Why does the mind create image? Life isn't an image. Life is strife, unfortunately. Life is constant conflict. Conflict is not an image. Life is strife, that which is happening, but why does the mind create images? Images mean, the speaker means by an image, a symbol, a concept, a conclusion, an ideal. These are all images - that is, what I should be, I am not this, but I would like to be that. That is an image projected by the mind in time, that is in the future. So that is unreal. What is real is what is actually taking place now in your mind. So we are asking why does the mind create an image? Is it because in the image there is security? First of all, sir, have you not an image about yourself, that you are a great man or that you are not a great man, that you are this, that and so on? When you live with images, you are living with illusions, not with reality. Now, what is the mechanism of making images? All organised, accepted, respectable religions have always had some kind of image. And mankind, with the help of the priest, has always worshipped the symbol, the idea, the concept and so on. In that worship he finds comfort, safety, security. But the image is a projection of thought. And to understand the nature of it, making images, you must understand the whole process of thinking.

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

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

Now we are asking, is it possible to live a daily life without a single image. Thought must function to go from here to your home. You must have knowledge where your home is, the road you take and so on. That knowledge must exist otherwise you would get completely lost. Knowledge to speak a language - knowledge is necessary for the speaker to speak English and so on. But is it necessary to create an image at all? You understand my question, sir? Can we live without a single image which means without any belief - which doesn't mean that you lead a chaotic life - without any belief, without any ideal, without any concept which are all projections of thought, therefore always limited? Therefore action - this is a bit more complex, I don't know if you will understand all this. Which is, action based on thought is always incomplete. Therefore one has to ask: is there an action which under all circumstances is correct. Are we walking together? Yes? Are we keeping in step with each other on the same path or is the speaker is walking by himself? Because this is a very serious matter, sirs.

Our minds are degenerating, becoming mechanical, lost, and that is why the youth is getting lost too. We are lost human beings; you may have a job, you may have a house, you may have all kinds of things, but inwardly you are lost, you are uncertain, unclear, you don't know what to believe. So for that reason...
one must understand the full significance of thought. We have lived on thought. Everything we do is based on thought. And as thought is incomplete, our actions, our life is incomplete. Knowing it is incomplete, we try to fulfil in something which will give us a sense of completeness. You understand this? So our life is a constant struggle, and we are saying that this conflict, this battle in ourselves and outwardly, it can end. It can only end when you understand yourself, not according to some priest, not according to some psychologist or some professor, but looking at yourself in the mirror. The mirror is your relationship. That is the mirror in which you can study yourself. Without knowing yourself - what you are, why you are, why you think these things, why you behave in such a way, you find in that mirror of relationship, all the answers. Sirs, you are the history of mankind, you are the story of mankind. You are the book in which you can read all about yourself, without any guide, without any priest, without any guru, without any philosopher. You can read that book, which is yourself. Unless you read it very carefully, listen to all the nuances, all the activity that goes on, you will always be in constant battle, always suffer, always be afraid. So it behoves an intelligent, earnest man to read the story of mankind which is the story of you. That story is not in an image - that's part of it. So you have to look. That means you have to listen very carefully to your thoughts, to your reactions, to your uncertainties, to your unhappiness, you have to listen to it. Find out. In listening is the answer. But you have to learn the art of listening which is not to interpret what you read, what you see, but to observe without any distortion, just to watch it.

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

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

<table>
<thead>
<tr>
<th>Sri Lanka talks, Nov. 8th 1980</th>
<th>“श्रीलंका वार्ता” 8 नवम्बर 1980</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anuradha : Dr. Pushpita</td>
<td></td>
</tr>
</tbody>
</table>

**What is Religion**

You know, one of the strange things of life is what we call religion. You may have wealth, success; you may be very famous, well known; or you may have failures, sorrows, great many frustrations; at the end of it all, there is death that awaits all of us. Whether we live to be 100 or 10 or whatever it is, there is always death. Seeing all these, seeing our own littleness and the sorrows of ours, we, you and I, want to find something beyond ourselves. Because, after all, one gets very soon tired - tired of oneself, of one's success, of one's vanities, of the things that one does, the family, the money, position. When persons get tired of these things, they feel they are deceived. Then, in order to forget themselves, they try to identify themselves with something greater. That is, they like to think that there is something greater and so they say 'Perhaps, if I could think about that, live in that, meditate upon that, have an image, a picture, an idol of that, then I could forget myself in that.'

आप सभी जानते हैं कि जीवन की अदृश्य चीजें में से एक वह है जिसे हम धर्म कहते हैं। आप के पास धन हो, समृद्धि हो आप बहुत विविधता एवं सुप्रसिद्ध हो अथवा आपके पास असफलताएँ, दुख एवं अनेक कुंठाएँ हों पर इन सबके अंत में है मूल्य, जो हम सबकी प्रतीक्षा कर रही है। चाहे हम सी वर्ष तक जीतिएँ रहें हों या दस वर्ष तक या जो कुछ भी हो मूल्य चिरंजीवन है। इन सबको देखते हुए आपनी क्षण भंडारता को आपने दुखों को देखकर हम सब लोग आप और मैं स्वयं से परे की कोई चीज प्राप्त करना चाहते हैं। क्योंकि अंततः बहुत शीघ्र हो हम अक्षर जाते है स्वयं से थक जाते हैं, अपनी असफलताओं से, अपने मिथ्याभिमानों से, उन कारों से जिसे हम करते हैं और अपने परिवार से, धन से, प्रतिष्ठा से। जब लोग इन चीजों से थक जाते हैं तो उन्हें ऐसा अनुभव होता है कि वे छोटे गये हैं। तब अपने को विश्वास नहीं करने के लिए वे स्वयं को किसी महान चीज से तदनुसार करने का प्रयत्न करते हैं। अथवा उन्हें विचार करना सृजिकर लगता है कि क्या इससे भी बड़ी कोई चीज है और इस प्रकार वे करते हैं “संभवतः” यदि उनके बारे में विचार कर सकता, उसमें जीता, उस पर ध्यान करता और उसकी एक छवि, एक चित्र एक मूर्ति मेरे पास होती हो तो मैं स्वयं को उसमें विस्मृत कर सकता।
When man tries to go beyond himself, beyond his struggles, beyond his sorrows, beyond all the things that perish round him, beyond all the things that live and die, he begins to search, to invent, to speculate. Actually, he does not really search, he does not really want to find out; but he hopes there is something which he calls god and clings to the belief in that which his mind has created, thus trying to escape from all these troubles. So, he begins to speculate, he begins to have theories of what God is, and he writes books. The more clever, the more cunning, the more subtle you are, the more ideas you have about God and you will build great many philosophies round it, systems of thought; and from that grows the thought `You must have beliefs in order to attain that reality, you must do certain practices, you must give up the world, you must do this and you must not do that in order to get there, in order to forget the troubles, the sorrows and the death that awaits all of us.' So, we have a religion which demands that we shall believe. Society also demands likewise because that is what each one of us wants - to believe in something much greater than ourselves, because we ourselves are very small.

