



J. KRISHNAMURTI

**Washington D.C.
Talks 1985**

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Foreword By Mary Zimbalist

In spite of his many years of giving public talks in the United States, Krishnamurti had not spoken in Washington, D.C. When he agreed to do so in April 1985, it was in a sense to a new audience, one to which in the compression of only two talks he wished to convey as much of his teaching as possible.

On both days the hall was filled with a varied, seriously-interested audience and as Krishnamurti spoke there seemed an intangible response, a quality in which the listeners joined in his communication. Krishnamurti felt it and although there were to be other talks before his death ten months later, on those two days in April 1985, at the age of ninety, Krishnamurti spoke from the summit of his life and teaching.

M.Z.

1st Public Talk

20th April 1985

In the Present Is the Whole of Time

This is not a lecture on any particular subject according to certain disciplines, scientific or philosophical. Lectures are meant to inform on a particular subject or instruct, but we are not going to do that. So this is not a lecture, nor is it a form of entertainment. In this country especially, one is greatly accustomed to being entertained, amused. Rather in these talks, this afternoon and tomorrow morning, we are going to talk together about the whole of our existence from the moment we are born until we die.

In that period of time, whether it be fifty years, ninety years or a hundred years, we go through all kinds of problems and difficulties. We have economic, social, religious problems; problems of personal relationship, problems of individual fulfilment, wanting to find one's roots in some place or other; and we have innumerable psychological wounds, fears, pleasures, sensations. There is a great deal of fear in all human beings, a great deal of anxiety, uncertainty, and a pursuit of pleasure, and also all human beings on this beautiful earth suffer a great deal of pain, loneliness. We are going to talk about all that together. And about what place religion has in modern life. We are also going to talk over together the question of death; and what is a religious mind and what is meditation; is there anything that is beyond thought and is there anything sacred in life, or is everything matter so that we lead a materialistic life?

So, as we said, this is not a lecture. This is a conversation between you and the speaker a conversation in which there is no implication of conversion, making propaganda that would be too terrible or introducing new theories, ideas and exotic nonsense. We are going to, if you will kindly, talk over together our problems as two friends. Though we don't know each other, we are going to talk, discuss, have a conversation which is much more important than being lectured at or being told what to do, what to believe, what to have faith in, and so on. On the contrary, we are going to observe dispassionately,

impersonally, not anchored to any particular problem or theory, what mankind has done to the world and what we have done to each other. We are going to take a very long, complex journey together, for it is your responsibility, as well as that of the speaker, that we walk together, investigate together, look together at the world we have created.

The society in which we live is put together by man. Each one of us has contributed to it. And if you are willing, and apparently you must be willing because you are here and I am here, we will take this long complex journey. Life is very complex. We like to look at complexity and get more and more complex. We never look at anything simply with our brains, with our hearts, with our whole being. So let us take the journey together. The speaker is putting into words what is happening, objectively, clearly, and totally dispassionately.

We have lived on this earth for many millennia. And during those long periods of time mankind has suffered loneliness, despair, uncertainty, confusion, multiple choices and therefore multiple complexities; and there have been wars not only physical bloody wars but also psychological wars. And mankind has asked if there can be peace on earth. But apparently this has not been possible. There are about forty wars going on at the present time, ideological, theoretical, economic, social. During historical times, perhaps about five thousand to six thousand years, there have been wars practically every year. And also we are preparing for wars now. Two ideologies the Communist and the so-called democratic at war over what kind of implements we should use, control of armaments and all the rest of it. War seems to be the common lot of mankind. One observes all over the world the piling up of armaments, from the tiny little nation or tribe to the highly sophisticated affluent society like yours. How can we have peace on earth? Is it at all possible?

It has been said that there is no peace on earth, only in heaven. This is repeated in different ways, both in the East, and the West. Christians have killed more than anybody else on earth. We are observing these facts, these actualities, not taking sides. And then there are the different religions: in

Buddhism there is no god; in Hinduism somebody calculated there are about three hundred thousand gods. That's rather fun, you can choose whichever god you like. In Christianity and Islam there is only one god, based on two books the Bible and the Koran. So religions have divided man, just as nationalism, which is a form of glorified tribalism, has divided man nationalism, patriotism, religious ardour. And fundamentalists both in India, here and in Europe, are reviving their religious traditions. I wonder if you have ever looked at the word 'reviving'? You can only revive something that is dead or dying. You can't revive a living thing.

Man has always been in conflict, as everyone in this world goes through all kinds of misery, all kinds of sorrow, pain, desperate loneliness; and we long to escape from all that, So we are going to observe together this extraordinary phenomenon: how man, after these thousands of years, still remains a barbarian cruel, vulgar, full of anxiety and hatred. And violence is increasing in the world. So one asks, can there be peace on this earth? Because without peace, inwardly, psychologically first, the brain cannot flower, human beings cannot live completely holistically.

So why are we, after this long evolution - during a period in which we have gathered immense experience, knowledge, a great deal of information - why are we as human beings perpetually in conflict? That's the real question. Because when there is no conflict there is naturally peace. And man that includes the woman, please; when I use the word 'man' I am not shutting out the woman don't get excited about it. And, if one may point out, don't get angry, irritated with what we are investigating together. It's your responsibility to enquire, not merely intellectually, verbally, but with your heart, with your brain, with all your being, and find out why we are what we are.

We have tried various religions, various economic and social systems, and yet we live in conflict. Can this conflict in each one of us end completely, not partially, not occasionally? It's a very serious question. It demands a serious answer. Not say it's possible or not possible, but enquire very deeply why human beings, including you, and the speaker perhaps, live in perpetual

conflict, with problems and divisions why we have divided the world into nationalities, religious groups, social behaviours and all the rest of it? Can we seriously this afternoon enquire whether it's possible to end conflict? First psychologically, inwardly, because if there is a certain quality of freedom inwardly, then we shall produce a society in which there will be no conflict. So it is our responsibility as human beings, as so-called individualities, to seriously put our brains, our energy, our passion into discovering for ourselves, not according to any philosopher, or some psychiatrist, but find out for ourselves whether this conflict between human beings can end.

What is conflict? Why have we lived with conflict? Why have we problems? Please enquire with the speaker into these questions. What is a problem? The etymological meaning of that word is 'something thrown at you', a challenge, something you have to answer.

When you are a child, you are sent to school; there you have the problems of writing, mathematics, history, science, chemistry, and all the rest of it. So from childhood you are trained to have problems. Please have patience. Look at it carefully. Your brain is conditioned, trained, educated to have problems. Observe it for yourself, and don't please merely listen to the speaker. We are together investigating, looking into the problems that we have. So from childhood we are trained, educated, conditioned to have problems; and when new problems arise, which they inevitably do, our brain, being full of problems, tries to solve another problem and thereby increases them, which is what is happening in the world. The politicians all over the world are increasing problem after problem. And they have found no answer.

So is it possible to have a brain that is free so that you can solve problems? Not a cluttered brain full of problems. Is that possible? If you say it is not possible or it is possible, you have stopped investigating. What is important in this enquiry is that one must have a great deal of doubt, scepticism, never accepting anything at its face value or according to your pleasure or gratification. Life is much too serious.

So we should enquire not only into the nature of conflict and problems, but also perhaps into something which may be much more important: go all over the world, wherever you will, every human being on this earth, wherever he lives, goes through all kinds of sorrow. Millions have had tears and occasional laughter. Every human being on this earth has had great loneliness, despair, anxiety, been confused, uncertain, like you every human being, black, white, purple or whatever colour you like. Psychologically this is a fact, an actuality, not invented by the speaker. This is observable; you can see it on every face on this earth. And so psychologically you are the rest of mankind. You may be tall, short, black or white, but psychologically you are mankind. Please understand this not intellectually or ideologically or as an hypothesis, but as an actuality, a burning reality, that you psychologically are the rest of mankind. Therefore psychologically you are not individuals. Although religions, except perhaps parts of Hinduism and Buddhism, have entertained, encouraged the sense of individual growth, saving individual souls and all that business, in actuality, your consciousness is not yours. It is the rest of mankind's, because we all go through the same mill, the same endless conflict. When you realize this, not emotionally, not as an intellectual concept but as something actual, real, true, then you will not kill another human being; you will never kill another, either verbally or intellectually, ideologically or physically, because then you are killing yourself. But individuality has been encouraged all over the world. Each one is struggling for himself, his success, his fulfilment, his achievement, pursuing his desires and creating havoc in the world. Please understand this very carefully. We are not saying that each individual is important: on the contrary. If you are concerned with global peace, not just your own little peace in the backyard nations have become the backyard if you are really concerned, as most serious people must be concerned, that you are the rest of humanity that's a great responsibility.

So we must go back and find out for ourselves why human beings have reduced the world to what it is now. What is the cause of all this? Why have we made such a mess of everything we touch? Why is there conflict in our personal relationships? Why is there conflict between gods your god and the

other's god? So we must enquire together whether it is possible to end conflict. Otherwise we'll never have peace in this world.

Long before Christianity they talked about peace on earth. Long before Christianity they worshipped trees, stones, animals, lightning, the sun; there was never any sense of god because they considered the earth as the mother to be worshipped, to be preserved, spared, not destroyed as we are doing now.

So let us enquire together into all this please, I mean together, not I enquire and you casually listen, agreeing or disagreeing. Could we this afternoon put aside this whole idea of agreeing or disagreeing? Will you do that so that we can all of us look at things as they are not as you think they are, not your idea or concept of what is, but just look at it? Look at it non-verbally, if that's possible. That's much more difficult.

First of all, this is the actual world we live in. You cannot possibly escape from it through monasteries, through religious experiences and one must doubt all one's experiences. Man has done everything on earth possible to run away from the actuality of daily living with all its complexities. Why do we have conflict in relationship between man and woman sexual, sensory division? In this peculiar relationship man is pursuing his own ambition, his own greed, his own desires, his own fulfilment, and the woman is doing the same. I don't know if you have noticed all this for yourself. So there are two ambitious, driving beings, driven by desire, two parallel lines never meeting except perhaps sexually. How can there be a relationship between two people when each one is pursuing his own desires, ambitions, greeds?

In this relationship, because there is this division, there is no love. That word 'love' is spoilt, spat upon, degraded; it has become merely sensuous, pleasurable. Love is not pleasure. Love is not something put together by thought; it is not something dependent on sensation. So how can there be right, true relationship between two people when each one considers his own importance? Self-interest is the beginning of corruption, destruction, whether it

be in the politician or the religious man; self-interest dominates the world and therefore there is conflict.

Where there is duality, separation, as the Jew and the Arab, as the Christian who believes in some saviour and the Hindu who doesn't believe in all this, there is this division: national division, religious division, individual divisions. Where there is division there must be conflict. That's a law. So we live our daily life in a little circumscribed self, a limited self. Self is always limited and that is the cause of conflict. That is the central core of our struggle, pain, anxiety, and all the rest of it.

One becomes aware of it, as most people must naturally, not because you're told to or because you read some philosophical book or psychology, but because it's an actual fact. Each one is concerned with himself. He lives in a separate world all to himself. And therefore there is division between you and another, between you and your religion, between you and your god, between you and your ideologies. So is it possible to understand not intellectually but deeply, that you are the rest of mankind? Whatever you do, good or bad, affects the rest of mankind, because you are mankind.

Your consciousness is not yours. Your consciousness is made up of its content. Without the content there is no consciousness. Your consciousness like that of the rest of humanity is made up of beliefs, fears, faith, gods, personal ambitions. Your whole consciousness is made up of all this, put together by thought.

One hopes that we have taken the journey together, that together we are walking the same road not that you are listening to a series of ideas. We are not pursuing ideas or ideologies, but facing actuality, because in actuality and going beyond that actuality is the truth. And when there is truth it's the most dangerous thing. Truth is very dangerous because it brings a revolution in oneself.

