? I would like to explore that question. What is nature, the tree, the tiger, the deer? Nature is not created by thought; what is not created by thought is reality. Thought has created everything that I know—all the temples, the churches, the mosques. There is nothing sacred about thought; the rituals, the mass, the *namaz*, the prayers, all that is the invention of thought. Then I ask myself: What is thinking? If you ask my name, I respond immediately because I am familiar with it. But if you ask me something which is more complex, it takes time to investigate, to answer. That is, I look to my memory and try to find the answer or I consult books or talk to somebody to find the answer.

So there are: an immediate response, a response of time, and the response which says, 'I really do not know.' We never say, 'I do not know.' We are always responding from memory. That memory is in the cells of my brain, derived through tradition, education, experience, perception, hearing and so on. I am all that. Born in India, educated abroad, the content of my consciousness is the result of Indian culture, European culture, Italian culture, so on and so forth; the content of my consciousness is the result of innumerable talks, discussions with scientists, religious people. My consciousness is me; I am not different from my consciousness. So the observer is the observed. That is a fact. My consciousness is the consciousness of humanity; it is not separate. And this consciousness has known conflicts, pain. It has invented god. Human beings have lived for twenty-five thousand years in this misery, inventing technology, using that technology to destroy each other.

Seeing all that, what am I to do? What I am is the rest of the world; I am the world. This is no intellectual idea, but fact. I am an ordinary man, not a highly intellectual type. I have looked to the gurus; they have not helped me; the politicians have not helped me; the scientists have not helped me; on the contrary they have destroyed me, apart from technological convenience, communication and all that. Their atom bombs, their military technology, are perpetually creating wars. For the last five thousand years we have had wars every year. This is a historical fact. However, will all this accumulation of tremendous knowledge help me to change all that? That is the real crisis. I have relied on everyone to help me. I have to discard all that help totally. I feel the crisis is there, and not in the world of technology or in the intellectual world or in the totalitarian world.

*R.K.:* Are you not ascribing a certain homogeneity to everything? You are giving the same character to different civilizations, different religious systems, systems of modern science and systems of thought that create wars all over the world.

*K:* Of course, I don't see any difference.

*R.K.:* I have no difficulty in seeing that a human being is a result of all those factors. But to give the same kind of character to all that without differentiation, that I don't see.

*K:* Physically you are taller, I am shorter; and psychologically there are certain characteristic tendencies depending on different cultures, following certain values.

*T.N.M.:* At a certain level we are different. But at the level of what we are, I think he has a point. Whether you are living in the Amazonian jungle or in a modern town, here is a basic universality to the human predicament. But surely in terms of what we have, whether we have the computer or the sewing machine, there is a difference.

*R.K.:* The question is not of differentiation but about the stream of consciousness that have gone on in the past. You talk in terms of twenty-five thousand years. Can the modern, scientific, homocentric view of knowledge and its impact on consciousness be put on a par with some of the ancient streams of consciousness? In other words, do experience and the accumulation of experience offer no choices to us at this moment of history, or are we doomed?

*P.J.:* As long as we continue within our known consciousness, its concern with the little better, the little worse, we are still caught in the grip of something from which we do not seem to be able to get out. Krishnaji is hinting at a quantum leap, and we are still within the structure of time. Perhaps tomorrow we may see clearly, but can we do so with the instruments with which we see the world, which are the instruments we have? Can we somehow come to this point from which we see? Otherwise, we will go round and round; we can be better, more moral, less moral, less destructive or more destructive, but we will still be caught within this framework. I think that is the problem.

*J.S.:* Sir, I understand your anguish. But I do not understand the problem. If this is the way we have been for the last twenty-five thousand years without any change, then we cannot go back to a period or a state where things would be more desirable than they are. If that is what we are, I don't see how we can make the quantum leap.

*R.K.:* That was exactly my point.

*K:* My question is: At the end of twenty-five thousand years I am what I am. We all see that. Hitler has left his imprint on us; the Buddha also has; if Jesus ever lived, he also has. The result of all that is my conditioning. Is it possible to be totally unconditioned? I say 'yes', it is possible to be completely unconditioned.

*New Delhi*  
*4th November 1981*

## II

*P.J.:* Can we start laying the landscape of the future of man, the problems which he faces and what lies in the matrix of the human mind which makes it impossible for him to break free?

*K:* What is the future of man? The computer can outthink man, learn faster than man, record much more extensively than man. It can learn, unlearn, correct itself, according to what has been programmed. Computers exist that can programme other computers and so keep going, learning more. So, what is the future of man when everything that he has done or will do, the computer can outdo? Of course, it cannot compose like Beethoven, it cannot see the beauty of Orion on an evening in the sky. But it can create a new Vedanta, a new philosophy, new gods and so on. What then is man to do? Either he seeks entertainment, enters more and more into the world of sports, or seeks religious entertainment. Or he goes inward. The human mind is infinite. It has got an immense capacity; not the capacity of specialization, not the capacity of knowledge. It is infinite.

This is perhaps the future of mankind: Scientists have started asking what is going to happen to man when the computer takes charge of the whole of man. The brain is occupied now; it is active. When that brain is not active, it is going to wither and the machine is going to operate. We may all become zombies, lose our extraordinary inward capacity or become superficially intellectual, seeking the world of entertainment. I do not know if you have noticed that more and more time is given on the T.V. to sport, especially in Europe. So, is that the future of man? The future of man may depend on the atom bomb, the neutron bomb. In the East, in India, war may seem very far away. But if you live in Europe, there is tremendous concern about the bomb; war is very close there. So there are these two threats: war and the computer. So what is the future of man? Either he goes very deeply inward, not through delving into the depth of his mind, into the depth of his heart. Or he will be entertained. Freedom of choice, freedom from dictatorship, freedom from chaos, are problems that man has to face.

In the world, there is great disturbance, corruption; people are very very disturbed. It is dangerous to walk on the streets. When we are talking about freedom from fear, we want outward freedom, freedom from chaos, anarchy, or dictatorship. But we never demand or enquire if there is an inner freedom at all: freedom of the mind. Is that freedom actual or theoretical? We regard the State as

an impediment to freedom. Communists and other totalitarian people say there is no such thing as freedom; the State, the government, is the only authority. And they are suppressing every form of freedom. So what kind of freedom do we want? Out there? Outside of us? Or inward freedom? When we talk about freedom, is it the freedom of choice between this government and that, here and there, between outer and inward freedom? The inner psyche always conquers the outer. The psyche, that is, the inward structure of man—his thoughts, emotions, his ambitions, his actions, his greed—always conquers the outer. So, where do we seek freedom? Could we discuss that? Can there be freedom from nationality which gives us a sense of security? Can there be freedom from all the superstitions, dogmas and religions? A new civilization can only come about through real religion, not through superstition, dogma or traditional religions.

*P.J.:* You have asked a question: What is the choice that man has in the world of the outer when the world of the inner is not participating in the movement of freedom? That is, without knowing whether the mind is free or in bondage, is there a choice possible in the outer? Is it possible for a mind which is unexplored, to make a choice in the outer?

*S.K.:* Sir, you talked about the computer and the possibility of the human brain withering away from lack of activity. Do you then foresee the possibility of man becoming extinct and being replaced by a non-biological entity?

*K:* Perhaps, but my point is, we must take things as they are and see if we can't bring about a mutation in our brain itself.

*S.K.:* I would like to ask you a little more about freedom of the mind when it is in bondage. We only know relative freedom. There is a complete distinction between inner and outer freedom and bondage; they somehow confuse me. For example, we are talking about greed and the aggression of the mind. To me it makes man human. This is what makes a distinction between a computer and man. I would like you to throw a little more light on this freedom. Is it relative freedom? Does it include all the emotions we are talking about? How can one be with them, live with them? It seems that somewhere there are some boundaries set by those customs and to try to transcend them is to try to transcend humanity itself.

*K:* The human mind has lived in fear for so many millions of centuries. Can that fear possibly come to an end? Or, are we going to continue with it for the rest of our lives?

*P.J.:* What Dr. Kakkar said was that it is these very elements of fear, envy, anger, aggression, which make up humanness. What is your response to that?

*K:* Are they? We accept them as human nature. We are used to that. Our ancestors and the present generation have accepted that as the condition of man. I question that. Humanity, a human being, may be entirely different.

*P.J.:* If you question it, then you must be able to show what it is that makes it possible to quench these elements so that the humanness which you speak about can flower totally. How is it possible?

*R.T.:* It also means that there can be no such thing as freedom unless you have quenched these elements.

*K:* Yes sir, as long as I am attached to some conclusion, to some concept, some ideal, there is no freedom. Should we discuss this?

*P.J.:* This is after all the core of the whole problem of mankind.

*J.S.:* May I stretch the question further by suggesting that in the statement or the question which Dr. Kakkar asked, there is implied another concept of freedom, where you obtain freedom not by getting rid of fear, anxiety, greed, so on and so forth, but by integrating them, incorporating them within a larger whole.

*K:* Integrating in a larger awareness of consciousness.

*Swami Chidanand:* Learning successfully to cope with them.

*S.K.:* May I elaborate? There are two things; fear is a part of humanness; the elimination is also part of humanness. If you talk only of elimination of desire or of quenching it, reaching another state is, to me, leaving out the other part. And this is very important to me for a strategy. My strategy is that I believe that envy, greed, etc., are part of humanness because that is what makes man. Man has to live with them, but he has to make friends with them and use them. Then he will see that fears are not as great as we think; that greed is not really that frightening. To have fear reduced, lessened, used—that is my strategy.

*P.J.:* Dr. Kakkar is right; you cannot take only the dark elements in man. It is the same centre which talks of transformation of the good, which talks of all the elements which are today considered the opposites. The total thing makes up man—the dark and the light. Is it possible to integrate the dark and the light? And who integrates them? So the problem is really a central one. That is, is there an entity who can choose, integrate?

*K:* Why is there this division; dark, light; beauty, ugly? Why is there in human beings this contradiction?

*Shanta Gandhi:* Without contradiction one can hardly live. Life is full of contradictions. An outcome of life is contradiction.

*K:* Oh! You consider life a contradiction. Contradiction implies conflict. So to you life is an endless conflict. You reduce life to a perpetual conflict.

*S.G.:* Life, as we know it, certainly is.

*K:* We have accepted life to be a conflict. That may be our habit, our tradition, our education, our condition.

*S.G.:* My difficulty is that my tool for attaining this awareness is also my own mind. It is the sum total of that which is conditioned by what has gone by. And I can only start from that point.

*K:* So we start with the human condition. Some say it is impossible to change that condition; you can only modify it. The existentialists say that you cannot possibly uncondition that. Therefore, you must live perpetually in conflict. We are contradicting ourselves, that is all.

*S.K.:* What I feel is, there are two conditions; this is part of human growth and development. There are two conflicts which are inescapable. One is separation, the awareness of 'I am' as different from my parents. This is part of human evolution. And the second is differentiation, when one learns sex differentiation—I am male and the other one is female; these are part of human evolution, faces of contradiction, of differences, and they are the basic anxieties which are inescapable in the human mind.

*K:* So what is integration?

*S.K.:* Trying to get them together.

*K:* Can you bring the opposites together? Or is there no opposite at all? May I go into that? I am violent; human beings are violent. That is a fact. Non-violence is not a fact. Violence is 'what is'; the other is not. But all your leaders, philosophers, have tried to cultivate non-violence. Which means what? Through the cultivation of non-violence I am being violent. So non-violence can never be. There is only violence. Why do I, the mind, create the opposite? As a lever to escape from violence? Why cannot I deal only with violence and not be concerned with non-fact? There is only violence; the other is merely an escape from this fact. So there is only 'what is'; not 'what should be'; ideals, concepts, all that goes.

*A.P.:* When you say that non-violence is only an idea and violence is the fact, then the enquiry must logically proceed a step further and ask: Can violence end?

*K:* Surely. First we should understand what violence is. What is violence? Conformity is violence. Limitation is violence.

S.K.: I would like to understand this a little more.

K: What do I call violence? Anger, hatred, hitting another, killing another for an ideal, for a concept, for the word 'peace'. And is violence an idea or a fact? When I get angry, it is a fact. Why do I call it violence? Why do I give it a name? I give a name to a reaction which is called violence. Why do I do that?

Look, there is a squirrel on the roof. Do I have to name it? Do you follow my question? Do I do it for purposes of recognition, thereby strengthening the present reaction? Of course. So the present reaction is caught up in the past remembrance and I name the past remembrance as violence.

S.K.: Yes, sir, I also discover that violence is violating. I was saying 'yes' to you without understanding what violence is.

S.C.: When you speak of violence, we of course know of violence; one refers to anger; there is also subjective violence.

K: I was coming to that. What is violence? Doing harm to others, hurting another psychologically by persuasion and through reward and punishment; by making him conform to a pattern by persuading him logically, affectionately, to accept a certain framework—all that is violence. Apparently that is inherent in man. Why do we call that violence? That is happening all the time. Tradition does it; the whole religious world does it; the political world does it; the business world does it; the intellectual world does it, enforcing their ideas, their concepts, their theories.

S.G.: Is all education violence?

K: No. I won't use that word 'education' for the moment. Is there a mind which cannot be persuaded, a mind that sees very clearly? That is the point.

S.K.: No.

K: Why do you say 'no'?

S.K.: Because the question you asked is whether there is a mind that cannot be persuaded. My point is there is no such mind.

K: We are the result of persuasion; all propaganda, religious or political, is persuading, pressurizing, dragging us in a certain direction.

S.K.: So deep is that persuasion that it cannot be reached by us. It wears so many masks that those masks cannot be seen by us any more.

K: Can we be free from that violence? Can we be free from hatred? Obviously we can.

*P.J.:* You cannot leave it there and say, 'Obviously you can be free.'

*K:* Have we agreed up to that point?

*S.K.:* That we hate, yes. But can we be free from that hate? No.

*K:* We will go into that. What is the cause of hate? Why do you hate me when I say something which you don't like? Why do you push me aside, you being stronger, intellectually more powerful, etc.? Why do I get hurt? Psychologically, what is the process of being hurt? What is hurt? *Who* is hurt? The image I have of myself is hurt. You come and tread on it and put a pin into it; I get hurt. So the image I have about myself is the cause of hurt. You say something to me, call me an idiot, and I think I am not an idiot; you hurt me because I have an image of myself as not being an idiot.

*S.K.:* With one proviso—when you say that the image is hurt when it is called an idiot, it means it is not you who is hurt but something which you have invented.

*K:* We are the result of every hurt.

*S.K.:* It is not you who is hurt.

*K:* No. Suppose I think I am a great man. You come along and say, don't be silly, there are many greater men than you. I get hurt. Why? Obviously, I have an image of myself as a great man. You come and say something contrary to that. I get hurt. You are not hurting me; you are hurting my image of myself. The image which I have built about myself gets hurt. So the next question is: Can I live without an image of myself?

*S.K.:* No.

*P.J.:* Where, in what dimension, do I discover that I am making an image of myself?

*K:* I don't discover; I perceive.

*P.J.:* Where?

*K:* What do you mean by where? You pointed out to me just now that I have an image about myself. I have not thought about it, I have never seen my image. You point it out; you make a statement that I have an image. I am listening to you very carefully, very attentively, and in that very listening I discover the fact that I have an image of myself. Or, do I see an image of myself?

*P.J.:* I don't think I am making myself clear. If I don't see it as an abstraction, then that image-making machinery is the ground on which this is seen. Let me go

into it a little further. There is a ground from which the image-making machinery rises.

*K:* Why do you use the word ‘ground’?

*P.J.:* Because, in talking and responding, there is a tendency to become conceptual. If one comes out of the conceptual to the actual, then the actual is the process of perceiving.

*K:* That is all. Stop there.

*P.J.:* I cannot stop there. I ask you further: I don’t perceive it in your statement; then where do I perceive it?

*K:* You perceive it as it is taking place.

*P.J.:* When you say ‘as it is taking place’, where do I perceive it? Do I perceive it outside or in my imagination?

*K:* I saw that squirrel walking about. I perceive it, I perceive the fact, I watch the fact that I have an image.

*P.J.:* This is not very clear.

*K:* It is very very clear. You tell me that I am a liar. I have told a lie. I realize that I am a liar.

*P.J.:* Is there a difference between realizing that I am a liar and perceiving that I am a liar?

*K:* I have perceived that I am a liar. I am aware—let us use the word ‘aware’—that I am a liar. That is all.

*P.J.:* Can you open up this seeing of the movement within the mind? I think this is the core of the whole thing.

*K:* We were talking about freedom from fear. We want to discuss the whole movement of fear. It begins with desire, with time, with memory; it begins with the fact of the present movement of fear. All this is involved in the whole river of fear. Either the fear is very, very shallow or it is a deep river with a great volume of water. We are not discussing the various objects of fear, but fear itself. Now is it an abstraction of fear that we are discussing, or actual fear in my heart, in my mind? Is it that I am facing the fear? I want to be clear on this point. If we are discussing abstract fear, it has no meaning to me. I am concerned only with the actual happening of fear. I say in that fear all this is involved, the desire and the very complexity of desire, time, the past impinging on the present, and the sense

of wanting to go beyond fear. All this must be perceived. I don't know if you follow. We have to take a thing like the drop of rain which contains all the rivers in the world, see the beauty of that one drop of rain. One drop of desire contains the whole movement of fear.

So what is desire? Why do we suppress it? Why do you say it has a tremendous importance? I want to be a minister; my desire is for that, or my desire is for god. My desire for god and my desire to be a minister are one and the same thing—it is desire. So I have to understand the depth of what desire is, why it drives man, why it has been suppressed by all religions.

One asks what is the place of desire and why the brain is consumed with desire. I have to understand it not only at the verbal level through explanation, through communication, but to understand it at its deepest level, in my guts. What is the place of thought in desire? Is desire different from thought? Does thought play an important part in desire? Or is thought the movement of desire? Is thought part of desire or does thought dominate desire, control and shape desire?

So I am asking: Are thought and desire not like two horses? I must understand not only thought, but the whole movement of thinking, the origin of thought; not the end, but the beginning of thought. Can the mind be aware of the beginning of thought and also of the beginning of desire?

I have to go into that question: What is desire and what is thought? First, there is perception, contact, sensation. That is, I see a blue shirt in the window. I go inside and touch the texture, then out of that touching, there is sensation. Then thought says, how nice it would be if I put on that blue shirt. The creation by thought of the image of that shirt on me is the beginning of desire.

*S.K.:* You said, you feel in the guts. I think that is where desire resides.

*K:* We understand desire, how it arises, where thought creates the image and desire begins. Then what is time? Is time a movement of thought? There is time, the sun rises, the sun sets at a certain time; time as the past, present and the future; time as the past modifying itself, becoming the future physically; time as covering a distance; time as learning a language. Then there is the whole area of psychological time. I have been, I am, I will be. That is a movement of the past through the present modifying into the future. Time as acquiring knowledge through experience, memory, thought, action—that is also time. So there is psychological time and physical time.

Now, is there psychological time at all? Or, has thought as hope created time? That is, I am violent, I will be non-violent, and I realize that that process can never end violence. What will end violence is confronting the fact and remaining with it, not trying to dodge it or escape from it. There is no opposite; only 'what is'.

And what is thinking? Why has man given a tremendous importance to the intellect, to words, theories, ideas? Unless I discover the origin of thinking, how it begins, can there be awareness of thought arising? Or, does awareness come after it has arisen? Is there awareness of the movement of the whole river of

thought? Thought has become extraordinarily important. Thought exists because there is knowledge, experience, stored up in the brain as memory; from that memory there is thought and action. In this process we live, always within the field of the known. So desire, time, thought, is essentially fear. Without this there is no fear. I am afraid inwardly, and I want order out there—in society, in politics, economics. How can there be order out there if I am in disorder here?

*P.J.:* Can I bring order within me if there is disorder outside? I am deliberately posing this problem which lay in your early dichotomy between the outward and the inward. The outward is compared to the computer on the one hand and the atom bomb, which I think is taking over.

*J.U.:* We cannot realize that freedom without relating ourselves to the outside where there is *dukh* (sorrow), where there is so much turmoil. We cannot understand the process of freedom without relating the inward and the outward.

*K:* Have I understood the question rightly? You are saying that the division between the outer and the inner is false. I agree with you. It is a movement like a tide, going out and coming in. So what is outside is me; me is the outside.

The outer is a movement of the inner; the inner is the movement of the outer. There is no dichotomy at all. But by understanding the outer, that criterion will guide me to the inner, so that there is no deception; because I do not want to be deceived at the end of it. So the outer is the indicator of the inner and the inner is the indicator of the outer. There is no difference. My part is not to put away the outer; I say I am responsible for that. I am responsible for everything that is happening in the world. My brain is not my brain: it is the brain of humanity, which has grown through evolution and all the rest of it. So there is responsibility, political, religious, all along the line.

*New Delhi*  
*5th November 1981*  
*Morning Session*

### III

*P.J.:* Most people see that in the human mind there is a shrinkage of space available to us to explore because of the various pressures which operate on it, an incapacity to face complex situations, the violence and terror. I would suggest that we do not go into specific problems of fear or the future of man, but lay bare the structure of the human mind, bringing us face to face with the structure of thought. It is only then that it is possible for each one of us to investigate into these complexities which occupy our consciousness.

*K:* We have talked over the movement of fear together. How do you listen to those statements? How do you read those statements? What is the impact of those

statements on you? We said desire, time, thought, the hurts, the whole of that is fear, and you tell me that very clearly in words which are common. You have communicated to me the truth of it, not the verbal description of it. How do I listen to that statement? I am not opposing it or comparing what you say with something I already know, but I am actually listening to what you say. It has entered into my consciousness, that part of consciousness which is willing to comprehend entirely what you are saying. What is the impact? Is it a verbal impact or a logical one, or have you talked to me at a level where I see the truth of what you have said? What does it do to my consciousness?

*P.J.:* We are speaking of the future of man, the danger of technology taking over man's functions. Man seems paralysed. You have said there are only two ways open to him: either the way of pleasure or the way of an inner movement. I am asking you the 'how' of the inner movement.

*K:* When you ask 'how', you are asking for a system, a method, a practice. That is obvious. Nobody asks 'how' otherwise. How am I to play the piano? It is all implied—practice, a method, a mode of acting. Now when you ask 'how', you are back again to the same old pattern of experience, knowledge, memory, thought, action.

Now, can we move away from the 'how' for the moment and observe the mind, or the brain? Can there be a pure observation of it, which is not analysis? Observation is totally different from analysis. In analysis there is always the search for a cause; there is the analyser and the analysed. That means the analyser is separate from the analysed. That separation is fallacious; it is not actual, the actual being that which is happening now.

Observation is totally free of analysis. Is it possible just to observe without any conclusion, any direction, any motive—just pure, clear looking? Obviously, it is possible when you look at these lovely trees; it is very simple. But to look at the operation of the whole movement of existence, to observe it without any distortion, is entirely different from analysis. In that observation the whole process of analysis has no place. You go beyond it. That is, I can look at that tree without any distortion because I am looking optically. Now, can I look at, is there any observation of the whole activity of fear without trying to find the cause, or asking how to end it, or trying to suppress it, or running away from it? Is it possible just to look and stay with it, stay with the whole movement of fear? I mean by staying with it, to observe without any movement of thought entering into my observation. Then I say, with that observation comes attention. That observation is total attention. It is not concentration; it is attention. It is like focusing a bright light on an object, and in the focusing of that energy which is light on that movement, fear ends. Analysis will never end fear; you can test it out. That is, is my mind capable of such attention, which is to bring all the energy of my intellect, emotion, nerves, to look at this movement of fear without any opposition or support, or denial?

*P.J.:* Thought arises in observation, and does not stay with observation of fear. Then what happens to thought? Does one push it aside? What does one do? Thought does arise, which is also a fact.

*K:* Just listen. The speaker explained not only the personal fears but the fears of mankind in which is this stream, in which is included thought, desire, time and the desire to end it, to go beyond it, all that is the movement of fear. Can you look at it, observe it without any movement? Any movement is thought.

*P.J.:* You may say movement is fear, but in that observing, thought arises, which is also a fact.

*K:* Please listen. I said, desire, time, thought; thought is time, and desire is part of thought. You have shown the whole map of fear, in which thought is included. There is no question of suppressing thought; that is impossible. I said, first look at it. We don't give attention to anything. You have just said something about thought. I listened to it very, very carefully; I was attending to what you were saying. Can you so attend?

*P.J.:* For an instant of attention thought is not; then thought arises. This is the state of mind. There is no doer because that is pretty obvious. It is neither possible to remain immovable nor to say that thought will not arise. If it is a stream, it is a stream which flows.

*K:* Are we discussing what is observation?

*P.J.:* Yes, we are discussing observation. In that observation I have raised this problem because that is the problem of attention, of self-knowledge, the problem of our minds, that in observing, thought arises. So, then what? What does one do with thought?

*K:* When in your attention thought arises, you put aside fear totally, but you pursue thought. I do not know if I am making myself clear. I observe the movement of fear. In that observation, thought arises. The movement of fear is not important, but the arising of thought and total attention on that thought. There is this stream of fear. Tell me what to do: How am I, caught in fear, to end it?—not the method, not the system, not the practice, but the ending of it. You say analysis will not end it; that is obvious. So, what will end it—a perception of the whole movement of fear, a perception without direction?

*J.U.:* You made a statement about observing the movement of fear. I do not accept the distinction you have made between analysis and observation. I do not agree with your rejection of analysis. It is only through analysis that the entire structure of tradition and the weight of memory can be broken. It is only when that is broken that an observation is possible. Otherwise, it would only be a conditioned mind which would be observing. By your insistence on observation

as distinct from analysis, perhaps there is the possibility or probability of the type of accidents or sudden happenings occurring, of which other people have spoken. Therefore, there can be the opportunity in which the *shaktipata*, the transmission of power takes place.

*P.J.*: Is that the nature of looking at fear? I am answering part of this question. Is the nature of observing or looking at fear or listening to fear of the same nature as looking at a tree, or listening to a bird? Or are you talking of a listening and a seeing which is optical observing plus? And if it is plus, what is the plus?

*A.P.*: I see a great danger in what Upadhyayaji has said. He says there cannot be observation unless it is accompanied by analysis, and if there is observation without analysis then that observation may have to depend upon an accidental awakening of an insight. He speaks of that as a possibility. My submission to him is that unless observation is cleansed of analysis, it is incapable of freeing itself from the fetters of conceptualism, the processes in which we have been reared, the process where observation and conceptual understanding go together. It is difficult to bring simultaneously into operation, unconsciously and consciously, a process of conceptual comprehension. Now, observation that is not cleansed of wordy comprehension distinguishes itself from pure observation. Therefore, in my opinion, it is very necessary to establish that analysis is an obstacle to observation. We must see this as a fact that analysis prevents us from observing.

*K*: Sir, do we clearly understand that the observer is the observed? I observe that tree, but I am not that tree. I observe various reactions as greed, envy and so on. Is the observer separate from greed? The observer himself is the observed, which is greed. Is it clear, not intellectually, but actually, that you can see the truth of it as a profound reality, a truth which is absolute? When there is such observation, the observer is the past. And when I observe that tree, all that past association with that tree comes into being. I name it as oak, or whatever it is; there is like or dislike. Now, when I observe fear, that fear is me. I am not separate from that fear. So the observer is the observed. In that observation there is no observer to observe because there is only the fact: the fear is me, I am not separate from fear. Then, what is the need for analysis? In that observation, if it is pure observation, the whole thing is revealed, and I can logically explain everything from that observation without analysis.