All our conflicts, all our ambitions, are very small, very petty. So, we also want to identify ourselves, call ourselves something - if it is not God, it is the State, the State being the whole of India or the whole world, the government, the people who rule, the society; if it is not that, it is an utopia, a something very far away, a marvellous society that we are going to build. In the building of it, you destroy many people, and it does not
mature to you fundamentally if you are going to build that marvellous society. If you do not believe in any of these, you believe in having a good time - cars, refrigerators - thus to forget yourself in the material things. This one is called materialistic and the man who forgets himself in the spiritual world is called spiritual, to lose oneself in the worship of something.

| But both of them have the same intention behind them, one to forget oneself in cinemas and the other in books, in rituals, in sitting on the banks of the river and meditating, in renunciation not to have any burden, to lose oneself in some kind of action |
|---|---|
| वह मनुष्य जो अपने को आध्यात्मिक जगत में भूला देता है उसे हम आध्यात्मिक कहते हैं। परंतु उसके पीछे दोनों का गत्वीय एक ही है। पहला अपने को रिलेशन में भूला देता है और दूसरा ग्रन्थों में, क्रम्यकारणों में, नदी के फिलोर बैठने एवं ध्यान करने में, त्योहार में हर प्रकार के बौड़ से अपने को दूर रखने में, किसी प्रकार की क्रिया में अपने को भूला देते में, किसी की भक्ति में अपने को विस्मृत कर देते में। |

| So, there is the desire to lose oneself because oneself is very small. The self may not be small to you when you are young. But, as you grow older, you will see how little substance there is in it, how little value it has; it is like the shadow with few qualities, full of struggles, pains, sorrows and that is all. So, one gets soon bored with it and pursues something in order to forget oneself. That is what all of us are doing. The rich, they too want to forget; only they forget themselves in night clubs, in amusements, in cars, in travelling. The clever ones also want to forget themselves; they are so clever that they begin to invent, to have extraordinary beliefs. The stupid ones also want to forget themselves; and so, they follow people, they have gurus who are going to tell them what to do. The ambitious ones also want to forget themselves in doing something. So, all of us, as we mature as we grow older physically, want to forget ourselves. There is the desire to forget oneself and so we will find something in which we can live, in which or through which |
| अतः, हर ज्ञान में अपने को विस्मृत कर देते ही ही इच्छा रहती है, क्योंकि हम स्वयं में बहुत ही शुद्ध हैं। जब तक आप छोटे हैं यह स्व शुद्ध ही है सकता है। पर जैसे-जैसे आप बड़े होते हैं आप देखते कि यह स्व फिल्म शुद्ध है, इसका मूल्य फिल्म कम है। यह छाया की भावित कुछ शारीरिक गुणों के साथ संघर्षों, कष्टों एवं दुःखों से भरा है। अत: जब कोई इससे शारीर ही उब जाता है और स्वयं भूलने के लिए किसी चीज को दुःखता है। यही है जो हम सब कर रहे हैं। जो ध्यानवान है वे भी स्वयं को भूलना चाहते हैं वे स्वयं को रात्रि के कल्चर्स के आप्रवास-प्रथमों में, कारों में, यात्रा में स्वयं को भूल जाते हैं। रुद्रतुल लोग भी स्वयं को भूलना चाहते हैं पर वे इतने चुरू हैं कि वे बौड़ करना आरम्भ कर देते हैं उनके पास असाधारण धारणायिक होती है। मनुष्य बुद्ध है भी स्वयं को भूलना चाहते हैं और इसलिए वे लोगों का अनुसरण करते हैं, उनके अपने अपने गृह होते हैं जो उन्हें बताते हैं कि उन्हें क्या करना है। महात्माकांशी लोग भी अपने को भूलना चाहते हैं, कुछ कर विख्यात में। इस प्रकार हम सभी जैसे-जैसे बुद्ध होते हैं, शारीरिक रूप से बुद्ध होते हैं तो अपने को भूलना चाहते हैं। अपने को भूल जाना भी एक वासना है और इसलिए हम ऐसी चीजों का पता
we can think, with which to identify, to receive something greater.

When we want to forget ourselves through something, through a State, through a God, through a belief, through a guru, through action, then it creates illusions, it creates a false thing. When I forget myself through an idea, then the idea becomes important, because I am forgetting myself through an idea. The ideal being an invention of the mind, it can also create illusions. So, I multiply illusions. These illusions, superstitions, beliefs are what we call religion, and so many books have been written about it, not how to dispel illusion but how to arrange illusion in order how to sympathise, how to philosophise that. But that is not religion, surely. Religion is not beliefs and dogmas, rituals and puja, putting on sacred threads, muttering some words, however old or however ancient they are. All those methods are a way of escaping from yourself through some kind of illusion. The escape which we call religion is not religion. Religion is something totally different, and the mystery of it is to find that which is not the invention of the mind.

So, we have to find out what is real religion - the true religion which is not merely an invention of the mind; it does not matter whether it is the invention of Shankara or of anybody else as all such invention is still just a theory. Religion is something which is a state of being, which each one of us must find. That state of being cannot be understood, it may not come into being if we do not know how the mind creates illusions in its various subtle desires. As I said the other day, the mind is not just a superficial activity.