It's good to ask questions. But of whom are you asking the question? Are you asking the question of the speaker? That means you are waiting for an answer from the speaker. Then you depend on the speaker. Then you

establish gurus. Have you ever gone into the question of why we ask questions? Not that you should not, but we are enquiring. Suppose you ask the speaker a question and he answers it: either you accept it or deny it. If it is satisfactory to you according to your conditioning or your background, then you say, 'Yes, I agree with you entirely.' Or if you don't agree, you say, 'What nonsense.' But if you begin to enquire into the question itself, is the answer separate from the question? Or does the answer lie in the question itself? The perfume of a flower is the flower. The very flower is the essence of that perfume. But we depend on others so much to be helped, to be encouraged, to solve our problems; therefore out of our confusion we create authority, the gurus, the priests. So please, it's good to ask questions. I don't know if you have gone into this. You know, we have lost the art of investigation, discussion: not taking sides but looking at things. It very complex, maybe this is not the right occasion to go into it.

You should also enquire why from childhood we are hurt psychologically. Most of us psychologically are wounded, and from that wound, whether one is conscious of it or not, many of our problems arise. The wound to a child is by a scolding, by saying something ugly, brutal, violent. When you say 'I am wounded' who is it that is wounded? Is it the image that you have built about yourself that is wounded the psyche? Please, the speaker has not read any of the psychology books or philosophy or religious books, he's just investigating with you. The psyche is the 'me' and the me is the image I have built about myself. There is nothing spiritual about it. That's another ugly word spiritual. So that image gets hurt and we carry that image right through our life. If one image is not pleasant, we put together another image which is pleasant, encourage it; it is worthwhile, significant, giving intellectual meaning to our life.

Is it possible to live on this earth not having a single image, about anybody, including god, if there is such an entity no image about your wife and your children and your husband, and so on? Not to have a single image? Then it is possible never to be hurt.

And also, as our time is limited, we ought to enquire carefully whether it is possible to be free of fear. This is really an important question to ask. Not that I am asking for you, but you are asking this of yourself: whether it is possible, living in a modern society with all the brutality, with all the tremendous violence that is on the increase, to have freedom from fear? This is entirely different from analysis. Just to observe without any distortion: to observe this hall, for example, how many tiers there are to observe your neighbour's dress, face, how he talks; just to observe, not to criticize, not to evaluate, judge, but to observe. Observe a tree, observe the moon and the swift-running waters. When you so observe then you ask yourself, what is beauty?

They talk a great deal about beauty in the magazines: how you must be beautiful, your face, your hair, your complexion and all the rest of it. So what is beauty? Is beauty in the picture, in the painting, in the strange modern structure? Is beauty in a poem? Is beauty merely in the physical face and body? Have you ever asked this question? If you are an artist or a poet or a literary person, you may describe something very beautiful, paint something that's lovely, write a poem that really stirs your very being. So what is beauty? Have you ever noticed that when you give a nice toy, a complicated toy, to a child who is being naughty, shouting, playing, he gets completely absorbed in it and all his naughtiness stops because he is absorbed? Being absorbed in a poem, in a face, in a picture is that absorption beauty? When you look at a marvellous mountain with a snowcap of eternal snows, the line against the blue sky, for a second the immensity of that mountain drives away the self, the 'me', with all my problems, all my anxiety. In the majesty of the great rocks and the lovely valleys and the rivers, at that moment, that second, the self is not. So the mountain has driven away the self, as the toy quiets the child. That mountain, that river, the depth of the blue valleys, dispel for a second all your problems, all your vanities and anxieties. Then you say, 'How beautiful that is.' But is there beauty without being absorbed by something outside? That is, beauty is where the self is not.

Don't go to sleep, please. You might have had a good lunch, I hope you did, but this is not the place to go to sleep. It is your problem, your life, not the speaker's life; it is your life, your vanities, your despairs, your sorrows we are talking about. So keep awake for another twenty or thirty minutes, if you are interested.

So beauty is when the self is not. And that requires great meditation, great enquiry, a tremendous sense of discipline. The word 'discipline' means the disciple who is learning from the master. Learning not disciplining as in conforming, imitating, adjusting, but learning. Learning brings its own tremendous discipline, and for an inward sense of austerity discipline is necessary. So we must enquire together into what is fear.

And now we must enquire together into what is fear. What is fear? Humanity has put up with fear, has never been able to solve fear. Never. There are various forms of fear; you may have your own particular fear: fear of death, fear of gods, fear of the devil, fear of your wife, fear of your husband, fear of the politicians god knows how many fears humanity has. What is fear? Not the mere experience of fear in its multiple forms, but the reality, the actuality of fear? How is it brought about? Why has humanity, which is each one of us, accepted fear as a way of life violence on the television, violence in our daily life and the ultimate violence of organized killing, which is called war?

Is not fear related to violence? We are enquiring into fear the actual truth of fear, not the idea of fear you understand the difference? The idea of fear is different from the actuality of fear; right? So what is fear? How has it come about?

What is the relationship of fear to time, to thought? One may be frightened of tomorrow, or of many tomorrows; the fear of death the ultimate fear or fear of what has happened before, in the past; or fear of what is actually going on now. So we must enquire together please, the speaker keeps on repeating, together; it's no fun talking to myself. Is fear brought about by time? Someone has done something in the past to hurt you, and the past is time. The future is time. The present is time. So we are asking, is time a central factor of fear?

Fear has many many branches, many leaves, but it's no good trimming the branches; we are asking, what is the root of fear? Not the multiple forms of fear, because fear is fear. Out of fear you have invented gods, saviours. If you have absolutely no fear psychologically, then there is tremendous relief, a great sense of freedom. You have dropped all the burdens of life. So we must enquire very seriously, closely, hesitantly, into this question: is time a factor? Obviously. I have a good job now, I may lose it tomorrow so I'm frightened. When there is fear there is jealousy, anxiety, hatred, violence. So time is a factor of fear. Please listen to the end of this, don't say, how am I to stop time? That's not the problem; that's a rather absurd question to ask.

Time is a factor and thought is a factor: thinking about what has happened, what might happen; thinking. Is thinking a factor in fear? Has thinking brought about fear? As one sees, time has brought fear, right? Time: not only time by the clock, but psychological time, the inward time: 'I am going to be; 'I am not good, but I will be; 'I will get rid of my violence', which is again the future. All that implies time. We ought to enquire, what is time?

Are you prepared for all this? Do you want to go into all this? Really? I'm rather surprised, because you've all been instructed, you've all been informed, you've been told what to do by the psychologists, by the priests, by your leaders; always seeking help and finding new ways of being helped. So one has become a slave to others. One is never free to enquire, to stand psychologically completely by oneself.

So we are now going to enquire into time. What is time? Apart from the clock, apart from the sunrise and the sunset, the beauty of the sunrise, the beauty of the sunset; apart from the light and the dark, what is time? Please, if one really understands the nature of time inwardly, you will find for yourself an extraordinary sense of having no time at all.

Time is the past, right? Time is the future and time is the present. The whole cycle is time. The past your background, what you have thought, what you have lived through, your experiences, your conditioning, as Christian, Hindu, Buddhist or all the rest of it: without the past you wouldn't be here. You

have been programmed for two thousand years, and the Hindus for three to five thousand years. Like a computer, they repeat, repeat, repeat. So the past is the present; what you are now is the result of the past. And tomorrow, or a thousand tomorrows, is what you are now, so the future is now. In the now all time is contained. This is a fact too, an actuality, not a theory. What you are is the result of the past and what you will be tomorrow is what you are now. If I am violent now" tomorrow I'll be violent. So tomorrow is in the now, in the present, unless I radically, fundamentally bring about a mutation. Otherwise I'll be what I have been. We have had a long evolution, evolving, evolving, evolving to what we are now. And if we carry on that game we will be violent, we will be barbarous next day. So as all time is contained in the now which is a fact, an actuality can there be total mutation now in all our behaviour and our way of living, thinking, feeling? Because if we don't radically, psychologically bring about a mutation then we will be exactly what we have been in the past. So is it possible to bring about this psychological mutation at all?

You know, when you have been going north all your life, following a particular direction, or no direction, just wobbling as most people do, if somebody comes along and tells you most seriously that going north leads nowhere, there is nothing at the end of it, you listen seriously, not only with the hearing of the ear but deeply. Go east or south, you are told, and you say, 'I will do it.' At that moment you have taken a new turn and there is a mutation. The speaker is making it very simple. But it is a very complex problem, which is: to realize deeply that we have been going on this way for centuries and we have not changed at all. We are still violent, brutal, and all the rest of it. If we actually perceive that, not intellectually or verbally but deeply, then we turn in another direction. At that second there is the mutation in the very brain cells themselves.

The speaker has discussed these matters with some neurologists. Of course they don't agree completely, but they go part of the way. It's always a game, you understand. We treat life as a game: partially right, and partially

wrong; you may be right and you may be wrong. But we never ask ourselves: what is the art of living? which is greater than any art in the world.

Can you put up with this? We'll finish this question. After that we'll meet again tomorrow if you are willing; I'm not inviting you, it's up to you.

We said time is important because we live by time, but we don't live time as a whole, which is the present. In the present all time is contained: the future and the past. If I'm violent today, I'll be violent tomorrow. And can I end that violence today completely, not partially? I can. And also, is fear brought about by thought? Of course it is. Don't accept the speaker's word for it, look at it. I am secure today, but I am frightened of what might happen tomorrow; there might be war, there might be some other catastrophe. So time and thought are the root of fear.

Now what is thinking? You understand my question? If time and thought are the root of fear which they are in actuality what is thinking? Why do we live, act, do everything, on the basis of thought? The marvellous cathedrals of Europe, the beauty, the structure, the architecture have been put together by thought. All religions and their paraphernalia, their dress, their mediaeval robes, are put together by thought. All the rituals are contrived, arranged, by thought. And our relationship with each other, man and woman, is based on thought. When you drive a car, it's based on thought. Recognition is thought. So one has to enquire, if you are not too tired and we'll stop after this what is thinking? Probably very few people have asked this question. The speaker has been asking this question for sixty years. What is thought? If you can find out what is the origin, the beginning of thought, why thought has become so extraordinarily important in our life, there may be in that very enquiry a mutation taking place. So we are asking what is thought, what is thinking? Don't wait for me to answer. Look at it, observe it.

Thinking is the word; the word is important, the sound of the word, the quality of the word; the depth, the beauty of a word. Especially the sound. I won't go into the question of sound and silence. Thinking is part of memory, isn't it? Investigate it with the speaker, please, don't sit there comfortably, or

uncomfortably. Thinking is part of memory, isn't it? If we had no memory at all, would we be able to think? We wouldn't. Our brain is the instrument of memory: memory of things that have happened, experience, and so on, the whole background of memory. Memory arises from knowledge, from experience right? So experience, knowledge, memory, and the response of memory is thought. This whole process of experiencing, recollecting, holding, becomes our knowledge. Experience is always limited, naturally.

Is experience different from the experiencer? Give your brains to this, find out! If there is no experiencer, is there an experience? Of course not. So the experience and the experiencer are the same, like the observer and the observed. The thinker is not separate from his thoughts. The thinker is the thought.

So experience is limited, as you can observe in the scientific world or any other field. They are adding more and more and more every day to their knowledge through experience, through experiment on animals and all that horror that is going on. And that knowledge is limited because they are adding to it. So memory is limited. And from that memory thought is limited. So thought, being limited, must invariably bring about conflict. Just see the pattern of it not accept what the speaker is saying, that's absurd. He's not an authority, he's not a guru, thank god. But we can observe this fact together, that thought and time are the root of fear. Time and thought are the same, they are not two separate movements. See this fact, this actuality, that time and thought, time-thought, are the root of fear just observe it in yourself. Don't move away from the reality of it, from the truth of it that fear is caused by time and thought. Hold it, remain with it, don't run away from it. It is so. Then it is like holding a precious jewel in your hand. You see all the beauty of that jewel. Then you will see for yourself that fear psychologically completely ends. And when there is no fear you are free. And when there is that total freedom you don't have gods, rituals, you are a free man.

I don't know why you clap. Perhaps you are clapping for yourself. You are not encouraging the speaker or discouraging him. He doesn't want a thing

from you. When you yourself become both the teacher and the disciple - disciple being a man who is learning, learning, learning, not accumulating knowledge - then you are an extraordinary human being.