We are not clear on this particular point that the thinker is the thought, the experiencer is the experience. The experiencer, when he experiences something new, recognizes it. I experience something. To give to it a meaning, I must bring in all the previous records of my experiences; I must remember the nature of that experience. Therefore I am putting it outside me. But when I realize that the experiencer, the thinker, the analyser, is the analysed, is the thought, is the experience, in that perception, in that observation, there is no division, no conflict. Therefore, when you realize the truth of that, you can logically explain the whole sequence of it.

*K:* Let us go slowly. I am angry. At the moment of anger, there is no 'me' at all; there is only that reaction called anger. A second later, I say, I have been angry. I have already separated anger from me.

*P.J.:* Yes.

*K:* So, I have separated it a moment later; there is me and anger. Then I suppress it, rationalize it. I have already divided a reaction which is me, into 'me' and 'not-me', and then the whole conflict begins. Whereas anger is me, I am made up of reactions. Right? Obviously. I am anger. What happens then? Earlier, I wasted energy in analysing, in suppressing, in being in conflict with anger. That energy is now concentrated; there is no waste of energy. With that energy which is attention, I hold this reaction called fear. I do not move away from it because I am that. Then, because I have brought all my energy to it, that fact which is called fear disappears.

You wanted to find out in what manner fear can end. I have shown it. As long as there is a division between you and fear, fear will continue. Like the Arab and the Jew, the Hindu and the Muslim, as long as this division exists there must be conflict.

*P.J.:* But, sir, who observes?

*K:* There is no 'who observes'. There is only the state of observation.

*P.J.:* Does it come about spontaneously?

*K:* Now, you have told me it is not analysis, it is not this, it is not that, and I discard it. I don't say I'll discuss it. I discard it. My mind is free from all the conceptual, analytical process of thought. My mind is listening to the fact that the observer is the observed.

*P.J.:* You see, sir, there are two things in this. One is that when one observes, when there is the observing of the mind, one sees the extraordinary movement in it. It is beyond anyone's control or capacity to even give direction to it. It is there. In that state, you say, bring attention on to fear.

*K:* Which is all your energy...

*P.J.:* Which actually means, bring all attention on to that which is moving. When we question in our minds, the response immediately arises. In your mind responses do not arise; you hold it. Now, what is it that gives you the capacity to hold fear in consciousness? I don't think we have that capacity.

*K:* I don't think it is a question of capacity. I don't know. What is capacity?

*P.J.:* I will cut out the word 'capacity'. There is a holding of fear.

*K:* That is all.

*P.J.:* That is, this movement which is fluid becomes immovable.

*K:* That is it.

*P.J.:* Fear ends. With us that does not happen.

*K:* Can we discuss a fact? Can we hold anything in our minds for a few seconds, or a minute? Anything? I love; can I remain with that feeling, that beauty, that clarity which love brings? Can I hold it; not say what is love, what is not love, but just hold it, which is like a vessel holding water? You are all sceptical. You see, sir, when you have an insight into fear, fear ends. The insight is not analysis, time, remembrance, all that. It is immediate perception of something. We do have it. Often we have this sense of clarity about something. Is this all theoretical?

*J.U.:* Sir, I find that when you speak of clarity, there is that moment of clarity. I accept that. But it must come as a result of something that happens. It must move from period to period, from level to level. My clarity cannot be the same as your clarity.

*K:* Sir, clarity is clarity, it is not yours or mine. Intelligence is not yours or mine.

*P.J.:* Sir, I would like to go into something different. I will start with one statement: In observing the movement of the mind there is no point at which you say I have observed totally and it is over.

*K:* You can never say that.

*P.J.:* So, you are talking of an observation which is a state of being; that is, you move in observation, your life is a life of observing...

*K:* Yes, that is right.

*P.J.:* Out of that observing, action rises; analysis arises; wisdom comes. Is that observing? Unfortunately, we observe and then enter into the other sphere of non-observing and therefore have always this dual process going on. None of us know what this observing is. None of us can say we know what a life of observing is.

*K:* No. I think it is very simple: Can't you observe a person without any prejudice?

*P.J.:* Yes.

*K:* Without any concept? What is implied in that observation? You observe me, or I observe you. How do you observe? How do you look at me? What is your reaction to that observation?

*P.J.:* With all the energy I have, I observe you. No, sir, it becomes very personal. Therefore, I won't pursue this.

*K:* So I move away from it.

*P.J.:* I can't say that I do not know what it is to be in a state of observing without the observer.

*K:* Could we take this example? Say I am married. I have lived with my wife for a number of years. I have all the memories of those twenty years or five years. In what manner do I look at her? Tell me. I am married to her; I have lived with her, sexually and all the rest of it. When I see her in the morning, how do I look at her? What is my reaction? Do I see her afresh, as though for the first time, or do I look at her with all the memories flooded into my mind?

*Q:* Either is possible.

*K:* Anything is possible, but what happens actually? Do I observe anything for the first time? When I look at the moon, the new moon coming up with the evening star, do I look at it as though I have never seen it before? The wonder, the beauty, the light, do I look at anything as though for the first time?

*Q:* Can we die to our yesterdays and our past?

*K:* Yes, sir. We are always looking with the burden of the past. So, there is no actual looking. This is very important. When I look at my wife, I do not see her as though I have seen her for the first time. My brain is caught in memories about her or about this or that. So I am always looking from the past. Is it possible to look at that moon, at the evening star, as though for the first time without all the associations connected with them? Can I see the sunset which I have seen in America, in England, in Italy and so on, as though I am seeing it for the first time? Don't say 'yes'. That means my brain is not recording the previous sunsets I know of.

*Q:* Very rare. How does one know that it is so? You are asking, can you see the moon and the evening star? Maybe it is the memory of the first time which makes you look.

*K:* I know what you are asking; that leads you to another question. I am asking, is it possible not to record, except what is absolutely necessary? Why should I record the insult I may have received this morning, or the flattery? Both are the

same. You flatter me saying it is a good talk, or she comes and says you are an idiot. Why should I record either?

*P.J.:* You ask a question as if to say we have the choice of whether to record or not to record.

*K:* There is no choice. I am asking a question to investigate. Because the brain was registering the squirrel on the parapet this morning, the kites flying, all that you said in our discussion at lunch, so it is like a gramophone record playing over and over again. The mind is constantly occupied, isn't it? Now, in that occupation you cannot listen; you cannot see clearly. So one has to enquire why the brain is occupied. I am occupied with god, he is occupied with sex, she is occupied about her husband, somebody is occupied with power, position, politics, cleverness, etc. Why? Is it that when the brain is not occupied there is the fear of being nothing? Because occupation gives me a sense of living? But if I am not occupied, I say I am lost. Is that why we are occupied from morning till night? Or is it a habit, sharpening itself? This occupation is destroying the brain and making it mechanical. Now, does one see that one is occupied actually? And seeing that, remain with it, not saying, I don't want to be occupied, it is not good for the brain? Can you just see you are occupied? See what happens then.

When there is occupation there is no space in the mind. I am the collection of all the experiences of mankind. The story of all mankind is me if I know how to read the book of me. You see, we are so conditioned to this idea that we are all separate individuals, that we all have separate brains, and the separate brains with their self-centred activity are going to be reborn over and over again. I question this whole concept that I am an individual; not that I am the collective. I am humanity, not the collective.

*5th November 1981*  
*New Delhi*

## THE NATURE OF A RELIGIOUS LIFE

### I

*Achyut Patwardhan:* What is the nature of a religious life? A paradoxical situation has developed during the last fifty years or more; there has been an explosion of knowledge that has led to specialization, with the result that the wholeness of life is lost in the multiplicity of information. The problem has become more acute because development of knowledge leads us further away from the religious life. Can we explore this problem?

*P.J.:* Is the problem one of perception which is total? When there was not this plethora of knowledge, was man's capacity to see the whole greater than it is today? Is it the extension of the frontiers of knowledge which has made the problem more difficult, or is it that knowledge which has made the problem more difficult, or is it that the basic problem of man is his incapacity to see in a total sense? Is it that the very nature of seeing is fragmentary, whether there is vast knowledge or limited knowledge?

*G.N.:* There is also the modern view that with knowledge we are ascending in terms of living conditions, comfort, equality, which some people feel has made for a greater sense of well-being and awareness. This is the ascent of man through knowledge, through specialization.

*P.J.:* But Achyutji's statement suggests that when knowledge was not so intricate, so complex, then man's capacity to see wholly was to that extent greater.

*A.P.:* What I felt was that there is an assumption that if we could know more, we would come nearer to the heart of wholeness. The assumption itself is totally illusory because the greater the knowledge, the further away we move from the centre.

*P.J.:* But when you say illusory, is it *actually* illusory or *conceptually* illusory?

*David Shainberg:* I think that is a completely erroneous assumption. I don't think anyone ever thought that technology or knowledge would bring greater happiness. It is all within the operation of knowledge—more knowledge, more technology, leading to an instant response, a greed, a curiosity. Curiosity is a form of greed. Knowledge operates from one greed to the next: You want to know more and more. It is the same with technology. This I think is complete illusion. We don't think technology will ever provide happiness. An engineer is

infatuated with creating more and more. With the facility of aeroplane designing, we can get from Delhi to London in a few hours. Nobody thinks that this is going to make you happier.

*P.J.:* Today, in a developing country like India, in making technology available to a vaster number of people, there is an inbuilt assumption that you are going to bring happiness.

*D.S.:* I think you will have to evaluate what you mean by happiness.

*P.J.:* Happiness is not the same thing as seeing this wholeness. These two are totally different.

*D.S.:* That's it. Technology may not be looking for a deeper form of happiness, but looking for more comfortable living.

*P.J.:* What is the basic question here?

*S.P.:* Are we saying that in the pursuit of a so-called religious life, we are using the intellect, and the intellect itself is fragmentary and, therefore, it cannot comprehend the holistic?

*A.P.:* I don't want to start with the assumption that the intellect is an inadequate tool. I say it is the only tool I have. Whatever powers of understanding I have, have been secured largely by the development of my intellect, and I say that whatever I have gained through the intellect seems to lead me away from my religious base, from that centre.

*K:* What do you mean by a religious life, and why do we deny the influence of knowledge on a religious life? Bronowski maintains that only through knowledge is there the ascent of man. He traced the development from the stone age to the modern age and pointed out that man has evolved from savagery. That is, the ascent of man is only possible through knowledge, and you are saying knowledge is detrimental, or prevents or distorts a religious life.

*A.P.:* A religious life is absolutely essential to restore sanity to human existence. When we approach the question of a religious life in the context of contemporary society, we are not seeking a religious life in terms of what the church did or the people who went in search of *Brahman* did.

*K:* Sir, would you define what you mean by a religious life, the nature of a mind that is religious?

*A.P.:* A religious life is that perception which gives us a view of human well-being undistorted by contradictory, self-destructive tendencies. We are not seeking some kind of a theoretical *moksha*, or a metaphysical *moksha*. What we

want is a capacity to see human well-being as an indivisible fact, and ourselves as agents of that human well-being.

*K:* You are saying that a religious life is concerned with human dignity, human well-being, human happiness. Right?

*A.P.:* Yes, sir. Development of the human potential.

*K:* When you use the word 'religious', I wonder what the depth of that word is, the significance of that word, the quality of the mind which says that it is enquiring into a religious life. Sir, you said that knowledge is the major factor which prevents a religious life. Let us hold on to that for a few minutes. Does knowledge interfere with a religious life? Does a religious life have no knowledge, or, having knowledge, does not allow that knowledge to interfere with a holistic life?

*A.P.:* Without a religious life, knowledge seems to lose its direction.

*K:* Yes sir, you have more or less defined what you mean by knowledge. But I have not quite understood what you mean by a religious life.

*A.P.:* A religious life is a life in which one feels that no harm would come to another through one's knowledge, one's capacity. It really means that you are part of humanity, that through you humanity is fulfilling itself.

*P.J.:* I find this very difficult to understand.

*K:* We are discussing not what a religious life should be, we are investigating, exploring into the nature of a religious life. Therefore, you cannot presuppose that you must not hurt another.

*A.P.:* Sir, it is out of deep anguish—when you see that man's knowledge is becoming an instrument of his own destruction—that you come to a religious life.

*P.J.:* I cannot say that. I would say that what has led me to even enquire has been sorrow, loneliness, inadequacy. These are the three things which have led me to enquire. I don't even know the nature of a religious life.

*K:* I think we are not enquiring. We are making statements. What do you mean when you say that we must not hurt another human being?

*A.P.:* Is it possible for knowledge not to be a source of destruction?

*P.J.:* Achyutji, before you can come to this question, what do you do with the nature of the self which is so inadequate that it cannot even pose this question? It cannot pose the question about humanity.

*A.P.:* I feel that for a man like me who is witness to appalling cruelty, appalling threats to human well-being arising out of human knowledge, there is no self here at all. I am not bothered about the self. I am bothered about a situation of which I am an integral part. I cannot separate myself. I am part of that.

*Ravi Ravindra:* I find all this a little too abstract. I say I wish to be religious, and also I wish to be in contact with some knowledge or at least not be destroyed by it. So, this is a problem of knowledge. This is one way in which I would like to raise it, because the question of general human knowledge is too abstract. Now, how can I be religious and still be a physicist? As a physicist, there are certain sets of laws, certain operations that I teach and I see that some of these relationships in terms of energy or time do not necessarily relate to my sense of time or energy or momentum, as I experience it inwardly. And one way of understanding a religious life is by a balancing of what I see as external time or energy, and what I see as the flow inwardly; time and energy moving. In the rare moments I can see them related to each other. At the moment, I am in touch with the religious life. Now, the question that arises from this is, how does one continue with activities like physics and lead a religious life?

*K:* I would like first of all to find out what you mean by a religious life. Achyutji has pointed out that it is not to hurt a human being and also that it has to be holistic, if you can use that word; that is, a life that is complete, whole and not fragmented. And he also said that knowledge misused, as it is now, is destroying humanity, and knowledge also prevents or becomes a distraction to a religious life. But we have not yet gone into the question of what you mean by a religious life.

*D.S.:* Krishnaji, is there not something wrong with even the whole of religious life? If I take the proper drug, I am going to be religious; the religious life is traditional nonsense.

*K:* I would like to go into it a little more. Achyutji has pointed out that man wants happiness. Happiness at what level? Physical level? At the psychological level so that he has no problems, no conflicts and so on? And at a still higher level, if you can so call it, a sense of absolute relaxed peace? Would you call that a religious life? Is that what we want? That is what every human being craves for because he knows what knowledge has done in the world. Then the question is, what place has knowledge in our human existence, in our human daily life? Let us for the moment forget the religious life; let us find out if it is possible to live a daily life here on this earth, which is ours, with an extraordinary sense of freedom from all problems. Can you start from that?

*P.J.:* My only query would be, is it valid that there should be a movement 'towards', once you posit this movement?

*K:* I am not positing anything; I am enquiring.

*P.J.:* I was saying, is it valid for any movement 'towards'? To meet the movement 'towards' is a denial of the religious life.

*S.P.:* I would put it this way: That I who am in contradiction, moving from this to that, want to end the conflict. So, it is a very valid thing which I am seeking, and when you say a movement from here to there is an invalid movement, I ask the question: How do I end this whole turmoil?

*P.J.:* But there is a movement.

*K:* I am not moving from here to there.

*P.J.:* There is no movement 'towards'?

*D.S.:* Krishnaji, you are moving in the sense that you are saying: Can we live in peace?

*K:* No. All that I am saying is, this is my life.

*S.P.:* It is not finished. I will say a person who says this is my life, this is not how I want to live, naturally asks the question: Is there something different? That movement is valid.

*K:* I do not even ask if there is something different. I live in conflict, misery, confusion. This constant battle is going on inside and outside. It is terrible to live that way, and I say, please help me to live differently.

*S.P.:* Seeing that, most people ask the question: Is there anything different?

*K:* The validity lies in their escape from it.

*S.P.:* Before they escape, the movement is there.

*K:* The movement away from the fact is an escape.

*S.P.:* So, that is the insight which man has to have. But before he has that insight, both are facts.

*K:* I am facing facts. The facts are, my life is in a dreadful mess. That is all.

*R.R.:* Sir, the fact also is that I wish to change it.

*K:* First, I must acknowledge the fact. To change it may be an escape from the fact.

*D.S.:* Is not your statement, 'My life is a dreadful mess,' a kind of value judgment that you make?

*K:* I am not making a value judgment. It is a fact. I get up at six o'clock, go to office for the rest of my life, ten hours a day. There is insecurity, the terrible mess of living. That is not a value judgment; it is a fact.

*D.S.:* I think there is a kind of judgment in it the way you say, 'It is a terrible mess.'

*K:* It is not a value judgment. It is a fact which I observe in my life. There is a constant struggle, there is fear. That is a fact which I call a mess.

*P.J.:* I say that is a fact. Now what relationship has the query about the religious life to this?

*S.P.:* There have been people who have talked about the religious life, and I see a person who I think leads a religious life, and when I see, I cannot remove that impression from my consciousness.

*K:* That may be your tradition, your wish, an illusion you are living in because it is tradition.

*Rajesh Dalal:* Sir, there is an actual position of a man who is in contradiction. Recognizing the contradiction as a fact, he says I want to change it, but does not know what to change into.

*K:* The changing into is a movement away from the fact. I find I am in conflict with my wife or husband or whatever it is, and I want to understand the nature of the conflict, not change it into something else. Now, how do I change this fact that I cannot get on with my wife? To me a religious life is a life in which all these problems have completely ceased.

*D.S.:* That is an assumption.

*K:* No. It is not a fact to you; it is a fact to me. So I say, don't let us jump into what a religious life is. Here I am, a human being, caught up in this rat race, and I say to myself: How am I to change this? Not into something else, because I am intelligent enough to know that changing into something else is an avoidance of 'what is'.

*D.S.:* That is where the subtle leap takes place. Is the mind or the brain changing into something better?

*K:* I am not changing into something better. Better is the enemy of the good.

*D.S.:* You are dodging this subtle point that right here it happens.

*K:* Sir, I see very clearly, logically, rationally, that the movement away from the fact does not bring about the understanding of the fact. That is all my point.

*R.R.:* But sir, I see my conflict, I have also heard J. Krishnamurti say, there is a state of non-conflict. Perhaps that is my trouble—I have heard that.

*K:* He has always said, 'Face the fact, don't move away from the fact.' There is another way of living. This man says very clearly the other way cannot be found or come upon or reached or moved into unless you have faced the fact and resolved the fact.

*S.P.:* But the true state is that this statement has been conceived by the mind as an idea.

*K:* Therefore, it is valueless. As long as it is an idea, it is valueless. Let us be clear. The fact is I am afraid: I don't face the fact that there is this feeling arising, but I create an idea about the fact and act according to that idea. I say don't do that, look at the fact without making it into an abstraction. Stay with fact, don't move away under any circumstances.

*S.P.:* I don't act from that idea, but the idea is there. It is in my consciousness.

*K:* Our conditioning is hearing a statement and making that statement into an idea. Now, you make a statement to me; I hear it and from that form a conclusion or an idea. I say don't do that, but just listen to what is being said.

*M.Z.:* Suffering as such is not an idea; suffering is real.

*K:* No. I want to go into it more clearly and not say real or not real. When there is suffering, is that suffering a concept, an idea, a remembrance, or is it an actual moment of suffering? Please find out. At the moment of sorrow, there is nothing else. It is possible to remain with that movement without making an abstraction of it and say, 'I am suffering.'

*M.Z.:* Sir, would you say that it is a continuation of suffering the moment it moves into an abstraction?

*K:* It is not suffering; it is just an idea of suffering. I am very clear.

*A.P.:* If we may compare this suffering with pain, there is an impulse of pain followed by another impulse of pain, followed by a third impulse of pain, etc.

Therefore, that pain may be intermittent but it is repetitive and, therefore, it can never become an idea. It is a physical pain.

*K:* Physical suffering is of a different nature. Repetition of psychological pain is the memory of that which has happened. Go into it slowly. You have physical pain; you have a toothache and you do something to stop it, but it recurs. Now, the continuation of pain is the registration of a first pain in the mind, in the brain. It is simple enough, isn't it?

*P.J.:* It can become psychological.

*A.P.:* The moment you register, it becomes psychological.

*P.J.:* But the physical pain as such is of a different nature from psychological pain. The psychological pain seems to be the shadow of physical pain. It does not arise for any one particular reason. It shows itself with many faces: One day I am depressed, one day I am alone, one day I feel inadequate. These are all manifestations of that deep, inner inadequacy, pain, which is psychological. The point is, Krishnaji posits that at the very instant when pain arises, there is action which comes through the cord of continuity, that which connects this pain or suffering to the next pain. And he implies that there can be a cutting of it the instant it arises. Now, I would like to go into the nature of this cutting.

*M.Z.:* Can you say that the cutting is between the actual pain and the leap of abstraction?

*K:* Is that what you are saying, Pupul?

*P.J.:* I say, sir, that you seem to imply that at the instant of the arising of psychological suffering, there is a cutting so that continuity ends.

*K:* No, there is no cutting.

*P.J.:* Is there no action at all?

*K:* I think it is fairly simple. Are we discussing physical pain or psychological pain? I sat in a dentist's chair for four hours—drilling, all the rest of it. When I got out of that chair, there was no registration of that drill.

*D.S.:* But you remember it now.

*K:* Suffering is an actual fact. It takes place at the moment of arising. Apparently we don't seem to be able to see anything else but that suffering. When you are not moving away from it at all, there is no registration of it. Have you listened to the statement? That is, when there is no movement away from that moment, that thing called suffering, there is no registration of that, no remembrance. Can the

mind, the brain, remain absolutely with that feeling of suffering and nothing else?

*S.P.:* At this moment, I have no quality of suffering in my mind. When you ask this question, there is no reality to it. The mind is operating, but it does not catch the quality of it. You are asking, can the brain remain with the moment of suffering? It is not an idea, it is an actual fact that all human beings are suffering. It is not I alone who am suffering.

*R.R.:* Sir, are you suggesting that this fact does not register for you because you are not running away from it?

*K:* In the second of suffering there is no registration. It is only when thought takes it up and moves away from the second that registration takes place. At this moment you are not suffering but there is suffering around you, there is immense suffering. Are you in contact with that? Or is it an idea that human beings are all suffering?

*S.P.:* There is no contact.

*Krishnan Kutty:* It is only an idea that humanity suffers.

*K:* Explore that. What does it mean? An idea is not factual. Then why do you have it?

*S.P.:* What is the nature of this contact?

*D.S.:* How are we in contact with that?

*K:* We are not in contact with that. It is there. Let us put it differently: Do you feel that you are the rest of mankind, that you are the whole of mankind?

*R.R.:* Sometimes.

*K:* I am not talking about sometimes, sir.

*P.J.:* I would like to go back. There is something else at the moment of suffering. Can there be no movement away from it? That is what K said. The movement away from there is the movement of registration.

*K:* The movement is the registration.

*D.S.:* I want to raise another question: To what degree is the very act of being in the condition of suffering, or conflict, some implication of movement? Someone suffers because someone who was important to him dies. He is already caught in

a movement. You suggest to Dr. Ravindra to look at it as a fact, a condition in which there is no conflict.

*K:* No. I am saying, sir, all human beings suffer. That is a fact, and in investigating the whole thing—or rather, not investigating, but having an insight into it, which is not an investigation—you see that suffering continues. When it is registered, then the whole problem arises: How am I to escape from suffering, and all the rest of it? I am asking, investigating: Is it possible for a non-registration to take place?

*D.S.:* I am not arguing with you. The fact of suffering, to me, seems to be already the act of registration.

*K:* Of course, that is our conditioning. If I am aware of this conditioning, aware of what is actually taking place, then the very perception of that ends it.

*D.S.:* That is the paradox.

*K:* Not paradox; that is a fact.

*P.J.:* You have asked whether there can be an insight into the movement of suffering. Then the question arises, can there be a total non-movement away from it? What is the nature of this insight? Let us negate what it is not. It is obvious that it is not in the nature of thought.

*K:* Go on step by step. It is not a movement of thought. It is not a movement of memory. It is not a movement of remembrance. Which means what? A complete freedom from the known.

*P.J.:* How does this freedom from the known arise which is insight? How does insight take birth?

*K:* Freedom from the known can only take place when one has observed the whole phenomenon of working in the field of the known. Then, in the very investigation of the known, from that comes freedom from the known. It is not the other way round.

*P.J.:* What is the nature of this insight?

*K:* I say, the nature of this insight is freedom from the known first, which implies no remembrances of the past. It is not a state of amnesia; it is complete, total attention in which there is no memory operating, no experience operating.

*D.S.:* Sir, the movement that I come upon is the tangle of a movement of registration; it is the movement of memory. You will register it if you are attached.

*K:* I have an image about myself and you come along and insult me, and that is immediately registered. If I have no image, you can call me anything you like.

*M.Z.:* But sir, we were talking about the pain of sorrow.

*K:* Shock, a psychological shock.

*M.Z.:* Am I correct in understanding that in the registration of pain there is the impact, the shock, and we experience it as pain?

*K:* It is the continuation of remembrance of that shock.

*M.Z.:* There is the fact of registration. So, what you suggested was that the blow as pain remained, without the vibration entering into it as registration. Then something else happens. Would you call this the action of insight? You also talked about remaining with the pain, with the blow, not moving into registration.

*K:* Consider a mill-pond which is absolutely quiet, and you drop a stone into it. There are the waves, but when the waves are over, it is completely quiet again; the normality is the non-registration, because there is no stimulus at that point.

*M.Z.:* Normality is not quiet. Why don't you call the waves normality?

*K:* I purposely used the word 'mill-pond'. That is its natural state—quietness. You drop something into it and there are waves. It is an outside action.

*M.Z.:* Take the fact, you have a shock for various reasons. Can the mind remain with that shock, not let waves arise—which is the registration—but remain with the shock?

*S.P.:* Normally what happens is that there is a shock and the observation of that shock is in the nature of duality, the observer feeling the shock.

*K:* I have a shock. For the moment I am paralysed; I can't move. My son is dead. That's tremendous shock and a day or so later begins the whole movement of saying, 'I have suffered, I have lost, I am lonely.'; that movement takes days. I am suggesting, can one remain entirely with that pain? Then the waves won't come in.

*S.P.:* Do you mean to say, if it is understood there would not be loneliness, pain?

*K:* No. I am only saying, do you look at suffering holistically, which includes everything, or do you break it up as suffering, pain, pleasure, fear, anxiety? That's why I am suggesting that a religious life is a life which is holistic, in which there is total insight into the whole structure and nature of consciousness and the very ending of that. Have we answered this question or not at all?

*P.J.:* We have started probing into the question.

*K:* Where are we now after probing? After probing I must come to something.

*P.J.:* I can remain with the nature of probing.

*K:* Which means I probe into the whole nature of knowledge and place it, put it in its right place, and, therefore, it is no longer interfering with my perception. Knowledge is creating havoc in the world, destroying humanity, and without living a religious life, knowledge inevitably destroys humanity.

We are saying that the very ascent through knowledge is the destruction of man, and to prevent that destruction, knowledge must be put in its right place, and in the very placing of it, is the beginning of the religious life. That is what our investigation so far has come to.

*Madras*

*2nd January 1979*

## II

*K:* We said that according to scientists like Bronowski and others there is the ascent of man only through knowledge. Achyutji pointed out that knowledge is destroying the world. We were enquiring into this question of what is a religious mind and what you would consider a religious life.

*A.P.:* Sir, the trouble is that with the advancement of technology, knowledge has become diversified, specialized; the mind tends to lose the sense of wholeness with the result that the fragmented mind of man is the source of mischief. Knowledge is preventing us from seeing the whole. Is it possible for us to understand the process by which we can glimpse the religious mind?