अत: हमें यह पता लगाना है कि वस्तुतः धर्म है क्या? सबी धर्म मन का आत्मविज्ञान नहीं करता चाहे वह आत्मशक्ति शक्रर ने किया हो या अन्य किसी ने ऐसे सबी आत्मविज्ञान कोरे सिखात होते हैं। धर्म तो कुछ होने की अवस्था की समझ नहीं सकता उसका आत्मसात तब तक नहीं होता जब तक कि हम यह नहीं जान लेते कि हमारा मन अपने अनेक सुध्दा धारणाओं में, धार्मिकों को जैसे उत्पन्न करता है। जैसा मैंने पिछले दिन कहा था कि मन केवल सती किया-कलाप नहीं है। गंगा बड़ी नहीं है जिसे हम उसके उद्देश्य पर देखते हैं। गंगा आदि से अंत तक की सम्पर्कता ही है, अपने उद्देश्य से लेकर जहाँ तक
Ganga is not just what we see on the top. Ganga is the whole river from the beginning to the end, from where it starts till it goes to the sea and you will be foolish to think that Ganga is just the water on the top. Similarly, we are very very complex entities and the inventions and the ideas, the theories, the superstitions, the rituals, the repetitions, the mantrams, those are just on the top. We have to go through and push all that aside, all of it, not just one or two ideas, not one or two beliefs or rituals that we do not like. That is very arduous, very difficult because most of us are afraid - afraid of what society, friends, parents say. But if one wants really to find out what is reality, God, one must go beyond all that, push all that aside. You can only push it aside if you understand and so go beyond.

So religion is something which is entirely different from that in which we have been brought up. But, you see, very few of us are free from fear, and it is fear that prevents the discovery of what is God. Also, when we have fear, we become very insensitive. After all, when we look at a tree or a beautiful cloud or a beggar or a woman in tears or when we see something beautiful, the love of that thing, the love for itself, is the beginning of real religion. But, we do not live that way, we live in order to get something. I love my country because it is my country; this love of my country is a very subtle form of loving myself. But if you can love a tree, an animal, a human being - not for what it will give you but just to love it, without asking a thing in return - that is the beginning of religion. You can know that love only when there is no fear. When the mind is no longer afraid, then the mind can go beyond its own imaginations, its own projections, its own ideas.

So, religion is something which is not an
invention of the mind. It is a state of being in which the mind is not inventing as it does now because it functions in fear, in desire, in success, in ambition, in various forms of activities. Only when the mind has understood the whole working of itself, then there is a possibility of the mind being quiet, being very still. That stillness is not the peace of death; that stillness is very active, very alert, very watchful, intensive, passive. Then alone, one can find out; then alone that which we call God, truth, or whatever name you like, comes into being. But, one cannot come to it. One has to understand the trees, the love of the trees, the love of the beautiful; one has to understand sorrow, joy and all the struggles of human existence; and then one can go beyond all that when the mind is really a cessation of the self, 'the me', it is only then that which we all worship, that which we are all seeking or trying to find out, comes into being.

What is a Religious Mind

We ought to talk over together the significance of death, religion and meditation. But before we go into all that, I wonder if one is aware of what is happening to our minds, to our brain, if one is aware of the extraordinary capacity of the brain in the technological world, the extraordinary things that the brain, which is the seat of thought, has brought about - extraordinary things are happening in the technological world of which most of us are unaware. And technologically we have progressed, advanced so rapidly, and psychologically - that is what we are, our behaviour, our attitudes, our actions - we are more or less unevolved. We are still aggressive, brutal, cruel, thoughtless - for thousands and thousands of years. And
apparently man is still behaving more or less as he behaved 40,000 years ago. And if one had that same energy, that same intensity as one uses in the technological world, if we could go very, very deeply into ourselves and go beyond ourselves, the brain has infinite capacity there too. But very few have taken that journey, very few have gone into this question whether the mind, the brain, can ever be free, totally free and therefore enquire very, very deeply, search out what lies beyond, if there is anything beyond thought.

Some of you perhaps have heard of genetic engineering. That is, man has not progressed, evolved to the same extent as the technological efforts. So the genetic experts say that they assume a factor, a creative element handed down from father to offspring, certain tendencies, qualities. This is what is called in part of the beginning of engineering, genetic engineering, they are saying since man - you - have not changed fundamentally for thousands of years, perhaps - and they assume - that man can be changed through genetic interference. We are putting it very, very briefly. It is a very complex question which we are not going to discuss, but we must understand what is going on. That as human beings have not deeply changed their characteristics, their way of life, their violence, they are hoping through certain chemical and so on to change the genes, the factors of that create certain characteristics from the father to the son. And also we should consider what is happening in the computer world. We cannot neglect all this - the genetic engineering and what is happening in the computer world. They are trying, perhaps successfully, or not, to create a mechanical intelligence, ultimate intelligence through the computer which will then think much more rapidly, more accurately and inform to the robots what they should do. This is happening already. And they are trying, as we have
talked to others about this matter, they are trying to bring about a machine, a computer which has ultimate intelligence. You understand all this? So there is on the one side genetic engineering, on the other the computer taking, acting, as human beings, inventing generation after generation of computer, improving and so on - I won't go into all that. So what is going to happen to the human mind? You understand? What is going to happen to us when the computer can do almost everything that we do? It can meditate (laughter), it can invent gods, much better gods than yours, it can inform, educate your children far better than the present teacher, educators, and it will create a great deal of leisure to man. One has seen in Japan on a television, a computer instructing a robot how to build a car and the robot did some mistake, the whole machinery stopped and the computer told him what went wrong, and the computer did the right thing, and the whole thing started. You are understanding the nature of all this, the significance of all this? That is, what is going to happen to our minds when the computer and the genetic engineering are rapidly advancing, what is going to happen to us? We will have more leisure, the computer plus the robot will do a great many things that we are doing now in factories, in offices and so on. Then man will have leisure. And how will he use that leisure? You understand? Please go into this with me for a while. If the computer can outthink you, remember far more than you do, calculate with such astonishing speed and gives you leisure, either you pursue the path of pleasure which is entertainment - cinemas, religious entertainments - you know all the industry of entertainment, including gurus - and either entertainment or psychological search, seek out inwardly and find out for oneself a tremendous area that is beyond all thought. These are the only two possibilities left for us: entertainment or delving into the
whole structure of the psyche and acting.