2nd Public Talk

21st April 1985

To Live With Death

May we continue where we left off yesterday? We were talking about fear and the ending of fear. And also we were talking about the responsibility of each one of us facing what is happening in the world, the appalling, frightening mess we are in. We are all responsible, individually, collectively, nationally, religiously, for all we have made of the world. After millennia upon millennia we have remained barbarians, hurting each other, killing each other, destroying each other. We have had freedom to do exactly what we liked and that has created havoc in the world. Freedom is not to do what one likes, but rather it is to be free from all the travail of life, from our problems, from our anxieties, from our fear, from our psychological wounds, from all the conflict that we have put up with for so many millennia.

And also we said that this meeting is not a lecture on any particular subject, to inform, to instruct. Rather it is about our responsibility, together, to investigate, to explore into all the problems of our daily life not some speculative concepts or philosophies, but to understand the daily pain, the boredom, the loneliness, the despair, the depression, and the endless conflict with which man has lived.

This morning we have to cover a great deal of ground. We pointed out yesterday that this is not a meeting in which the speaker stimulates you intellectually, emotionally, or in any other way. We depend a great deal on stimulation; it's a form of commercialism: drugs, alcohol, and all the various means of sensation. And we want not only sensation but excitement. But this is not that kind of meeting. We are here together to investigate our life, our daily life; that is, to understand oneself, what one is actually, not theoretically, not according to some philosopher or some psychiatrist. If we can put aside all that and observe, look at ourselves, actually as we are, and not get depressed or elated, we will understand the whole psychological structure of our being, of our existence.

We said yesterday that one of the things human beings go through all their life is a form of fear. We went into it very carefully: that time and thought are the root of fear. And we went into what time and thought are. Time is not only the past, the present and the future, but in the now. In the present all time is contained because what we are now we will be tomorrow unless there is a great, fundamental mutation in the very psyche itself, in the very brain cells themselves.

If one may point out, you and the speaker are taking a journey together, a long, complicated journey. To take that journey one mustn't be attached to any particular form of belief for then that journey is not possible nor to any faith, nor to some conclusion or ideology or concept. It's like climbing Everest or some of the other great, marvellous mountains of the world; one has to leave a great deal behind, not carry all one's burdens up the steep hills. So in taking the journey together and the speaker means together, not that he is talking and you are agreeing or disagreeing if we could put those two words aside completely, then we can take the journey together. Some may want to walk very rapidly and others may lag behind, but it is a journey together.

We also ought to talk over together why human beings have always pursued pleasure. We've never investigated what pleasure is, why we want everlasting pleasure in different ways: sexual, sensory, intellectual, the pleasure of possession, the pleasure of acquiring a great skill, the pleasure one derives from having a great deal of information, knowledge, and the ultimate gratification of what we call god. Please don't get angry or irritated or want to throw something at the speaker. This is a violent world. If you don't agree they kill you. This is what is happening. And here we're not trying to kill each other, we're not doing any kind of propaganda or trying to convince you of anything.

But we are going to face the truth of things, not live in delusions. With delusions it's very difficult to observe. If you are deluding yourself and not facing actualities, then it becomes impossible to look at oneself as one is. But we like delusions, illusions, every form of deception, because we are

frightened to look at ourselves. To look at ourselves very clearly, accurately, precisely, is only possible in a mirror of relationship; that's the only mirror we have. When you look at yourself combing your hair or shaving or doing whatever you are doing to your face that mirror reflects exactly how you look.

Psychologically is there such a mirror in which you can see exactly, precisely, actually what you are? As we said, there is such a mirror which is one's relationship, however intimate it be, whether it's with a man, or a woman; in that relationship you see what you are if you allow yourself to see what you are. You see how you get angry, your possessiveness, all the rest of it.

Man has pursued pleasure endlessly, in the name of god, in the name of peace, in the name of ideology, and then there is the pleasure of power having power over others, political power. Have you noticed that power is an ugly thing, when one dominates another in any form? Power is one of the evil things in life. And pleasure is the other side of the coin of fear. When one understands deeply, profoundly, seriously the nature of fear we went into that yesterday, so we won't go into it again then pleasure is delight: seeing something beautiful, seeing the sunset or the morning light, the dawn, the marvellous colours, the reflection of the sun on the waters; that's delight. But we cultivate that memory as pleasure.

And also, I don't know if you have gone into the question of action. What is action? We are all so active from morning till night, not only physically but psychologically, the brain everlastingly chattering, going from one thing to another endlessly. During the day and during the night in dreams the brain is never at rest, it is perpetually in motion. What is action, the doing? The very word 'doing' is in the present, it's not having done or 'I will do'. Action means the doing now, accurately, completely, holistically if I can use that word action that is whole, complete, not partial. When action is based on some ideology, it's not action, is it? It's conformity to a certain pattern which you have established and therefore it's incomplete action, according to some memory, some conclusion. If you act according to a certain ideology, pattern or

conclusion, it is still incomplete; there is a contradiction in it. So one has to enquire into this very complex problem of action.

Is action related to disorder or to order? You understand? We live in disorder, our life is disorderly, confused, contradictory: saying one thing, doing another; thinking one thing and doing quite the opposite. So what is order and disorder? Perhaps you have not thought about all these matters, so let us think together about this, and please don't let me talk to myself. It's still early in the morning and you have a whole day in front of you; so let us be aware together of this question: what is order and what is disorder and what is the relationship of action to order and disorder?

What is disorder? Look at the world if you will; the world is in disorder. Terrible things are happening. Very few of us know actually what is happening in the scientific world, in the world of the art of war, all the terrible things that are going on in other countries; and the poverty in all countries, the rich and the terribly poor, always the threat of war, one political group against another political group. So there is this tremendous disorder. That's an actuality, it's not an invention or an illusion. We have created this disorder, because our very living is disorderly. And we are trying to bring about order through all the social reforms and so on. Without understanding and bringing about the end of disorder, we try to find order. It's like a confused mind trying to find clarity. A confused mind is a confused mind, it can never find clarity. So can there be an end to disorder in our life, our daily life? Not order in heaven or in another place, but in our daily life can there be order? Can there be the end of disorder? When there is the end of disorder there is naturally order. That order is living, it's not according to a certain pattern or mould.

So we are investigating, looking at ourselves and learning about ourselves. Learning is different from acquiring knowledge. Please, if you will kindly give your attention to this a little bit that learning is an infinite process, limitless process, whereas knowledge is always limited. And learning implies not only observing visually, optically, but also observing without any distortion, seeing things exactly as they are.

That requires the discipline of one who is learning, not the terrible discipline of orthodoxy, tradition, or following certain rules, dictates, and so on. It is learning, learning through clear observation, hearing exactly what the other fellow is saying without any distortion. And learning is not accumulative because you're moving. You understand all this? So in learning what disorder is in ourselves, order comes about very naturally, easily, unexpectedly. And when there is order, order is virtue. There is no other virtue except complete order, that is complete morality, not some imposed or dictated morality.

Then we ought also to talk over together this whole question of sorrow. You don't mind? Because men and women and children throughout the world, whether they live behind the Iron Curtain, which is most unfortunate for them, or whether they live in Asia, Europe or here every human being, whether rich or poor, intellectual or just ordinary laymen like us, goes through every form of suffering. Have you ever looked at people that have cried through centuries? Through thousands of wars? There is immense sorrow in the world. Not that there is not also pleasure, joy, and so on, but in understanding and perhaps ending sorrow we'll find something much greater.

So we must go into this complex question of sorrow, whether it can ever end or whether man is doomed forever to suffer - suffer not only physically but psychologically. Inwardly we have suffered enormously without perhaps saying a word about it, or crying our heart out. During all this long evolution of man from the beginning of time until now, every human being on this earth has suffered. Suffering is not merely the loss of someone you think you like or love, but also the suffering of the very poor, the illiterate. If you go to India or other parts of the world, you see people walking miles and miles to go to a school, little girls and little boys. They will never be rich, they will never ride in a car, probably never have a hot bath. They have one sari or one dress whatever they wear and that's all. And that is sorrow. And the man who goes by in a car, who looks at this, is in sorrow if he's at all sensitive, aware. And, there is the sorrow of ignorance; not ignorance of writing and literature and all the rest of it,

but the sorrow of a man who doesn't know himself. There are multiple ways of sorrow.

We are asking, can this sorrow end for each one? There is the sorrow in oneself and the sorrow of the world. Thousands of wars, people maimed, appalling cruelty. Every nation on earth has committed cruelties. It is appalling and we're still perpetuating that cruelty. Cruelty brings enormous sorrow. Seeing all this not from a book, not from a traveller who goes abroad to have a good time but travelling as a human being, just observing, being aware sensitively of all this, sorrow is a terrible thing. And can that sorrow end?

Please, ask yourself that question. The speaker is not stimulating you to feel sorrow, the speaker is not telling you what sorrow is; it is right in front of us, right inside you. Nobody needs to point it out if you keep your eyes open, if you are sensitive, aware of what is happening in this monstrous world. So please ask yourself this question: whether sorrow can ever end? Because like hatred, when there is sorrow there is no love. When you are suffering, concerned with your own suffering, how can there be love? So one must ask this question, however difficult it is to find not the answer, but the ending of sorrow.

What is sorrow? Not only the physical pain and the enduring pain, a person who is paralysed or maimed or diseased, but also the sorrow of losing someone: death. We'll talk about death presently. Is sorrow self-pity? Please, investigate. We're not saying it is or it is not, we're asking, is sorrow brought about by self-pity, is that one of the factors? Sorrow brought about by loneliness, feeling desperately alone? Not alone the word 'alone' means 'all one' but feeling isolated, having in that isolation no relationship with anything.

Is sorrow merely an intellectual affair to be rationalized, explained away? Or can one live with it without any desire for comfort? You understand? To live with sorrow, not escape from it, not rationalize it, not find some illusive or exclusive comfort some religious or illusory romantic escape but live with something that has tremendous significance. Sorrow is not only a physical shock, when one loses one's son or husband, wife or girl, whatever it is; that is

a tremendous biological shock; one is almost paralysed with it. Don't you know all this?

There is also the sense of desperate loneliness. Can we look at sorrow as it actually is in us, and remain with it, hold it, and not move away from it? Sorrow is not different from the one who suffers. The person who suffers wants to run away, escape, do all kinds of things. But to look at it as you look at a child, a beautiful child, to hold it, never escape from it then you will see for yourself, if you really look deeply, that there is an end to sorrow. And when there is an end to sorrow there is passion; not lust, not sensory stimulation, but passion.

Very few have this passion, because we are so consumed with our own griefs, with our own pains, with our own pity and vanity. We have a great deal of energy look what is happening in the world tremendous energy to invent new things, new gadgets, new ways of killing others. To go to the moon needs tremendous energy and concentration, both intellectual and actual. We have tremendous energy, but we dissipate it by conflict, through fear, through endless chattering about nothing. And passion has tremendous energy. That passion is not stimulated, it doesn't seek stimulation, it is there, like a burning fire. It only comes when there is the end of sorrow.

When you have the ending of this sorrow, it is not personal, because you are the rest of humanity, as we said yesterday afternoon. We all suffer; we all go through loneliness; every human being on this earth, rich or poor, learned or ignorant, goes through tremendous anxieties, conscious or unconscious. Your consciousness is not yours, it is human consciousness. In the content of that consciousness is all your beliefs, your sorrows, your pities, your vanities, your arrogance, your search for power, position. All that is your consciousness, which is shared by all human beings. Therefore it's not your particular consciousness. And when you really realize that, not verbally or intellectually or theoretically or as a concept, but as an actuality, then you'll not kill another, hurt another, but you'll have some other thing which is totally different, of a different dimension altogether.

We ought to talk over together too, this great question of what is love. We use the word 'love' so loosely, it has become merely sensuous, sexual; love is identified with pleasure. And to find that perfume one must go into the question of what is not love. Through negation you come to the positive, not the other way round. Am I making myself clear? Through negation of what is not love, you come to that which is immensely true, which is love.

So love is not hate: that's obvious. Love is not vanity, arrogance. Love is not in the hand of power. The people who are in power, wanting power it doesn't matter if it's over a small child or over a whole group of people or a nation that surely is not love. Love is not pleasure, love is not desire. Love is certainly not thought. So can you put aside all that: your vanity, the sense of power however little it is, it's like a worm? And the more power you have, the more ugly and therefore in that there is no love. When you are ambitious, aggressive, as you are all brought up to be to be successful, to be famous, to be known, which is all so utterly childish, from the speaker's point of view how can there be love?