*K:* Sir, you said just now that knowledge is preventing a holistic outlook, holistic in the sense of an outlook that is whole. I wonder if that is so. Or is it that the intellect has become so supremely important that it has brought about a deep fragmentation? Is it that the worship of the intellect with all its activities has brought about a sense of the breaking up of the whole nature of man? I am just putting that forward to be discussed, not as a theory. Would you accept that? Because the intellect implies the whole movement of thought, the cognition through, the understanding through, thought. When you use that word, the implication is, thought has understood what is being said. Thought which is the instrument of the intellect, being essentially limited, has brought about this cleavage, this fragmentation of man. Thought is not the movement of a religious mind.

*D.S.:* You said thought is not the movement of a religious mind. Certainly the religious mind thinks.

*K:* Let me explain that. Thought, I said, cannot contain the religious mind. Thought in itself being a fragment, whatever it does will bring about fragmentation, and a religious mind is not fragmentary.

*P.K. Sundaram:* Knowledge, in so far as it is mediated by the mind, must be considered essentially as transitive—it always wants an object. It is intentional, it must go forth from itself to find an object for itself. When it does so, naturally it dissects. Thought always dwells on dualities without which it cannot even live. So, the religious mind must transcend duality, the duality between thought and object.

*K:* I am questioning whether there is duality at all.

*P.J.:* Sir, what do you mean when you question the fact of duality?

*K:* I question whether duality exists.

*S.P.:* But we are living in duality.

*K:* The opposite may be an illusion.

*S.P.:* The thinking process itself functions in duality.

*K:* Let me expand it a little more. Has the fact an opposite?

*S.P.:* Will you say thought is a fact?

*K:* Thought is a fact. What it has invented, apart from technology, is an illusion—the gods, the rituals. What is considered a religious mind is an illusion, illusion being a perception with a certain direction, a prejudice, a fixation. We are saying that a fact, that is, anger or envy, has no opposite.

*P.J.:* I question this whole business of duality and fact. We use the word ‘illusion’ because you have introduced the word.

*K:* I use the word ‘illusion’ in the sense—sensory perception of external objects which is coloured, which is destroyed by belief, by prejudice, by opinion, by a conclusion. I would call that an illusion.

*P.J.:* I will use a phrase which you used in another context. My face is observable in the mirror; Achyutji’s face is also observable. I divide my face from Achyutji’s face; there are two. That too is a part of consciousness within me. How can you say that the two which are within me are an illusion? It is this

separation which divides us, which brings into being the problem of becoming which moves away from being. It is in this movement to become that all the other processes of comparison, opposites, want, not want, the more, the less, exist.

*K:* How do you perceive Achyutji, how do you observe him? How do you look at him?

*P.J.:* When you ask that question, the response comes from the thirty years I have been hearing you.

*K:* Put away all the thirty years. How will you now observe Achyutji? What is the process of observation? If that observation is pure—in the sense, without any kind of motive, distortion, prejudice, so that there is nothing between your perception and the object which you perceive—then that very perception denies duality.

*R.R.:* I don't have that pure perception.

*K:* That's the problem. The whole question to me is: there is only the fact. A fact has no opposite. But we accept duality: I am angry; I must not be angry.

*R.R.:* But in my perception I see Achyutji separate.

*K:* Which means what? Your perception is conditioned. Can you observe putting aside that conditioning?

*S.P.:* Would you say that so long as there is conditioning, there is duality?

*K:* I would.

*S.P.:* Then is not duality a fact?

*K:* No. It is the conditioning that decides duality.

*P.J.:* It decides?

*K:* It says there is duality.

*P.J.:* You used a phrase: put aside. What is implied in it?

*K:* Putting aside implies there is no 'you' to put aside.

*R.D.:* Is putting aside an illusion?

*K:* No. Let me explain. The perception of sorrow and the moving away from that perception is the continuation of sorrow. That continuation which is memory, which is remembrance of an incident which was sorrow, creates duality.

And can the observation be so complete that there is no observer and the thing observed, only observation? 'Putting away' means to be aware of this whole movement away from the fact, which creates duality. Then there is pure observation in which there is no duality.

*D.S.:* Krishnaji, are you saying that in the act of seeing Achyutji, there is an awareness of the very act of making the separateness?

*K:* Yes, that means your awareness is conditioned by the past and tradition and all that, therefore there is duality.

*D.S.:* But is there an awareness of this whole movement?

*K:* Yes.

*R.R.:* What you have just said is a theoretical idea to me.

*K:* Why is it a theoretical idea?

*D.S.:* Because that is not my perception.

*K:* How would you get that perception—not my perception, but *perception*? If you would examine that, then perhaps we could go into the question of non-movement in which there is non-movement of perception.

*R.R.:* Non-movement of perception? You mean a perception that does not move? Please explain that.

*K:* We are saying that when there is perception without the observer, then there is no duality. Duality occurs when there is the observer and the observed. The observer is the past. So, through the eyes of the past the observation takes place and that creates a duality.

*P.J.:* The only point in question then is, when you said 'When there is perception without the observer,' you used the word 'when'.

*K:* Yes, because he says to me that it is a theory to him.

*P.J.:* That's why I ask: How is a person to come to a state in which the 'when' has ceased?

*Uma:* I am observing, I find my observation is interrupted and I also know that it is interrupted because I don't have the energy to be in that state of observation.

*K:* Why don't you have that energy? Perception does not need energy. You just perceive.

*D.S.:* There is validity when she says you lose energy. But is it a question of losing energy or is there a subtle kind of commitment when I look at Achyutji, much as I am attached in some way to creating duality? In other words, I want him to be there so that somehow or the other I can go on relating to him as a separate entity? That's where I think the energy is dissipated, because I am attached to creating him as an object. It is something I need; the mere presence of him is a duality, is a drug which satisfies me. That is where my energy gets dissipated. It is because in most cases it is a commitment to duality.

*K:* Not commitment. It is your tradition or conditioning. Your whole outlook is that.

*D.S.:* It is much easier for me in some sense to create the duality because then I know.

*P.J.:* Still we have not come to the core of the problem.

*G.N.:* There is a core of memory functioning. We are trained in memory functioning and it is always in some way associated with knowledge, and when you have memory functioning and knowledge, duality occurs.

*K.K.:* Why is it that all these are becoming problems? We are all the time converting facts into problems. We are all the time in the world of duality because we are all the time ordered by ideas. For me it is quite simple; I see that we can't remain with the fact because we are haunted by ideas.

*G.N.:* The difficulty is, we are acquiring knowledge all the time and knowledge is being converted into memory, and in this process there is duality creeping in. It may be a problem, it may not be. There is something more than that.

*A.P.:* I see that man can survive only as an indivisible whole, but the weight of my knowledge and the requirements of my daily living are stressing separateness, and separateness is so overpowering that it seems to eclipse the perception that man's well-being is indivisible. Do you think I am creating a problem because I am stating it? The problem is implicit in the human situation.

*K:* What is a problem? What is the meaning of the word?

*A.P.:* A contradiction.

*K:* No. A problem is something not resolved, something that you have not worked out, something which is bothering you, worrying you, that goes on day

after day, for many years. He is asking: Why don't we resolve something that arises as a problem immediately and not carry on and on?

*P.J.:* Sir, what he has said is unacceptable. There are many other issues involved here. The issues are that it does not need Krishnaji to tell me that there is a source of energy, perception, which I have not touched. Without touching that, this partial solution of the problem keeps on existing, keeps me within the framework of time, for eternity. I know that the very imperatives of the human situation demand that there must be a source of energy which, once touched, will physically transform our ways of thinking.

*K.K.:* Will that become an ideal, an idea?

*K:* What do you call an idea?

*D.S.:* An idea is a thought that displays or presents a constructive perception. It presents or shows the way of ordering of a perception. It has to do with display, with show.

*K:* The root meaning is 'to observe'. Look up a dictionary; you will see it means 'to perceive', which means, to perceive that flower and not make an idea of that.

*R.R.:* It is not the sense in which it is generally used.

*P.J.:* Even if you take its present usage, idea is something which I move towards.

*K:* I hear a statement from you or from Dr. Shainberg. Why should I make an idea of it? Why can't I see a flower, that thing that is there and only observe it? Why should there be an idea?

*P.K.S.:* Without seeing it as a fly, I don't see the fly at all.

*K:* That thing that is moving there, sir, I may not call it a fly; I may call it something else but it is that thing.

*D.S.:* The whole act of perception in the nervous system is by an organization of that form.

*K:* Organization, yes. Not of that form. But I name it a fly.

*S.P.:* Are you saying you can see the form without naming?

*K:* Why can't you?

*P.K.S.:* Sir, is not the perception of the form on the same level as the perception of the fly?

*K:* Can I observe you or you observe me without forming a conclusion, without forming an idea of me?

*P.K.S.:* That is possible.

*K:* We started out discussing the place of knowledge in religious life. Let us start from here again and move around. We said knowledge is destroying the world without this religious mind. Then we started asking what is a religious mind. Now, what is a religious mind?

*P.J.:* The first question that arises out of that is, what is the instrument I have?

*K:* First of all, I use intellect, reason, logic. I do not accept any authority.

*P.J.:* And the senses?

*K:* Of course, that's implied. Logic, reason, all that is implied, sanity without any illusion, without a belief dictating my enquiry. That means a mind that is free to look.

*P.J.:* The difficulty is in your very statement of what you have said; you have annihilated the whole premise.

*K:* Which is what?

*P.J.:* Which is the structure of human consciousness.

*K:* So, what is human consciousness?

*P.J.:* The structure of human consciousness is thought, belief, movement, becoming, identity.

*K:* And dogma. So, consciousness is the whole movement of thought with its content. I am a Hindu, I believe in *puja*, I worship, I pray, I am anxious, I am afraid—all that is this whole spectrum of movement.

*P.J.:* What place has the word 'sanity' which you use in this totality?

*K:* One's consciousness is an insane consciousness.

*G.N.:* Do you imply that sanity is not caught in make-believe?

*K:* Sanity means sane, healthy, no make-believe. I don't pretend I am healthy, I don't pretend that I do *puja* and that it will lead me to some heaven. I say that is nonsense. So, sanity means a healthy mind, a healthy body, a healthy inwardness.

G.N.: If one is not sane, can one enquire?

K: How can I be sane when I am a businessman and go off to do *pūja*? It is insanity.

P.J.: Are you saying that this consciousness which has all these elements can never enquire?

K: That is what I am saying. So, my consciousness is a bundle of contradictions, a bundle of hopes, illusions, fears, pleasures, anxiety, sorrow and all that. Can that consciousness find a religious way of life? Obviously it cannot.

S.P.: You say sanity is necessary for the mind to start enquiry, but this consciousness which is enquiring is full of contradictions.

K: Such a mind cannot even understand or even be capable of enquiry. So, I'll drop the enquiry into a religious life, and enquire into consciousness. Then my enquiry is sane, logical.

P.J.: In all the traditional ways of approaching this whole content of consciousness, it is symbolized by one word 'I', and the enquiry is into the nature and the dissolution of the 'I'.

K: All right. Let us work at it. We say in religious life there is a total absence of the self. Then my enquiry is whether the self can be dissolved. So I say: What is my consciousness? I begin from there and see if it is possible to empty totally that consciousness.

P.J.: What is the nature of that emptying?

K: I am doing it now. Can I be free from my attachment? Can I be free from my absurd daily *pūja*? Can I be free from my nationalism? Can I be free from following some authority? I go on, and my consciousness is totally stripped of its contradictions. I hope that silences you.

Let us start enquiring whether it is possible to be aware totally, holistically, of our consciousness. If it is not possible, let us take fragment by fragment—but will that bring about comprehension of the total perception of consciousness?

P.K.S.: Will you not be open to the charge of being intellectual in your enquiry?

K: No. I put my heart into it. With my whole being I am enquiring. My heart, my affection, my nerves, my senses, my intellect, my thought, everything is involved in this enquiry.

R.R.: Sir, will you state the conditions of this enquiry?

K: You are a scientist. You observe and that very observation changes that which is being observed. Why can't you do that with yourself?

R.R.: Because my attention wanders.

K: Which means what? When you are looking, in spite of your acquiring knowledge, you put that aside when you are watching. The very watching is the transformation of that which is being observed.

R.R.: Sir, maybe I am not expressing it rightly. If I observe myself, I think it is a fact for me that my attention wanders.

K: Let us begin step by step. I am watching myself. I can only watch myself; 'myself' is a bundle of reactions. I begin with things which are very near to me, such as *puja*. I see it, I look at it, I watch it, and I don't say, 'Well, it pleases me because I am used to it.' I see it is absurd and put it away for ever.

R.R.: It does not seem to work like that.

K: Is it because of your habit?

R.R.: Yes, that is right.

K: So go into habit. Why do you have habit? Why do you have a mind functioning in habit which means a mechanical mind? Why is it mechanical? Is it because it is very safe to be mechanical, secure? And has this repetition of *puja* which gives you security, any real security in it or have you invested security in it?

R.R.: I give it security.

K: Therefore, wipe it away.

R.R.: This is where the difficulty is. I can see my mind is mechanical or caught in habit, but that does not seem to lead to what you seem to suggest, of cutting away.

K: Because your mind is still functioning in habit. Do you have a habit? Are there good habits or bad habits, or are there only habits? And why are you caught in them?

So let us come back. We are saying, consciousness that is in turmoil, in contradiction, wanders from one thing to another. There is a battle that is going on. So long as that consciousness is there, you can never have pure perception. Is it possible to bring about in consciousness a total absence of this movement of contradiction?

*S.P.:* I can see the truth of repetitiveness, the mechanical action of *puja*, and it is out of my system. Speaking of other things, many fragments, the truth of them can be seen and negated. Even then the problem remains, which is the ending of the content of consciousness. There can be an ending of a fragment but the problem is that of ending the totality of consciousness.

*K:* Are you saying that sequentially you see fragment by fragment? Then you can never come to the end of the fragmentation.

*S.P.:* That is what we see after ten, fifteen years of observing.

*K:* You can't. Therefore, you must say, is there an observation which is total? I hear the statement that through fragmentation, through examining the fragmentation in my consciousness which is endless, it cannot be resolved that way. Have I listened to it? Have I understood it deeply in my heart, in my blood, in my whole being, that examining fragmentation will never solve it? I have understood that; therefore, I won't touch it. I won't go near a guru. All that is out because they all deal with fragments—the communists, the socialists, the gurus, the religious people, everything is fragmented, including human beings.

*S.P.:* Have I to see all the implications at this point or have I to work it out?

*K:* No, no. Working out is a fragmentation. I can't see the whole because my whole being, thinking, living, is fragmented. What is the root of this fragmentation? Why has one divided the world into nations, religions? Why?

*S.P.:* The mind says it is the 'I-ness' which acts.

*K:* No, that is intellectual. I said to you, listen. How do you listen to that statement? Listening with the intellect is fragmentation. Hearing with the ear is fragmentation. Do you listen with your whole, entire being, or do you just say 'Yes, it is a good idea'?

*George Sudarshan:* I feel very stagnant, checkered by this attack on knowledge. It is not knowledge which is causing fragmentation but its function. So, let me go back to the question: What is a religious life? It is cessation of the contradiction between causality and spontaneity. Most of the world around is causal: That is, this being so this happens; if this has happened, it must have been because of such and so. All this is comparison, copying. If you can't copy a system, then you cannot talk about a law or the system, and, therefore, there is much of the world which is of our experience, which we talk about in terms of causality. On the other hand, fortunately, we are also subject to the experience of spontaneity, experiences of movement with no cause, without time, in which there is only functioning. Much of the problem of life is, in fact, reconciling these two things because, somehow or the other, one feels these two are both real experiences and one would like to resolve the contradiction. As far as I have observed, it appears

to me that when you are in the spontaneous mode of functioning, there is in fact no possibility of it being broken down. When you are happy, you are happy; then there is no question of anxiety about it. If at any time you feel that you would like to continue this mode, then, of course, the mode has already ceased. When you want to maintain an experience which you already have in time, corruption has set in, and it is only a matter of time before it will come to an end. Therefore, the whole question of how to end fragmentation is wrong. We cannot logically conceive it, we cannot dictate the rules, we cannot legislate it, we cannot write a manual about it. Therefore, in a certain sense, when it comes, it comes by itself. That is, in fact, the only true mode of existence.

*K:* So, what do we do? Say I am fragmented and carry on?

*G.S.:* It is not a question of 'I am fragmented and let us carry on'. In the fragmented mode you try to perceive.

*K:* Being fragmented, I live a fragmented life and recognize it, and so leave it?

*G.S.:* Would you tell me how to end fragmentation, the process?

*K:* I will tell you, sir.

*G.N.:* No, not ending fragmentation by process, because once you say process, it can become mechanical.

*K:* Quite right.

*S.P.:* What Krishnaji is talking about is the ending of time as a factor to end fragmentation.

*D.S.:* One of the things that is emerging clearly for me is that something about the very framework of thought conditions and limits and fragments it.

*K:* Right sir, thought is fragmentary.

*D.S.:* And that framework?

*K:* Thought is not in that framework. Thought is always fragmentary. So, what is the root of fragmentation? Can thought stop?

*G.S.:* Just stop?

*K:* Not periodically, occasionally, spontaneously. To me all that implies a movement in time.

*G.S.:* As long as you are thinking, that is movement.

*K:* I said so. Thought is the root of fragmentation. Thought is a movement and so time is a movement. So, can time stop?

*G.S.:* May I make a slight distinction? You say thought is the cause of fragmentation. I ask, where did that thought arise—in the unfragmented state or the fragmented?

*K:* In the fragmented state. We answer always from a fragmented mind.

*G.S.:* No.

*K:* I said, generally. And is there a speaking which comes of a non-fragmented mind?

*G.S.:* I am not sure I am following your terminology.

*K:* We said thought is fragmented, that it is the cause of fragmentation.

*G.S.:* What I am saying is that we see fragmentation and thought together. To say that one is the cause of the other is not true.

*K:* Cause and effect are the same.

*G.S.:* So, they are aspects of the same entity?

*K:* Thought and fragment are the same movement, which is part of time. It is the same thing, whether it is one or the other. So, I can ask, can time stop? Can psychological time, inward time, stop? Can the whole movement stop completely? There *is* a cessation of time. Time is not. I don't become time or my being is not in time. There is nothing, which means, love is not of time.

*Madras*

*3rd January 1979*

### III

*N. Vasudevan Nair:* What is the choice before mankind, sir? In the enormity of his grief, man faces the world, which is a very devastating experience. He crawls on all fours to catch a blade of grass, he suffers, he is lost. Can there be a complete rebirth or has he to undergo the pain of one birth after another?

*K:* Are you asking, sir, what is the challenge before mankind?

*N.V.N.:* What is his choice? To be born or not to be born? To be or not to be?

*K:* Would you say that is a real question: What is the challenge for mankind in the present crisis?

*N.V.N.:* No. That is not the real question. The real question is, to be or not to be.

*K:* I don't quite understand the question, sir. Please explain. What is the real question which we have been discussing for the last two days? We all see, quite obviously, the deterioration of mankind not only in this country but in every country, and we have not only to stop it but also to bring about a rebirth—not the old pattern but a totally different way of life. Is that the question we are asking? We also see that science, Karl Marx, Gita, the Upanishads, Mao and all the organizational propaganda and institutions have completely failed. And we are asking: Is there a way of living which is totally religious in the sense that we are using the word? And we are trying to investigate what is that religious life. Because historically, as one observes, a new culture, a new way of painting, music, living, comes out of a deep, profound religious life. What is that religious life which is not sentimental, romantic, devotional, because all that is utterly meaningless? What is a truly religious mind? That is what we are trying to investigate in this group.

As Achyutji pointed out, knowledge, whether it is Marxian or scientific or the accumulated knowledge of mankind in any field, is destroying man, and to end that destruction, a new way, a religious way, has to be found. Is it possible to find a religious way in the modern world with all the technological advancement, with all the crumbling relationships?

*P.K.S.:* Earlier we came to the conclusion that a religious life is the very antithesis of fragmentation. We spoke of two things which are mutually incompatible as far as I can see: One, complete emptying of the mind, and the other, the removal of fragmentation. But fragmentation is the opposite of totality. Totality is richness, not emptiness. You spoke of emptying the mind. Are we going to fill the mind or empty the mind? This incompatibility I am not able to follow.

*Prof. Sanjivi:* Now, that is the pertinent question which I also wanted to pose before you. Is emptying the mind practicable? Is it possible, relevant, in day-to-day life?

*K:* We are trying to examine a way of life which is non-fragmentary, which is holistic, whole, and perhaps that would lead us to a truly religious life. We said that because thought in itself is limited, all its movements are fragmentary. Thought itself is fragmented. Would you accept that?

*San:* Sir, there is one difficulty in accepting this. Even this thought is the result of a fragmentary thought. Is it not?

*K:* No. This is not a thought; it is a statement.

*A.P.:* It is an insight.

*San:* Even if you call it an insight, is it not the result of a fragmentary personality?

*K:* No, sir.

*G.N.:* We have a lot of knowledge, and from that knowledge there is a way of functioning. What is the difference between knowledge and insight? What is the nature of insight? A religious life, you say, is a sane life. There is some connection between that and insight which is not just knowledge, which is not a memory function. Is it possible to communicate this distinction?

*A.P.:* I would like to add that insight is different from conclusion. When there is knowledge, there is conclusion. When there is insight, it opens a door. So, we must also understand the difference between a conclusion which comes from knowledge and an insight, which is qualitatively different.

*K:* Are we trying now to explore what is insight?

*D.S.:* We should also discuss the question of how a fragmented mind can investigate.

*K:* First, let us see that the movement of thought must inevitably be a broken up process. You are asking whether this statement is not also a fragmentary statement. It is.

*Uma:* I see the movement of thought; I am observing it, I am perceiving it. Even as I observe, I become very silent. But at the same time, I see the need for change, the urgency of change, and the very content of observation prevents that. There is conflict because I want to change and I see it is all in the movement of thought.

*K:* All that is the movement of thought, and that very movement is a fragmentary movement. The point and the question is, can that fragmentary movement end? What do you say, sir?

*D.S.:* Krishnaji, I am rattled. Even the question 'Can this end?' comes out of another fragment.

*K:* She used the word 'perception'. She watches, she perceives her own life, and in that perception she discovers that there is conflict, that there is fragmentation, and the need for change in herself. So, the essential point here is perception, the seeing of this whole movement of thought. Is that what you are trying to say? Could we then discuss what perception is, not theoretically but actually? Could we go into that and move from there?

*San:* I think the relevant and useful thing for us to discuss today will be what the technique behind it is and how it is possible as a practicable solution in day-to-day life.

*P.J.:* Sir, could we start the investigation into the religious mind with the query, how can thought end?

*San:* I, for the time being, accept your suggestion that the solution to all the problems would be the cessation of thought, the stopping of the thought process. How does one achieve that?

*K:* Would you say a religious life is the ending of all movement of thought, the ending of all problems?

*San:* That's how I have understood you.

*K:* Sir, it is much more complex. Shall we discuss that?

*R.D.:* One difficulty arises in almost all of us—that is, the 'I' and thought. When we use the word 'thought', we seem to externalize it as if it is there as a kind of object we don't perceive. Insight is to see from within. Is it possible for one to see from within?

*K:* You have put so many questions. Where shall we start? Do we all see or understand, either verbally or intellectually or deeply, that thought, in itself being limited whatever its activity, is broken up? Do we see it, or intellectually agree with it? The next question that arises would be, is it possible to stop thought, and if it is stopped, then what is my activity in my daily life? Can thought be stopped, and who is it that stops it? If there is an entity which can stop it, that entity is either outside the field of thought or created by thought itself. I am an outside agency and I am going to stop it. If that agency is outside—heaven or god or whatever—then that very outside agency is created by thought. So, our problem then is: Can thought realize itself as limited, and, therefore, being limited, limit itself to a certain activity in daily life? Now, the next question is: Can thought become aware of itself, and in that very awareness put itself in a particular corner, as it were, and from that corner act? But it can't.

*D.S.:* Let us look at it from another angle then. If I want to put a nail in the wall, I take a hammer and hit the nail. If I want to go rowing in a boat I use an oar and row. What happens to thought? Thought does not see itself in such a fashion. In other words, thought has a function like a nail to a hammer or an oar to a boat. What happens if thought arrogates or takes on more than it is supposed to take on? You were saying thought has a limited function.

*K:* No sir. This is the question: Can thought become aware of itself as being limited?

*R.D.:* Can thought intellectually think that it is limited?

*K:* It is still another thought that says I am limited. So, let us move out of that for a while. Can your consciousness become aware of itself?

*P.J.:* What is the difference between thought becoming aware of itself and consciousness becoming aware of itself? Does consciousness itself have a capacity to reflect itself?

*K:* Has consciousness the capacity to observe itself, not reflect itself? Is there in consciousness a seeing or an element that observes itself as is? It is very important to find out if there is observation. Is there an observer observing, or there is only pure observation?

*P.K.S.:* If consciousness can observe itself, then I think we are introducing a duality within consciousness itself.

*K:* Sir, consciousness is full of duality. I do, I don't, I must not, fear, courage—the whole of that is consciousness. That's why it is so difficult. I say one thing, you say another. We never meet.

*M.Z.:* Are we admitting that thought is capable of recognizing a fact?

*K:* No.

*S.P.:* Is awareness of consciousness part of consciousness?

*K:* I would like to discuss it. Is there an observation without the observer? Because if there is, then that observation operates on the whole of consciousness. It is important to discuss this question of observation. We are missing a very important thing, which is, there is only observation, not the observer.

*D.S.:* If I know that there is observation without the observer, I have already introduced an observer.

*K:* Why is there not pure observation? It is because you are introducing an observer into observation. So, who is the observer? Am I introducing the observer into observation? I am saying: As long as there is an observer different from his observation and what is observed, there must be duality. As most of us observe with the observer, we, therefore, have to examine what the observer is. I want to come to a point where I can carry this out in my daily life. How can I observe without the observer? Can I observe my actions, my wife, my husband, my children, the whole cultural tradition, without the observer? Who is the observer to whom you give so much importance?

*P.K.S.:* Sir, you seem to be dogmatically accepting the distinction between the observer and observation as though there is an observer apart from observation.

*K:* No. I said we have established this in our life—the observer, ‘*I am observing*’, ‘*I am looking*’, ‘*My opinion is that*’, and so on. That is the whole build-up through generations, the idea that the observer is different from that which he is observing. I observe this house. Obviously the home is different from me, from the observer.

*P.K.S.:* The object is different from the observer but observation is not.

*K:* I am coming to that. There is an observation of that thing called a tree. There is an observation, and I say it is a tree, and so on. Now, we are talking about psychological observation. In that observation, there is a duality—I and the thing I am observing. It is the observer who brings about this distinction. Now, what is the observer?

*S.P.:* The whole collection of experience and identification is the observer. The observer has many depths.

*K:* That is, knowledge, the past; the past being accumulation of knowledge, experience of mankind—racial, non-racial. The observer is the past.

*A.P.:* With one addition—the observer is the past plus the sense of continuity.

*K:* The continuity is the observer who is the past meeting the present, modifying itself and continuing the present.

*San:* The observer has depths which are very difficult to fathom.

*K:* I don’t think so. I know the observer has depth, the depth being knowledge of centuries.

*P.J.:* The nature of the observer is the field of consciousness. What is the totality of the observer, the totality of consciousness?

*K:* You talked about totality of consciousness and whether there can be an observation without the observer. Now, when you say there are depths to the observer, I say the observer himself is the field of consciousness. The totality of the observer is itself the field of observation. You can keep on expanding the observer endlessly.

Look, Pupilji. Make it very simple: Can I observe my wife or my husband without all the accumulation that I have had during my twenty years of life with her or him?

*P.J.:* I may say ‘yes’.

*K:* That would just be agreeing. We are not meeting the point. Can I observe my wife or husband with whom I have lived, and about whom, during the course of those twenty years, I have accumulated knowledge, as she has about me? Can I observe her without the accumulated knowledge?