So we'll first begin by asking: what is the significance of death? It is not an old man's question. It is the question of all humanity whether we are very young or very old. What is the meaning, the significance, the extraordinary thing called death? Yesterday evening, we talked about several things including what is love, compassion. What is the relationship of life which is not only the whole human existence, what is its relationship to love, to death and to the whole search of man for thousands of years to find something that is beyond all thought. To understand the meaning of death, because we are all going to die - thank the lord. Right? We are all going to die. That is absolute certainty. And we are so afraid of it, or you rationalise it - you say yes, I accept it. I accept death as I accept pain, as I accept sorrow, as I accept loneliness, I also accept death. Which is to submit to suffer death, to allow the whole of existence of a human being to come to an end, either through disease, through old age or through some incident. We have never found out what it means to die while we are living, not commit suicide but to understand the depth of it. I hope we are together looking at it. You are looking at it as an incident of life, as a fact of life, as violence is a fact of life. And we must if we are at all reasonable, sane, we must look at this question of death in similar manner, not accept it, not just say it is inevitable or try to find out what lies beyond death, but to observe the nature of dying.

What does death mean to most of us? Please we are asking this question not rhetorically but to find out. Surely it means the ending both organically, biologically and to all the things that we have held dear, to all the wounds, pains, sacrifice, resistance,
loneliness, despair - all that coming to an end. Which means either there is a continuity of the self, the 'me', or the ending of the 'me'. You are following all this? We said death is an ending. You can believe in reincarnation, as most of you perhaps do. If you do, you have to ask the question, what is it that continues? Is there a continuity? Or is there constant change - breaking, ending, beginning? You are following? So if you believe, as most people in India perhaps believe, that you are going to be reborn and what is it that is going to be reborn? Surely not the physical body, but if you believe in that, it is a continuity of what you are now - right? - continuity of your beliefs, your activities, your greed and so on and so on and so on. That is the bundle which is the consciousness, which is the self. Right? That self which is essentially consciousness is put together by thought - your greed, your envy, your religious belief, superstitions, your angers and so on - all those are the activities of thought. You are the result of a continuous movement of thought. And if you believe in reincarnation - (coughs) this awful weather, full of smog, foul air - so, if you believe all that, you must find out if it is an illusion or a reality. If you are your name, your form, your ideas, your conclusions, your experiences, are they the factor of continuity as the 'me' in the next life?

Now what is that 'me'? Go on, sirs, please search out with the speaker. This is a very important question. Each one of us, we think, is a separate entity, so-called individuals. And what is that individuality? The name, the form, what you remember, your attitudes, your loneliness, your pain, your anxiety, your chaos, your sorrow and uncertainty. You may have a bank account, or not, you may live in a nice house or a small little room or in a nice flat, but you are all that. You are the bank account. Right? Are you following all this?

या मैं का सात्त्विक होता है या ‘मी’ का अंत हो जाता है। हमने कहा था कि मृत्यु सब का अंत है। आप पुनर्जन्म में विश्वास कर सकते हैं, जैसा कि आप में से अधिकांश लोग करते हैं। यदि करते हैं तो आप को यह प्रश्न करना चाहिए कि वह कौन-सी चीज है जिसका सात्त्विक होता है? क्या यह सात्त्विक है या अनवरत परिवर्तन है टुटना, अंत होना तथा आरंभ होना? यदि आप यह विश्वास करते हैं जैसा कि भारत में अधिकांश लोग करते हैं कि आप पुनर्जन्म लेते हैं। तो वह कौन-सी चीज है जो पुनर्जन्म लेती है? निश्चित ही यह भौतिक शरीर तो पुनर्जन्म नहीं लेता है परंतु यदि आप उसमें विश्वास करते हैं तो जो कुछ इस समय है आपकी धारणाएं, आप के किसानकांप, आप के लोग इत्यादि की गतिरुद्ध, जो आप की चेतना है, जो र्व है उसी का सात्त्विक होता है। वह र्व तो सार्वभौम चेतना है जो विचार के बारे में संग्रहित है आप का लोम, आपकी ईजाज्य, आपके धार्मिक विश्वास आपकी मूर्ताओं तथा आप का क्रोध इत्यादि, ये सभी विचार के किया कहलाते है। आप विचार की अनवरत गति के परिणाम हैं। यदि आप पुनर्जन्म में विश्वास करते हैं तो आप को निश्चित रूप से यह पता लगाना चाहिए कि यह र्व है या वास्तविकता। यदि आप अपने नाम रूप, विचार, निकृष्ट और अनुभव हैं तो क्या वे ही ‘मी’ के रूप में दूसरे जीवन में सात्त्विक के कारण हैं? “मी” क्या है?
When you are attached to a bank account, you are that bank account. When you are attached to a house, you are the house. When you are attached to your body, you are that. You may have lovely furniture, perhaps thirteenth, fourteenth century, you have marvellous furniture and if you are attached to that you are that furniture. So you are all that, which is what? Go on sir, think it out—when you are attached to a chair, to a person, to an idea, to an ideal, to your personal experiences, what are the implications of that attachment?

Why are you attached, because death says you cannot be attached—that's the end. You may believe in the future but death says you have ended, your attachments are over, your bank account is over, your guru and all your following is over. Right? So what is it that continues, that is reborn? Memories? Ideas? Which is what? Something dead. You are following? Search out, please. Continuity means that which is goes on modifying itself. You are becoming something, and achieving it and wanting more. Continuity implies security, certainty. Are you certain about anything? Is there security in your ideas? So we want continuity. We hope to have continuity because in continuity we think there is security. One has been married for ten years, fifteen years, or five days, or fifty years—there is certain continuity—legal responsibility, but in that continuity there is conflict, misery, unhappiness, all the rest of that in that relationship. So there is no continuity at all. There is constant change if you are aware of it. Either that can be superficial; or a total mutation—not transformation but mutation, change—that which has existed completely undergoes a change.