So love is something that cannot be invited or cultivated. It comes about naturally, easily, when the other things are not. And in learning about oneself one comes upon this: where there is love, there is compassion; and compassion has its own intelligence. That is the supreme form of intelligence, not the intelligence of thought, intelligence of cunning, deceptions and all the rest of it. It's only when there is complete love and compassion that there is that excellence of intelligence which is not mechanical. Then we ought to talk about death. Shall we? Are you interested in finding out what death is? What is the meaning of that word death the dying, the ending? Not only the ending but what happens after death? Does one carry the memories of one's own life? The whole Asiatic world believes in reincarnation. That is I die, I have led a miserable life, perhaps done a little good here and there, and next life I'll be better, I'll do more good. It's based on reward and punishment, like everything else in life. And in Christianity there is resurrection and so on.

So if we can put aside for the moment all that, really put it aside, not cling to one thing or the other, then what is death? What does it mean to die? Not only biologically, physically, but also psychologically: all the accumulation of memories, one's tendencies, the skills, the idiosyncrasies, the things that one has gathered, whether it be money, knowledge, friendship, whatever you will; all you have acquired. And death comes and says, 'Sorry, you can't take anything with you.'

So what does it mean to die? Can we go into this question? Or are you frightened? What is death? How do we enquire into it? You understand my question? I am living, I go along every day, it is routine, mechanical, miserable, happy, unhappy, you know the whole business. And death comes, through accident, through disease, through old age, senility what is senility? Is it only for the old? Is not senility when we're just repeating, repeating, repeating when we act mechanically, thoughtlessly? Isn't that also a form of senility?

Because we are frightened of death, we never see the greatness of this extraordinary thing. A child is born a new human being comes into being. That's an extraordinary event, and that child grows and becomes whatever you have all become, and then dies. Death is also something most extraordinary; it must be. And you won't see the depth and the greatness of it if you are frightened.

So what is death? I want to find out what it means to die while I am living. I'm not senile, I've all my wits about me, I'm capable of thinking very clearly, perhaps I occasionally go off the beam but I'm active, clear. So I'm asking myself I'm not asking you I'm only observing; and will you observe also what is death? Death means surely the ending of everything: the ending of my relationships, the ending of all the things I've put together in my life, all the knowledge, all the experience, the idiotic life I've led, a meaningless life, or trying to find intellectually a meaning to life. Then death comes and says, 'That's the end.' But I am frightened, it can't be the end. I've got so much, I've collected so much, not only furniture or pictures. When I identify myself with the furniture or the pictures or the bank account, I am the bank account, I am

the pictures, I am the furniture. Right? When you identify with something so completely, you are that. Perhaps you don't like all this, but please, kindly listen. So I've established roots, I've established a great many things round me, and death comes and makes a clean sweep of all that. So I ask myself, is it possible to live with death all the time? Not at the end of ninety or a hundred years the speaker is ninety sorry. Not at the end of my life but with all my energy, vitality, and all the things that go on, can I live with death all the time? Not commit suicide, I don't mean that that's too silly but live with death, which means the ending every day of every thing I've collected; the ending.

I do not know if you have gone into the question of what is continuity and what is ending. That which continues can never renew itself, be reborn. It can revive itself. The word 'revive' means something that has withered, is dying and you revive it. There is the religious revival they are shouting about. I don't know if you have noticed but organized religions and the gurus and all the rest of them are tremendously rich people with great property. There is a temple in the south of India: every third day they collect one million dollars. You understand? God is very profitable. This is not cynicism, this is actuality. We are facing actuality, and you can't be cynical or despairing, it is so; be neither optimistic nor pessimistic. You have to look at these things.

So can I live with death, which means that everything that I have done and collected ends? Ending is more important than continuity. The ending means the beginning of something new. If you merely continue, it is the same pattern being repeated in a different mould. Have you noticed another strange thing? We have made a tremendous mess in the world, and we organize to clear up that mess, politically, religiously, socially and economically. And when that organization or institution doesn't work, we invent another organization, never clearing up the mess but bringing about new organizations, new institutions and this is called progress. I don't know if you have noticed all this. This is what we are doing making thousands of institutions.

The other day we talked at the United Nations. War is going on, they've never stopped it, but they are reorganizing it. You are doing exactly the same

thing in this country. We never clear up the mess. We depend on organizations to clear it up; or new leaders, new gurus, new priests, new faiths, and all that rubbish. So can I live with death? That means freedom, complete, total, holistic freedom. And in that freedom there is great love and compassion, and that intelligence which has not an end, which is immense.

And we ought also to talk over together what is religion. May we go on? You are not too tired? The speaker is not trying to convince you of anything, please believe me: nothing! He's not trying to force you, through stimulation, through some other means. We are both looking at the world, your personal world and the world about you. You are the world, the world is not different from you. You have created this world and you are responsible for it, completely, totally, whether you are a politician or an ordinary man in the street.

So to talk over together what is religion. Man has always sought something beyond all this pain, anxiety and sorrow. Is there something that is sacred, eternal, that is beyond all the reaches of thought? This has been a question from the most ancient of times. What is sacred? What is that which has no time, that which is incorruptible, that which is nameless, that which has no quality, no limitation the timeless, the eternal? Is there such a thing? Man has asked this for thousands and thousands of years. So he has worshipped the sun, the earth, nature, the trees, the birds; everything that's living on this earth man has worshipped since ancient times. The Vedas and the Upanishads never mention god. That which is supreme, they said, is not manifested.

So are you asking that question too? Are you asking, is there something sacred? Is there something that is not put together by thought, as all organized religions are, whether Christianity, Hinduism, Buddhism, or any other? In Buddhism there is no god. Among the Hindus, as I said, there are about three hundred gods. It's great fun to have so many. You can play with them all. And there are the gods of books, the god according to the Bible, the god according to the Koran. I don't know if you have noticed that when religions are based on books, like the Bible or the Koran, you have people who are bigoted, narrow,

intolerant, because the book says so. Haven't you noticed all this? This country is having the Fundamentalists who go back to the book. Don't get angry, please, just look at it.

So we are asking, what is religion? Not only what is religion, but what is the religious brain, religious mind? To enquire into that deeply, not superficially, there must be total freedom. Not freedom from one thing or the other, but freedom as a whole, per se. So we are asking, when there is that freedom, is it possible, living in this ugly world, to be free from pain, sorrow, anxiety, loneliness?

Then you have also to find out what is meditation: contemplation in the Christian sense, and meditation in the Asiatic sense? Probably meditation has been brought to this country by the yogis, gurus and all those superstitious, traditional people, and therefore it's mechanical. So we'll have to find out what is meditation. Do you want to go into it? Does it just amuse you or do you want really to go into it? Is meditation a form of entertainment? First let me learn meditation, and then I'll act properly. You understand the game one plays? But if there is order in one's life, real order, as we explained, then what is meditation? Is it following certain systems, methods: the Zen method, the Buddhist meditation, the Hindu meditation, and the latest gurus with their meditation? They are always bearded, full of money, you know all the rest of that.

So what is meditation? If it is determined, if it is following a system, a method, practised day after day, what happens to the human brain? It becomes more and more dull. Haven't you noticed this? You repeat, repeat, repeat it may be the wrong note, but you'll repeat it. So is meditation something entirely different? It has nothing whatever to do with method, system, practices, therefore it can never be mechanical. It can never be conscious meditation. Do please understand this. It's like a man consciously wanting money and pursuing money. Consciously you meditate, wanting to achieve peace, silence, and all that. Therefore they are both the same: the

man who pursues money, success, power, and the man who pursues so-called spirituality.

So is there a meditation which is not determined, practised? There is, but that requires enormous attention. That attention is a flame and that attention is not something that you come to much later; it is attention now to everything, every word, every gesture, every thought: to pay complete attention, not partial. If you are listening partially now, you are not giving complete attention. When you are completely attentive there is no self, there is no limitation.

The brain now is full of information, cluttered up, there is no space in it, and one must have space. Space means energy; when there is no space your energy is very, very limited. The brain is now so heavily laden with knowledge, with theories, with power, position, so everlastingly in conflict and cluttered up, that it has no space. And freedom, complete freedom, is to have that limitless space. The brain is extraordinarily capable, has infinite capacity, but we have made it so small and petty.

So when there is that space and emptiness and therefore immense energy - energy is passion, love and compassion and intelligence - then there is that truth which is most holy, most sacred; that which man has sought from time immemorial. That truth doesn't lie in any temple, in any mosque, in any church. And it has no path to it except through one's own understanding of oneself, enquiring, studying, learning. Then there is that which is eternal.

- Longer, Unedited Versions -

Washington d.c. 1st public talk 20th april 1985

This is not a lecture on any particular subject according to certain disciplines, scientific or philosophical. Lectures are meant to inform on a particular subject or instruct. But we are not going to do that. This is not a lecture. Nor is it a form of entertainment. Especially in this country, where one is greatly accustomed to being entertained; amused; awaken one's sensations. Rather [in] these talks, today and tomorrow morning, we are going to talk over together in conversation about the whole of our existence from the moment we are born until we die.

In that period of time, whether it be 50 years or 90 years or hundred years, we go through all kinds of problems and difficulties. You have problems, economic, social, religious; problems of personal relationship, problems of individual fulfilment; wanting to find one's roots in some place or other. And we have innumerable psychological wounds, fears, pleasures, sensations. And also there is a great deal of fear in all human beings; great deal of anxiety, uncertainty, and a pursuit of pleasure. And also all human beings on this beautiful earth suffer a great deal of pain, loneliness. We are going to talk about all that together. And what place has religion in modern life? And also we are going to talk over together the question of death; what is a religious mind; and what is meditation; and if there is anything that is beyond all thought, there is anything sacred in life, or everything is matter and therefore we lead a materialistic life. We are going to talk over together all these problems this afternoon and tomorrow morning.

So, as we said, this is not a lecture. This is a conversation between you and the speaker. A conversation in which there is no implication of conversion, doing propaganda or introducing new theories, ideas and exotic nonsense. We are going to, if you will kindly, talk over together our problems as two friends, though we don't know each other, we are going to talk, discuss, have a conversation. Which is more important than being lectured at or being told what to do, what to believe, or have certain faith, and so on. On the contrary,

we are going to observe dispassionately, impersonally, not anchored to any particular problem or theory, but we are going to look together what mankind has done to the world and what we have done to each other.

So this is not entertainment, a romantic, sentimental journey. Not only is [it] intellectually important, which is part of our being, but also we must look at all these problems, the thousand issues that mankind has, not from any point of view, not from the particular belief or faith, but rather explore together, investigate together. The speaker is not trying to do any kind of propaganda - that would be too terrible. Or to convert any person to a particular ideation. Or to a particular belief. So we are going to take a very long, complex journey together. It's your responsibility, as well as that of the speaker, that we walk together, investigate together; look at the world we have created.

The society in which we live is put together by man, whether it be economic, social, the rich and the poor, and so on. The society in which we live. Each one contributed to it. And if you are willing, and apparently you must be willing because you are here and I am here, to take this long complex journey - because life is very complex. And we like to look at complexity and get more and more complex. But we never look at anything simply. With our brains, with our heart, with our whole being. So let us take the journey together. The speaker may be voicing, putting into words what is happening: objectively, clearly, and totally dispassionately.

Mankind has lived on this earth perhaps for a million or 50,000 years. We have lived on this earth for many, many millennia. And during those periods of long time mankind has suffered pleasure, loneliness, despair, uncertainty, confusion, multiple choices, therefore multiple complexities; and there have been wars. Not only physical bloody wars but also psychological wars. And mankind has asked if there can be peace on earth - *pacem in terris* - the Latin of peace on earth. And apparently this has not been possible. There are about 40 wars going on at the present time. Both ideological, theoretical, economic, social. And during the historical times, perhaps about 5,000 to 6,000 years, there have been wars practically every year. And also we are preparing for

wars now. One ideology, that of the Communists, the tyrannical, the brutal world of Russia, and the democratic, so-called democratic world of the West. Two ideologies at war. What kind of implements we should use, control of armament and all the rest of it. War seems to be the common lot of mankind. And also one observes all over the world piling up of armaments; the tiny little nation or tribe to the highly sophisticated affluent society like yours. And how can we have peace on earth? Is that at all possible?