*San:* As it is, it is not possible.

*K:* The observer is the past, whether it is the totality of consciousness, infinite depth and so on. Can you observe your wife, husband, as though you are seeing a human for the first time? Then your whole relationship changes.

*S.P.:* There is one difficulty. There have been occasions when one can see a husband or a friend without any movement of the past. So, one sees it is possible to see that way. When you say the entire relationship is changed for ever, then the difficulty arises.

*K:* All right. Have we communicated to each other that the observer who is the past and, therefore, time-bound creates the distinction between himself and his wife—dominating her, pushing her? So, the past is always operating. And, therefore, his relationship with her is based not on affection, not on love, but on the past.

*S.P.:* We have affection.

*K:* I question it. Can we have affection if there is the operation of the past?

*San:* There is only one way out.

*K:* I am not seeking a way out. I want to understand the problem in which I live. There is no way out. All I am concerned with is how I approach a problem, because the approach is going to dictate the understanding of the problem.

*P.K.S.:* Then the question arises: Is the observer able to observe the past?

*K:* That constitutes the ego, the 'I', the self, the 'me'.

*P.J.:* You say: Can the observer observe the past? That is the essential nature of the enquiry. Is it possible for an observation to be there without the observer?

*San:* Is that the question or something different: (a) Can you make an observation without the burden of the past; or (b) Can there be an observation without the observer? I find a world of difference between the two.

*K:* Sir, this is the problem with all of us. Can I observe a thing without all the burden of the past? Because, if it is possible to observe totally, then that

observation is not time-bound, it is not a continuity. The moment you do it, don't you fall into a new mode of existence; something totally irrevocable?

*P.J.*: How is it possible?

*S.P.*: At this point, what does the mind do? What can it do? There is no movement of thought.

*K.*: That's why I am enquiring into the process of observing the observer. The observer is the past. Can the observer see the movement of the past as it operates? Is there an observation of the past—the hurt, for example? Is there an observation of the movement of hurt, the whole cycle of hurt, psychologically, biologically, physically and so on, the hurt which involves resistance, agony, pain, all that? Can there be an observation of that hurt, that observation telling the story of the hurt, revealing itself? Is it impractical?

*S.P.*: Again, we are taking a fragmentary view of the whole thing.

*D.S.*: Everything you see in some way is the action of the observer. So, every question arises in the condition of the observer.

*K.*: If I tell you a simple fact, that love is not of time, then duality, the observer, everything ends. Now, what is a religious life? Obviously, all things that go on in the name of religion are not religion—all the rituals, the *puja*, the gods, all that is out. Then what will it be? All that is thrown out, which means you are throwing out yourself, the 'me'. So, the essence of religion is the total absence of the 'me', of the 'self'.

*San.*: What is it you mean by self? Is it ego?

*K.*: Ego, which means my characteristics, my desires, my fears.

*San.*: But is it not the mechanism of observation—an instrument to observe?

*A.P.*: Would you accept it if I say that the self is only an adhesive, it has the quality of making things stick to it?

*K.*: The description is not the self. I want to see what the self is. Can that self be washed off? Can I get rid of my jealousy, anger? As long as that is there—fear of this or that—I have no religious mind. I can pretend to be religious by going to a temple. You have to see that you are selfish. The self is jealousy, envy, greed, authority, power, position, domination, attachment. End it. And can you be selfless, can you live without the self and live in this world? Is that what you asked?

*San:* Not exactly that. We left at the point that the solution of all problems is to stop thinking, stop the whole process of thinking. It will be more fruitful if we find a technique for this.

*K:* Sir, the word 'technique' signifies practice, a continuous repetition and that makes the mind mechanical. A mechanical mind can never have love. Please see that any system will make the mind mechanical. If you see it intellectually, probe it further. We have had systems galore and nobody has come to anything with these systems.

*D.S.:* The fact is that we have talked about it many times. Inevitably the question is: Is there a system? In the very nature of the observer arise the questions: How can I be religious, how can I be unselfish, how can I be this, how can I be that? Everybody wants to get another drug; everybody is trying to get there.

*K:* Yes sir, everybody wants to be something else. Everybody is doing something. So, all I say is: Start where you are.

*D.S.:* You stick to that?

*K:* I do.

*D.S.:* But you talk of being unselfish.

*M.Z.:* Envy, jealousy and all this is where you are.

*D.S.:* In all that he has said, there is a subtle suggestion that you can get rid of jealousy, envy.

*K:* No sir. That is your comprehension, rather misinterpretation. I am saying: Start near. Because, if you know this whole history of man which is you, it is finished.

*D.S.:* You just don't change that.

*K:* It is a book, a vast book, and I read it. I am not trying to change it. I want to read the whole history instantly.

*S.P.:* Without movement in time, how can you read?

*K:* I just want to know the whole content of myself. My whole consciousness is its content. And I am investigating. You can investigate something when you are free, when there is no prejudice, belief, conclusion.

*R.D.:* Then there is no investigation at all of the history. The history is the prejudice, and you are saying, 'Read it.'

*K:* Then it is finished. I have come to the end of the chapter.

*S.P.:* Then you are not really interested in investigating the content but in stopping?

*R.D.:* There are people who are seeking systems. I see intellectually that a system will not end the problem at all. So, I don't seek. Now the question is, what do I do? I am learning and observing, but my tool of observation is still the intellect. And I am sitting and observing with you. The tool is inadequate—investigation through knowledge. I see this now; I see something very practical. I have denied systems, denied practice. Where am I?

*K:* If you have put away systems, practice, what is the quality of your mind?

*R.D.:* It is enquiring, investigating.

*K:* You are not answering my question. What is the state of your mind when you have put away systems? Look, sirs, you have seen something false, and you have dropped it. You have put away systems. Why have you put them away? Because you see they are silly, you logically see it. Which means what? Your mind has become sharper, more intelligent. That intelligence is going to observe, put away everything that is false. That intelligence sees fragmentarily or sees the wholeness of it. When you put away something false, your mind is lighter. It is like climbing a mountain and throwing away that which you don't need. Your mind becomes very, very clear. So your mind has the capacity of perceiving that which is true and that which is false.

Discard everything that is false, which is, everything that thought has put together. Then the mind has no illusion. Sir, that is the whole book, I am not reading anything but the book. I began with the first chapter which says: Be aware of your senses. And the next chapter says: Human beings have their partial senses, exaggerating one sense and denying the others. The third chapter says: See that all the senses can operate; that means there is no centre of a particular sensory operation. And the fourth chapter and so on. I am not going to read the book for you. Read it and explore the nature of the religious life.

*Madras*

*4th January 1979*

## INSIGHTS INTO REGENERATION

### I

*Sunanda Patwardhan:* The present century is witness to tremendous advances in technology and the expansion of the frontiers of knowledge, and yet this does not seem to have brought about a better society or happiness to man. Serious people all over the world are increasingly questioning the role of technology and knowledge in society. It is in this context of the values in culture and in human consciousness that we have to search for the roots of regeneration and of human progress. Mankind can no longer be looked upon as an entity in mass. Though we are meeting in Madras which is just a part, a corner, of this great ancient earth, I feel that our perspective and approach to the problems should have a global dimension.

*A.P.:* Modern society developed during the last two hundred years. It has certain clear postulates—that the problems that affect human society arise from a lack of material resources, from poverty, disease, squalor; and that these can be remedied by control over the material environment. This view persists in men's minds, particularly in countries like India where there is so much poverty. Similarly, the institutional patterns of ownership of property and social resources have been treated as one of the principal factors of social disorder. It is becoming increasingly obvious that these postulates are a facile oversimplification. Misuse of resources are a peril to human survival. The criminal misdirection of scientific and technological skill for the production of lethal weapons, atomic and others, and pollution are grave risks to human survival. Science and technology by themselves have no defence against their own misuse. Similarly, the developments in the communist world clearly expose the naive optimism that changes in the ownership pattern will automatically lead to the creation of a society of free and equal men. Marxism and science were the gods of my generation but they have failed to avert the crisis in which human society is caught. Today we question the validity of unrestricted growth of the gross national product as the index of economic well-being. The oil crisis and the energy crisis have lent great weight to this scrutiny.

A wider question arises about whether the growth of knowledge itself is not equally irrelevant to the central predicament of modern man. Man is tethered to a fragmented view of human development which aggravates the crisis. We are, therefore, once again moving away from the periphery to explore whether human consciousness is capable of a radical regeneration which makes possible a new perspective and a sane and humane relationship. We need to go beyond our present resources of knowledge to come upon that wisdom which is also

compassion. So long as we treat the ego as a semi-permanent entity, it appears that love is locked out and we live in a field of approximations.

Regeneration of man in society is tied up with the problem of self-knowing. We now find that no solution can arise out of a social perspective.

*P.J.:* Can we indicate the pressures, the challenges, which man faces today within and without? There is no answer to the problem of self-regeneration unless man comprehends the sense of humanness. Does this understanding come through knowledge, through technological processes? In what direction does man search? I would suggest, therefore, that it is only through discussion, dialogue, that the nature of our thinking can be laid bare. This would bring to light not only the predicament but also the solution.

*Ivan Illich:* One of our concerns in the last ten years has been that a challenge which previously was regional has become worldwide. For instance, the need to seek joy, peace, enlightenment, satisfaction through the acceptance of limits; and an austerity, a renunciation which previously might have been considered merely a personal task for individuals in certain kinds of cultures, based on their personal convictions, is becoming the absolutely necessary condition for survival. The need for this can be operationally verified, demonstrated scientifically.

We are gathered here from very different cultures and traditions. During the last generation, we have come—one nation after another, one representative group after another, parties, professions like medicine or teaching—to accept as the purpose of public obligation certain concepts which were not really around when I was born only fifty years ago. Progress, development, in the sense in which we use these terms today is a post-World War II concept. Economic growth, GNP, are words which some of the older amongst us still have some difficulty in grasping. Progress, growth, development, have come to be understood essentially as the substitution of things which people previously did on their own. Its use-value is being substituted by the commodity. In this process, politics has become mainly a concern of providing for everybody equal outputs of commodities. The equal protection of people's power and ability to make, to do things on their own, to be autonomous, the struggle for productive freedoms as opposed to productive rights, has been almost forgotten, submerged, rendered impossible by the various systems within which we live.

If, as you say, Pupilji, there is one canvas, one analytical tool, one way of looking at the peculiar mutation in front of which we stand, this is what I propose: For a hundred years—and in a very intensive way for thirty years—progress had been conceived of as enrichment, which inevitably destroyed those conditions in the environment which make autonomy possible. This is the real environmental destruction, in my opinion, deeper even than the destruction of the physical environment through poisons, through the aggressive overuse of the earth's resources. It is the destruction in the environment of those conditions—social, physical, mental—which make autonomy possible. When you live in a large city almost anywhere in the world, such simple things as giving birth or

dying autonomously become impossible. The apartment, the rhythm of life, is not arranged for it. People have lost even the basic skills which any midwife would have or any human being had who stood next to another when he died.

Most of us—unless we are lucky to live perhaps in the suburbs of Benares or in the countryside of India—are not allowed to die. I am using the transitive term ‘to die’. We will cease to exist under an action, which I shall call ‘Medicare’. It is not murder, but man is made into a vegetable for the benefit of a hospital. The rhythm of this development is of a grasping, accumulative society, a society in which men are being led to believe that modern techniques require such a society, where technical progress means the incorporation of new inventions into the commodity production processes. Printed books are tools for teachers; ball bearings are means to accelerate motorized vehicles even to a point where the car pushes the bicycle off the road.

Now, it is an illusion that technical progress could be used in order to render a modern society use-value intensive. In a commodity-intensive society, goods which can be produced in a machine are at the centre of the economy. And what people can do on their own is permitted marginally, is tolerated as long as it does not interfere with the process of enrichment; in a society in which we inverse this use-value intensive and get modern, we welcome technical devices only when we increase the ability of people to generate use-values which are not destined for the markets and we consider commodities very valuable only when we increase people’s ability to do or make things on their own. In the kind of society in which we live, legitimate production is overwhelmingly the result of employment. I buy part of your time and energy, paying for it, and make you work under my administration. Now in a use-value oriented society, just the opposite would be true. Besides the work there would be equal access to tools, opportunities for making or doing things without being employed. Any employment would be considered a condition which is necessary.

Now, how do we experience what it means to be human? In summarizing a similar revolution in the darkest of the middle ages in Europe, my teacher, Lerner, points out three concepts of revolution, of turning around: One, which goes back to the Golden Age and then starts again; the second, the turning of this world into a golden age; and the third, the organistic view. Lerner carefully worked out these three ideas and said that in the sixth or seventh century, a fourth view came about through a marriage between the Christian message and the monastic tradition which came from the East into Europe—that each man is responsible for his own revolution. And that the only way for the world to be transformed is by the transformation of each man, principally guided by the idea of basic virtue. The first virtue to cultivate in the process of true revolution is austerity or poverty of spirit. And austerity was defined by a 13th century philosopher as that particular part of the virtue of balance or prudence, which is the basis of friendship, because it does not eliminate all pleasures, but only those pleasures or things which would enter between me and you or that which distracts me or you from each other. Therefore, austerity is the basic condition of virtue for him who wants to balance gracefully and joyfully.

*K:* May I add something to what Dr. Illich has said? I am only adding, not contradicting. I think most people, thoughtful people, have rejected every form of system, institution; no longer are they trustful of communism, socialism, liberalism, the left, right, politically or religiously. I think man has come to a point where he feels—and I am sure Dr. Illich feels the same—that one must have a new mind, a new quality of mind. I mean by mind the activities of the brain consciousness, sensory perception and intelligence. Is it possible before man destroys himself completely, to bring about a new mind? That is the major question that is confronting most serious and thoughtful people. One has rejected completely the notion that any system, institution, dogma or religious belief is going to save man; and one demands or requires a revolution not only sociologically, but inwardly, with clarity and compassion. Is it possible for human beings to bring about a totally different category or dimension of the mind?

*P.K.S.:* The crisis in consciousness, so far as I can see, is an ever-recurring phenomenon in history. I think, therefore, that it must be genetically viewed. It is possible to find a general pattern in this crisis. One form is man against nature, man finding himself a stranger in a world which he perhaps considers inimical to him. Therefore, man has to fight against the forces of nature, and this brings about a crisis in his heart. Another form is much deeper and perhaps more significant for human history—man versus man. This arises because man considers another man as an objective phenomenon and, therefore, alien. That is, an individual poses a danger, a threat, a challenge to his own security, completeness. The third aspect of this crisis is man against himself. He does not know what is the inspiration of his own life, mind, thought. Very frequently, he carries on a battle in his own heart; there is a dialogue between the good and the bad, the moral and the immoral, the progressive and the regressive, the civilized and the uncivilized, the mechanical and the inspired. In my view the solution lies in the heart of man, which brings us back to consciousness. The examination now becomes rather internal: From the Indian point of view, certainly, there has been time when inwardness—*aavritta chakshu*—has been a progressive attitude against outwardness, where objectification yielded place to examination.

*Nandishwara Thero:* Is it possible to find the solution from theories of knowledge or should knowledge come from within?

*K:* Are we having a dialogue theoretically or in abstraction?

*I.I.:* I think what has been said is the kernel of the matter. We have industrialized gurus and, as a consequence, the minds of a very large percentage of people have been industrialized. Knowledge is considered competence, awareness, valuable. In the West, the largest professional body are the self-appointed bureaucrats with the guru function, called pedagogues, and people who are afraid to trust their latent powers. I don't think there has been such a time when people all over the world with the desire to trust their latent powers have been so totally repressed.

*K:* Yes, sir, I know. But I keep on asking, are we having a dialogue on theories or on actualities, the actual being what is taking place now, not only outwardly but inside ourselves? At what level are we having a dialogue—theoretical, philosophical or concerned with our daily existence, our relationship to each other and to our daily activity?

Talking about consciousness, are we individuals? Human beings are fragmented. Do we have consciousness which is common, every man going through suffering, agonies of loneliness, the whole business of existence? Is that not universal consciousness? It seems to me that our consciousness is the consciousness of all man because every human being goes through fear, anxiety and so on. So our consciousness is the consciousness of the world. Therefore, I am the world and the world is me; I am not an individual. We are not individual in the real sense of the word. To me the idea of individuality is non-existent. Theoretically, we talk about individuals. It sounds marvellous, but actually, are we individuals or repetitive machines? When we look at ourselves, deeply, seriously, are we individuals? If I may point out, either we discuss in abstraction, in theory, or we are concerned with revolution, a psychological revolution. A revolution, mutation, a deep radical change in man lies in his consciousness. Can that consciousness be transformed? That is the real question.

*P.J.:* If you are speaking of the actual state as it is, each one of us sees within us an individual consciousness separate from the consciousness of another. We have to start with what actually is. And when we talk of a crisis in society and in man, the two being in a sense interchangeable, we realize that we are society. The problem then arises: How does one come to the realization of whether one is an individual or not? How does one proceed? Does one proceed through knowledge or through the negation of knowledge? And if there is negation of knowledge, what are the instruments required for negation?

*K:* One has to ask what is one's consciousness made up of, what is its content?

*P.K.S.:* When you say individual consciousness, are you referring to the individual mind?

*K:* No, sir, I asked what is one's consciousness. Apparently, in that consciousness there is a deep crisis. Or is it asleep, pressurized or totally industrialized, as Dr. Illich says, by the guru industrialization, so that we are just non-existent, we just survive? I would like to ask, is one aware of one's total consciousness, not partial, not fragmentary, but the totality of one's own existence which is the result of society, culture, family name? And what is the origin of all thinking? That may be the beginning of our consciousness.

What is my consciousness? My consciousness is made up of culture, ideas, traditions, propaganda, etc. The content makes up consciousness. Without content, there is no consciousness. If there is, it is a totally different dimension, and one can only apprehend or come upon that consciousness when the content is wiped away. So one has to be clear about what one is discussing: whether one is

discussing theoretically or by taking up one's own consciousness and investigating it. That is the challenge.

*N.T.:* Is consciousness part of our experience?

*K:* Absolutely.

*N.T.:* If it is part of our experience, is it not individualistic?

*K:* Is your experience individual?

*N.T.:* The experience concerns oneself only.

*K:* What does that word 'experience' mean to you?

*N.T.:* To experience is to feel; it is feeling.

*K:* No. The content, the structure, the semantic meaning of that word is 'to go through'. But we go through and make what we have gone through into knowledge.

*N.T.:* This 'going through' is individualistic, is it not?

*K:* Is it individualistic to experience? If I am a Hindu or Buddhist or Christian, I experience what I have been told. That is not individuality. If I am a devout orthodox Catholic, I experience Virgin Mary and I think it is my personal experience. It is not; it is the result of two thousand years of propaganda.

*S.P.:* You seem to suggest that the word itself means indivisible and also, thereby, that any experience is a denial of individuality.

*K:* I did not say that.

*S.P.:* It is implied. Any experience, personal or collective, whether out of collective consciousness or personal consciousness, and the multiplicity of experiences put together create the feeling of the individual in each human being. This cannot be denied.

*K:* Of course. But if I may ask, what is the function of the brain?

*I.I.:* But would you consider it disrespectful if I use the noun in English and say I have knowledge of Krishnamurti? I have knowledge of you, but I don't know you.

*K:* Can I ever say 'I know you'? When we use the word 'knowledge', we are using it in so many categories, so many complicated ways. I am using it in a very

simple way—I know you, I recognize you, because I met you last year. But do I know, however intimately, my wife? I have slept with her, she has borne my children, but do I actually know her? That is, I do not know her because I have an image of her. I create all kinds of sexual sensory pictures and those pictures prevent me from knowing her, though I am very intimate with her physically. So I can never say to myself, I know somebody. I think that it is a sacrilege, an impudence. I know you the moment I have no barriers, no pictures of you as an individual, as a Doctor of Linguistics. So, if I approach you with a sense of compassion, in the deep sense of that word, then there is no knowing, there is only sharing.

*I.I.:* I have to accept that, as the word ‘compassion’ is used here.

*K:* Compassion means passion for all.

*A.P.:* But do we know ourselves? That is the ultimate question.

*K:* That’s it, sir. Do we know ourselves, and how do we know ourselves? What is the manner of knowing oneself?

*A.P.:* The problem here is our incapacity to know ourselves directly, to deal with it with a compassionate response. When I see a cyclone in Andhra Pradesh, I feel personally involved because it is happening in the state in which I am living. When I read about a cyclone in Bangladesh, it is just an item of news for me. Now, when we say one world, it does not actually become experiential for us. This is really a part of the alienation process—alienation being a name to the fact that we do not know ourselves. Because we do not know ourselves, our relationship with the world also is a more distant relationship.

*P.J.:* Let me put it this way. Is it a question of learning what the instruments of learning are? The deep-seated instruments of knowing are seeing, listening, feeling and learning. The probing into the significance of these instruments itself may throw some light not only on the nature of the instruments but also on the manner in which these instruments have been perverted to block their real function.

*K:* Sir, would you agree that instead of using consciousness as a noun, you use it as a movement of time?

*I.I.:* I would accept it for discussion, but then, if I may comment, I live in a world where I see a beautiful sunset as a picture postcard. I have made a complete study on the use of words. I found that one of the ten words heard by the typical person was a word heard as a member of a crowd, as public. And nine out of ten were words spoken to him or overheard by him while spoken to another. Today, for example, nine out of ten words heard by young people, according to this study, are words which have been programmed and only one is a personal word. I heard

recently from a lady who wrote that she has taken credits for nineteen hours of consciousness. I am just saying—everything in this culture in which I live is industrialized. It is an additive way of education.

*P.J.:* That is really the problem of knowledge—the additive process.

*I.I.:* The danger of knowledge, not as a flow but as an additive process, makes me standardized.

*K:* Sir, what is the relationship of consciousness to thought? What is the beginning of thought? How does that come into existence? What is the spring from which thought arises? There is perception, sensation, contact, then thought, desire and imagination involved in that. That is the origin of desire. So, is that the origin of thought, the beginning of thought, the movement of thought?

*P.J.:* Is not thought the reaction to challenge?

*K:* Yes. If I see the challenge, if I am aware of the challenge. If I am not aware, there is no challenge.

*P.J.:* What is the reaction to challenge?

*K:* Memory reacts.

*R.B.:* But for thought to be aware of itself as a trap, is it necessary to see the origin of thought?

*K:* Yes. Then you only register that which is absolutely necessary and not psychological structures. Why should I register your flattery or your insult? But I do. That registration emphasizes the ego.

*S.P.:* What is that state of mind in which registration does not take place?

*K:* You see, that is a theoretical question.

*S.P.:* No. It is an actual problem. Otherwise one is in a trap. There is memory responding, and memory itself is registered even before I am aware.

*K:* Then you are acting on reward and punishment.

*R.B.:* Registering by long habit is so instantaneous. How can we learn to slow down the whole process?

*K:* Have you ever tried writing down objectively every thought, not just those which are pleasant or unpleasant—I don't like that man, I like that woman, the whole business? Then you will find that you can slow down thought

tremendously. Sir, my question is, why do we register psychologically at all? Is it possible to register only that which is absolutely, physically, necessary and not build up the psyche through registration?

*I.I.:* I only know that by becoming older and working at it, one can cut down on registration.

*K:* But that has nothing to do with age...

*I.I.:* It has to do with living.

*K:* That means it is a slow 'process'. I object to that.

*I.I.:* That's all I know. Sometimes one has the experience of a flash, lifting you to another level, being transformed, even like a phoenix from the ashes.

*K:* Is it possible to accelerate the non-registering process that does not depend upon age, circumstances, environment, poverty, riches, culture? Can one see, have an insight into, the whole question of registration and end it psychologically?

*I.I.:* I have to be corrected by you. It seems to me that there are several very great and very small schools, each projecting, suggesting, a certain way.

*K:* And then we are back to systems.

*I.I.:* I said I stand to be corrected. I would imagine that these offer us a ladder. Some ladders are too short for the level which some people have to reach, while others are so long that we can jump off the ladder earlier than the ladder ends. This is not for all, but for some people they are rather useful in the beginning. I can even imagine that they are useful in many instances—wisdom not to choose, not to search, during their whole life for the best ladder but to take one which does the job which luckily I have at my disposal.

*K:* But I question whether it is a gradual movement.

*I.I.:* My school, my institution, my language, say to me the development of the gifts of the spirit are like the riverside of this struggle for virtue. At certain moments we must struggle, practise what you spoke of as virtue. But moments come in when suddenly a bubble comes and I am lifted out of my yesterday as if for ever. That does not mean my life must go on in the same direction to struggle again, but I do go back. I do know that there are some schools of thought, perhaps equally consistent, useful, for others where this will be considered very differently.

*K:* If I may say so sir, there are no schools. One sees the logical reason of registration, the necessity of physical registration. If one sees clearly, has an insight into the psychological futility of registration, realizes it, it is finished. It is as though if you see danger, a precipice, it is over. In the same way, if one profoundly sees the danger of psychological registration, then the thing is finished.

*I.I.:* Is it not possible that for some people enlightenment comes in several ways? The Arabs have seven words for seven states, and for others it comes bang like sunrise, the sun comes out and there it is.

*K:* I don't think it is a matter for the few or for the many. How do you listen? You tell me there are schools, degrees and I accept that. And another comes along and tells me it is not at all like that and I reject it because of my conditioning. Whereas, if I listened to him and to you, I can see with clarity that in the very act of listening, I have understood the implications of both statements. Do you understand? The listening itself frees me from both of you.

*Madras*

*13th January 1978*

## II

*P.J.:* Could we discuss regeneration, its nature, and whether it is essential to man? And if it is essential to man and society then what is the place of self-knowing in this whole field?

*A.P.:* The importance of our discussions so far has been to establish the limits of knowledge. I feel that the relevance of knowledge to the entire process of self-knowing has already been outlined in limits of growth, limits of knowledge.

*P.J.:* Is knowledge and its limits dependent on the process of self-knowing? The problem of regeneration is not contained in the limits of knowledge; the latter is only one of the factors of regeneration. Self-knowing is also integral to it. Are these two independent?

*A.P.:* Our approach has been to negate that which appeared to assume preponderant importance in our own development. It takes the form of pursuit of knowledge, a very subtle process which goes on inhibiting, distracting or distorting the mind from direct confrontation.

*P.J.:* We are familiar with the additive process. In a sense the additive process is the extension of the field of knowledge. I am talking of knowledge as information. Are we talking of the limits of knowledge, independent of self-knowing or regeneration?

*A.P.:* Of course not.

*P.K.S.:* The problem of the regeneration of man is mostly connected with the limits of knowledge. We assume knowledge is information, not that kind of experience which is self-knowing, and we are asking, what can we know? The question also concerns the origins of knowledge.

*K:* I don't know what you mean by regeneration—to be made anew, made afresh? We are talking about the transformation of man, the ending of his anxiety—his whole way of life; a life which is ugly—and out of that ending, a new thing being born. Is that what we mean by regeneration? If that is so, what is the relationship between knowledge and regeneration? Is knowledge a fixed point? Is it static, additive? Is the process of self-knowledge additive and does it, thereby, bring about regeneration? Is that what we are asking? Can knowledge which is accumulative, probably infinite, bring about regeneration? Then there is the understanding of oneself, the 'Know Thyself'. The Hindus have said it, the Buddhists have said it in a different way, all religions have said it. Is that knowing yourself additive? Is the very substance of the self, knowledge, knowing being experience stored up as memory, all the things man has accumulated? What is it we are asking?

Can we begin with the question, 'Can I know myself?' Not according to some philosophers, but can I know myself? I would like to examine the word 'to know'. Dr. Illich pointed out yesterday, 'I have knowledge of you but I don't know you.' I have knowledge in the sense that I have met you, and so on. I have knowledge of you but can I ever know you? In the same way, I have knowledge about myself, limited knowledge, fragmentary knowledge, knowledge brought about by time. But can I know myself fundamentally, irrevocably?