One must find out for oneself what is fact, what is the truth of this matter. One cannot be convinced by argument, by so-called evidence and so on. One cannot be convinced about हे तो आप वह भवन ही होते हैं, जब आपकी अपने शरीर से असंविन्ध होती है तो आप शरीर ही होते हैं। आप के पास मनोहारी काढ़ उपकरण हो सकता है यदि वे काढ़ उपकरण अद्वैत हों, और आप की उसमें असंविन्ध है तो आप वह काढ़ उपकरण ही हो जाते हैं। अतः आप वह सभी कुछ हैं। जब आप की कुछ से, किसी व्यक्ति से, किसी विचार से, किसी आदर्श से किसी व्यवस्थापन अनुभव से असंविन्ध हो जाती है तो उस असंविन्ध का निहितायत क्या है? आप क्यों असंविन्ध होते हैं, जबकि मृत्यु कहती है कि आप समापत हो गये हैं, आप की असंविन्ध का अंत हो गया है और आप का बैंक खाता समापत हो गया है। आपके गृह और आपके अनुभवों का अंत हो गया है। अतः वह कौन सी चीज़ है जिसका साताय होता है अर्थात् जो पुत्रजम में लिया है वह क्या है? स्मृति? विचार? कुछ मर गया या विविध की कोई साताय नहीं है? क्या इस पर विचार करें? योजे। साताय का अर्थ है जो आपने की परिपूर्णता करता जा रहा है। आप कोई चीज़ बन रहे हैं और आप उसे प्राप्त कर रहे हैं तथा और अधिक बाहर रहे हैं। साताय सुरू हैं। सुरू है। क्या आप किसी भी चीज़ के बारे में सुनिश्चित हैं? क्या आप के विचारों में सुरू हैं? कोई दस पटक या पत्तास कव्श्य से दबाव है तो वहां कुछ साताय है, परंतु इस साताय में वृद्ध है, वृद्ध है, अप्रसन्नता है तथा इसी तरह की अन्य बातें हैं। अतः वह साताय विविध नहीं हैं। यदि आप इस सजगता पूर्वक देखें तो वहां अन्वरत परिवर्तन है वह परिवर्तन चाहे सत्यी हो अथवा पूर्व परिवर्तन हो। जो कुछ है वह पूर्व में परिवर्तित हो रहा है। हमें स्वयं इस बात का पता लगाना चाहिए कि इसमें सच्चाई क्या है? किसी को भी किसी चीज़ में संस्कार नहीं किया जा सकता। हर एक का इसका शोध करना है और खोजना है कि इसमें क्या सत्य है और क्या मिथ्या है। हमें इस भ्रम में जो लिया है कि हम एक पूरक सत्य है; जब आप अपनी ग्रंथन का जो आप है यदि अव्यावस्थित कों उसका परिशिष्ट करें तो आप पाएंगे कि उसमें सम्पूर्ण मानव की भौगोलिक है। वे भी उसी तरह दुखी होते हैं जैसे आप, वे भी उसी तरह अनिश्चितता की स्थिति में है जैसे आप वह भी आपकी की तरह एकाकी, दुखी, भ्रूणित एवं चिंतित है। अतः आप की चेतना मात्र आपकी ही नहीं है। यह सम्पूर्ण माणव की चेतना है। आप सम्पूर्ण माणव है यह मात्र ताकिंक निष्प्रत्य या
anything, one has to search out and seek and find what is true and what is illusion. We have lived with this illusion that we are separate entities. Whereas if you examine very closely, our consciousness which is you is shared by all humanity. They suffer as you suffer, they are uncertain as you, they are lonely, miserable, confused, anxious, as you are. So your consciousness is not yours. It is the consciousness of all humanity. So you are the entire humanity. It is not mere logical conclusion or observation but it is a fact. And we have been trained, educated both religiously, educationally that we are separate individuals. So we are frightened that individuality should come to an end. Right? You are following all this? But if one sees the reality, the truth that you are the rest of mankind, and then what is death? You understand? Instead of being frightened I may die and I hope to live next life, and I who wish to have continuity and hoping that continuing will modify, change gradually till it reaches god knows what, such a thought, such concept as an individual when one approaches the question of death, there is immense fear of ending.

Have you ever enquired what is the nature of ending. Not ending to begin something. Ending. That is, you are attached, that is a common fact - attached to your children, attached to your husband and wife, attached to something or other. And death comes along and wipes away that attachment. Right? You can't carry your money to heaven. You may like to have it till the last moment but you cannot take it with you, and death says, 'No.' So can we, living, understand the nature of attachment with all its fear, jealousy, anxiety, possessive feeling, while living be free of attachment? Are you following all this? Are you following what we are talking about? While you are alive, to end something voluntarily, easily without any pressure,
without any reward or punishment, to end. In that there is great beauty. Then one understands the nature of freedom.

In the ending there is no beginning, something new, there is an ending. And when there is an ending there is that feeling of total freedom of all the burden that humanity has carried for centuries. I know... one knows that you listen to all this, smile, nod your head and agree but you will go on being attached. That is the easiest way, the most comforting and the most painful, anxious way, but you will go on. And you call that practical. Whereas if you understand the nature of ending, ending your ambition in a very, very competitive world, understand the ending of your arrogance, your pride, your status. So when this so-called organism ends, the content of consciousness of humanity goes on, unless you bring about a radical change in that consciousness, a mutation so that you are no longer in that stream of selfishness, you are no longer caught, encaged, put in prison of attachment, uncertainty and so on. There is a totally different way of living.

And also we should talk about religion. Again it is a very complex question, and together we are going to find out what is a religious mind, a mind that is religious - not the mind that does puja, you know all the ceremonials and all the beliefs and all that - that is not religion, those are the inventions of thought. God is your invention because you find life so dull, boring. It is such a pain so you invent god who is all perfect, all loving, all beautiful - you know all that stuff. And you worship that. You worship that which you have put together by thought. So thought is deceiving you. I don't know if you understand all this. But you will go on because you love to live in
illusions. So we must find out what is a religious mind because a religious mind brings about a new world, a new civilisation, a new culture, a new outburst of energy. So one must find out for oneself, not be told, not be directed, not to be explained like a lot of children, what is a religious mind. Obviously all the religions in the world are the result of a great deal of intrigue, property, a great deal of wealth, all put together by thought. There is no denying that, however erudite you are, however sceptical you are or however religious you are - religious in the ordinary sense of that word. If you are willing to examine, as you must, if you are at all concerned with what is happening in the world and what is happening around you, you must enquire what is religion. Not accepting, not believing, not having faith - such activities are related to one's own desires, comforts, hope.