And also we have said, there is no peace on earth, only in heaven. This is repeated different ways, both in East, in India, and here. Christians have killed more than anybody else on earth. So we are observing, not taking sides, these are facts, actualities. And there are these religions: Christianity, Islamic world, the Fundamentalists. And Hinduism and Buddhism. And the various sects within organized Christianity, and also in India and Asia; they believe in the Buddha - in Buddhism there is no god; in Hinduism somebody calculated there are about 300,000 gods. That's rather fun, you can choose whichever god you like. And in Christianity and Islam there is only one god, based on two books, the Bible and the Koran. So religions have divided man. As nationalism, which is a form of glorified tribalism, has divided man. Nationalism, patriotism, religious ardour, the fundamentalists both in India, here and in Europe, going back, reviving their religious tradition.

I wonder if you have ever looked at the word 'reviving'. You can only revive something that's dead or dying. Nothing living, you can't revive a living thing. And in this country they are reviving religion. Also they are doing the same thing in different parts of the world. And there is division between nationalities, religion, economic, and so on.

And man has always been in conflict, as everyone in this world goes through all kinds of misery, all kinds of sorrow: pain, desperate loneliness. And we long to escape from all this. But we are going to look together, observe this extraordinary phenomena: what man has made after these thousands of years, he still remains a barbarian: cruel, vulgar, full of anxiety and hatred. And violence is increasing in the world. And so one asks, can there be peace on

this earth? Because without peace, inwardly, psychologically first, the brain cannot flower. Human beings cannot live completely holistically.

So why are we, after this long evolution - during that period we have gathered immense experience, knowledge, great deal of information - why are we as human beings perpetually in conflict? That's the real question. Because when there is no conflict there is naturally peace. And man - that includes the woman, please, when I use the word 'man' I am not shutting out the woman. Don't get excited about it. (Laughter) Nor, if one may point out, don't get angry, irritated, with what we are investigating together. It's your responsibility to inquire, not merely intellectually, verbally, but with your heart, with your brain, with all your being. And find out why we are what we are. We have tried various religions, various economic systems, social differences; and yet we live in conflict. Can this conflict in each one of us end? Completely, not partially, not occasionally. It's a very serious question. It demands a serious answer. Not it's possible or not possible, but to inquire into it very deeply, why human beings, including you, the speaker perhaps, live in perpetual conflict, problems, divisions. Why we have divided the world into nationalities, religious groups, social behaviour and all the rest of it. Can we seriously this afternoon inquire whether it's possible to end conflict. First psychologically, inwardly, because if there is [a] certain quality of freedom inwardly, then we shall produce a society in which there will be no conflict. So it's our responsibility as human beings, as so-called individualities, that we seriously put our brains, our energy, our passion into discover[ing] for ourselves, not according to any philosopher, not according to some psychiatrist and so on, but to inquire, observe, find out for oneself whether this conflict between two human beings, whether they be intimate or not, whether it could end.

What is conflict? Why have we lived with conflict? Why have we problems? What is a problem? Please inquire with the speaker [into] this question. What is a problem? The etymological meaning of that word means 'something thrown at you'. A problem is a challenge, something you have to answer.

But if you begin to inquire into the whole nature of a problem, whether it's most intimate or a world problem - as we said, the meaning of that word etymologically means something propelled, something thrown at you.

I wonder if we have noticed from this question of problems, when you are a child, you are sent to school. There you have the problem of writing; problem of mathematics, problem of history, science, chemistry, and all the rest of it. So from childhood we are trained to have problems. Please have patience. Look at it carefully. So our brain is conditioned, trained, educated to have problems. Observe it for yourself. And don't please merely listen to the speaker. We are together investigating, looking into the problems that you have. So from childhood we are trained, educated, conditioned to have problems: and when new problems arise, which they inevitably do, our brain, being full of problems, tries to solve another problem and thereby increase more problems; which is what is happening in the world. The politicians all over the world are increasing, problem after problem. And they have found no answer. So is it possible - please listen if you will - is it possible to have a brain that is free from problems so that you can solve problems. Not a cluttered brain full of problems. Is that possible?

And also - if you say it is not possible or it is possible, you have stopped investigating. What is important in this inquiry is that one must have a great deal of doubt; scepticism. Never accepting anything at its face value or according to your pleasure or gratification. Love is much too serious.

So we should inquire not only into the nature of conflict, problems, but also - perhaps this may be much more important - go all over the world, wherever you will, every human being on this earth, every human being whether he live in Russia, China, Asia, India, Europe or here, goes through all kinds of sorrow. Thousands and millions have shed tears and occasional laughter. Every human being on this earth has had great loneliness, despair, anxiety, confused, uncertain - like you. Every human being, black, white, purple or whatever colour you like. And psychologically this is a fact, actuality; not invented by the speaker. This is (inaudible; you can see it on every face on

this earth. And so psychologically you are the rest of mankind. You may be tall, short, black or white, or what colour you may be, but psychologically you are mankind.

Please understand this - not intellectually or ideologically or a hypothesis, but it is an actuality, burning reality, that you psychologically are the rest of mankind. Therefore psychologically you are not individuals. Though religions, [except] perhaps parts of Hinduism and Buddhism, have entertained, encouraged the sense of individual growth, saving individual souls and all that business, but in actuality, in your consciousness, your consciousness is not yours. It's the rest of mankind's. Because we all go through the same mill, the same endless conflict and so on. When one realizes this, not emotionally, not as an intellectual concept but as something actual, real, true, then you will not kill another human being. You will never kill another, either verbally or intellectually, ideologically or physically, because then you are killing yourself. But individuality has been encouraged all over the world. Each one is struggling for himself: his success, his fulfilment, his achievement, pursuing his desires and creating havoc in the world.

Please understand this very carefully. We are not saying that each individual is important: on the contrary. If you are concerned with global peace, not just your own little peace in the backyard - nations have become the backyard. [If] You are really concerned, as most serious people must be concerned, that you are the rest of humanity - that's a great responsibility. So we must go back and find out for ourselves why human beings have reduced the world to what it is now. What is the cause of all this? Why have we made such a mess of everything we touch, both in our personal relationship, between man and woman, between each other; why there is conflict between gods: your god and the other's god; so we must inquire together whether it is possible to end conflict. Otherwise we'll never have peace in this world.

Long before Christianity they talked about peace on earth. Long before Christianity, in Hinduism, they worshipped trees, stones, animals, nature, lightning, the fire; there was never any sense of god before, because they

considered the earth as the mother to be worshipped, to be conserved, preserved, spared, not destroyed as we are doing now.

So let's inquire together - please, I mean together, not I inquire and you casually agreeing or disagreeing. Could we this afternoon put aside all this idea of agreeing or disagreeing. Will you do that? So that we can both of us look at things as they are, not what you think they are; not your idea or concept of what is, but just look at it. Look at it non-verbally even, if that's possible. That's much more difficult. (Sigh)

First of all, this is the actual world we live in. You cannot possibly escape from it through monasteries, through religious experiences (and one must doubt all one's experiences). Man has done everything on earth possible to run away from the actuality of daily living, with all its complexities. Why do we have conflict in relationship, between man and woman: sexual, sensory division. And in this peculiar relationship man is pursuing his own ambition, his own greed, his own desires, his own fulfilment, and the woman too is doing the same. I don't know if you have noticed all this for yourself. So there are two ambitious, driving - being driven by desire and so on, two parallel lines never meeting except perhaps sexually. So how can there be a relationship between two people when each one is pursuing his own desires, ambitions, needs (?).

In this relationship, because there is this division, there is no love. Please, hold to your seats. That word 'love' is polluted, spat upon, degraded; it has become merely sensuous, pleasurable. Love is not pleasure. Love is not something put together by thought, it's not something dependent on sensation; we'll talk about that a little later. So how can there be right, true relationship between two people when each one considers his own importance. Self-interest is the beginning of corruption, destruction, whether it be in a politician, or the religious man, and so on; self-interest dominates the world and therefore there is conflict.

Where there is duality, separation, as the Greek and the Muslim, or the Jew and the Arab, as the Christian who believes in some saviour and the Hindu who doesn't believe in all this, there is this division: national division, religious

division, individual divisions, where there is division there must be conflict. That's a law. So we live our daily life in a little circumscribed self, a limited self. Not by the higher self, delimited (?; self is always limited; and that's the cause of conflict. That's the central core of our struggle, pain, anxiety, and all the rest of it.

If one becomes aware of it, as most people must naturally, not because you're told to or because you read some philosophical book or psychology, but it's an actual fact. Each one is concerned with himself. He lives in a separate world all to himself. And therefore there is division between you and another, between you and your religion, between you and your god, between you and your ideologies. So is it possible to understand - not intellectually but deeply, that you are the rest of mankind. Whatever you do, good or bad, affects the rest of mankind, because you are mankind.

Your consciousness is not yours. Your consciousness is made up of its content. Without the content there is no consciousness. Your consciousness like the rest of humanity is made up of beliefs, fears, faith, gods, personal ambitions and all the rest of fears and all that; your whole consciousness is made up of all this, put together by thought. One hopes that you have taken the journey together. Together we are walking the same road, not that you are listening to a series of ideas. We are not pursuing ideas or ideologies, but facing actuality. Because in actuality and going beyond that actuality is the truth. And when you discover, when there is truth it's the most dangerous thing. Truth is very dangerous because it brings a revolution in oneself.

WOMAN: Excuse me - would it be possible to turn up the volume?

K: Please - sorry, sorry - forgive me, forgive the speaker if he doesn't answer questions. Because then we get too distracted.

You know, it's good to ask questions. And whom are you asking the question, to whom? Are you asking the question to the speaker? That means you are waiting for an answer from the speaker. Then you depend on the speaker. Then you establish gurus. Have you ever gone into the question why we ask questions? Not that you should not, but we are inquiring. Suppose you

ask the speaker a question and he answers it: either you accept it or deny it. If it is satisfactory to you according to your conditioning or your background, then you say, "Yes, I agree with you entirely." Or if you don't agree, you say, "What nonsense." But if you begin to inquire into the question itself, is the answer separate from the question? Or does the answer lie in the question itself? The perfume of a flower is the flower. The very flower is the essence of that perfume. But we depend on others so much to be helped, to be encouraged, to solve our problems; therefore out of our confusion we create authority, the gurus, the priests. So please, it's good to ask questions. I don't know if you have gone into this. You know, we have lost the art of investigation, discussion: not taking sides but looking at it. It very complex, maybe not the right occasion to go into this.

You also should inquire why from childhood we are hurt psychologically, wounded. Most of us psychologically are wounded, and from that wound either one is conscious of it or not, or many of our problems arise. The wound as a child by a scolding, by saying something ugly, brutal, violent, we are wounded. When you say "we are wounded" who is it that is wounded? Is it the image that you have built about yourself that's wounded; the psyche? Please, the speaker has not read any of the psychology books or philosophy or religious books, he's just investigating with you. The psyche, with is the 'me' - and the me is the image I have built about myself, there is nothing spiritual about it (that's another ugly word, spiritual) - that image gets hurt and we carry that image right through our life. If one image is not pleasant, we put together another image which is pleasant, encourage it - worthwhile, significant, giving intellectual meaning to our life. This is the world (?) we have (?) brought about in the image that one has built about oneself.

Is it possible to live on this earth not having a single image, about anybody, including god, if there is such an entity, no image about your wife and your children and your husband, and so on. Not to have a single image. Then it is possible never to be hurt.

And also, as our time is limited, because we are only - this half-talk in the afternoon and tomorrow morning - we ought to inquire carefully whether it is possible to be free of fear. This is really an important question to ask. Not that I am asking for you, but you are asking this of yourself. Whether it is possible, living in a modern society with all the brutality, with all the tremendous violence that is on the increase, is there freedom from fear? Which is entirely different from analysis. Just to observe without any distortion: to observe this hall, for example, how many tiers there are (five of them, four of them), to observe your neighbour's dress, face, how he talks, just to observe, not to criticize; not evaluate, judge, but to observe a tree; to observe the moon and the swift-running waters. When you so observe then you ask yourself, what is - I'll come back to fear presently - what is beauty?