*R.B.:* What do you mean 'irrevocably'?

*K:* A tree is a tree; it is irrevocable. A pear tree does not become an apple tree.

*A.P.:* This is where my difficulty arises. Even with regard to knowing oneself, verbalizing has a very important place. If that is taken away, will we have the capacity to know anything?

*I.I.:* I am asking the same question. Knowledge, insight, which comes in a flash and can be interpreted logically later on, can be referred to in words; is that knowledge in your terminology?

*A.P.:* The channel of insight may be non-verbal but our normal movement is perceiving and naming, and with naming comes recognition and what we call knowledge. So, actually, naming plays a preponderant part in knowledge. Self-knowledge may be in the field of insight.

*K:* Are you asking if there is no verbalization, whether the 'me' exists at all? I would say if verbalization does not exist, the self, the 'me', the ego, ceases, comes to an end. Can there be a knowing that the word is not the thing? The word is not the thing, obviously. The word 'tree' is not the actual fact. So if there is no verbalization, then what is the fact, what remains? Is it still the self?

*P.J.:* How does one answer this?

*A.P.:* You have jumped.

*G.N.:* There are forms of knowledge akin to insight and some forms of insight which cannot be converted into knowledge through the additive process. The way one approaches it is very significant. Some types of knowledge have the taste of insight but they get reduced to knowledge.

*K:* We said we understood the meaning, the significance, of regeneration. How is man to regenerate, completely renew himself, like a phoenix? Does he depend on environment—social, economical? Or has regeneration as knowing nothing whatever to do with environmental pressures? We must go into that. We will come to a different kind of knowledge presently. Do we agree on the meaning of regeneration as a total, psychological, profound, revolution, in the sense that something new is born out of it?

Now, is knowing oneself the central factor of regeneration? If that is so, then how am I to know myself—knowing that the word is not the thing, the description is not the described? If there is no verbalization, then what next? You have cut away, if you don't verbalize, the whole area of morality, ethics. To us words have become very important. Take the word violence; if I don't use that word and am free from verbalization with all its significance, what remains?

Sir, why do I verbalize? I verbalize my feeling for you because I want to communicate to you.

*A.P.:* Also with myself. That is the greatest danger.

*K:* I am coming to that. First I verbalize what I feel to myself and then I verbalize to communicate.

*A.P.:* In this there is a big trap. I feel the phenomenon of sorrow. I see somebody in pain, I can express that without feeling compassion in my heart. I live on words. Therefore, words are my biggest protection and they also become a barrier to self-knowledge. Unless I am able to deal with words, I cannot move. The human brain stores images, creates images, symbols, etc.

*K:* Does it mean all our relationships—intellectual, sexual, between two human beings—are based on words, images, pictures?

Is there thinking without verbalization? When I say to somebody I love you, do the words convey what I feel? The words are not the thing, but they need to be

expressed and I use the words as a medium of communication. Now we are asking, how is man to regenerate himself without any cause, without any motive, without any influence of the environment—social, political, moral, religious? I think we ought to settle that and then proceed. What do you say, Dr. Illich?

*I.I.:* I would like to ask you a question. Are words also part of the environment?

*K:* Yes.

*I.I.:* Therefore, when I use words, I also do something to the environment, besides being influenced by it.

*K:* The word is also the environment and the word influences my thinking. If I am born in this particular part of the country, my whole cultural development, progress, is based on this culture. The language itself is affecting me; it may be a barrier between you and me.

*I.I.:* Like anything it can destroy two people.

*K:* So, realizing that language can also become a barrier, I cut it. It is finished. I use it only to communicate.

*I.I.:* Is there anything within me which has not been affected by language in the same way as my body is affected by breathing? Is there a point somewhere in me which the environment has not touched?

*K:* Do you see what is happening, sir? We are already in communication with each other. Your question, 'Is there something in this "me" which is not affected, touched, shaped, moulded by the environment?' has already put us in communication. The Hindus say there is something. Dr. Illich wants to know if there is in 'me' the structure of existence which is the 'me', some spot, something which is not shaped, moulded, contaminated, pressurized by the environment. You are a scholar, a pundit—what would be your answer?

*P.K.S.:* Those parts which are supposed to be affected by language, etc. are only the psychological 'me'. That is the empirical development of the ego. But even before the development of the empirical ego, there should be a basis for this development. Otherwise language as environment would be futile. The word as environment affects me. It is not brought about after it has been affected by the environment; rather something is there already which is supposed to be affected. Now, if there is something prior to being affected by the environment, what is its character, can it be increased or decreased by the environment? If you believe that the environment makes the self, at the same time presupposing something which is prior to the influence of language, you are contradicting yourself. I think something exists prior to the environment affecting it.

*K:* I don't quite follow you.

*R.B.:* Prof. Sundaram says there is a substratum, essential nature, on which thought builds, the psychological, the empirical, 'me'. Therefore, logically, there is an area which is unaffected by thought.

*K:* So you are saying that there is in me, in my existence, in my life, an uncontaminated, unshaped state. Does that satisfy you?

*I.I.:* I accept your words, I won't use other terms, and yet, since it cannot be affected by language, I can only speak in negative terms. This particular spot, something which is light, which throws sparks, is yet something about which there is no proof, that I can grasp. And when I speak about it, I dare to capture it in a word. Would you accept that?

*K:* I don't think so, sir.

*P.J.:* How do we explore this then? How do I find out whether one statement or the other is real?

*K:* May I put it differently? I don't even ask that question, 'Is there something in me which is not shaped by the environment?' All that I know is, unless a human being finds the springs of regeneration, and not the idea, the new is not possible. So my concern, then, is the word 'environment', culture, society—all that is 'me' and I am the product of all that. I am the entire product of all influences—religious, psychological, social. Regeneration is possible only when the influences from the outside or the influences which I am creating as a reaction come to an end. Then I can answer it. Until then I can only speculate. So I begin. I say it is absolutely necessary as a human being to bring about a revolution in the whole structure. Not at the biological level, because I can't grow a third arm; but is there a possibility of a total regeneration? You tell me 'Know yourself,' that is, to have knowledge about yourself. I see the danger of knowledge, knowledge being accumulative, progressive, dependent on the environment and so on. Therefore, I understand the limitations of knowledge. I say to myself, I have understood this. So when I use the words 'know myself', I see that knowledge, when verbalized, may be the cause which prevents me from enquiring deeply into myself. So I ask, can my brain, my mind, my whole structure, be free of words?

*A.P.:* I think this is where the limits of knowledge lead you.

*K:* Achyutji, you are missing the point. We have said knowledge is accumulative. Knowing myself may not be accumulative at all.

*A.P.:* Verbalization is the quintessence of knowing.

*K:* Can I use the word 'knowledge' where necessary and in my enquiry be free of the word? Is that possible?

*S.P.:* Are you saying there is an enquiry without the word?

*K:* That's it.

*A.P.:* When we enquire, the word is inevitable and it is an obstacle.

*K:* Obviously. Dr. Illich's difficulty is, we are using a language which he is not used to. To us knowledge means something and to him it means something else. And he says, I don't follow you. So we must establish a linguistic, semantic communication.

So I come to the point that I don't know the substratum, the foundation on which 'I am'. I won't presuppose anything; I won't accept any authority including my own hope. So I ask, how am I to enquire into myself, what is the movement, the elan, 'to know yourself'? Not to have knowledge of yourself?

*P.J.:* Could you explain a little more the distinction between knowledge of myself and knowing myself?

*K:* I have knowledge of myself through my reactions, my feelings, through my responses to another in my relationship. I have been jealous, sensuous, angry. These are all reactions, but it is much more than that. All that I know is based on verbalization. I say I have been jealous; the word 'jealousy' with all its connotations prevents observation of that feeling which I have named as jealousy. So is it possible to observe without the word? Can there be only the feeling without the word, the word being the environment?

There is feeling. In that feeling is the observer. In that there is division. That is, is the observer different from the observed? He divides the two. I am different from the thing observed. But in observing myself so long as the word is associated with the thing I am observing, it distorts the observation. So I ask, can I observe, be aware of the feeling, without naming it?

Can I just observe? Can there be only observation without identification with the word? If so, we remove altogether all division as the opposite. So I eliminate one of the traditional factors that this division brings about—me and jealousy—and, therefore, observation is not verbal; there is only observation.

*A.P.:* I have not come to that.

*K:* Then how shall we communicate with each other? You have not wiped out the word. You have said verbalization is the barrier. How am I to tell you of that central factor in which there is no conflict, only observation?

*P.J.:* Can one wipe out the word? How does one wipe out the word?

*K:* I realize the word is not the thing. That is a deep understanding. When I say I love you, it is not just a word; it is beyond the word. Therefore, I am not caught in the word. I cannot wipe it out; words are necessary to communicate. But I am saying one eradicates it in oneself or it falls away when one sees the observer is the observed, the thinker is the thought, the experiencer is the experienced. Division comes to an end totally and, therefore, conflict comes to an end.

*A.P.:* It is like the halting of the traffic light. I say that verbal communication stops like a traffic light and comes back again.

*K:* Are you saying, I see this for an instant but then I am back again in the old grooves?

*R.B.:* Can we put it another way? You mentioned jealousy. There may be a movement of jealousy, and if one watches it without the word, at that moment there is an abeyance of that thing. In self-knowing, there is not only the movement of jealousy but of an enormous content which has been built up. How is one to catch the whole thing without the word?

*K:* Do you realize, actually, not theoretically, that the word is not the thing?

*R.B.:* I do realize it at certain moments.

*K:* That is not realization. It is like danger, like a bus hurtling down on you.

*R.B.:* We are all conditioned to mix the two. It is a long-standing thing. I can say that at this moment the word is not the thing.

*K:* No, it is the eternal truth. If that is so, and the word 'jealousy' is not the state, can we look at jealousy without the word? Without all the association of the word? Look at it as though you were looking at it for the first time and not bring in all the associations connected with it? That requires great alertness, awareness. It has its own extraordinary discipline, it is uninfluenced. We are concerned with regeneration—whether a human being, without outside influence, can bring about this extraordinary quality of regeneration in his brain, his mind, his feeling.

To understand that deeply, you must 'know yourself'. So I ask, what is the word 'know' apart from knowledge? You are already limiting it by saying, 'I know.' Now, can I observe myself without the word, language, knowledge or recognition? Do you understand? I watch myself, and I am watching without analysis. I have this feeling of jealousy; it arises. There is an instant reaction, a verbalization of that feeling, which means I have brought into it the remembrance of that which has happened before and so I recognize it. If there is no recognition, then it is something new and that is the beginning of regeneration.

*A.P.:* I notice in observing, the arising of recognition through the word, and I say it is the word which is giving stability to what I am observing because I am not different from that which I am observing.

*R.B.:* But Krishnaji is saying there is no recognition because memory is eliminated and, therefore, the new is there.

*K:* You say, 'know yourself.' But how am I to know myself, observe what I am? Do I bring into that observation past memories, the hurts, the remembrances, and with those memories look at myself? That is my point. If I bring in these memories, then I am not looking, memories are looking, and memories are in action.

Can there be an abeyance, can I put memories aside and observe? That may be the factor of regeneration because in that observation there is a breaking away from the past.

*S.P.:* Once for all?

*K:* That is greed. Look at it. I want to know myself because otherwise I have no foundation for anything. I know the limits of words. There is an observation of the word and an observation of the limits of knowledge. I see that when I use the words 'know myself', I have already put it in a cup, blanketed it. So I don't use those words. Is there an observation of the movement of the self without the word, without recognition, without the previous experience which in observation distorts what is happening?

*I.I.:* I can't, truly, humanly, look without being totally myself in looking. And, therefore, I can put the word in abeyance. But at times I need crutches.

*K:* The moment you use the words 'I need crutches', you will need them.

*I.I.:* I accept your criticism of the word 'need'. Now and then I find myself using crutches, and I won't, for this reason, despair.

*K:* Achyutji, you were speaking of the red traffic light that stops you for the moment. Can all the past stop? But it is so strong that it comes back. Dr. Illich also says the same thing, that he needs crutches at moments.

To know myself is very important. I see the limitations of knowledge, I see very, very clearly that the very word 'know' is a dangerous word in the sense that it has tremendous associations with knowledge. So what have I left? I have understood the limitations of knowledge, I also see the Anglo-European word 'feeling' and the danger of that word because I can invent a lot of feeling and a whole lot of froth. So I can also see the limitations of that. And at the end of this, where am I?

I started out with regeneration, came to the limitations of knowledge, the limitations of feeling, the dangers associated with that and, at the end of it, I ask,

‘Do I know myself?’ For, ‘myself’ is the limitation of knowledge, limitation of the word ‘to know’, the feeling and the entity who says I have to get rid of this and asks, ‘Who am I?’ All this is the self, with its associations, with all the extravagant, fragmentary things involved in it. At the end of it, where am I?

I can honestly then say with genuine affirmation—in the sense that I am not inventing it—that I am not accepting the authority of somebody else, that there is *nothing* to know. Which does not mean there is something else. All that I can say is there is *nothing*, which means there is not a thing, which means not a single movement of thought. So there is an ending, a stopping, to thought. There is not a thing. On that we have built all this—my attachments, my beliefs, my fears. On this nothing, everything is. Therefore *that* is unreal; *this* is real.

So I have found a key to regeneration, the key being emptying the mind of all the past which is knowledge, the limitations of knowing, feelings and the content of my feelings. Would you call this meditation?

*I.I.*: When I do it for myself, yes.

*K*: Myself is a word.

*I.I.*: When I do it, yes.

*K*: Is that doing progressive or immediate?

*I.I.*: It seems to be immediate and not progressive.

*K*: That is right, keep it there.

*I.I.*: But I agree there is a temptation to make it progressive, to transform it again into something you want.

*K*: What does the word temptation mean? One of our difficulties is that we see all this intellectually and then make an abstraction of it, which is an idea, a conclusion, and then work with the conclusion. Have I really understood deeply the limitations of knowledge, knowledge meaning institutions, systems, everything?

I would like to ask you, is there a regeneration taking place? Forgive me if I put you in a corner. We have all listened and say, this is true. I see regeneration is tremendously important. Have I captured it, tasted it, has it a perfume? Have I got it? Not in the sense of holding it. If we have not, then what are we all talking about? Are we merely ploughing in sand and never sowing? Dr. Illich, are we in communication with each other linguistically?

*I.I.*: I think so. May I ask a question? I don’t want to seem impudent. When you asked the question, is there a regeneration going on, I wanted to answer! I listen very attentively to the crow up there on the tree.

*K:* Yes, sir. I have also been listening *to* it.

*Madras*

*14th January 1978*

### III

*P.J.:* Could we discuss the problem of the sorrow of man, the nature of compassion and meditation? I feel we are in a trap: being in sorrow and not understanding the nature of compassion.

*K:* May I ask, what are your ideas or concepts about sorrow, meditation and love?

*A.P.:* Sorrow is an inescapable part of life. We are helpless victims when a part of humanity is forced to live a subhuman life, with no hope of change in their way of life. Unless one sees some affirmative process, one feels completely lost.

*P.J.:* You can't talk about the sorrow of another.

*A.P.:* But it is my sorrow. I am not talking about another's.

*P.J.:* Sorrow is something integral to one.

*A.P.:* I am talking about sorrow. It is integral. Nothing can be more integral than the fact that there is no compassion in me as an authentic response. When I witness the sorrow of another, I am part of that sorrow.

*K:* Sir, is there such a thing as my sorrow, your sorrow and his sorrow?

*P.J.:* Sorrow is not a concept, not an idea. It is deeply in me.

*K:* I wonder what we mean by the word 'sorrow'. Let us go slowly, because it is rather important. What do we mean by sorrow, grief, pain? Every human being goes through this ugly business of sorrow. Some people think that it is a cleansing process, an enlightening process. Some give explanations which appear to satisfy them—you did something in the past, you are paying for it now. Strip away all these words; what remains is the actuality, the feeling of sorrow; not the word; not the connotation of that word, not the evocation of the images that word brings up. Now, what is this deep feeling that we call sorrow? My son dies, and there is a tremendous feeling. Is that sorrow?

*P.J.:* It is sorrow.

*K:* In that is involved self-pity, loneliness, a sudden realization that I have lost somebody and I am left alone. I suffer because he has not lived as long as I have lived and so on. But the root of this enormous sorrow is what man has carried through timeless centuries.

*P.K.S.:* As a preliminary definition of the word 'sorrow', not the connotative definition, what is actually felt when you are in sorrow? I think there is some sense of privation, a want, and this produces a state of mind, a pang which is called sorrow. In it is a sense of limitation, finitude, helplessness.

*A.P.:* If I may suggest, we human beings know pain, physical pain. Physical pain is a condition which we have to accept; we can do nothing about it. Sorrow is the exact equal of that—psychologically; that is, we are totally unable to do anything about it. We have to just take it and be with it.

*K:* Sir, you meet the poor people next door, you have great sympathy for them. Perhaps you may feel guilty because you get used to their poverty, their endless degradation. Perhaps you may have great affection for them. Would you call the fact, man living in this appalling way, sorrow?

*I.I.:* I do. I, at least, know that there are different kinds of sorrow in my life. One of them is that sorrow of which we speak: sorrow when I do something violent to somebody else, which takes away from somebody else. I live in society. So many things I cannot undertake without taking away big chunks from others. For instance, tomorrow morning I take the jet plane from Madras to Delhi and on this plane which I take for my benefit, I have calculated that I will grab out of the atmosphere more oxygen than a little herd of elephants from birth to their death can breathe. I will be co-responsible for an exploitation of many thousands of Indians, each one who in a sensible way pays his taxes and lives in a world dominated by the planes so that some of us can have that sense of importance of flying in a jet today. I do something which if I didn't, I would have to radically, totally change the way I live. I have not yet decided to make that change. In fact, I create for myself legitimate reasons by word-constructions for taking that plane, and in this sense I feel a very particular kind of sorrow which is the one about which I would want you to enlighten me most.

*K:* We will discuss it, sir. As you said, there are different kinds of sorrow. There is your kind, what you described; then there is somebody losing a son, a father and mother; seeing appalling ignorance, and seeing that there is no hope for man in a country like this. And there is the sorrow, the deep agony of realizing you are nothing. There is also the sorrow of how man treats man and so on. Now, what does all this sorrow mean? According to Christian terms or Hindu terms, is there an end to sorrow or is it an everlasting thing? Is there an end to any sorrow at all?

*I.I.:* Certainly there is no end to this sorrow as long as I am willing to participate in violence.

*K:* Then I shut myself up. If I narrow down my life, 'I won't do this, I don't do that,' then I would not be able to move at all. For myself I have faced this. I can see from what you say that we exploit people. So what can I do? Before I answer, before we can discuss that question, could we ask what is love? Perhaps it may solve the problem and answer this question.

I am asking what is love. Biologically, life is reproduction and all the rest of it. Is that love? I would like to go into it, if you don't mind; then, perhaps, we shall be able to answer the fundamental question, which is, whatever I do at present causes some kind of sorrow to another. The very clothes I wear is making somebody work for me. So I would like to approach this question from a different angle. The word 'love' is loaded; misused, vulgarized, sexualized, anything you like. What then is love, because that may answer this gradual inaction that arises when I say, 'I can't do this; if I do this, I am depriving somebody of that, I am exploiting somebody,' and out of that comes sorrow; perhaps we can have a dialogue about this feeling of love.

Do I love my wife? Sir, let us go into it a little bit because this may resolve our problems of sorrow, exploitation, using other people, narrowing down our lives. I am trying to prevent myself from being reduced to narrow activity. So I want to ask this question, is everything biological? Is my love for my wife biological?

*R. Krishnaswamy:* Yes.

*K:* Would you say that to your wife?

*K.S.:* Yes, sir.

*K:* I am not being rude. I am not being personal. Then you are reducing it to a purely sensory reaction.

*K.S.:* Yes, it begins like that and then we begin to verbalize it, romanticize it.

*K:* Yes, it begins there and then you build up the picture, the image. Is that it?

*K.S.:* I think that is true. The primitive man, the hunter, did not have any of these problems which we are facing now. Is my love for my child also this? Is this an extreme form of selfishness, because we want to perpetuate ourselves?

*K:* You are saying, sir, that this state is not only biological, it is sensory. Sensory love may begin with desire, desire being seeing, perception, contact, sensation, thought, the image and desire; that is the process. You are saying love is desire, it is biological. I want to find out whether love exists at all apart from the sensory, apart from desire, attachment, jealousy and, therefore, hate. Is that love? If I told

my wife it is all sensory, and if she is at all intelligent, she would throw something at me. We have reduced love to such a limited, ugly thing. Therefore, we don't love.

Love implies much more than the word. It implies a great deal of beauty. It does not rest in the woman I love, but in the very feeling of love, which implies a relationship with nature, love of stars, the earth, stones, the stray dog, all that, and also the love of my wife. If you reduce it to desire and sensation, if you call it a biological movement, then it becomes a tawdry affair. Your wife treats you, and you treat her, as a biological necessity. Is that love? So I am asking, is desire, pleasure, love? Is sexual comfort love?

*I.I.:* Is love communion?

*K:* How can I commune with another if I have an image of her?

*I.I.:* An image may be an obstacle to communion?

*K:* Can I be free of the image I have of you, of my wife, of the professor, doctor and so on? Only then is there a possibility of communion. I don't have to use words.

*I.I.:* And love, perhaps, is free communion?

*K:* I would not like to say so, yet. We will come to it presently.

*P.K.S.:* In a fundamental sense, love is the opposite of desire. What I mean is, desire insists on getting. Love insists on giving.

*K:* You see, sir, you are categorizing, conceptualizing, you have already put it in a cage.

*P.K.S.:* I only wanted to suggest that love is not merely biological; it is much more than that. It is giving, a sacrifice.

*K:* Sir, if I have a wife, what is my relationship to her apart from sexual, apart from attachment, apart from all the rest of the traditional meanings of relationship? Am I really related to the lady?

Relationship means to be in contact at all levels, not just the physical level which is desire, pleasure. Does it not imply, when I say, 'I love you,' and I mean it, that you and I meet at the same level, meet with the same intensity, at the same moment?

*I.I.:* Yes.

*K:* That happens apparently only sexually, at the biological level. I question this whole approach to life, life in which there is this immense thing called love.

Now, are we not concerned to find out what it is? Does not your heart, mind, say that you have to find out? Or, is everything reduced to a verbal level?

*N.T.:* If love is sensual pleasure and based on the pursuit of desire, it is not love; love has to be based on compassion.

*K:* But what is compassion?

*N.T.:* Compassion itself is love.

*K:* Sir, you have freedom with words.

*N.T.:* Love is universal.

*K:* I want to find out, I want to have this sense of love. As a human being it is like breathing; I must have it.

*N.T.:* That sense of love is universal, not moved by desire.

*K:* All right sir, don't think me impudent, don't think me rude. Have you got that love, or is this just theory?

*N.T.:* It does not arise in the human mind.

*K:* That is verbalizing it. I want to know as a human being, do you love anybody?

*N.T.:* Not through a possessive type of love.

*K:* Oh, no. You are all theorizing.

*N.T.:* No, sir.

*K:* You are a priest, you are a monk; I come to you and say, please, for god's sake, let me have the perfume of that which is called love. And you say love is compassion, compassion is love, you go around it.

*N.T.:* Love in the absolute sense is present in all human beings.

*K:* Is it there when you kill somebody, when Stalin kills twenty million people, when India fights Pakistan? Is there love in every human being?

*N.T.:* Love is there in every human being.

*K:* If there were love in every human being, do you think India would be like this—held in poverty, degradation, dishonesty, corruption? What are you all talking about?

*Prof. Subramaniam:* Sir, if love means being related to another person at all levels, when I don't understand myself and when I don't love myself, how is it possible to love another? I am not talking about self-love. I don't find that I am relating myself at all levels to myself. When that is so, I realize that I am not related to another person, whether it is my wife or another, at all levels.

*K:* So, as a human being, don't you want to come upon this, don't you want to find out? Don't you want to have a sense of this great thing? Unless you have it, I don't see the point of all these discussions, *pujas*, and all that is going on in this country.

*R.B.:* I think the point is that when there is no relatedness inside oneself, when there are warring elements within oneself, there can't be love.

*K:* Sir, I would rather put the question this way: If this thing, love, is merely a biological process and one sees it even intellectually as a shoddy little affair, and a human being has never had this perfume, don't you want to find out this love, this state of passion; don't you want to drink at that extraordinary fountain? Or have we mesmerized ourselves verbally so that we have become incapable of any movement outside the field of our own particular verbalization? The Christians, Dr. Illich will tell you much more easily than I, have said, 'Love Jesus, love Christ, love your neighbour as you would love yourself,' and so on. I question that any religious approximation or dictum is love. One may go to the church, one may go to the temple and love god, if god exists. Is that love?

*R.B.:* Sir, you started with the question of what is sorrow and followed it up with the question of what is love. Could you say what is the relationship between the two questions?

*K:* Is love this constant battle, words, theories and living at that level? I personally can't imagine any human being not having this love. If he does not have it, he is dead.

*A.P.:* Is that not the crux of the problem of regeneration?

*K:* Yes, sir. If you haven't got love, how can you regenerate anything? If you don't look after the plant that you have just put in the earth, if you don't give it water, air, proper nourishment, affection, see that there is plenty of light, the plant won't grow. Let us leave love for the moment. Shall we go into what is meditation?

*P.J.:* Without comprehending sorrow and love, we cannot know what is meditation.

*R.B.:* But is that itself not the problem? Millions of people are not even asking what is love.

*II.:* Is it, perhaps, also something so secret, hidden, personal? But it is so different because of its being concrete in each one of us. You spoke about our loving each other, some kind of close existence.

*K:* Sir, I can belong to a community, a commune, and then feel close to the others because we are there at the same time.

*II.:* Yes, but that has nothing to do with it.

*K:* Yes.

*II.:* But somewhere at the very deepest level, the marvellous, glorious thing which I believe makes for love is that, your life and my life at that moment are both made sacred, the forms of renewal of mutual presence.

*K:* Forgive me, I wouldn't say that. I would say: When there is love, there is no 'you' or 'me'.

*II.:* Sir, that could be easily understood. I know you don't mean it that way, but love is a symbiosis.

*K:* No.

*II.:* There is no 'you' and there is no 'me', but on the other hand, there is more of you and more of me.

*K:* Sir, when there is great beauty like a mountain, the majesty of it, the beauty of it, the shade, the light, 'you' don't exist. The beauty of that thing drives away the 'you'. Do you follow what I am saying?

*II.:* I follow what you are saying.

*K:* At that moment, when there is no 'me' because of the majesty of the hill, there is only that sense of great wondering, glowing beauty. So, I say: Beauty is when I am not, with my problem, with my gods, with my biological love and all the rest of it. When I am not, the other is.

*II.:* And yet—correct me if I am wrong—at that moment the transparent flame is burning higher and the stream of life is clearer, fresher, and the renewal of this world goes on.

*K:* At that moment there is a new rejuvenation taking place, if you like to put it that way. I am putting it this way, that there is a sense of an otherness than me.

*II.:* Yes. That otherness implies...

*K:* The otherness is not the opposite.

*P.J.:* May I then ask, what is it that makes the spring, the stream flow?

*K:* I have seen the birth of the great river right in the hills. It starts with a few drops and then collects, and then there is a roaring stream at the end of it. Is that love?

*P.J.:* What is it that makes the stream flow fully?