First of all, one can see very clearly freedom is essential. Not freedom from something, a prisoner wanting freedom which means away from a prison. First he is caught in a prison, then he wants freedom to leave that prison. That is only a reaction. That reaction is not freedom. Freedom implies the total ending of all illusions, of all belief, of all your accumulated wants, desires. That freedom is something totally different from the desire to be free. A religious mind is a sane, healthy factual mind, faces facts, not ideas. The speaker can go on explaining what is a religious mind. Perhaps you will accept the definitions or deny the definitions but merely arguing, analysing, questioning may help, but it may not necessarily bring about a religious mind. We have become too clever. So one has to have great humility, a sense of not knowing. And also a religious mind acts, because it is compassionate. And that action is born of intelligence. Intelligence, compassion, love all go together.
What is meditation? Don't suddenly sit up properly (laughter). That has no meaning. You may sit cross-legged, breathe properly, practise various systems, that is not meditation.

We are going to enquire, search out for ourselves what is meditation. The word 'meditation' means - the word - according to a good dictionary: to ponder over, to think over, to look closely, to come in touch with, not something sublime, invented by thought, but come close and touch your daily life. That is the ordinary dictionary meaning of that word 'meditation'. And also meditation implies measurement. The meaning of that word is to measure, also to think over, to ponder over, to consider and to measure. That is the meaning of that word.

So, we'll begin by asking why do we measure? What do we mean by measurement? You understand?

We asked why is there in our mind and heart this constant measurement? Measurement means comparison. To compare myself with you, who are beautiful, clear, certain, the whole feeling of your being is totally different from me. And I compare myself with you, wanting to be like you, wanting to be like your guru, like your highest - whatever the example is. Why do we compare at all in life?

And we say we compare in order to make progress. In the technological world you have to compare. There must be measurement. Measurement was invented by the Greeks, ancient Greeks - to measure. And with us, we are always comparing: you are beautiful, I am not, I want to be as beautiful, as powerful as you are. Right? We want to be enlightened as you are. So there is always this competition of comparison between us. We are never free of that movement, but if we are free then what are we? You understand my question? If you don't compare, as you must compare between two materials, two clothes or two cars - there...
you must naturally compare, but in human relationship why do we compare? And is it possible to be free of comparison, the ending of comparison? If you do, then you throw away a great burden that has no reality. Because then you are what you are. From there you can begin. But if you are always comparing, becoming somebody else, then you are fundamentally unhappy, anxious, frightened, and all the rest of it. So please ask the question of yourself whether you can live without comparison, without any form of measurement, which is quite difficult because we are trained, educated, convinced that we are this, but we will become that. The 'becoming that' is a form of measurement. To live without a single movement of measurement, that is part of meditation.

<table>
<thead>
<tr>
<th>ध्यान करने वाले अधिकांश व्यक्ति ध्यान की अनेक पद्धतियों का अनुसरण करते हैं। प्रत्येक के पास अपने अपने गुरु होते हैं जिनके पास ध्यान की कुछ विशेष पद्धतियों होती है और आप उनका अभ्यास करते हैं कुछ विशेष शब्दों की बार-बार आवृति करते हैं और उसी को ध्यान करते हैं। जब आप किसी चीज की बार-बार आवृति करते हैं तो आपके मस्तिष्क को व्यक्ति होता है? आप अधिकांश मूड होते हैं। आप एक चाँद हो जाते हैं और सोचते हैं कि यही ध्यान है। वक्ता के कहने के बावजूद भी आप उसे करते रहते हैं। ध्यान क्या है जिनासू के लिए ध्यान की कोई पद्धति नहीं थी सकल उसके लिए कोई प्रयास नहीं यहीं सकल। प्रयास का अर्थ है टूट। क्या आप वे ध्यान की पद्धतियों एवं उसके अभ्यास से गुरु हो सकते हैं, क्या आपको इस बात का बोध होता है कि इससे आप को बुझ आप की इन्द्रियां मंद पड़ जाती है? क्या आप ध्यान-पद्धति से मुक्त हो सकते हैं? क्या मन एवं बुझ को इस बात का बोध हो सकता है कि किसी का अनुकरण करने का क्या अर्थ है क्या आपको कोई जो कुछ करने की कहता है उसकी आशा का पालन इसलिए करना है क्योंकि वह अपने को गुरु कहते हैं? इस प्रकार की सभी चीजों ने धार्मिक मन के सौतेले को नष्ट कर दिया है। योग समेत इन चीजों में से कोई भी चीज ध्यान नहीं है। तब ध्यान क्या है? आप अनुभव</th>
</tr>
</thead>
<tbody>
<tr>
<td>And most people who meditate now follow various systems. Each one has his own guru and he has laid down certain systems of meditation and you practise, repeat certain words over and over and over again, and you call that meditation. When you repeat over and over again, what is happening to your brain? You become more and more dull - which is what... look at... You become a machine, and you think that is meditation. And you will go on doing it in spite of what the speaker is saying. So when enquiring what is meditation, there can be no system, no effort. Effort means conflict. Right sir? Can you be free of systems, practice, realising the fact that your brain, your senses become dull? And perhaps that is what has happened to this country. And the tragedy of it. You are copying all the technology of the West. You have your own aeroplanes, your own guns, your own shells, and your own computers. your own - all from the West. And the West is making you more and more materialistic. We are not talking... we are not condemning the West. They have their own problems, as you have.</td>
</tr>
</tbody>
</table>
| ध्यान करने वाले अधिकांश व्यक्ति ध्यान की अनेक पद्धतियों का अनुसरण करते हैं। प्रत्येक के पास अपने अपने गुरु होते हैं जिनके पास ध्यान की कुछ विशेष पद्धतियों होती है और आप उनका अभ्यास करते हैं कुछ विशेष शब्दों की बार-बार आवृति करते हैं और उसी को ध्यान करते हैं। जब आप किसी चीज की बार-बार आवृति करते हैं तो आपके मस्तिष्क को व्यक्ति होता है? आप अधिकांश मूड होते हैं। आप एक चाँद हो जाते हैं और सोचते हैं कि यही ध्यान है। वक्ता के कहने के बावजूद भी आप उसे करते रहेंगे। ध्यान क्या है जिनासू के लिए ध्यान की कोई पद्धति नहीं हो सकती उसके लिए कोई प्रयास नहीं यही यही सकल। प्रयास का अर्थ है टूट। क्या आप वे ध्यान की पद्धतियों एवं उसके अभ्यास से मुक्त हो सकते हैं, क्या आपको इस बात का बोध होता है कि इससे आप को बुझ आप की इन्द्रियां मंद पड़ जाती है? क्या आप ध्यान-पद्धति से मुक्त हो सकते हैं? क्या मन एवं बुझ को इस बात का बोध हो सकता है कि किसी का अनुकरण करने का क्या अर्थ है क्या आपको कोई जो कुछ करने की कहता है उसकी आशा का पालन इसलिए करना है क्योंकि वह अपने को गुरु कहते हैं? इस प्रकार की सभी चीजों ने धार्मिक मन के सौतेले को नष्ट कर दिया है। योग समेत इन चीजों में से कोई भी चीज ध्यान नहीं है। तब ध्यान क्या है? आप अनुभव
So, can you be free of systems? It is so logical, so sensible, so sane that when you practise over and over again, sitting straight - you know all that silly stuff - you are becoming gradually mechanical, gradually dull, like those people who belong to certain communities, form little groups. You can't talk to them reasonably. They believe, they practice, and they are killing themselves. So can the mind, the brain realise what it means to follow somebody; to obey what somebody else tells you what to do, because he has got a different dress, calls himself a guru - all those things have destroyed the beauty of a religious mind. And meditation is none of these things, yoga included. Standing on your head and doing all those things, none of that is meditation, obviously. Then what is meditation?