They talk a great deal about beauty in the magazines: how you must be beautiful, your face, your hair, your complexion and all the rest of it. So what is beauty? Is beauty in the picture, in the painting, in the strange modern structure? Is beauty in a poem? Is beauty in merely the physical face and body? Have you ever asked this question? If you are an artist or a poet or a literary person, you may describe something very beautiful, paint something that's lovely, a poem that really stirs your very being. So what is beauty? Because freedom means - etymologically the word 'freedom', in that word 'freedom' there is love. The word 'freedom', in that word there is the etymological meaning also which is love. What is the relationship between love and beauty? When we talk about love, perhaps later on, what is beauty? Is it in the eye of the beholder?

Have you ever noticed, give a nice toy, a complicated toy, to a child - he's being naughty, shouting, playing, and when you give him a toy he gets completely absorbed in that and all his playfulness stops, naughtiness, if I can use that word, because he is absorbed. Is being absorbed in a poem, in a face, in a picture, being absorbed in it or attracted by it, is that absorption beauty? When you look at a marvellous mountain with a snowcap, eternal snows, the line against the blue sky, for a second the immensity of that

mountain drives away the self, the 'me', with all my problems, all my anxiety; that majesty of the great rocks and the beautiful, lovely valleys and the rivers; at that moment, that second, the self is not. So the mountain has driven away the self, like the toy, with [it] the child is quiet. So that mountain, that river, the depth of the blue valleys, dispels for a second all your problems, all your vanities and anxieties. Then you say, "How beautiful that is." So is there beauty without being absorbed by something outside? That is, is there beauty, or beauty is where the self is not. You understand this?

Don't go to sleep, please. (Laughter) You might have had a good lunch, I hope you did, but this is not the place to go to sleep. It's your problem, your life, not the speaker's life, it's your life: your vanities, your despairs, your sorrows we are talking about. So keep awake for another quarter of an hour, twenty minutes, thirty minutes, if you are interested.

So beauty is when the self is not. And that is requires great meditation, great inquiry, a tremendous sense of discipline. The word 'discipline' means the one disciple who is learning from the master. Learning, not disciplining, conforming, imitating; adjusting, learning. Learning brings its own tremendous discipline. And that inward sense of austerity, discipline is necessary. So we must inquire together into what is fear. What is the time, sir? May we go on? You aren't tired?

What is fear? Again, humanity has put up with fear. Has never been able to solve fear. Never. There are various forms of fear; you may have your own particular form of fear: fear of death, fear of gods, fear of your wife, fear of your husband, fear of the politicians, god knows how many fears humanity has, the devil, and so on. What is fear? Not the mere experience of fear in its multiple forms, but actually, the reality, the actuality of fear. How is it brought about? Why has man, woman, why has humanity and each one accepted fear as a way of life? As you accept violence as the way of life; violence in the television, violence of war, violence of your daily life. Why do we accept violence? The ultimate violence is to go into organized killing, which is called war.

Is not fear related to violence? So in inquiring into fear, the actual truth of fear, not the idea of fear - you understand the difference? The idea of fear is different from the actuality of fear; right? Right. So what is fear? How has it come about?

What is the relationship of fear to time, to thought? Fear - one may be frightened of tomorrow, or many tomorrows; fear of death, the ultimate fear; fear of what has happened before, in the past; fear of what is actually going on now. So we must inquire together - please, the speaker keeps on repeating, together; otherwise it's no fun talking to myself. Is fear brought about by time? Someone has done something in the past, hurt you, and the past is time. The future is time. The present is time. So we are asking, is time a central factor of fear? Fear has many many branches, many leaves, but it's no good trimming the branches; we are asking, what is the root of fear? Not the multiple forms of fear, because fear is fear. Out of fear you have invented gods, saviours. If you have absolutely no fear psychologically, then there is tremendous relief, a great sense of freedom. You have dropped all the burdens of life. So we must inquire very seriously, closely, hesitantly, into this question: is time a factor? Obviously. Have a good job now, I may lose it tomorrow, I'm frightened. And I may be married, I am frightened. When there is fear there is jealousy, anxiety, hatred, violence. So time is a factor of fear. Please listen to the end of it, don't say, how am I to stop time, that's not the problem. That's a rather absurd question to ask.

Time is a factor and thought is a factor: thinking about what has happened, what might happen; thinking. Is thinking a factor in fear? Has thinking brought about fear? As one sees time has brought fear, right? Time. Not only time by the clock, but psychological time, the inward time: I am going to be; I am not good, but I will be. I will get rid of my violence, which is again the future. Or, I have been violent, but I won't be. All that implies time.

We ought to inquire, what is time? Are you prepared for this? Do you want to go into all this? Really? I'm rather surprised. (Laughter) Because you've all been instructed, you've all been informed, you've been told what to do by the

psychologists, by the priests, by your leaders; always seeking help and finding new ways of being helped. So one has become a slave to others. We are never free to inquire, to stand psychologically completely by oneself.

So we are going now to inquire into time. What is time? Apart from the clock, apart from the sunrise and the sunset, the beauty of the sunrise, the beauty of the sunset, apart from the light and the dark, what is time? Please, if one really understands this, the nature of time inwardly, you will find for yourself an extraordinary sense of having no time at all. We'll come to that.

Time is the past, right? Time is the future, and time is the present. The whole cycle is time. The past - your background, what you have thought, what you have lived through, your experiences, your conditioning, as Christian, Hindu, Buddhist, all the rest of it - or you put aside all that nonsense and say, I'm going to live this way, which is the past. So the past is the present, right? Without the past you wouldn't be here: your background, your conditioning, your brain being programmed as a Christian, Hindu, Buddhist, and all the rest of it. We have been programmed for two thousand years. And the Hindus for three to five thousand years. Like a computer, they repeat, repeat, repeat. So the past is the present; what you are now is the result of the past. And tomorrow, or a thousand tomorrows, is the future. So the future is what you are now. Right? You have understood? I mustn't ask you that because that's (inaudible), it's up to you.

So the future is now. In the now all time is contained. This is a fact too, actuality, not a theory. What you are is the result of the past and what you will be tomorrow is what you are now. If I am violent now tomorrow I'll be violent.

So tomorrow is in the now, in the present, unless I radically, fundamentally bring about a mutation. Otherwise I'll be what I have been. That is, we have had a long evolution, evolving, evolving, evolving. And we have evolved to what we are now. And if you carry on that game you will be violent, you will be barbarous next day. So as all time is contained in the now - which is a fact, actuality - can there be total mutation now in all our behaviour and our way of living, thinking, feeling? Not being an American, Hindu, Buddhist, none of that.

Because if you don't radically, psychologically bring about a mutation then you will be exactly what you have been in the past. So is it possible to bring about this psychological mutation at all?

You know, when you have been going north all your life, following a particular direction or not having a direction, just wobbling all over the place, as most people do - if you are going north and somebody comes along and tells you most seriously, and you listen to him seriously, not only here with hearing of the ear but also hearing deeply, when you hear [him] say, the way you are pursuing, north, leads you nowhere, there is nothing at the end of it; but go east or west or south. And you listen and you say, I will do it. When the moment you say, you have taken a new turn, there is a mutation. The speaker is making it very simple. But it's a very complex problem, which is: to realize deeply that one has been going on this way for centuries upon centuries and it has not changed that at all. We are still violent, brutal, and all the rest of it. If one really actually perceives that, not intellectually or verbally but deeply, then you turn in another direction. At that second there is the mutation in the very brain cells themselves.

Because the speaker has discussed these matters with some neurologists. Of course they don't agree completely, but they go partially, a way. It's always a game, you understand. We treat life as a game: partially right, and partially wrong; partially correct and you may be right and you may be wrong. But we never ask ourselves, what is the way of living, the art of living, which is the greatest art, greater than any art in the world, the art of living. And - quelle heure -

MAN: 3:57.

K: Have I talked an hour?

MAN: A little more than an hour.

K: Can you put up with this?

AUDIENCE: (Laughter) Yes.

K: We'll finish this question. After that we'll meet again tomorrow. If you are willing, I'm not inviting you, it's up to you. (Laughter)

We said time is important because we live by time, but we don't live time as a whole, which is the present. In the present all time is contained: the future and the past. If I'm violent today, I'll be violent tomorrow. And can I end that violence today completely, not partially. It can. We'll go into it. And also, is fear brought about by thought?

Of course it is. Don't accept the speaker's word for it, look at it. I am this, I am frightened of tomorrow, what might happen. I am secure today, and there might be war, there might be this, there might catastrophe, I am frightened. So time and thought are the root of fear.

So what is thinking? You understand my question? If time and thought are the root of fear - which they are [in] actuality - what is thinking? Why do we live, act, do everything, on the basis of thought? The marvellous cathedrals of Europe, the beauty, the structure, the architecture: it has been put together by thought. All religions and their paraphernalia, their dress, all the medieval robes, are put together by thought. All the rituals are connived, arranged, by thought. And in our relationship with each other, man and woman, the relationship is based on thought. When you drive a car, it's based on thought. Recognition, all that, is thought. So one has to inquire, if you are not too tired - and we'll stop at the end after this - what is thinking? Probably nobody has asked this question. Very few people do. We have been asking this question for sixty years. What is thought? Because if you can find out what is the origin, the beginning, why thought has become so extraordinarily important in our life, there may be in that very inquiry a mutation taking place. So we are asking what is thought, what is thinking? Don't wait for me to answer it. Look at it, observe it.

Thinking is the word; word is important, the sound of the word, the quality of the word; the depth, the beauty of a word. Especially the sound. I won't go into the question of sound and silence, we'll talk about it perhaps tomorrow. Thinking is part of memory, isn't it? Investigate it with the speaker, please,

don't sit there comfortably, or uncomfortably. Thinking is part of memory, isn't it? If you had no memory at all, would you be able to think? You wouldn't. Our brain is the instrument of memory: memory of things that have happened, experience, and so on, the whole background of memory. Memory arises from knowledge, from experience, right? So experience, knowledge, memory, and the response of memory is thought. This whole process of experiencing, recollecting, holding, which becomes our knowledge. Experience is always limited, naturally. Because - it's a complicated question, because - oh, gosh, everything is complicated. (Laughter)

Is experience different from the experiencer? Give your brains to this, find out. If there is no experiencer, is there an experience? Of course not. So the experience and the experiencer are the same. Like the observer and the observed, the thinker is not separate from his thoughts. The thinker is the thought.

So experience is limited, as you can observe in the scientific world or any other field. They are adding more and more and more every day to their knowledge through experience, through experiment on animals and all that horror that is going on. And that knowledge is limited because they are adding to it. So memory is limited. And from that memory thought is limited. So thought being limited must invariably bring about conflict. Just see the pattern of it. Not accept what the speaker is saying, that's absurd. He's not an authority, he's not a guru, thank god. But if we can observe this fact together, that thought and time are the root of fear.

Time and thought are the same, they are not two separate movements. When you see this fact, this actuality, that time and thought are the root of fear, time thought - just to observe it in yourself, not move away from the reality of it, from the truth of it, that fear is caused by this, time and thought; to hold it, remain with it, not run away from it, not rationalize, it is so. And then it's like holding a precious jewel in your hand. You see all the beauty of that jewel. Then you will see for yourself that fear psychologically completely ends. And when there is no fear you are free. And when there is that total freedom you

don't have gods, rituals, you are a free man. We'll continue tomorrow if you don't mind. (Applause)

I don't know why you clap. (Laughter) Perhaps you are clapping for yourself. (Laughter and applause) You are not encouraging the speaker or discouraging him. He doesn't want a thing from you. When you yourself become both the teacher and the disciple - disciple being a man who is learning, learning, learning, not accumulating knowledge - then you are [an] extraordinary human being.

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May we continue where we left off yesterday. We were talking about fear and the ending of fear. And also we were talking about the responsibility of each one of us facing what is happening in the world, the appalling, frightening mess we are in. And for that we are all responsible, individually, collectively, nationally, religiously, and all the affairs of the world we have made after millennia upon millennia, long evolution, we have still remained barbarians, hurting each other, killing each other, destroying each other. We have had freedom to do exactly what we liked and that has created havoc in the world. Freedom is not to do what one likes, but rather to be free from all the travail of life, from the problems, which we went into yesterday morning, from our anxieties, from our psychological wounds, from all the conflict that we have put up with for many many many millennia. And also to be free from fear. We talked about all these things yesterday afternoon.