*K:* I come to you and say, 'Look, I don't know what love is, please teach me, help me, or let me learn what love is.' I say, attachment is not love, the mere biological pleasure with all its movements, with all its implications, is not love. So can you be free of attachment, negate it completely? Through negation you may come to the positive, but we won't do that. I come to you who are learned, who have studied, who have lived, suffered, who have children, and I say: 'Please teach me, help me to understand love.' Don't say, 'Love is consciousness without words,' and all that. I want this thing in me. Don't give me ashes.

*P.J.:* What is the relationship of sorrow to love? Is there any relationship?

*K:* You must relate sorrow, love and death. If you end attachment, end it. Do not say, 'I will end it today but pick it up tomorrow.' End it completely and also jealousy, greed. Do not argue, but end it, which is death. Both biologically and psychologically the ending of something is death. So, will you give up, renounce—to use a traditional term—your status, position, attachments, beliefs, gods? Can you throw them into the river and see what happens? But you won't do this. Will renunciation give love, help you to understand the beauty of it? Please, sir, you are monks, you have studied, please tell me.

*P.K.S.:* Renunciation, sir, can be of many kinds. Renunciation of selfishness certainly won't be love.

*K:* Will my becoming a monk, giving up the world, taking a vow of celibacy, give me love?

*P.K.S.:* No. One can be a monk, take vows and yet not have love.

*K:* So what am I to do? You are a philosopher, you teach all this. Philosophy means love of truth. Are you giving me life? Are you giving me, helping me, to understand truth?

*P.K.S.:* From your observations we obtained certain descriptions of love.

*K:* I don't want descriptions of love. I want food.

*P.K.S.:* We have got certain characteristics of love. One of these is unselfishness, the other is non-possessiveness. These are all positive aspects. Certain characteristics that you mention are positive, but the very nature of ourselves is that there is jealousy and greed.

*K:* Right, sir. I am your disciple; I come to learn from you because you are a philosopher. I am not being rude, but I ask, sir, are you living it or are these only words? If you are, then there is a communion between us. I am fighting for a breath of this. I am drowning. What am I to do?

I say to myself, nobody can help me. No guru, no book, nothing, will help me. So I discard the whole thing; I won't even touch it. Then I ask, what is love? Let me find out because if I don't have that flame, that love, life means nothing; I may pass examinations, become a great philosopher, but it is nothing. I must find out. I can only find out something through negation. Through negation I come to the positive; I don't start with the positive. If I start with the positive, I end up with uncertainty. If I start with uncertainty, then something positive occurs. I say, I know love is not merely a biological thing. I put the biological movement, desire, in its right place. So I am free from the biological explanation of love. Now, is love pleasure which means desire, will, pursuit of an incident which happened yesterday, the memory of that and the cultivation of that? Pleasure implies enjoyment, seeing the beauty of the world, seeing the beauty of nature; I put that also in its place. Then what is love? It is not attachment, obviously; it is not jealousy, possessiveness, domination; so I discard all that.

Then I ask, what place has thought in relationship? Has it any place at all? Thought is remembrance, the response of knowledge, experience from which thought is born. So thought is not love. In that there is a denial of the total structure which man has built. My relationship to my wife is no longer based on thought, event, sensory desire, biological demand or attachment; it is totally new. Will you go through all this? Now I ask, what is love? It is the ending of everything that man has created in his relationship with another—country, race, language, clan. Does that ending mean death?

*P.K.S.:* It is knowing the completion of life.

*K:* No, no. I said the ending of thought in relationship. Is not that death?

*I.I.:* Sir, could we not say I have never loved enough until the moment of my death?

*K:* I want to invite death, not commit suicide. So death means an ending. I am attached to my wife and death comes and says, look, that is all over. Ending means death; ending of attachment is a form of death. The ending of jealousy, biological demands, is also death, and out of that may come the feeling called love. We are educated to believe that death is something at the end of our life. I am saying death is at the beginning of life, because death means ending. This ending is the ending of my selfishness. Therefore, out of this comes that

extraordinary bird called love, the phoenix. I think if one has that sense of love, I can take the aeroplane. It doesn't matter if I take a bullock cart or an aeroplane, but I won't deceive myself. I have no illusions.

*II.:* Is it also the end of sorrow?

*K:* Yes. Sir, do you know the Latin word for sorrow? In it is involved passion. I know most human beings know what lust, biological pleasure and all the rest of it is. Are they actually aware of what sorrow is? Or is it something that you know, recognize, experience after it is over? Do I know sorrow at the moment my brother, my son, my wife, dies? Or is it always in the past?

*II.:* I do not know the sorrow of my own injustice, which I feel is connected like the shadow of my own action. A single bullock cart—that's a very small affair.

*K:* So I won't reduce it to that. Sir, you are saying, if I take the jet, specially the Jumbo, I am up there; when I take the bullock cart, I am down here. And if I walk, I am still further down.

*II.:* Would it not be wisdom to learn, to act with sorrow and, therefore, keep sorrow also in its place? If I have the courage to act with the sorrow which I understand, then at the very same time, I will progressively eliminate from my life all those things which cast a very long shadow of sorrow.

*K:* Sir, why should I carry sorrow?

*II.:* Because I do injustice; otherwise how can I justify that which cannot be justified?

*K:* No, I won't justify. I want to find out what is right action, not justify, not say I won't fly by jet. I want to find out what is right action under all circumstances. Right action may vary in different things, but it is always right. We are using the word 'right'—correct, true, non-contradictory, not the action of self-interest; all that is implied in that word "right action". What is my right action? If I can find that out I have solved it, whether I go by aeroplane or by bullock cart or whether I walk. But what is right action in my life? Right action will come about when the mind is not concerned with the 'me'.

*P.K.S.:* Can I ask for the definition of meditation? Is it constant awareness?

*II.:* There is no exercise of the mind about it but an awareness.

*K:* The word 'meditation' implies, according to the dictionary, to think over, ponder, to reflect upon, to enquire into something mysterious; not what we have made of it.

*P.K.S.:* But could it not be applied to cases where something has been known to be true and ascertained to be true without any shadow of doubt?

*K:* How can I ascertain something to be true?

*P.K.S.:* For example, practice of love.

*K:* Love is not something to practise.

*I.I.:* No, in the sense of being aware of.

*K:* No sir, I said ending of something. There is no practising the ending of something. I end my jealousy. I want to find out what love is. Obviously love is not jealousy. So end it without argument. Because my whole urge, my whole concern is to find this thing, I will come upon it. In the same way, I want to know what meditation is: Zen meditation, Burmese meditation, Indian meditation, Tibetan meditation, Hinayana meditation. Must I go through all this to find out what meditation is? Must I go to Japan, spend years in monasteries, practise, go to Burma, go to India, to all the gurus?

I want to know what you understand by meditation. Would you agree, sir, that the basic principle, the essence of all this meditation is control? If you ask a Christian what is meditation, he will tell you one thing; if you ask an Indian guru, he will tell you something else. If you ask a man who has practised meditation for twenty-five years, he will tell you something else again. So, what is meditation? Is it control of the mind, or thought, and, therefore, control of action? Control implies choice. Choice implies no freedom at all. If I choose, there is no freedom.

*P.K.S.:* Control is an important element in meditation.

*K:* So you are saying control is part of meditation. Then who is the controller, the Higher Self, the *atman*, the super-consciousness, which are all put together by thought? Now, can I live a life without control?

*I.I.:* Sir, for the purpose of this conversation, could we not say that meditation is the rehearsal of the act of dying?

*K:* Forgive me, why should I have a rehearsal?

*I.I.:* One day I will be called upon for a last time, and before I could really engage in that supreme activity which is to die...

*K:* So why not die now?

*I.I.:* Now, if it is the act of dying, I will be happy to put it that way. Only if I say to somebody that meditation means dying, and if I say that tomorrow morning I

will have breakfast with you, people won't understand me; that is the reason I suggested the term.

*K:* No, sir. I don't think we are meeting each other. The word 'meditation' has now become the fashion in Europe. It is vulgarized, industrialized, money is made out of it. Wipe away all that. Is not meditation to come upon something sacred, not put together by thought which says, 'This is sacred'? I mean sacred in the sense of something that is not contaminated by time, by the environment, something that is original. I am shy of these words, but please accept it. Is meditation an enquiry into that?

*I.I.:* Into that of which we speak shyly?

*K:* Yes, into that. My enquiry then must be completely undirected, unbiased. Otherwise, I will go off at a tangent. If I have a motive for meditation because I am unhappy and, therefore, I want to find that, then my motive dictates. Then I go off into illusions.

*I.I.:* If I said the same thing in different terms: Meditation is the readiness for radical surprise, will you accept it?

*K:* Yes, I accept it. So my concern in meditation is—have I a motive? Motive means movement. So I have a motive in meditation. Do I want a reward? I must be very clear that there is no search for reward or punishment, which means there is no direction. And also I must be very clear that no element creates an illusion. Illusion comes into being when there is desire, when I want something. I see the fact that the mind in meditation must be tremendously aware that it is not caught in any kind of self-hypnosis, self-created illusion. So part of meditation is to wipe away the illusory machine. And, if there is control, it is already directed. Therefore, it means, can I live a daily life in which there is absolutely no control? That means, no censor, saying 'do this, do that'. All our life, from childhood, we are educated to control, to suppress, to follow. So can I live a daily life, not an abstract life, with my wife, with my friends, without any control, without direction, without movement?

That is the beginning of meditation.

*Madras*

*14th January 1978*

## INTELLIGENCE, COMPUTERS AND THE MECHANICAL MIND

### I

*K:* We have been talking about the relationship between the brain and the computer: are they similar or intrinsically different, and what is the difference? There is very little difference as far as I understand. The brain which is the storehouse of memory, knowledge, is programmed according to a particular culture, religion, economic conditions and so on. The computer is also programmed by human beings. So there is great similarity between the two. The computer people are enquiring, if I understand it rightly, what is the difference then between the brain and the computer which also has been programmed, which is learning, correcting itself and learning more and more? It also is the storehouse of a certain kind of knowledge. Then, what is the essential difference between that and the brain? Or is there a totally different activity of the brain which is not comparable to the computer?

*Q:* No computer has feelings. There is a difference between animate matter and inanimate matter. No computer has feeling of any kind or consciousness. So, there is a fundamental difference between the two.

*K:* Then what is consciousness?

*Sriram:* They have produced a computer programme and it was a psychiatrists' programme. They set up a booth into which people could go and communicate with this computer through the screen and they would say things to the computer such as I am having difficulties with my wife, she doesn't understand me; and the computer would produce answers and questions and psychoanalyse them. And when these people came out they were convinced that the computer understood them better than anyone else. And they wanted to go back to it, to be analysed by it again, and this was a machine which was not supposed to have feelings or understanding.

*K:* But there are people who say the brain has a quality which is totally different from the computer. I accept it, and if I may explain it a little more, our brain works on the basis of experience and knowledge, and the brain or thought has created the psychological world. So the brain and the psyche are the same essentially but we have divided them. Thought has created the psyche with all psychological problems. Knowledge is the basis of all this. And the computer can produce exactly the same thing.

Sir, could we for the moment forget the computer and examine the brain in ourselves—how it operates, what is the relationship between the capacity to think and the psychological structure—and then go back to the computer? As far as I see, I start with scepticism; for scepticism is the essential capacity to doubt what you are observing, what you are feeling. Now, I have this brain which has been cultivated through millennia. It is not my brain; it is the brain of humanity. Therefore, it is not I who am investigating. There is no ‘me’ at all. I don’t know if you have come to that point.

A.C.: Sir, the brain is the only instrument we have for investigation. The brain as you have said is limited, stupid. It is good with memory responses.

K: Which is generally called intelligence.

A.C.: Even people who work with the computer know how stupid it is.

K: Don’t bring in the computer yet.

A.C.: Once you see the similarity between the brain and the computer, and you see how stupid the computer is, it is very easy to see the limitations of the brain. But the human brain is the only instrument we have. How can it possibly investigate what is beyond it?

K: Absolutely not.

A.C.: Then what exists?

K: Only the movement of thought.

A.C.: Which is the brain?

K: Which is the brain, limited.

A.C.: How can it investigate?

K: Wait. First let us recognize that the brain has evolved from the primitive up to now. It is not my individual brain; it is the brain of humanity. It is so, logically. Therefore, the idea of the ‘me’ is imposed by thought to limit itself to an action.

A.C.: The idea of the ‘me’ as an individual?

K: To limit itself because it cannot possibly conceive the totality of humanity. It can conceive in theory but in reality it cannot see the wholeness of it. So, we recognize that thought which has created and cultivated the psyche is more important than the operations of the brain.

A.C.: The cultivated brain is much more dangerous because the psyche has at its disposal a very efficient instrument.

K: Psyche in the dictionary means the soul, the ecclesiastical concept of an entity which is not material. Thought has created the psyche and thought has also imagined or conceived that psyche as different from the brain. For me both are the same. The brain with all the activity of thought born of knowledge, etc. has created the psyche.

A.C.: Are you saying the brain is also the seat of emotion?

K: Of course, the seat of fear, anxiety, etc. The brain and the psyche are one. Follow the consequences. Do you see factually, not theoretically, that the brain with all the activity of thought, born of knowledge, is part of the same movement as the 'psyche' and that thought has created the 'I', the 'me', separate from the rest of humanity, and thought has made the 'me' more important than anybody else?

G.N.: Are you saying that thought creates the psyche and thought divides the brain from the psyche, but brain and psyche go together?

K: That is right, and in that process is created the 'I'.

G.N.: And that makes the brain mechanical?

K: All knowledge is mechanical. Knowledge is a mechanical process of acquisition. I mean by mechanical, repetitive, which is experience, knowledge, thought, action. From that action you learn and you are back again. This repetitive process is mechanical, my brain is mechanical. Now is my psyche mechanical?

Q: Why are we making the division between the psyche and the brain?

K: Thought controls the psyche—'I must not feel this.' 'I must become that.' So the becoming is the psychological process invented by thought. And so the whole process is mechanical.

A.P.: There is a mystique about human existence.

K: I have no mystique.

A.C.: I think the crucial thing is why the brain, the psyche, is mechanical. I find no difficulty in accepting this.

K: They have also found that the brain, when it is in danger, produces its own mechanical reaction which will protect it. These are material processes. So,

thought is a material process. Do you agree? Do you agree that the psyche is a material process? That is the crux.

A.C.: I think what he is saying is that when the brain sees the totality, then thought ceases, the 'I' ceases.

K: I don't think the brain can see the totality. That is the point. The brain is evolved through time, time being knowledge, from the most primitive to the highly sophisticated. There is evolution in time, in knowledge. That is a material process. That thought has created the 'I' with its psychological mess. I am not saying it is mystical and all that. Would you agree?

SAT.: Now, what could be a non-material process?

K: That which is non-matter, that which is no-knowledge, that which is not of time, that which has nothing to do with the brain. But it is speculation for you. Let us start with something factual.

So, do we admit that all thinking in any form is a material process, whether we think of the eternal, of god or the supreme principle, it is material process? If you agree, then we can proceed. It takes a long time to come to this: The psyche, the brain, the I, are all a material process.

A.C.: I want to know where you are taking me.

K: I am going to help you to take the first step. I have only come to a point which is very simple. I said that the brain has evolved in time. Therefore, it is evolved with knowledge. So, knowledge is time, and time and knowledge are a mechanical process. And thought has created the psyche. Follow it; if everything is movement, thought, psyche, time—it is all a material movement—the brain cannot stand this constant movement. The brain functions with knowledge, and it must have security. See how the brain rejects the idea of constant movement. Watch it, watch yourself. You want a place where you can rest. The brain says I must have some place where I can stay put. So that becomes the 'I'. Sir, if I am a beggar everlastingly wandering, there must be some place where I can rest, some place where there is security. Can the brain accept this constant, endless movement? It cannot accept it; in that there is no security. It is eternally moving within the area of time, knowledge.

A.C.: Is it a question of accepting?

K: No. See how the brain works. As a child needs security, the brain says, I can't keep this eternal movement. So, I must have some point where I can stay 'quiet'. That is all.

A.C.: That point you call the 'I'.

*K:* A fixed point. It does not matter; a house, a belief, a symbol, an attachment. Do you get it? So, whether it is illusory or actual, it needs a fixed point.

*A.C.:* Then what?

*K:* The brain cannot live with perpetual movement. Therefore, it must have a fixed point. There is danger in not accepting the movement which is life. See physically what happens. Can you accept life as a perpetual movement within the area of time and knowledge? Verbally you can, but actually can you say life is constant movement?

*Q:* Is the brain itself responsible for this movement?

*K:* It is. The brain is thought, knowledge and the psyche.

*Q:* It creates the movement which it cannot stand.

*K:* It is movement itself.

*Q:* The instinct of the brain is to move towards security; and it is this instinct to avoid danger and to attach itself to security which makes it fix on something.

*K:* Of course. Would you accept this whole movement within this area as energy caught within this?

*Q:* Is it energy or does it require energy?

*K:* It is energy, caught in movement. Right? And that energy is a material process. And a human being cannot live in the world and have a brain that is constantly in movement—he would go mad.

*A.C.:* It seeks permanence, does not find it any more.

*K:* Realizing this constant movement, it seeks security, a movement where it can be sure. That is all I am saying.

*A.C.:* Is it important?

*K:* It is important to establish that the 'I' is the centre where it finds security. Call it whatever you like. Then it begins to discover it is insecure, and, therefore, it finds another security. There is only search for security. Take a child with a toy, and the other child says I must have that toy. That attachment to that toy and the pleasure of the toy is the beginning. The beginning is from the beginning of man.

*A.C.:* The question is that energy.

*K:* No, I said energy trapped.

*A.C.:* How can you open the door in which energy is trapped?

*K:* Now comes the real question. How long we have taken to come to this! Can we proceed from here?

*A.C.:* You said energy is trapped in knowledge. Are you making a distinction between energy and thought?

*K:* No. The whole thing is energy trapped. Thought is energy, knowledge is energy, the whole movement is within the area of knowledge and time. That is all I am saying.

*A.C.:* Then the next question obviously is that since thought and knowledge are limited, can energy stop expressing itself as thought?

*K:* No, no, it cannot. Otherwise, I can't go to the office.

*A.C.:* I talk of energy expressing itself as psychological memory.

*K:* I know what you are trying to say, which is, can the psyche have no existence at all? Don't agree. If there is no content to the psyche—*anxiety, attachment, fear, pleasure*, which makes the psyche, which are all the products of thought—then what is life?

*A.C.:* Which is the product of energy?

*K:* Which is the product of energy trapped in time. You see that clearly. Therefore, thought is saying I must create order in this area. Therefore, that order is always limited; therefore, it is contradictory; therefore, it is disorder.

*A.C.:* I am still not clear about energy and thought. It appears to me that you were saying that thought is limited but energy is not.

*K:* I said energy is trapped. I didn't say any more than that.

*A.C.:* You are saying energy is trapped, but if it is not trapped, it would be different. That is what I am asking. There is difference between energy and thought.

*K:* That is theory.

*N.S.:* Are you saying there is an energy which is not trapped in thought?

K: I am going to show it to you. That question can only arise when we have seen this in its completeness. I am not sure we see this.

N.S.: You said that thought is energy and that energy is trapped in thought.

K: No, I didn't say that. The brain is the product of time, time is knowledge, experience—time, knowledge, thought. Thought is a material process. All that is energy. All that energy, that whole movement, is endless within this area. Therefore, the brain cannot stand it. It must have security. It finds it in knowledge or in illusion, or in an idea, whatever it is. It is always moving within this area. What is the next question?

A.C.: The next question is, energy is trapped, and is there an opening for that trapped energy?

K: It *is* trapped. I don't say there is an opening.

A.C.: Does it not imply that?

K: No, sir. A trap is set to catch a fox.

A.C.: It implies that something outside the trap can set the fox free.

K: No. You miss my point. In here thought is trying to create order; that very order becomes disorder. That is what is happening actually—politically, religiously; that is the whole point. It is becoming disorder, more and more, because we are giving importance to thought. Thought is limited. Now, does the brain realize this? Does the brain realize that whatever it does is within its own limitation and, therefore, disorder? We are stating it. And the next question is, is that a theory or actual realization?

A.C.: How can the brain which is all this realize it actually?

K: Realize its limitation, that is all. Sir, what do you mean by the word 'realize'?

A.C.: What I mean is, the brain is only capable of thought; it realizes it as knowledge.

K: Do you, as Asit, realize it in the sense that you realize pain? I know I have pain, there is complete knowledge of pain. Does the brain see its tremendous limitation? Let us begin again. What is perception? What is seeing? There is intellectual seeing; I understand, comprehend, discern. Then there is seeing through hearing, verbal hearing and capturing the significance. Then there is optical seeing. Now, is there a different perception which doesn't belong to any of these three? I am asking; I am not saying there is. I am sceptical. First see this: I see how my mind operates—intellectually, through hearing, optically. That is

all I know. So, through these media, I say I understand or I act, which is a material process. Get the point? That is all. Now, is there any other perception which is not a material process?

*Sriram:* Therefore, that is not part of the brain.

*K:* I don't want to say that yet.

*Sriram:* Is there another kind of perception which is not of the brain?

*K:* Look, I understand through the intellect, reason and logic, and then there is hearing which is not only verbal but going beyond the words. Go step by step: Intellectual, audio, visual, optical, then touching or gestures, all these are material processes. That is all I am saying. Then I am asking myself, is there a perception which is not this? There may not be, but I am sceptical, so I am asking. Answer it.

*A.C.:* I can ask this question, but I can't answer it.

*K:* You will answer it presently. I want to find out. Don't say you can't answer. I won't accept it. Because by saying that you have already blocked yourself.

*A.C.:* May I ask a question? In order to see something you have to be outside of it.

*K:* We are coming to that. Look, so far we have said this is the only medium through which we understand. I don't know anything else. But I want to be quite sure this is the only way I understand.

*A.C.:* When you say that, after you have understood completely that this is the only perception we know, that very statement has put you outside. Otherwise what does the word 'understanding' mean?

*K:* Is that the only medium through which I understand? Punishment, reward, all that is implied in this intellectual, optical, audio... all that. I know that these are the factors that help my brain to say, 'Yes, I understand.'

*A.C.:* Are you saying that understanding is also the same process?

*K:* Wait, sir. It is all within that. I see this is a material process and, therefore, it is still here. Don't go back to that; we are pushing away from it. So, I come to that point, my brain comes to that point, and it stops. Because it is questioning. It has questioned all this and that is the only thing—the brain, the material process. Now you come along and say let us enquire if there is any other process. And I say, 'This is the only process I know. There may be no other process. Show it to me.' Don't repeat. You are going to repeat the same thing over and over again. I

am trying to stop you from repetition. So, you are stuck. Remain stuck there. See what we have done? We have activated the brain to a tremendous extent. I don't know if you follow this. I wonder if you see.

*Alan Hooker:* Taking the brain to its limit.

*K:* Yes, we are taking it to its very limit. So, it is a tremendous thing. Now answer it.

*A.H.:* What is the question?

*K:* Is there a perception which is not of time? Perception so far has created disorder in our life. Is there a perception which will clear all that? Which means, is there a perception out of time? I am asking you.

*Q:* We are stuck.

*K:* Be stuck there, be stuck. I wish you were. When you are really stuck, another perception is taking place.

*Q:* But we are generally trying to get out of it.

*K:* No, that is still the same old process—you are not stuck.

*Sarjit Siddhoo:* After listening to you, there has been a great movement within the mind, in the brain, but as you have brought us to this point, this movement seems to have stopped.

*K:* Is that it? Movement means time. Is there no movement in the brain? You get my point? Are you still moving? When you say you are stuck, it means all movement has stopped. Do you see it?

*Q:* In trying to answer this question, does it not continue that movement?

*K:* No, if you are stuck, there is no movement. It is like being stuck in quicksand—the body can't move.

*S.S.:* Unfortunately, that movement has stopped and that silence is there very briefly. Then we are back again in the same movement.

*K:* No, no. Then you are not stuck.

*Q:* Are you suggesting that stopping is a permanent state?

*K:* I am not suggesting anything. I am just saying you come to the point when your brain is being so tremendously activated that you can't go any further, you can't move back or forth.

*A.C.:* Only one question remains. Have you activated the brain?

*K:* Are you asking whether K has activated the brain, the brain which is not yours, nor mine, nor his? What do you say? Yes, we have activated it.

*Rishi Valley*

*1st February 1980*

## II

*K:* Asit and I have been talking about the relationship of the human mind to the computer. He is involved in the manufacture of computers. And we have been trying, in different parts of the world, wherever we met, to find out what is intelligence. Is there an action which the computer cannot possibly do, something far more penetrating than anything man can do externally? And our conversation has been going on for several years. So I thought this morning we should meet and go into this matter.

*A.C.:* The Americans are developing super-computers, and we as human beings have to, in a sense, do the same thing. We have to be more intelligent than the technology of the Americans to counteract the threat of that technology. And the technology is not only in computers, it is also in genetic engineering, cloning, biochemistry, etc. They are trying to control genetic characteristics completely. Since the brain has no nerves, during brain surgery the patient is conscious. One can communicate with him. I'm sure it's a matter of time before computer-brain interfaces are created. Then, in Russia, there is a great deal of research being done on the ability to read thoughts and transmit them to someone else. I would like to speculate a little bit, I am using the word 'speculate' in the sense of seeing certain problems now which are solvable technologically in the next few years. I think it is important to do this because you are not merely talking to us, but you are also talking to those in the centuries to come, to whom all this will be a reality. For example, consider the role of the teacher today. You can get a small computer, you put a magnetic strip in it and it will communicate in French with you, put another strip in and it is fluent in Arabic, Japanese, instantaneously. Suppose the strip could be put into a human brain; the problem is only the interface between the brain and the strip, because the brain operates as an electrical circuit. Then what happens to the role of the teacher?

The next point is that in affluent societies, because of the tremendous increase in physical appliances like motor cars and washing machines, the body has deteriorated. Now, since more and more mental functions are going to be taken over by the computer, the mind is going to deteriorate not only at the level of

what you are talking about, but even in ordinary functioning. I see this as an enormous problem. How does one face this problem in a world which is moving in this direction?

*K:* If learning can be done instantaneously, if I can be a linguist when I wake up in the morning, then what is the function of the brain? What is the function of the human being?

*P.J.:* Is it not a problem of what is humanness? What is it to be a human being apart from all this?

*K:* Apparently, a human being, as he is, is a mass of accumulated knowledge and reactions according to that knowledge. Would you agree to that? And as the machine, the computer is going to take charge of all that, what then is the human being? What is the function of a school then? Think a great deal about this. This is not something that needs quick response. This is tremendously serious. What is a human being if his fears, his sorrows, his anxieties are all wiped away by chemicals or by some implanted electric circuitry? Then what am I? I don't think we get the fullness of it.

*P.J.:* If you take a strong tranquillizer, your anxieties are temporarily over. That is not arguable. But if you can clone, you can do anything. We are missing something in all this. I don't think we are getting to the central thing. There is something else also involved in this.

*K:* Look, Pupulji, if my anxieties, fears, sufferings can be allayed and my pleasure increased, I ask then what is a human being? What is our mind?

*A.P.:* Do I understand that while, on the one hand, man has developed these extraordinary capacities, there is also a corresponding process of deterioration in the mind which is a side-effect of super mechanization?

*A.C.:* If you have a car and you stop walking, your body will deteriorate. So, if the computer takes over mental functions, the mind deteriorates. I mean just that.

*K:* I don't think we understand the depth of what is happening. We are arguing over whether it can happen. It is going to happen. Then what are we? What is a human being then? And then, when the machine, the chemicals—I am using the word 'computer' to include all that—when the computer is going to take us over completely and we no longer exercise our brains, they physically deteriorate, how shall we prevent that? What shall I do? I must exercise my brain. Now it is being exercised through pain, through pleasure, through suffering, anxiety, all the rest of it. But it is working. And when the machine and chemicals take over, it will cease to work. And if it is not working, it will deteriorate; because we have problems, it acts.