We want experience. You are craving for some strange experience, so-called spiritual experiences. We have enough of experiences in this world, of pain, anxiety, sorrow, and we say we must have something more, greater experience. Experience has nothing whatsoever to do with meditation. To experience there must be an experiencer, and if there is an experiencer, that experiencer is the continuity of past memories which is the self. Meditation is the understanding of the whole structure of the 'me', the self, the ego, and whether it is possible to be totally free of the self. Not seek some super-self. The super-self is still the self.

So, meditation is something which is not a cultivated, determined activity. There must be freedom, and where there is freedom there is space. I wonder if we understand what space is. Have we space, apart from the physical world? Have we, living in Bombay, space? Hardly. Right? We live in a little flat or a little room and our minds gradually accept that little space. We are talking of space which has no walls. You know when you look at the sea, when the smog has gone and you see the far
horizon, the vast distance, and when you look up at the stars and see their extraordinary brightness and vast space, and the space that you have in your mind, how small it is, how narrow it is. That space in your heart and mind is so controlled, shaped, put together, so there is hardly any space in you. To understand that which is sacred there must be vast space - in you, not out there in the sea. You understand? Space is not separation. Space is not division. When you divide there is space - between you and your wife, between you as India and another country. But that is not space. The space demands inwardly, can only exist when there is no conflict whatsoever. Then when there is that vast limitless space of the mind, then only in that space there is energy. Not the energy and friction of thought, because that energy is born out of freedom.

When there is that space and silence and that immeasurable energy, then that which is utterly nameless, measureless, timeless, then there is that which is sacred. But to find that, one must have great love, great compassion which must begin at home. One must love your wife, your children, your husband. Love cannot exist with attachment. Then if it is attachment, then you have all the problems of life.

So, sirs and ladies, it is your life. Either you bring about a great radical psychological revolution in yourself, or the chemists, the experts of the genetic world are going to make you do something. Then you will become merely machines. Then life will have very little meaning. But there is great significance, great meaning if you know, if you are aware what love is, compassion and intelligence, and out of that comes great silence and vast space. All that cannot exist if there is any shadow of selfishness. And this is meditation, and not the repetition of words, not the discipline of will, but the discipline of order which comes when there is no conflict.
A lovely morning! Did you notice the blue sky? How extremely limpid it is, clear, very quiet! Did you notice the river this morning? There was no ruffle on it; and the sun early in the morning, how peaceful it was! You know, that is the kind of thing that we want - and not only the people who live on the river side - this extraordinary peace. When we have it, we do not know that we have it. That is the strange part of it. Those fishermen living in that village, they also do not know. They have all that beauty, that quietness, that sense of being alone with nature; but they are not satisfied because they are hungry. They have to struggle for life; so, in spite of this extraordinary beauty and quietness, there is constant battle going on. They want more money, their children are ill, their wives, their husbands or grownup mothers are dying and so, in spite of this tranquility, there is a great deal of disturbance.

It is so with most of us too. As we grow older, we want to live alone.

When we know we are not concerned with peace, with tranquillity, with beauty, but when we only want to enjoy, to have a good time, to play about, to see things as they are, we generally see children, everything, factually as they are. But as we grow older, we want so many things, we want to be happy, we want to have virtue, we want to have good position, we want children, we compete with each other for a better job, to have position where there is more power and so on. But underneath all,
we want to be left alone, we do not want to be disturbed, we want our thoughts to run in easy grooves; and so, we set up habits of easy thought, easy existence, have a comfortable job and there stagnate. So, most of us, as we grow older, want to be left alone, we do not want to be disturbed; and this state of non-disturbance is what we call peace. For most of us, that is peace - having a clear sky. But in this clarity there are great many things going on, a great disturbance in the atmosphere, which we do not see. What we see is very superficial, is just on the surface. The kind of tranquillity we want, is a superficial calm, an easy existence; and that we call peace. But peace is not so easy to go by. We can only understand peace when we understand the great disturbance, the discontent in which each one of us is caught, when the mind is free from easy thought easy grooves of pattern of action, when we are really disturbed - which we all avoid.

We do not want to be disturbed, we want things to remain as they are. If you are in a comfortable position, if you own a good house or car, you do not want to be disturbed. You want to let things remain. But here is disturbance going on all the time around you and in you, social disturbance; and so, you become a reactionary, a conservative, you want to let things remain, you are constantly avoiding any form of change and going back to the good old days when things were as they were. While we are young, we are disturbed, we question, we are curious, we want to know. As we grow older, we want not to be disturbed, we want to find out the answers.
Our religion is a solace to us, it gives us peace, gives us tranquillity, gives us a sensation of `we shall be better off next life,' we accept things as they are. So, when we talk about peace, it is a state, for most of us, in which there is no disturbance of any kind. We imagine, we think upon, we meditate on that peace as a state in which there is no kind of disturbance, no kind of revolution, no kind of deep radical change. So, our minds become very dull, lethargic, also dead; what we call peace is dead.