And also we said these gatherings, this meeting is not a lecture on any particular subject, to inform, to instruct, to put it into a certain pattern. But rather it is our responsibility, together, to investigate, to explore into all the problems of our life, our daily life. Not some speculative concepts or philosophies, but to understand the daily pain, the boredom, the loneliness, the despair, the depression, and the endless conflict which man has lived with. And this morning we have to cover a great deal of ground. And also we pointed out yesterday this is not a meeting in which the speaker stimulates you intellectually, emotionally, or in any other way. We depend a great deal on stimulation; it's a form of commercialism: drugs, alcohol, and all the various means of sensation. And we want also not only sensation but excitement, stimulation. So this is not that kind of meeting. We are together to investigate our life, our daily life; that is, to understand oneself, what one is actually, not theoretically, not according to some philosopher or some psychiatrist, and so on. If you can put aside all that and look at ourselves actually, what we are, and not get depressed or elated, but to observe, which is to understand the whole psychological structure of our being, of our existence.

And we talked about it yesterday as one of the things that human beings go through all their life, is a form of fear. And we went into it very carefully: that time and thought are the root of fear. We went into that, what time and thought is. Time is not only the past, the present and the future, but in the now, in the present, all time is contained. Because what we are now we will be tomorrow unless there is a great, fundamental mutation in the very psyche itself, in the very brain cells themselves. We talked about it.

And we also should talk this morning, talk over this morning together - please, one may point out, you and the speaker are taking a journey together, a long, complicated journey. And to take that journey one mustn't be attached to any particular form of belief. Then that journey is not possible. Or to any faith, or to some conclusion or ideology, or concepts. It's like climbing the Everest or some of the great, marvellous mountains of the world; one has to leave a great deal behind, not carry all your burdens up the steep hills, mountains. So in taking the journey together - and the speaker means together, not that he is merely talking and you agreeing or disagreeing; if we could put those two words aside completely, then we can take the journey together. Some may want to walk very rapidly or the others may lag behind, but it is a journey all the same together.

We ought also to talk over together why human beings have always pursued pleasure as opposed to fear. We've never investigated what is pleasure, why we want everlasting pleasure in different ways: sexual, sensory, intellectual, the pleasure of possessions, the pleasure of acquiring a great skill, the pleasure that one derives from having a great deal of information, knowledge. And the ultimate gratification is what we call god. As we said, please don't get angry or irritated or want to throw something at the speaker. (Laughter) This is a violent world. If you don't agree they'll kill you. This is what is happening. And here we're not trying to kill each other, we're not doing any kind of propaganda or convinc[ing] you of anything.

But we are going to face the truth of things, not live in illusions. And without illusions it's very difficult to observe. If you are deluding yourself and not facing

actualities, then it becomes impossible to look at oneself as one is. But we like delusions, illusions, every form of deception, because we are frightened to look at ourselves. As we said, to look at ourselves very clearly, accurately, precisely, it's only possible in a mirror of relationship; that's the only mirror that we have. When you look at yourself when you're combing your hair or shaving or doing whatever you are doing to your face - sorry. (Laughter) You look at your mirror - sorry - (K laughs - more laughter) (K laughs - laughter and applause) - when you are shaving you look at your face or comb your hair; that mirror reflects exactly what you are, your face is, how you look.

And psychologically is there such a mirror in which you can see exactly, precisely, actually what you are? As we said, there is such a mirror which is one's relationship, however intimate it be, whether it's man, woman; in that relationship you see what you are if you allow yourself to see what you are. You see how you get angry, your possession, all the rest of it.

So pleasure man has pursued endlessly in the name of god, in the name of peace, and in the name of ideology and the pleasure of power, having power over others, political power. Have you noticed power is an ugly thing, when one dominates another, in any form: when a wife dominates the husband or the husband dominates the woman. Power is one of the evil things in life. And pleasure is the other side of the coin of fear. When one understands deeply, profoundly, seriously the nature of fear (as we went into it yesterday we won't go into it again), then pleasure, that is delight, seeing something beautiful, seeing the sunset or the morning light, the dawn, the marvellous colours, the reflection of the sun on the waters, that's a delight. But we make that as a memory and cultivate that memory as pleasure.

And also, as we said - but just look at it, not do something about it. I don't know if you have gone into the question of action. What is action? We're all so active from morning 'til night, not only physically but psychologically, the brain everlastingly chattering, going from one thing to another endlessly, during the day and during the night, the dreams, the brain is never at rest, it's perpetually in motion. I do not know if you have gone into that question of action. What is

action, the doing? The very word 'doing' is the present, it's not having done or will do. Action means the doing now, correctly, accurately, completely, holistically - if I can use that word - action that is whole, complete, not partial. When action is based on some ideology, it's not action, is it? It's conformity to a certain pattern which you have established and therefore it's incomplete action or according to some memory, some conclusion. If you act according to [a] certain ideology, pattern or conclusion, it is still incomplete; there is a contradiction in all this. So one has to inquire into this very complex problem of action.

Is action related to disorder or to order? You understand? We live in disorder, our life is disorderly, confused; contradictory: saying one thing, doing another; thinking one thing and quite the opposite in our actions. So what is order and disorder? Perhaps you have not thought about all these matters, so let us think together about all this, and look, please don't let me talk to myself. It's still early in the morning and you have a whole day in front of you; so let us be aware together of this question: what is order and what is disorder and what is the relationship of action to order and disorder?

We more or less explained what is action; the very word 'to act' means the present, acting: you are sitting there. And what is the relationship [to] disorder. What is disorder? Look at the world if you will; the world is in disorder. Terrible things are happening. Very few of us know actually what is happening in the scientific world, in the world of the art of war, and all the terrible things that are happening in Russia; and the poverty in all countries, the rich and the terribly poor; always the threat of war, one political group against another political group. So there is this tremendous disorder. That's an actuality, it's not an invention or an illusion. And we have created this disorder, because our very life, living, is disorderly. And we are trying socially to bring about order, through all the social reforms and so on, so on. Without understanding and bringing about the end of disorder, we try to find order. It's like a confused mind trying to find clarity. A confused mind is a confused mind, it can never find clarity. So can there be an end to disorder in our life, our daily life? Not order in heaven

or in another place, but in our daily life can there be order? The end of disorder, and when there is the end of disorder there is naturally order. That order is living, it's not according to a certain pattern or a mould.

So we are investigating looking at ourselves and learning about ourselves. Learning is different from acquiring knowledge. Please this is rather - if you will kindly give your attention to this a little bit - that learning is an infinite process, limitless process, whereas knowledge is always limited. And learning implies not only observing visually, optically, but also observing without any distortion, seeing things exactly as they are.

That requires that discipline - please, the word 'discipline,' as we said yesterday, means - the word comes from the word 'disciple.' 'Disciple' is one who is learning, not the terrible discipline of orthodoxy, tradition, or following certain rules, dictates, and so on, it's learning; learning through clear observation without distortion. Hearing things exactly what the other fellow is saying without any distortion. And learning is not accumulative because you're moving. You understand all this? So in learning what is disorder in ourselves, then order comes about very naturally, easily, unexpectedly. And when there is order, order is virtue. There is no other virtue except complete order, that is complete morality, not some imposed or dictated morality.

Then we ought also [to] talk over together this whole question of sorrow. You don't mind? Because man and woman, children throughout the world, whether they live behind the Iron Curtain (which is most unfortunate for them), whether they live in Asia or India or Europe or here, every human being, whether rich or poor, intellectual or just ordinary layman like us, we all go through every form of suffering. Have you ever looked at people that have cried through centuries? Through thousands of wars? The husband, the wife, the children. There is immense sorrow in the world. Not that there is not also pleasure, joy, and so on, but in understanding and perhaps ending sorrow we'll find something much greater.

So we must go into this complex question of sorrow. And whether it can ever end or man is doomed forever to suffer; suffer not only physically, which

depends how ordinary [a] life one leads, whether your body is drugged: alcohol, tobacco, nicotine, alcohol, and all that, whether the body has been destroyed. Psychologically, inwardly we have suffered enormously without perhaps not saying a word about it. Or crying your heart out. And during all this long evolution, evolution of man from the beginning of time 'til now, every human being on this earth has suffered. Suffering is not merely the loss of someone you think you like or love, but also the suffering of the very poor, the illiterate. If you go to India or other parts of the world, you see people walking miles and miles to go to a school, little girls and little boys. They'll never be rich, they will never ride [in] a car, probably never have a hot bath. They have one sari or one dress, whatever they wear and that's all they have. And that is sorrow. Not for the man who goes by in a car, but the man in the car looks at this and he's in sorrow if he's at all sensitive, aware. And the sorrow of ignorance; not ignorance of writing, literature, and all the rest of it, but the sorrow of a man who doesn't know himself. There are multiple ways of sorrow.

And we are asking, can this sorrow end with each one? There is the sorrow of oneself, in oneself, and the sorrow of the world. Thousands of wars, people maimed, hurt, appalling cruelty: not a particular form of cruelty of which you are talking a great deal, a particular form and you are rebelling against that particular form, but you never ask, is there an end to cruelty. Every nation on earth has (coveted? cultivated?) cruelties, appalling. And we're still perpetuating that cruelty. And cruelty brings enormous sorrow. Seeing all this - not from a book, not from a traveller, not from a tourist (tourists go abroad just to amuse themselves, see sights and having a good time, a holiday), but if you are travelling as a human being, just observe it, being aware sensitively to all this, sorrow is a terrible thing. And can that sorrow end?

Please, ask yourself that question. The speaker is not stimulating you to feel sorrow, the speaker is not telling you what sorrow is, it's right in front of us, right inside you. Nobody needs to point it out, if you keep your eyes open, if you are sensitive, aware of what is happening in this monstrous world. So please ask yourself this question: whether sorrow can ever end. Because like

hatred, when there is sorrow there is no love. When you are suffering, concerned with your own suffering, how can there be love? So one must ask this question, however difficult it is to find - not the answer, but the ending of sorrow.

What is sorrow? Not only the physical pain and the enduring pain, a person who is paralysed or maimed or diseased, but also the sorrow of losing someone: death. We'll talk about death presently. Is sorrow self-pity? Please, investigate. We're not saying it is or it is not, we're asking, is sorrow brought about by self-pity, one of the factors? Sorrow brought about by loneliness? Feeling desperately alone, lonely; Not alone: the word 'alone' means 'all one.' But feeling isolated, having in that loneliness no relationship with anything.

Is sorrow merely an intellectual affair? To be rationalized, explained away? Or to live with it without any desire for comfort. You understand? To live with sorrow, not escape from it, not rationalize it, not find some illusive or exclusive comfort: religious or some illusory romantic escapes, but to live with something that has tremendous significance. Sorrow is not only a physical shock, when one loses one's son or husband, wife or girl, whatever it is, it's a tremendous biological shock. One is almost paralysed with it. Don't you know all this?

There is also the sense of desperate loneliness. Can one look at sorrow as it is actually in us, and remain with it, hold it, and not move away from it. Sorrow is not different from the one who suffers. The person who suffers wants to run away, escape, all kinds of things. But to look at it as you look at a child, a beautiful child, to hold it, never escape from it. Then you will see for yourself, if you really look deeply, that there is an end to sorrow. And when there is an end to sorrow there is passion; not lust, not sensory stimulation, but passion.

Very few have this passion, because we are so consumed with our own griefs, with our own pains, with our own pity and vanity and all the rest of it. We have a great deal of energy - look what is happening in the world - tremendous energy to invent new things, new gadgets, new ways of killing others. To go to the moon needs tremendous energy and concentration, both

intellectual and actual. We've got tremendous energy, but we dissipate it by conflict, through fear, through endless chattering about nothing. And passion has tremendous energy. That passion is not stimulated, it doesn't seek stimulation, it's there, like a burning fire. It only comes when there is the end of sorrow.