Can we start with the assumption that these things are going to happen, whether we like it or not? They are happening, unless we are blind or uninformed. Then, let us enquire if the mind is deprived chemically of its problems or by the computer, whether it can survive at all.

*A.P.:* I am not quite clear about one point. There is in each human being a feeling of a void, of emptiness, which needs to be filled.

*K:* It will be filled by chemicals.

*A.P.:* It cannot be filled. No, sir.

*K:* Oh yes, it will be.

*A.P.:* I am questioning that. There is a strange void in every human being. There is a seed that is groping.

*R.B.:* What he is saying is that there will be other forms of LSD without the side-effects which will fill that gap.

*K:* Take a pill and you will never feel the void.

*A.P.:* At some point you have to see that there is something which will remain untouched.

*A.C.:* What if you don't find that?

*A.P.:* Before you come to that, the finding of that, at least you must posit a need for that.

*K:* I am positing a need.

*A.P.:* What is the need?

*K:* The need is for chemicals, and the computer is going to destroy me, destroy my brain.

*A.C.:* I am saying something slightly different, that is, if this technology continues, there won't be any void in any human beings because eventually they may die out as a species. At the same time, as a human being, I feel there is something else which I don't know but want to find out. Is there something which is different, which needs to be preserved? Can I understand intelligence? How am I going to preserve that against all these dangers?

*K:* Asit, it may not be preservation at all. Look, sir, let us take for granted that chemicals—the computer—is going to take man over. And if the brain is not

exercised as it is being exercised with problems of anxieties, fears, etc., then it will inevitably deteriorate. And deterioration means man gradually becoming a robot. Then I say to myself, as a human being who has survived several million years, is he to end like this? It may be so—and probably will.

A.C.: It seems to me that the movement of this technology is a very evil thing because there is a certain goodness which is being destroyed.

K: Agreed.

A.C.: The technology is created by human beings. There seems to be a movement of evil, and the evil thing is going to take over.

K: Is that evil? Why do you call it evil?

A.C.: Evil because it is destroying the world.

K: But we are destroying ourselves. The machine is not destroying us. We are destroying ourselves.

A.C.: So the question is how is man to create this technology and yet not be destroyed by it.

K: That is right. The mind is deteriorating because it will not allow anything to penetrate its values, dogmas. It is stuck there. If I have a strong conviction or opinion, I am deteriorating. And the machine is going to help us deteriorate faster. That is all. So, what is a human being to do? Then I ask, what is a human being, deprived of all this, if he has no problems, and is only pursuing pleasure? I think that is the root of it. This is what man seeks now, in different forms. And he will be encouraged in that by the machine, by the drug. The human being will be nothing, but involved in the pursuit of pleasure.

A.C.: And the computer and television will provide the pleasure right in his home. We are saying there are not only computer scientists but there are also genetic scientists and multinationals engaged in entertainment electronics and they are going to converge to a point where man will end up either by destroying the capacity of the human brain or as a human being in a constant state of pleasure without any side-effects. And the pleasure will be obtained through the computer and chemicals, and direct relationships with other human beings will gradually disappear.

K: Perhaps no chemists, no computer experts have gone so far as yet but we have to be ahead of them. That is what I feel. So, what is it that man has pursued all through his existence? From time immemorial what is the stream he has always followed? Pleasure?

A.C.: Pleasure, but also the ending of sorrow.

K: Pleasure, avoid the other, but essentially pleasure.

A.C.: He pursues pleasure and at some point he sees the need not merely for pleasure, but in the negative sense, the ending of suffering.

K: Which means pleasure.

A.C.: Is the ending of suffering pleasure?

K: No. You are missing my point. I want pleasure at any price and suffering is an indication to me that I am not having pleasure. Dispute it; don't accept it.

A.C.: What I am saying is, historically man has always pursued pleasure.

K: Which means what? Go on, analyse it.

A.C.: The self has pursued it.

A.P.: When you say 'self', are you talking of the physical self or the psychological self?

K: Both. I want to survive physically and psychologically, and to survive, I must do certain things, and to do certain things, they must be pleasurable. Sir, look into this very carefully. Ultimately man wants pleasure. The pursuit of god is pleasure. Right? Is that what is going to be encouraged by the machine, drugs—that man will be merely an entity that is concerned with pleasure? Is the conflict to find a balance between the two? Pleasure is the most destructive thing in life.

I don't think you understand the significance of this. The conflict between good and evil has existed from time immemorial. The problem is to find a balance or a state where this conflict does not exist, which is pleasure. And pleasure is the most destructive thing in life. Right?

A.P.: In terms of what you are saying, does the search for freeing the mind from bondage come into the realm of pleasure?

A.C.: We, in fact, reduce everything to that: That is what human beings have done. Attachment, bondage create suffering. That is why we want freedom. Can we see that all human actions ultimately end in wanting happiness or pleasure, and they are enormously destructive? They have ended up in a technology which is also a pursuit of pleasure, which is self-destructive. There must be some other movement of the mind which is not seeking pleasure, which is not self-destructive. I don't know if there is, but there must be.

*K:* Asit, let us get this clear between ourselves, you and I. It is a fact that human beings historically up to now have always been in conflict between good and bad; their ancient paintings indicate a struggle. The spirit of conquering pervades, which ends up in pleasure. I have looked at it and I realize instantly that the whole movement of man has been this. I don't think anybody can dispute this. I am saying the whole of it, not only physical, but also psychological. Self-preservation is also part of that movement. That is a fact. Is that destructive of the mind, of the brain?

*R.B.:* Sir, what do you mean by good and evil when you say it is trying to balance the good and evil which is pleasure?

*K:* You have seen those cave paintings, fifty thousand years old, paintings in the caves of France and Spain. There you see man struggling against the bull.

*R.B.:* Yes. It exists everywhere in some form or other.

*K:* Yes. This conflict between the two—what is called good, what is called evil—has existed from time immemorial. Right? And man has invented the good and the evil. Watch it, watch your own mind. Don't theorize. Look at yourself if you can, and see what is good and what is evil. The fact is never evil. Right? Anger is anger. But I say it is evil. Therefore, I must get rid of anger. But anger is a fact. Why do you want to name it bad and good?

*R.B.:* Whether you name it bad or not, it can be terribly destructive.

*K:* It can be very destructive, but the moment I have called it bad, it is something to be avoided, right? And the conflict begins. But it is a fact. Why do you call it anything else?

*P.J.:* Take the pursuit of black magic. Would you say the pursuit of that in its very nature is evil or not?

*K:* What do you call black magic?

*P.J.:* Black magic is the pursuit of something with the intention of destroying another.

*K:* Which is what we are doing, though we may not call it black magic; but what is war?

*P.J.:* Let me go slowly; you are rushing us. What I speak about brings into operation, supposedly, powers which are not physical powers.

*K:* I had seen here at Rishi Valley some years ago, under a tree, a figure of a man or a woman in which they had put pins. I asked what it was about, and they

explained it to me. Now, there was the intention to hurt somebody. Between that and the intention to go to war, what is the difference?

You are losing an awful lot, you are missing an awful lot. You are all so damn clever, that is what is wrong with you. Light is neither good nor bad. Which means what? Look, sir, the computer, the chemicals, are taking over man. This is neither good nor bad—it is happening. Of course, there is cruelty; of course, there is kindness. It is obvious. The mother beating up a child and somebody having compassion and saying, don't hurt anyone—there is a difference, that is obvious. Why do you call it good or bad? Why do you call it evil? I am objecting to the word, that is all.

Can we move to something else, which is, pleasure is always in the known. I have no pleasure today but the day after tomorrow it might happen. I like to think it will happen. I don't know if you see what I mean. Pleasure is a time movement. Is there pleasure that is not based on knowledge? My whole life is the known. I project the known into the future, modifying it, but it is still the known. I have no pleasure in the unknown. And the computer, etc. is in the field of the known. Now the real question is whether there is freedom from the known. That is the real question because pleasure is there, suffering is there, fear is there, the whole movement of the mind is the known. And it may project the unknown, theorize, but that is not a fact. So, computers, chemicals, genetics, cloning are all the known. So, can there be freedom from the known? The known is destroying man. The astrophysicists are going to space from the known. They are pursuing the investigation of the heavens, the cosmos, through instruments constructed by thought, and they are looking through those instruments and discovering the universe, watching what it is; it is still the known.

*P.J.:* A very interesting thing struck me just now. The present mind of man, in the way it is functioning, is threatened. It is being destroyed. Either the machine takes it over and it is destroyed, or the other freedom from the known will also destroy its present functioning. The challenge is much deeper.

*K:* Yes. That is what I said. You got it. What Pupul is saying is, if I understand rightly, the known in which our minds are functioning is destroying us. The known is also the future projections as the machine, drugs, genetics, cloning; all that is born out of these. So both are destroying us.

*A.C.:* She is also saying the mind of man has always moved in the known, in pursuit of pleasure. That has resulted in technology which will destroy it. Then she is saying that the other movement, which is freedom from the known, will also destroy the mind as we know it now.

*K:* Yes. Freedom from the known? What are you saying?

*A.C.:* There are two movements, she says. The movement of the known is leading to greater and greater destruction of the mind. The way out is freedom from the known, which is also destroying the movement of the known.

*K:* Wait. Freedom is not from something. It is an ending. Do you follow?

*A.C.:* Are you saying, sir, that this freedom from the known is of such a nature that you are not destroying this movement, that thought has its place, mind has its place? Are you saying in that there is freedom?

*K:* I say there is only freedom, but not from the known.

*P.J.:* I say the mind is functioning in a particular way, what we call the human mind operates in a certain way. That human mind is put under pressure by technological advances. This other, freedom from the known, also is totally destructive of this function of the mind. Therefore, a new mind—whether born of technology or one which is free of the known—is inevitable. They are the only two things; the present position is out.

*K:* Let us be clear. Either there must be a new mind or the present thing is going to destroy the mind. Right? But the new mind can only exist actually, not theoretically; it can only exist when knowledge ends. Knowledge has created the machine and we live on knowledge. We are machines; we are now separating the two. The machine is destroying us. The machine is the product of knowledge; we are the product of knowledge. Therefore, knowledge is destroying us, not the machine. So, the question then is, can knowledge end? *Not* can there be freedom from knowledge? Then you are avoiding or escaping from knowledge.

*A.C.:* The question is, can knowledge or the action born of knowledge end? Action out of knowledge can end. Knowledge can't end.

*K:* It can.

*A.C.:* Action out of knowledge?

*K:* Action is freedom from knowledge.

*A.C.:* Knowledge can't end.

*K:* Yes, sir.

*P.J.:* What do you mean when you say all knowledge ends?

*K:* Knowledge is the known, except technological knowledge. Can that knowledge end? Who is to end knowledge? The person who ends knowledge is still part of knowledge. So there is no entity apart from knowledge, which can end knowledge. Please go slowly.

*A.C.:* There is only knowledge?

*K:* There is only knowledge, not the ending of knowledge. I don't know if I am making myself clear.

*A.C.:* So, sir, there is the tremendous force of self-preservation and there is only knowledge. And you are asking, can knowledge end, which means self-annihilation?

*K:* No, I understand what you are saying. I am leaving now, for the moment, the ending of the self. I am saying the computer, which includes all technology, and my life are based on knowledge. So there is no division between the two.

*A.C.:* I follow that.

*K:* This is a tremendous thing. And so long as we are living in knowledge, our brain is being destroyed through routine, the machine, etc. So, the mind is knowledge. There is no question of saying it must free itself from knowledge. See that. There is only the mind which is knowledge.

I am going to tell you something. You see, you have blocked yourself. Don't say it is impossible. If you say it is impossible, you couldn't have invented the computers. Move from there. The mind when it says it must be free, whatever it does, it is within the field of knowledge. So, what is the state of the mind that is completely aware, or knows, or is cognizant that it is entirely knowledge?

I have moved. Don't you see it? Now what has taken place? Apparently knowledge is movement. Knowledge has been acquired through movement. So, knowledge is movement. So, time, all that, is movement.

*A.C.:* You are speaking of the state of mind when time comes to a stop.

*K:* That is freedom. Time is movement. Which means what? It is very interesting, sir. Let me put it together. Mind has invented the computer. I have used the word to include all that technology, genetics, cloning, chemicals. That is born from the knowledge which man has acquired. It is still the known, the product of the known, with its hypotheses, theory and refuting the theory and all that. Man has also done exactly the same thing as the machine. So, there is no division between the two. The mind is knowledge. Whatever it does will be born of knowledge—man's gods, his temples are born of knowledge. Knowledge is a movement. Can the movement stop?

That is really freedom. That means perception is free from knowledge and action is not of perception, not out of knowledge. Perception of the snake, the danger is action, but that perception is based on centuries of conditioning about the snake. The perception that I am a Hindu, which has gone on for three thousand years is the same movement. And we are living in the field all the time. That is destructive, not the machine. Unless that machine of the mind stops—not the computer—we are going to destroy ourselves.

So, is there a perception which is not born out of knowledge? Because when this movement stops, there must be action.

A.C.: In other words, it is to act in the world, but nothing sticks, no marks are left. Nothing takes root.

K: Which means what? A perception which is not of knowledge. Is there such perception? Of course, there is perception which cannot be computerized. Is this enquiry born out of the instinct for pleasure? We are all enquiring.

P.J.: I don't know whether it is for pleasure or for something else.

A C.: It doesn't matter whether the computer can do it or not. It is essential that we do it.

P.J.: Which leads to the position that there is something to enquire into.

K: You see how deep-rooted it is!

A.C.: The question is, what is the mechanism of the mind, what is the structure of the mind which operates with perception, with insight, with no accumulation?

K: But look what we have done—to come to that point, which is perception without record, how long it has taken. Why? Because we function in time.

A.C.: In other words, what you are saying is that you don't have to go through this process. If we have come to this point, and do not act, it is very dangerous, much more dangerous than not having a discussion at all.

K: That is what I am saying. It is a tremendous danger. Have you come to a point where you see what the mind has invented?—the machine which is the computer, drugs, chemicals, cloning, all this. It is the same as our minds. Our minds are as mechanical as that. And we are acting always in that area. And, therefore, we are destroying ourselves. It is not the machine that is destroying us.

P.J.: One can say at the end of it, *tapas, tapas, tapas*. It means we have not done our homework.

K: I am not sure if you are not back in time. You know, sir, a pianist once said, if you practise, you are practising the wrong thing.

P.J.: It is not a question of practice.

K: Pupilji, there are all the teachers. What are they going to do? Drop a bomb here? You follow what I mean? We are handling a bomb. It may go off any moment. I don't know if you realize this. It is a tremendous thing.

A.C.: It is far more dangerous.

*K:* This is really frightening. I wonder if you realize it. What will you do? This is real revolution.

*A.C.:* And not only for teachers and students.

*K:* Of course, of course.

*A.C.:* I wanted to ask you, does the mind which has gone with you up to a point, the mind which reaches this point, become much more vulnerable to evil?

*K:* I understand what you mean. We won't discuss it now. So, sir, the question is stopping movement, ending movement, not ending knowledge. This is the real question.

*Rishi Valley*  
*4th December 1980*

### III

*K:* Would you accept that intelligence is not the product of thought? If intelligence is the product of thought, then intelligence is mechanical. Thought can never be non-mechanical.

*A.C.:* Intelligence can be the product of thought. The computer scientists believe it.

*K:* That's why they are investigating intelligence through thought.

*A.C.:* They want to know what is intelligence, and therefore, they want to know what is the thinking process, because the thinking process for them is linked to intelligence.

*K:* I am not saying it is so, or not.

*A.C.:* So we have to enquire into what is thought and what is intelligence?

*K:* If you once admit that intelligence is not the product of thought, then the thinker has no importance.

*A.C.:* I think you are going too fast. If intelligence is not the product of thought, then thought has no importance. But negatively, it is important because, without understanding it, intelligence cannot come about.

*K:* Yes. Thought is a mechanical process; therefore, keep it in its right place. But you want to find out what is intelligence. Don't introduce thought into it. Can we go into what that intelligence is which is never touched by thought?

*A.C.:* Yes, I understand. How does one enquire into what is intelligence?

*K:* Not by using thought to enquire. If you use thought you are blocking yourself.

*A.C.:* I follow, in the sense that you are saying, don't use thought or the thinking process to enquire into what is intelligence.

*K:* Because intelligence is not the product of thought.

*A.C.:* I don't know that. If you say, don't use thought to enquire, then what do you want?

*K:* That's just it. Let us go into it. But let us be quite sure that thought cannot produce intelligence. Thought has produced the atom bomb, it has produced war. But you are enquiring into something which thought cannot enquire into. You are enquiring into what is intelligence. We say it is not a product of thought. If it is, you are operating with thought.

*A.C.:* I accept this; that's clear. I accept that you cannot use the tool—the thought process—to enquire into intelligence. Then how do you enquire?

*K:* But first we must be quite sure that we accept that.

*A.C.:* I can see that now—for then everything would be intelligence, everything that is thought. And it is not intelligence.

*K:* Of course.

*A.C.:* I see that there is no such thing as inefficient thought, good thought, bad thought, that is quite clear.

*K:* What the computer experts are doing in Japan is to enquire into thought.

*A.C.:* That is why they are stuck because they never reach intelligence.

*K:* Yes. The Indians have tried to suppress thought, control thought.

*A.C.:* Why have they said that?

*K:* Because they feel if thought stops, the other may exist. Meditation to them is that.

A.C.: That means they had an insight into this other thing?

K: No. Look sir, perhaps the Buddha may have seen that intelligence is not thought. The other have spoken of how to suppress thought, control it. To them that is meditation. Which means what? That which is intelligence cannot be found through thought; therefore, suppress it.

A.C.: Do you feel that they have some insight into this whole thing? If someone told you, suppress thought, contain it, wouldn't you feel that the person had some insight into it? Can one refine thought?

K: Thought is as the child of a barren woman. Which means what?

A.C.: It's not creative. The computer scientists are trying to create a computer like the human brain, but they can't do it because they don't know the thinking process. I wonder whether Indians who are supposed to have investigated for five thousand years into the human mind, *nirvana* and the other, could get together to create this.

K: Which two getting together?

A.C.: The Indian mind and the mind of technology.

K: Listen, the Buddha might have said there is intelligence that has nothing to do with thought. The rest of them read it or heard it; they translated that or repeated that.

A.C.: So, there is no meaning to their investigation.

K: It is the original man who said, 'Look, I don't know what it is all about, but I'm going to find out.' That is research.

A.C.: I follow; you have answered my question. We come back. You are saying the computer scientist is approaching it wrongly; he is approaching intelligence through the thinking process and he can never find it and, therefore, he is stuck.

K: Which means the thinking process is mechanical.

A.C.: Yes.

K: Ah, be careful. Because thinking is based on knowledge. Right? Knowledge is limited.

A.C.: Even if they understand the thinking process, they still want to understand intelligence. So we come back to the question: How does one enquire into intelligence?

*K:* You can't because your enquiry is with the brain. The brain is conditioned to think. Is this clear?

*A.C.:* Are you saying that if you really saw this clearly you wouldn't enquire using the thought process? Then, is there any enquiry into intelligence? Intelligence is, it exists.

*K:* No, no. Then you have to enquire into what it is to investigate. Can I discard the use of the brain, of thought—which is the brain, which is mechanical? There may be a part of the brain which is not mechanical—I don't know—but we can leave that for the moment. Intelligence is not the product of the brain as thought.

*A.C.:* Then one discards thought.

*K:* Not discards, one can't discard that. I want a baby. I can't produce a baby. So, what have you left when you are no longer using the brain to enquire?

*A.C.:* But you talk of seeing and listening. Would you call that the use of the brain?

*K:* Seeing is not the use of the brain. But I have seen the world through my thinking. I have seen what it has done in the world—atom bombs, destruction, etc., which is all the movement of thought. It has done evil things and good things. We will use evil and good for the moment. But that is not intelligence.

*A.C.:* I follow.

*K:* Thought can never beget intelligence. Therefore, I say to myself: I wonder whether I am approaching it wrongly.

*A.C.:* You have shown me that you cannot reproduce human intelligence that way but you can simulate thought that way, and you can get to know the thought process that way.

*K:* Yes, that's simple.

*A.C.:* That in itself could be dangerous.

*K:* That's what is happening. The computer will be able to think much better, quicker.

*A.C.:* That in itself is dangerous.

*K:* The fighter pilots have something inside the brain or outside. The moment they think and look, they shoot accurately.

A.C.: Yes, they will look at the target and then the shooting takes place.

K: If you are really clear that thought under no circumstances can have intelligence, then what is the instrument that will investigate? We have used thought to investigate; now I have discarded thought, in the sense that thought has its place but when I am enquiring into intelligence thought has no place. Thought cannot investigate into intelligence. If you tell this to computer experts they will say, what the hell are you talking about? Then what is the instrument which is not thought that can perceive, investigate, look into intelligence?

A.C.: Seeing? Observing?

K: Don't use those words. Use your own words. Then it will have more clarity.

A.C.: There is nothing else except thought.

K: That's it. So the battle. And that's why they are stumped; they are moving in the same circle. They use thought and they want to enquire into the process of thought. The process of thought is very clear—it is based on memory, memory is based on knowledge and so on. The brain is conditioned to that; it has operated for a million years on that basis and now these experts come along and try to investigate intelligence with their brains which are highly trained. But their enquiry is still based on knowledge which is limited. Therefore, their investigation can never find out. Now, is there any instrument that will see what intelligence is—or is there no instrument at all? Do you see what I am talking about? I have so far used the instrument of thought to investigate. Now we have discarded that. But I am still searching for an instrument to investigate. That means I am still in the same groove.

A.C.: There is only thought.

K: There is no process of investigation. Now, what is it that is not contaminated by thought, that has no past, no future, no time element in it? The time element is thought. The quality of mind that is not of time, not of tomorrow, not of yesterday, not of memory—that mind is an intelligent mind.

A.C.: Why do you call it that?

K: That is intelligence.

A.C.: Why is that intelligence?

K: I will show you in a moment. First of all we have given up thought, and there is no instrument that can investigate.

A.C.: Yes, for the instrument would be thought.

*K:* Thought may be waiting surreptitiously, unconsciously, to catch something. It cannot investigate that. If you admit that once, then what has happened to your brain? What has happened to your enquiry? You want to discuss intelligence. The moment you deny thought totally, that is intelligence.

*A.C.:* I don't know what intelligence is.

*K:* Why does one think one doesn't know?

*A.C.:* Because obviously...

*K:* Ah no, you are not answering my question. Because you are saying thought must know what intelligence is. But thought can never know.

*A.C.:* Yes.

*K:* Knowing means feeling, accumulating, acting.

*A.C.:* I see that.

*K:* If you follow that, there is no instrument of enquiry.

*A.C.:* I follow that.

*K:* Therefore, what? That state of the mind that has put away thought; it is not enquiring. So, what has happened? We will use another word—insight. Insight is not remembrance, it is not the accumulated knowledge which is thought. It has nothing to do with time. To see something instantly has nothing to do with time.

*A.C.:* I see that. Are you saying that intelligence—insight—that state of mind does not exist if you approach it through the thought process?

*K:* If you are clear—as clear as in the knowledge that a cobra is poisonous—that thought can never under any circumstances reach intelligence, you wipe away all enquiry. These people are using thought to create a machine that can think, a super computer, artificial intelligence. They are working to create a brain which will be like ours, which will be mechanical. They are using their brain, with their tremendous knowledge of the brain, to produce a brain which is based on thought.

*A.C.:* In fact, they are using the model of the human brain to copy it.

*K:* Which is thinking. I follow that. Do you see this as a fact? To see it as a fact is to see that thought under no circumstances can have the other. If thought is no longer the instrument of enquiry, then you have nothing else with which to enquire. You can't enquire. Then what is intelligence, that is not based on

enquiry? Look sir, I want to enquire into truth. I don't know anything about it. I don't want to depend on anyone to find out. So, I have to discard all the past. I want to find out what is supreme intelligence—that is what they all want to find out—not casual intelligence. We want to find out what is supreme intelligence. So, can I discard everything that I know? The only instrument I have is thought. I can think clearly because I have been trained to think, not sentimentally but objectively. Thinking which can produce so-called intelligence is then on the same level as thinking that has produced war. Therefore, it is not intelligence. So, under no circumstances will thinking have a perception of that. I must be absolutely clear. If I am not clear, unconsciously, deeply, then thought is going to interfere.

Before anything else, I want to clear the board. Is that possible? I see that what they are doing won't get them there. They will create mechanical, artificial intelligence which is like human intelligence that is capable of destroying the world. Right? Thinking, and all the instruments thought has invented to investigate into that—meditation, various types of silence, various types of self-denial—are out. The technologies won't accept that but true enquiry is that. And they haven't found it. They are anchored to Jesus or to the saint, which is thought, and from there they move through thought. They won't accept that thought can under no circumstances come to that. Then what have I left to see that thought, under any circumstances, can produce intelligence?

A.C.: I understand that. It is not enough to see that thinking is not intelligence.

K: That is fairly simple, but the implications of it, the inwardness of it...

A.C.: When you say that intelligence is not the product of thought, it is clear.

K: Because you have applied your brain.

A.C.: But that is not enough. It does not mean that thought has found its proper place. To see something is not enough.

K: No. To see that you don't know—we all think we know—to see that thought cannot produce intelligence which is non-mechanical, you didn't use thought. Thought is limited. You accepted the fact; there was no thinking; you understand.

A.C.: I understand. My problem is slightly different. It is not enough to see that thinking is not intelligence.

K: To accept that is fairly simple, but the implications of it?

A.C.: That's what I want to know.

K: If you pointed this out to the computer scientists, what would their reaction be? They would treat it as mystical. Yet, these are the people trying to find out.

A.C.: Yes. These people are trying to find intelligence. But other people are also trying to find that—the people whom you have been talking to.

K: They can't, they haven't. They react with thought. You have to apply your brain.

A.C.: To see something is not enough.

K: To see that you don't know—they all say they know. Progress in the last twenty years has been so rapid. They know; they wouldn't accept they don't know. I want you to see this.

A.C.: The person who has listened to you, who sees what you say, does not become intelligent. I am talking of myself.

K: But you don't have to investigate; it is all there. They want to investigate the point they want to reach. Their minds want to investigate where they want to go. When you see that thought is not the instrument, what will produce intelligence? Are you seeing the whole of it? Or are you seeing only in one direction? I don't know whether I am conveying something. That means, can the brain observe something whole without any kind of fragmentation? Intelligence is not fragmentation. The brain that investigates is fragmented, broken up. Whatever words you use, it functions in a very small field of knowledge. So, this cannot see it. Do you really feel this in your blood?

A.C.: What does that mean, sir?

K: This is something in which organized religions have no place. Why?

A.C.: Because we see what has happened with organized religions.

K: No, that means you are approaching it through reason—you see what is happening and from there you come to a conclusion.

A.C.: I follow what you are saying; it is possible.

K: You don't have the insight to see that is wrong. So, when you say that you are using reason, logic, you are turning to thought and through thought you come to a conclusion. Can you have insight which says without logic this is wrong? And having seen that it is wrong, use logic then?

A.C.: I follow that.

K: In the same way, sir, thought cannot do this. We use logic to communicate and we say it is quite clear. It is not logic has made it very clear; so what do you

do? We may have discussed it, gone into it, but you are still following the same way of thought—logic, reason, facts. Right? Do you see that?

A.C.: In order to see that...

K: First see that clearly and then it comes naturally. Don't put it the other way round. Don't say, to live like that I must do this.

A.C.: To see needs the right environment.

K: This is our environment. Wherever you are, that is your environment. If you are in a hotel room in London, that's our environment.

A.C.: If I am with you, it's different. If I am not with you, it's totally different.

K: Of course.

A.C.: The environment is different.