And when you have this sorrow, the ending of it, it's not personal, because you are the rest of humanity, as we said yesterday afternoon. We all suffer. We all go through loneliness, every human being on this earth, rich or poor, learned or ignorant, everybody goes through tremendous anxieties, conscious or unconscious. Our consciousness is not shared, it's not yours, it's human consciousness. In the content of that consciousness is all your beliefs, your sorrows, your pities, your vanities, your arrogance, your search for power, position, and all that. All that is your consciousness, which is shared by all human beings. Therefore it's not your particular consciousness. And when one really realizes that, not verbally or intellectually or theoretically or as a concept, but as an actuality, then you'll not only [not] kill another, hurt another, but you'll have some other thing which is totally different, of a different dimension altogether.

We ought to talk over together too what is love. I hope all this is not boring you. (Laughter) If you want to take a breather, it's all right. As the speaker said, we ought to go into this great question of what is love. We use the word 'love' so loosely, it has become merely sensuous, sexual; love is identified with pleasure. And to find that perfume one must go into the question what is not love. Through negation you come to the positive, not the other way around. Am I making myself clear? Through negation of what is not love, then you come to that which is immensely true, which is love.

So love is not hate: that's obvious. Love is not vanity, arrogance. Love is not in the hand of power. The people who are in power, wanting power, it doesn't matter [if it's] over a small child or wanting power over a whole group of people or a nation, that surely is not love. Love is not pleasure, love is not desire. I don't know if you have time to go into the question of desire. Perhaps

we may. Love is certainly not thought. So can you put aside all that: your vanity, the sense of power - however small, however little it is, it's like a worm. And the more power you have, the more ugly - and therefore in that there is no love. When one is ambitious, aggressive, on which you are all brought up: to be aggressive, to be successful, to be famous, to be known, which is all so utterly childish - from the speaker's point of view. (Laughter) How can there be love?

So love is something that cannot be invited or cultivated. It comes about naturally, easily, when the other things are not. And in learning about oneself one comes upon this: where there is love, there is compassion; and compassion has its own intelligence. That is the supreme form of intelligence, not the intelligence of thought, intelligence of cunning, deceptions and all the rest of it. It's only when there is complete love and compassion there is that excellence of intelligence which is not mechanical.

Then we ought to talk about death. Shall we? Are you interested in finding out - (Laughter) - what death is? What's the meaning of that word; the dying; death; the ending. Not only the ending, what happens after death? Does one carry the memories of one's own life? The whole Asiatic world believes in reincarnation. That is, I die, I have led a miserable life, perhaps done a little good here and there, and next life I'll be better, I'll do more good. It's based on reward and punishment, like everything else in life. I will do good this life, and I will be better next life. It's based on the word 'karma,' probably you have heard of it. The word 'karma' means in Sanskrit 'action' - I won't go into it. So there is this whole belief that when one has lived this life, next life you have a better chance, depending what kind of life you have led now: the reward and punishment. And in Christianity there is this whole sense (?) of resurrection and so on.

So if we can put aside for the moment all that, really put aside, not cling to one thing or the other, then what is death? What does it mean to die? Not only biologically, physically, but also psychologically: all the accumulation of memories, one's tendencies, the skills, the idiosyncrasies, the things that one

has gathered, whether it be money, knowledge, friendship, whatever you will; all that you have acquired. And death comes and says, "Sorry, you can't take anything with you."

So what does it mean to die? Can we go into this question? Or are you frightened? So what is death? How do we inquire into it? You understand my question? I am living - I'm taking my[self] as an example - I'm living, I go along every day, routine, mechanical, miserable, happy, unhappy, you know the whole business. And death comes, through accident, through disease, through old age, senile - what is senility? Is it only for the old? Is it not senility when we're just repeating, repeating, repeating? When we act mechanically, thoughtlessly? Isn't that also a form of senility?

So death - because we are frightened of it, we never see the greatness of it, the extraordinary thing, like a child, baby being born: a new human being has come into being. That's an extraordinary event. And that child grows and becomes whatever you have all become. And then dies. Death is also something, most extraordinary it must be. And you won't see the depth and the greatness of it if one is frightened.

So what is death? I want to find out what it means to die while I am living. I'm not senile, I've all my wits about me, I'm capable of thinking very clearly, perhaps occasionally go off the beam - (Laughter) - but I'm active, clear, all the rest of it. So I'm asking myself - I'm not asking you - I'm only observing; if you will observe also what is death. Death means surely the ending of everything: the ending of my relationship, [the] ending of all the things I've put together in my life; all the knowledge, all the experience, idiotic life I've led, a meaningless life, or trying intellectually to live; I've lived that way (not personally, but I'm taking that example). And death comes and says, "That's(?) the end." But I am frightened. It can't be the end. I've got so much, I've collected so much, not only furniture - (Laughter) - or pictures - when I identify myself with the furniture or the pictures or the bank account, I am the bank account, I am the picture, I am the furniture. Right? When you identify with something so completely, you are that. Perhaps you don't like all this, but please, kindly

listen. So I've established roots, I've established [a] great many things round me, so death comes and makes a clean sweep of all that. So I ask myself, is it possible to live with death all the time, not at the end of 90 years or 100 years - the speaker is 90 - sorry. (Laughter) Not at the end of one's life but can I, with all my energy, vitality, and all the things that go on, can I live with death all the time? Not commit suicide, don't mean - that's too silly. But live with death, which means ending every day of every thing I've collected; the ending.

I do not know if you have gone into the question of what is continuity and what is ending. That which continues can never renew itself, reborn, clear. It can divide itself, that which is continuous - like you are doing in this country (inaudible) of religion. As we said, the word 'revive' means something that has withered, dying and you revive it.

Which is happening in this country, religious revival, they are shouting about it. And, I don't know if you have noticed, organized religions and the gurus and all the rest of them are tremendously rich people. (Laughter) Great property. You can do - religious. There is a temple in the south of India: every third day they have one million dollars. You understand? God is very profitable. (Laughter) This is not cynicism, this is actuality. We are facing actuality, and you can't be cynical or despairing, it is so; neither be optimistic or pessimistic. You have to look at these things.

So can I live with death, which means every thing that I have done, collected - pain, sorrow - end[s]. Ending is more important than continuity. The ending means the beginning of something new. If you merely continue, it is the same pattern being repeated in a different mould. Have you noticed another strange thing? We have made a great deal of mess in the world - tremendous mess, and we organize to clear up that mess, politically, religiously, socially and economically. And when that organization or institution doesn't work, we invent another organization. And never clearing up the mess but bringing about new organizations, new institutions - and this is called progress. (Laughter) I don't know if you have not noticed all this. This is what we are doing - thousands of institutions.

The other day we talked at the United Nations. War is going on, they've never stopped it, but they are reorganizing it. (Laughter) You are also doing exactly the same thing in this country. We never clear up the mess. And we depend on organizations to clear that up; or new leaders, new gurus, new priests, new faiths, and all that rubbish that's going on. So can I live with death - that means freedom, complete, total, holistic freedom. And therefore in that freedom there is great love and compassion, and that intelligence which has not an end, which has immense - And also we ought to talk over together what is religion. May we go on? You are not too tired? The speaker is not trying to convince you of anything, please believe me: nothing! He's not trying to force you through stimulation, through some other means. We are both looking at the world, your personal world and the world about you. You are the world, the world is not different from you. You have created this world and you are responsible for it, completely, totally, whether you are a politician or an ordinary man in the street like us.

We also [ought to] talk over together what is religion. Man has always sought something beyond all this pain and anxiety, sorrow. Is there something that is sacred, eternal, that's beyond all the reaches of thought. This has been one of the questions from ancient of times. What is sacred? What is that which has no time, that which is incorruptible, that which nameless; that which has no quality, no limitation, the timeless, the eternal? Is there such a thing? Man has asked this thousands and thousands of years ago. So he has worshipped the sun, the earth, nature, the trees, the birds; everything that's living on this earth man has worshipped [since] ancient times. If you have heard of the Vedas and the Upanishads and so on, they never mention god. That which is supreme, they said, is not manifested, and so on, I won't go into all that.

So are you asking that question too. Are you asking the question, is there something sacred? Is there something that is not put together by thought, as all religions are, organized [religion], whether it's Christianity, Hinduism, Buddhism, and so on. In Buddhism there is no god. Among the Hindus, as I said, there are about 300,000 gods. It's great fun to have so many. (Laughter)

You can play with them all. And there are the gods of books, the god according to the Bible, the gods according to the Koran, the Islamic world. I don't know if you have noticed when religions are based on books, like the Bible or the Koran, then you have Fundamentalists, then you have people who are bigoted, narrow, intolerant, because the book says so. Haven't you noticed all this? This country is having the Fundamentalists, go back to the book. Don't get angry please, just look at it.

So we are asking, what is religion? Not only what is religion, but the religious brain, religious mind. To inquire into that deeply, not superficially, there must be total freedom, complete freedom. Not freedom from one thing or the other, but freedom as a whole, per se. Then we have to ask also - sorry - the world 'religion' etymologically has no, they can't explain that word. It had different meanings at different times and different ages. So we are asking, when there is that freedom, is it possible, living in this ugly world, is it possible to be so free from pain, sorrow, anxiety, loneliness and all the rest of it.

Then you have to find out also what is meditation: contemplation in the Christian world, sense, and meditation in the Asiatic sense. Probably meditation has been brought to this country by the yogis, gurus and all those superstitious people, traditional people; and therefore they're mechanical. So we'll have to find out what is meditation. Do you want to go into it? Does it amuse you, or do you want to do it really? Is it a form of entertainment, meditation? First let me learn meditation, find out, and then I'll act properly. You understand the game one plays? Or, if there is order in one's life, real order, as we explained, then what is meditation? Is it following certain systems, methods: the Zen method, the Buddhist meditation, the Hindu meditation, and the latest guru with his meditation? They are always bearded, full of money, you don't know all the rest of that business.

So what is meditation? If it is determined, if it following a system, a method, practising day after day, day after day, what happens to the human brain? It becomes more and more dull. Haven't you noticed this? When you repeat, repeat, repeat - it may be [the] wrong note, but you'll repeat it. Like a pianist, if

he repeats by himself and he plays the wrong note, he'll keep on playing the wrong note all the time. So is meditation something entirely different? It's nothing whatever to do with method, system, practices; therefore it can never be mechanical. It can never be conscious meditation. You understand what I am saying? Do please understand this. It's like a man consciously wanting money and pursuing money; what's the difference between the two? Consciously you meditate, wanting to achieve peace, silence, and all that. Therefore they are both the same, the man who pursues money, success, power, and the man who pursues so-called spiritually - So is there a meditation which is not determined, practised? There is, but that requires enormous attention. That attention is a flame and that attention is not something that you come [to] much later, but attention now to everything, every word, every gesture, every thought: to pay complete attention, not partial. If you are listening partially now, you are not giving complete attention. When you are so completely attentive there is no self, there is not limitation.

And - briefly, I must stop - the brain now is full of information, cluttered up, there is no space in it, and one must have space, there must be space. Space means energy; when there is no space your energy is very very limited. And the brain - the speaker is not a specialist on the brain, though he has talked about it a great deal with other scientists and so on - not that that's a recommendation - they experiment on animals, on theories, on the accumulation of knowledge; but we are not scientists, we are laymen, ordinary people, humble, wanting to find out. There is a meditation which is not determined, put into a mould - I won't go into it. So the brain, which is now so heavily laden with knowledge, with theories, with power, position, all the rest of it, everlastingly in conflict and (chatter? clutter?), which has no space. And freedom, complete freedom, is to have that limitless space. The brain is extraordinarily capable, infinite capacity, but we have made it so small and petty. So when there is that space and emptiness and therefore immense energy - energy is passion, love and compassion and intelligence - then there is that truth which is most holy, most sacred; that which man [has] sought from time immemorial. And that truth doesn't lie in any temple, any mosque, in any

church. And it has no path to it except through one's own understanding of oneself, inquiring, studying, learning. Then there is that which is eternal.

Although Krishnamurti had spoken for many years in the United States of America, he had never given public talks in its capital, Washington, in the District of Columbia. In 1985, he agreed to do so and met on two days in April of that year with large audiences from diverse background.

There is a feeling in these two talks that Krishnamurti was communicating as much as possible of the teaching which he had been giving in many parts of the world for over sixty years, inviting his audiences to 'walk together, investigate together, look together at the world we have created'. The talks go into the deep significance of daily life in a revealing manner unique to Krishnamurti, and from the fullness of his life and teaching.