K: No, not the environment. Here I am forcing you to look. "Forcing", in quotes, pushing you. There no one is pushing; they are all thinking the same way.

A.C.: So, it becomes very important, and that is the trap: to have to be pushed.

K: Yes. It is very important to go to a doctor, a right doctor if I can find him. I am stimulated. When the stimulation is gone you are back to what your environment is. To see this is no stimulation. Either you see it or you don't see it. We have discussed this for over an hour and we are beginning to see the nature of it. If you had another couple of days here, steadily working, thinking, you'd be in it.

A.C.: That's what I meant when I was talking to you, that's what I meant by environment.

K: But if you treat it as a drug...

A.C.: Of course, I see that when I am with you it is different from when I am not with you. When I am away, it is completely overwhelmed and overpowered, but it does come back when I am with you. What can I do to see that it stays?

K: As you have other things to do, I would meet you very often till you are soaked in it, soaked in the sense that you understand what I mean, not just repeat what I say. You are born in it. How will you transmit this to your associates? Would they listen to you?

A.C.: No, they won't listen. This research into artificial intelligence will go on. Through thought they are going to produce a super computer better than 'most people's brains'. They will do it and they will end up creating a world which will make the human mind obsolete. That is the threat to the human race.

K: Will they consider that they have reached the mystery of intelligence then?

A.C.: Yes. They will be able to reproduce anything that is mechanical, reproduce the thought process. That is the human brain, and that is frightening. What is most exciting is to investigate the nature of this intelligence and what can happen, not artificial intelligence. And I have been asking why in this environment I can feel a total change taking place.

K: Suppose we were to discuss every day, could you stand it?

A.C.: Yes.

K: Careful.

A.C.: I could stand it, but to carry it out is the problem. The problem is when I go out of the door.

K: That means you haven't seen this. To see the danger of that, of thought, of the whole mechanistic process, the inwardness of it, is the very source of intelligence.

*Rishi Valley*  
*30th December 1980*

#### IV

*Asit Chandmal*: Sir, for the last two and a half years we have been talking about computers, the way they are progressing and the impact technology could have on the human mind and, therefore, the species. We have discussed its sociological impact and whether the computer can ever be like the human mind. The Government and the top computer scientists of Japan have decided to create a computer which will replicate the processes of the human brain and they have earmarked hundreds of millions of dollars for this project. They call it the fifth generation of computers. They say that they will do it by 1990 and that the computer will speak and understand many languages. Now, the problem they are facing is this: They don't know what is intelligence.

There is enough knowledge about the hardware with which computers are built. The brain is matter made up of hydrogen, carbon and other molecules and it operates essentially as an electrical circuit and through chemical reactions. The computer is made of silicon molecules and it also operates essentially as a

collection of electrical circuits of chips. So they can now make these chips smaller and smaller and faster and faster, they can put away more memory, more logic, than human beings ever can. They can put in a tremendous amount of logic circuits, but still the computer cannot, does not, respond the way a human being does because it thinks out things sequentially; it cannot perceive immediately, it can't work in parallel.

So they say that if we can understand how the human mind works, we can simulate it in a computer. They admit they do not understand the human mind, the brain or intelligence. They say in order to understand intelligence, we must understand the thinking process, because then we could understand intelligence. They also do not understand how creativity operates. What is creativity? Most people say that the human mind has the ability to make a leap. So they are looking into what is intelligence and what is the thinking process and what is creativity because they feel that if they can understand this, they can reproduce it in a computer and that will give it intelligence and creativity. And you are saying that intelligence has nothing to do with thought. We know only the thinking process and they are going to find out about that and put it into a computer.

*K:* You are almost certain they will do it?

*A.C.:* They call it a major attack on the unknown, which is the mind, and they say this is our perception of the future—future industry, future technology and all that. The Americans are very worried about it. So IBM, all of them, are putting hundreds of millions of dollars in similar research.

*K:* The Americans are doing it too!

*A.C.:* There is an organization in America which most people don't know about, the National Security Agency. It has ten square miles covered with computers. It is so big it has its own university. It has more Ph.Ds than all the universities in Europe, all geared towards defence work. They are also working on such computers but they don't get publicity. There is an incredible amount of money, and highly educated specialists are working on creating a machine which will perform like the human mind. So what I want to ask you is this: If they succeed in doing this, then as I see it, the present human mind has to eventually die out; it is obsolete; it cannot compete. In terms of evolution, it can't survive. So what is our response to this? Then again, if the present human mind is different from merely being a thinking machine, what is the difference? Is it creativity, is it intelligence, and if so, then what is creativity and what is intelligence? So shall we take the first question sir: Are our minds merely programmed thinking machines, are our minds mechanical?

*K:* Where do we start in discussing, in exploring this?

*A.C.:* I think we should start from the way we actually operate in our daily life. All action is based on thought and thought is a material process. It seems to me

fairly clear that such a mind has to die out because it will be replaced by superior technology.

K: Would you differentiate between the mind and the brain or would you only use the word 'mind' to convey the wholeness of the human mind?

A.C.: I am using the word 'mind' in terms of what a human being is. He has a brain with thought, emotions and all the reactions.

K: So you are using the word 'mind' in the sense that it includes all the reactions, emotions, remembrances, the confusion, desire, pleasure, sorrow, affection. If all that is the mind, then what is the relationship between that and the brain?

A.C.: What do you mean by the brain?

K: Is that brain an individual brain, or a result of the entire evolutionary process of the human being?

A.C.: Physically, it is a separate brain. But are you saying that the cells in my brain or someone else's brain have the same content?

K: Is the brain, which has evolved, my brain or the brain of this tremendous evolution?

A.C.: It is obviously evolution.

K: So it is not *my* brain; not *my* thinking. It is *thinking*. Whether it is a poor man or a rich man or a professor, it is *thinking*. *You* may think differently, *I* may think differently, but it is still *thinking*. Are you saying then that thinking is an integral part of the brain?

A.C.: It seems to be.

K: That is, that thinking has created all the human problems as well as technological problems. And thinking is trying to solve those problems and finds that it cannot.

A.C.: And it says that it cannot because I am not thinking well enough.

K: Thinking itself says that: It is general to all mankind, whether it is the top scientist or the poor ignorant villager, and that thinking has created war, division of people, churches, temples, mosques. It has created all those divisions and it tries to create one god, who is not divisible. In human relationship thought has created problems and it has not solved them. It cannot because thought itself is limited. Thought is the result of experience, knowledge, memory. Knowledge is never complete. Therefore, thought can never be complete.

As knowledge is limited, thought must be limited, and that limited thought creates the problems. All limitations must create problems and then that very thought which has created the problem tries to solve the problem. So it cannot solve the problem.

A.C.: Are you saying that problems are created because knowledge is limited and the instruments of knowledge are limited?

K: And thought is limited because of knowledge.

A.C.: Are you saying that thought is limited because it has not been able to know everything?

K: Thought is the result of vast experience, memory, all that. You have seen the computer. It is a form of computer which has had a great deal of experience, a great deal of knowledge, and thought and knowledge are limited.

P.J.: What is the distinction between thought and mind?

K: They are both the same movements.

A.C.: In other words, you are saying that all new knowledge is essentially contained in the old knowledge and is a result of thought.

K: Of course. All knowledge is the result of thought.

A.C.: Are you saying that discovering a new thing in physics or mathematics is not creativity; is the same limited knowledge increasing?

K: Look, we must keep creation out for the moment, for it may have different meaning to you or to her. Let us be clear; all knowledge is limited. Scientists are adding; that will go on for the next thousand years, but still whatever is being added to must be limited because there is always something more to be added.

A.C.: Is it limited at any given point of time?

K: Of course. So, knowledge must always go with ignorance. Thought is born of knowledge. If you have no knowledge, you wouldn't think. You may reach a total state of amnesia or whatever it is called; you will be completely blank.

A.C.: As you are saying that all knowledge is limited, I have to ask this question of creativity as we know it. Today, if somebody composes a new symphony or writes a new equation in physics, would you say that it is not creativity in the true sense?

K: I won't call that creativity. I may be wrong. I am not laying down the law.

*A.C.:* In that case, sir, you are in fact saying that our minds, as we know them and as they operate in our daily life, are entirely mechanical. In which case, that is what the Japanese are going to do—build a computer which has a vast storehouse of knowledge, and an extremely ‘intelligent’, logical—deductive and inductive—brain much better than the human brain. So, what happens to our brain?

*P.J.:* The human mind—which Krishnaji says is both the individual mind and the mind of mankind—has itself been a storehouse for the mind of mankind to probe into and draw out of. The memory bank of the computer can never be the memory bank of the racial mind.

*A.C.:* Why do you say that?

*Q:* The racial mind is the result of evolution. So, in a sense, while all the options within it may still be limited, all the options of the memory of mankind are available to it.

*A.C.:* It may have more options, more memory than the computer, but essentially it is still doing the same thing—operating out of memory and knowledge.

*K:* Of course, of course.

*A.C.:* Computer scientists are saying that we can put a much vaster storehouse of knowledge in the computer by networking computers, etc. Now, superficially, that is true; no human being can remember everything in the encyclopaedia. So, outwardly, the memory of the computer is much better. In a much deeper sense, since it does not have subconscious or racial memories, the human brain can have much more access to knowledge and more memory, but it is still the same thing—access to more memory.

*K:* Yes, sir, move from there.

*A.C.:* And you say any act of that mind is not creative including the composing of symphonies, Einstein’s discovery, writing poetry—none of that. It is all a projection of knowledge, memory, maybe just permutations and combinations.

*K:* Of course, of course.

*A.C.:* The moment you accept that, the computer will definitely become superior to man, the human mind, in this function.

*A.P.:* What you say is tantamount to saying that the evolutionary process of the brain has come to an end.

*A.C.:* That is correct.

*A.P.:* Now, I question this.

*A.C.:* I am saying that the mind as it is, the brain as it is, has come to an end because that particular brain is going to be replaced by a brain, the computer, which can perform these functions.

*A.P.:* This is just a hypothesis.

*A.C.:* It is not a hypothesis. Already it is performing a lot of functions far better than the human mind. It can't do all of them, so they are working on that. Why should you believe that matter made of hydrogen and carbon molecules is inherently superior to something made of silicon molecules or that the human brain's electrical circuits are inherently and forever superior to those of computers?

*K:* Achyutji, Asit, would you agree on one point—that the computer has a cause as the human brain has a cause? Then what has a cause, has an end. Now, is there something which is causeless? If there is such a thing as a movement which is causeless, that is creation.

*R.R.:* What you are saying is that there is an extraordinary mind.

*K:* No. I have not gone into it, yet. After forty or fifty thousand years, we have reached this point—the brain. The computer has reached this point. Between the two, there is not much difference; both are created by thought.

*A.P.:* I am not willing to concede that that which the human brain has created has come into total possession of all the faculties of its creator: Is that what you are saying, Asit?

*K:* No, sir. He does not say that. The computer cannot see the stars and look at the beauty of the stars.

*R.R.:* But it can simulate it.

*K:* Of course. But it hasn't the perception of the human eye—looking at the heavens and saying what a marvellous night this is.

*R.R.:* Why do you concede that point, Asit?

*A.C.:* I did not concede it. In fact, they can simulate all that.

*K:* Of course, they can simulate it.

*R.R.:* Are you saying that because emotions are also the result of sensory perception and thought?

*K:* Is there a perception which is not the product of thought?

*A.C.:* Does the human mind have such a thing?

*K:* Probably not.

*A.C.:* The computer hasn't got it either. But they will have in twenty or thirty years' time—the computer will be superior to human beings.

*K:* Of course, I am inclined to agree with you.

*P.J.:* I am inclined to question you, sir.

*A.P.:* If we observe the human mind which has gone into the making of the computer, you are assuming that it has exhausted its potential by creating the computer. Having created, having given birth to the baby, the mother dies. That is what you are saying.

*K:* No, no.

*A.P.:* I refuse to accept it.

*A.C.:* Why do you refuse to accept it? Having given birth to nuclear weapons... those weapons will wipe out human beings.

*A.P.:* Agreed.

*A.C.:* So, having given birth to computers which are now designing and making new computers which will make better and faster computers, why do you say that they won't be able to destroy man who has made them?

*R.R.:* And even if they did not destroy, why cannot the baby have all the potentialities of the mother?

*Rupert Sheldrake:* So why do I need, the Japanese need, all the top computer scientists and the Japanese Government and twenty-five international companies need, to produce these computers if computers can already do it?

*A.C.:* This is the target. Computers cannot already do it.

*R.S.:* The fact is, it is a target but it is nothing. Alchemists for the past so many years have tried to create gold but they have failed. We are talking about what amounts to in the mind as fantasy.

*A.C.:* Do you know what they are trying to do? Genetic scientists have got together with computer scientists. They are saying, why are you using silicon?

The human brain has hydrogen and carbon molecules. So let us take hydrogen and carbon molecules, let us use brain cells to make computers: Another approach is: Our genes are programmed so that some cells become an eye, others become the nose and so on. If you can break that genetic code, you could programme it to become a brain or a computer. There is a lot of research going on in that.

*R.S.:* I know about this research. I regard that as fantasy too, because I think the whole thing is based on false premises about the nature of the brain, about the nature of life and so on. But this would be sidetracking the main issue. I think I would rather come back to the point that in relation to producing bigger and better computers which may supersede certain powers of human beings, what is involved is human activity, call it thought or whatever you like. And these computers are the product of human activity. There is no doubt that many things human beings make exceed human capacities, but there is a limit. Machines can do many things which human beings can't do. Nevertheless, they are the products of human beings and it seems to me unlikely that in any sense these things would supersede human beings. They may supersede particular faculties of human beings.

*A.C.:* What are the things they will not be able to supersede?

*R.S.:* They have not yet superseded the ability to invent the fifth generation of computers.

*A.C.:* Yes, but the Japanese cannot do it without computers. It is being done by the Japanese and by computers. And, if you actually measure it, perhaps 20 per cent of the effort will be human, 80 per cent will be that of the computer.

*R.S.:* Well, everything we do today in the modern world is aided by machine.

*A.C.:* What is it in a human being that you think cannot be done by machines in the next twenty-five or fifty years?

*R.S.:* Well, it is a subject which we are now coming to—creativity. Let us take a smaller point—humour. And one of the most striking things is that most of us are not behaving like desiccated calculating machines. Most people lead their lives with a certain sense of humour. You see people laughing about all sorts of things. I have never seen a computer laugh.

*A.C.:* If you heard the computer laugh, would you accept that it can do what human beings can?

*R.S.:* No. You can get a tape recorder to laugh.

*A.C.:* What will convince you?

R.S.: Nothing.

A.C.: You have made up your mind.

R.S.: I am prejudiced.

A.C.: Why are you prejudiced? If you see a baby, you will say that the baby will be capable, when it grows, of doing a lot of things which computers cannot do. But if a group of people design a new type of computer, you will say *a priori* that computers will never be able to do what the baby can do. Why? What is it in that baby that persuades you?

R.S.: You see, there are a lot of things which we recognize and understand directly without being able to put everything into explicitly stored-up recognition programmes. I can recognize many different kinds of flowers, trees and animals. If I have to say how I recognize them, what is it that makes me recognize them, it will be very difficult for me to tell you. I think it will be difficult for you, too.

K: But, sir, when you recognize, it is based on memory.

A.C.: They are working on pattern recognition. There is tremendous research going into it today. Computers are beginning to recognize some things visually.

R.S.: But there is a certain intuitive sense.

A.C.: What is intuition?

R.S.: It is notoriously difficult to say what intuition is.

A.C.: It is just a word. Unless you know what it means, you cannot use that word.

R.S.: No. You don't have to be able to spell out in mathematical formula whatever words mean.

A.C.: Spell it out in words. What is intuition?

R.S.: Intuition is grasping something more, seeing something more, insight into something which involves a direct kind of knowledge which does not have to go through a process of words, thought and action.

A.C.: How do you know it has not gone through the process of word or thought? It could have done it subconsciously in your mind, the brain has been working on it, and it emerges instantaneously, and you call it intuition. It does not mean that it has not gone through the process of thought.

*R.S.:* It may have gone through such processes. If, for everything I say, you are going to postulate hidden processes...

*A.C.:* I am not postulating.

*R.S.:* Yes, you are.

*P.J.:* Sir, the problem seems to be that if the brain is a closed circuit only, then what Asit says is true. But the 'but' comes in because the whole reason for our being here is, can there be an acceleration of the very capacity of the brain so that it ceases to be a process? Is the brain a closed circuit?

*R.S.:* The trouble is, it takes a long time to answer these questions. I have my own theory about biology which would deny most of these basic premises. You see, the conventional theory of biology, including the conventional theory of the brain, starts from the assumption that there are simply mechanical, chemical or physical processes within the organism. Now, only 99 per cent of biology is based on this assumption, and therefore, the kind of language in which we speak is based on that kind of thinking.

*I* disagree with the assumption, firstly, that the brain is a closed circuit. Secondly, that it works entirely mechanically or chemically or electrically and so on. So, I think we have a theory of life which says that living organisms are nothing but machines, and then we have a theory which says it has nothing to do with machines. Why can't we model them by machines? This is the basis of your argument, and it seems quite reasonable on the face of it, but there are a number of assumptions.

*P.J.:* He posited three things: Whether the brain as it is today is a closed circuit; what is intelligence; and what creativity is.

*A.C.:* I didn't say the brain was a closed circuit.

*K:* May I ask a question, sir? Would you consider that the brain has infinite capacity? Don't say 'no' right away. Let us use the word 'capacity'. I don't like the word 'capacity' because for us capacity is educated knowledge and all that. But if I can use that word, the brain has infinite capacity. Look what it has done in the technological world, including the computer.

*A.C.:* You can't say that thought is limited and then say that the brain has infinite capacity.

*K:* Yes, I am going to come to that. Thought has limited the brain, has conditioned the brain. Would you agree? I am a Hindu, I believe in all the superstitions, all the nonsense. Right?

*A.C.:* You are separating thought and brain.

*K:* No, no. I want to find out if the brain can ever be free from its own limitation, thought, knowledge, emotion. All right, call it thought. Can the brain which has been conditioned by thought, if that conditioning is somehow freed, it has got...

*A.C.:* You can't say that.

*K:* It may. You are understanding now? You have been to the moon, the brain has created cruise missiles, it has had extraordinary technological movement. Agreed? Now, is there an instrument which is not thought? This is not romantic speculation. I am just asking; I am not saying there is or there is not. You understand my question? Thought is a worn-out instrument. I think it has reached its limit, tether, because it has not solved the human problem. So, is there a way of looking which is not thought but which can instead of going out there, going to the heavens and all that, turn inwards? That inward movement is the infinite.

*R.R.:* Still it has not solved the human problem.

*K:* I am going to show it will. No, thought will not solve the human problems. Either it is a fact or it is not a fact. On the contrary, it is increasing human problems. Right?

*Q:* Your question is: Is there anything other than thought which could be an instrument?

*K:* Yes, you may not agree with what I am going to say presently. Then, perhaps, that instrument can look both outward and inward, and that is infinite.

*Q:* Psychologists try to discover what is within; at least they profess to do this.

*K:* I know, sir, what they say is all mechanical.

*Q:* I accept what you say.

*K:* Don't accept, sir. I hesitate to accept what I say too. I want first to be quite clear that thought has not solved human problems. It has solved technological, not human problems—my relationship with my wife, my relationship with the community, my relationship with the heavens, and all the rest of it. And thought tries to resolve these problems and it has made things worse. It is so obvious. So I am now asking, is there something which is not thought, which is not mechanical?

*A.C.:* You are asking in other words what Pupulji was asking the other day: Is there a sensory perception without thought?

*K:* Yes. Will you listen to something? Life is a movement, going out and coming in, like the tide. I create the world, and the world then controls me. And I react to

the world. It is movement. Would you agree to that? Now, if you see the same thing as I see—not that you must—it is a movement out and in, this is our life, action and reaction, reward and punishment. Can this movement stop?

*P.J.:* You have to move out of your closed circuit of the computer to even face that question.

*K:* No, not move out of the circuit. This is our life. Now, as long as this movement exists, I am caught in time, that is evolution.

*R.S.:* Why not just say that is life, evolution?

*K:* Yes, and that is: I am evolving. This movement gets better, worse, it is always movement. So, as long as this movement exists, I am mechanical.

*Q:* Only mechanical?

*K:* Yes, I see a woman and I want her. I see a garden, I want it. It is action and reaction, reward and punishment, punishment and reward. Where is intelligence in that? As long as you are caught in that, your intelligence is out; it is a mechanical intelligence: You hate me and I hate you back.

*A.C.:* I follow that.

*K:* If you accept that, intelligence is something totally different from thought.

*R.S.:* If what you are saying is what I think it is, perhaps you could say it is cause and effect, action and reaction, instead of 'mechanical'.

*K:* Yes, yes.

*R.S.:* Now there is a certain kind of low level activity, what people ordinarily call intelligence, which perhaps we can better call ingenuity, where, in order to get something you want—but you may not be able to get it in a straightforward way—you may have to resort to some fairly original way, some new kind of competence, making some bogus documents and so on. There is a certain kind of ingenuity which is not purely mechanical. It is subsumed down to a certain mechanical set of desires and within that is the framework of certain inventiveness. So the framework may be one of action-reaction but within that we exhibit considerable ingenuity and inventiveness.

*K:* I would not call that intelligence.

*R.S.:* No. But in ordinary language it is often called intelligence. An intelligent businessman is one who would think of ways of getting more of what he wants.

*K:* Yes. I would not call that intelligence.

*R.S.:* I would call it ingenuity or inventiveness.

*K:* Call it inventiveness. I won't call it intuition because that is a different thing.

*R.S.:* No, ingenuity.

*K:* To be ingenious is solving problems of god, problems of heaven, problems of painting, etc. It is within the same area, in the same field. I may move from one corner to the other corner of the same field and I call that ingenuity and I say all that has nothing to do with intelligence. Intelligence is something totally different.

*Q:* Will you elaborate on what we call intelligence?

*K:* I don't want to elaborate. Ingenuity, choice, cleverness, moving from one point to another, from one corner to another but within the same field, that is what we are doing.

*P.J.:* That is the field of the known.

*K:* Yes, yes. I don't want to use that word for the moment.

*A.C.:* I was just wondering why we have evolved like that.

*K:* It is essentially based on reward and punishment.

*A.C.:* But I am asking what is the reason in particular that we have evolved like that?

*K:* What was the cause of it?

*A.C.:* It must have had tremendous advantage.

*K:* Of course, it is completely secure. Secure in the sense, at least for the time being, but the time being creates wars. So we don't have to elaborate. Would you go along up to this point that this is not intelligence?

*A.C.:* Yes.

*K:* Right. Then let us enquire what is intelligence. If this is not a theory, if it is out of my system, that means the movement of reaction has stopped, and that is the movement of time. Agreed?

*A.C.:* When you say time, I don't understand.

*K:* Time in the sense I have evolved in this process.

*Q:* That is the movement of life.

*K:* Yes. And that is unintelligence. Therefore, don't call it intelligence. So, what is intelligence? As long as I am in this field there is no intelligence; it is adaptability.

*A.C.:* But one has to respond.

*K:* We will find out. If this is not intelligence, then we have to go into something quite different. Agreed? If I totally deny, not verbally but actually, this is not intelligence, then what happens to the mind which has been caught in this? Do you understand my question? As long as we are functioning in time, cause, effect, action, reaction, which is this movement of the tide going out and coming in, as long as my whole attitude to life is that and I refuse to move out of that, there is nothing to be said. But if I see that, that will not solve the problems of humanity; then I have to look in another direction.

*P.J.:* What is this looking?

*K:* My eyes have always been seeing in this direction only. And you come along and tell me, look in other directions. I can't because my eyesight has been so conditioned that I don't even turn round to look. So I must be first free of this. I can't look in any other direction if I am not free of this.

*P.J.:* I want to ask you a question. Can I look at my own instrument? Can perception look at its own instrument? Can perception, which is a flow, see itself?

*K:* Don't call it an instrument.

*P.J.:* A faculty.

*K:* No, I won't even call it a faculty.

*P.J.:* Can perception perceive itself?

*K:* Can perception see itself as perceiving? Perception seeing itself in action, in seeing itself a perception.

*P.J.:* Don't bring in action.

*K:* Perception seeing itself perceiving—then it is not perception.

*P.J.:* You see, you posed a question which is totally unanswerable—that this movement, which is moving, reflects the movement... can I see the falsity of it and end it? I have always thought that a wrong question. It can never see that because perception is self-contained.

*K:* Would you say this movement is the wandering of desire?

*P.J.:* Yes. This movement is the wandering of desire.

*K:* Can this desire be seen as a whole, not the object of desire, but desire itself? Can it see itself as a movement of attraction?

*P.J.:* Instead, even without bringing in attraction, can desire see itself?

*K:* To understand if desire can see itself, one must go into desire. Desire exists only when thought comes into sensation.

*A.C.:* This question is very important. We are operating in that field. Anything operating in that field...

*P.J.:* Can never deny that field.

*K:* Of course. There is this movement. As long as I am in that movement, you cannot ask me to see it as the false and deny it.

*P.J.:* Therefore, where do I look?

*K:* You don't have to look. The thing is, stop this movement. Find out, discover for yourself how to end this movement. Is that possible at all?

*P.J.:* I think it is possible to cut.

*K:* Be careful when you use the word 'cut'. Who is the cutter?

*P.J.:* Without the cutter.

*K:* Therefore, what does that mean? Go on. Don't complicate the issue. Just see who is the cutter. There is no cutter. Then what happens? If there is no entity who can cut, stop, then...

*P.J.:* It is just perceiving.

*K:* That is all. There is only perceiving. There is not the perceiver perceiving nor the perceiver investigating what he is perceiving. There is only perception, right? Perception of that which is false.

*P.J.:* The perceiving throws light on the false. There is only perceiving.

*K:* There is only perceiving. Stick to that. Then we will enquire into what is perceiving. What is perception without the word, without the name, without remembrances, perceiving something which one calls intuition? I don't like to use that word, forgive me. Perception is direct insight.

*P.J.:* Is the question one of being completely awake?

*K:* Would you call that attention?

*P.J.:* To be completely awake is attention.

*K:* That is all.

*P.J.:* That the computer can never do.

*K:* Asit is taking it in, he is not answering. Sir, is there an end to thought? Time must have a stop, right?

*A.C.:* I understand.

*R.R.:* Can I ask you a question: What happens when we perceive with insight?

*K:* There is this perception of insight and the brain cells themselves change. Can your thought ever stop when your brain has been conditioned in time, in this movement... cause, effect, action, reaction and all that suddenly stops? Hasn't the brain undergone a radical change? Of course it has.

*R.R.:* I have to ask you this question again. If there is such a seeing that the brain cells change, what happens after perceiving it?

*A.C.:* Only the physical brain has changed and I am afraid it dies.

*K:* That is why we are going into the question of consciousness.

*A.C.:* Does this end with death? Then all that will be different from the computer...

*K:* Sir, how will you translate all this to your friends who are computer experts?

*A.C.:* They are going to continue doing what they are doing—trying to produce super-computers.

*P.J.:* The question then comes in. How can man so accelerate the other to bring into being this new perception?

A.C.: One can only see this movement and do nothing else.

K: That is all.

*Madras*

*31st December 1982*

*The Way of Intelligence* consists of a series of dialogues on ancient Indian religious and philosophical themes. The ideas of causality, of a guru as a spiritual guide, of the spiritual path and of the goal, of the search for liberation, and of *sadhana* or the right means thereto are all dealt with in a contemporary idiom. Throughout, Krishnamurti's concern is to lay bare the experiential component behind these terms and to lead his audience to the heart of the human problem. These penetrating dialogues reveal Krishnamurti at the height of his power.