| खोजे बिना ही परिणामों का पता लगा लेना चाहते है। हमारा धम्म हमारे लिए एक सांस्कृत न है, यह हमें शांति प्रदान करता है यह बायां से मुक्त देता है, यह हमें यह बोध देता है कि “अगले जन्म में हम इससे अधिक स्थिति में होगे” और हम इन चीजों को ज्यो-का त्यो स्वीकार कर लेते हैं। आं: जब भी हम शांति की बात करते हैं तो हमें से अधिकांश की यहीं अवस्था होती है, जिसमें किसी प्रकार का व्यवधान नहीं होता है। हम उस शांति की कल्पना करते हैं सोचते हैं और ध्यान करते हैं जिसमें किसी प्रकार की बेवफाई न हो, किसी प्रकार का गम्भीर परिवर्तन न हो। इसलिए हमारा मन बहुत मूढ़ एवं निष्क्रिय हो जाता है और निर्जीव भी, जिसे हम शांति कहते हैं वह मृत्युप्रायः होता है।

But I think there is another kind of peace; and that is much more difficult to understand, a peace which is not a reaction, a peace which is not an opposite of conflict. Do you understand what I am talking about? That is the peace where there is no conflict, it is something which is not conflict. I am happy or unhappy; and when I am unhappy, I want to be happy. So, we only know these opposites, these dual processes. I was happy yesterday and I am unhappy today; and I would like to get back to that happiness tomorrow. So, we keep these opposites going on, working, struggling and when we have a thing which we call happiness as opposed to unhappiness, we want to remain in that state. The remaining in that state is what we call a constant security, peace, happiness. That is all we know and we are always asking 'How am I to get back to that state in which I was happy, in which I was secure?' Because, in that primary state, I am not disturbed, I am not afraid. I won't fear that. But, I think, that is not peace.

| परंतु मेरी समझ में शांति एक दूसरे ही प्रकार की होती है जिसे समझना बड़ा ही मूर्ख है, यह शांति किसी प्रकार की प्रतिक्रियाओं की है, जिसी प्रकार का व्यवधान नहीं है। क्या आप समझ रहे हैं कि मैं किसी बात कर रहा हूँ? यह शांति ऐसी है जहां कोई व्यवधान नहीं होता यह कुछ ऐसी चीज है जहा कोई संघर्ष नहीं होता। मैं सुख में होता हूँ या दुख में, पर जब मैं दुख में होता हूँ तब सुख की मांग करता हूँ। इस प्रकार हम मान विपरीताओं को ही नहीं की प्रतिक्रियाओं को ही जानते हैं। मैं कल सुखी था और आज दुखी हूँ और कल पुनः मैं उस सुख को पाना चाहता हूँ। इस प्रकार इन विपरीताओं की हम बनाये रखते हैं यह कम चलता रहता है या संघर्ष चलता रहता है, और जब हमारे पास वह चीज होती है जिसे हम सुख कहते हैं जो दुख का विपरीत है तो सुख की उस अवस्था में हम बने रहते हैं। इस अवस्था में अनवरत बने रहने की हम सुरक्षा कहते हैं। सुख एवं शांति कहते हैं। यह सब कुछ हमें लात है और फिर भी हम यह पूछते रहते हैं कि ‘मैं पुनः पुनः उस स्थिति को कौन प्राप्त करूँ जिसमें मैं सुखी था जिसमें मैं सुरक्षित था?’ क्योंकि पहले की उस अवस्था में मैं बेवफाई नहीं था, भयभीत नहीं था मैं उस भय की नहीं चाहता हूँ। पर मेरी समझ से वह शांति नहीं है।

Peace is not something which is an opposite to conflict. It is not the outcome of struggle, of pain, of suffering of unhappiness. If it is, शांति कोई ऐसी चीज नहीं है जो दंड का विपरीत हो। यह संघर्ष दंड, दुख एवं अप्रसन्नता के बाद आने वाली चीज नहीं है। यदि ऐसा है तो वह शांति
then it is no peace; it is just the opposite reaction to "what is." This is a bit difficult. Please ask your teachers if they understand it. I hope they do, because it is very important to understand this. Peace is like freedom. Freedom is the love of a thing for itself, it is not the opposite of slavery. The love of something is not for what it will bring you - position, prestige, money, fame, notoriety or what you will. But, it is something in itself without a reward, without being afraid of punishment or failure or success. So, this thing called peace. Peace is not the opposite of conflict, disturbance, revolution.

To understand peace which is not the opposite, we must understand the conflicts of the mind. Being disturbed, the mind creates peace, it wants peace, it wants to be left alone, not to be disturbed. So, it creates a haven, a belief, a refuge which it calls peace. But that is not peace; it is only a reaction, a movement away from this to that. But life does not leave you. Life is very disturbed, life being the poor people, the rich people, the camel that suffers with so much weight on its back, the politician, the revolution, the war, the quarrels, the bitterness, the unhappiness, the joy and the dark shadows of life. There is also death in it. The whole of that life is very disturbed. Since it is very disturbed and we do not understand it, we want to run away to something which we call peace; we sit on the banks of the river, close the eyes and think on something which we call peace. That is merely an escape, a reaction, an opposite to the state of disturbance. But, if we can understand all these disturbances - the living, the joy, the unhappiness, the struggles, the jealousies, the envies - if you can understand all that, not run away from it, just look at "what is", without condemning, just understand "what is", then out of that, there will be peace which is not an opposite. In that
peace, there is great depth, a totally different activity which is creativeness, which is God, which is truth. But one cannot come to it or understand it, if one does not understand the disturbances. In understanding these disturbances, these discomforts, these constant enquiries and perplexities, anxieties, the mind becomes very clear. Peace is not something beyond the mind, but it comes when I understand the difficulties. To understand the difficulties, I must not condemn the difficulties, I must not compare one difficulty with another difficulty. I must not say `Ah! you suffer much more!' Or `I suffer less.' Suffering is suffering - you do not suffer more and I less or I more and you less. If we know suffering without comparison, we shall try to understand it. Out of that understanding, the mind becomes very simple, very clear, very innocent; and it is this innocence that is peace.

It is rather complex for a young student to understand all this, but you should know all about this, because you will be going out of this place into a world where there is frightful competition, where everyone is out for himself, for the country, for the people, for the god. If we do not understand this process, we will be caught in it, we will be driven by society, by circumstances. It is very important while we are young to be so educated, or to educate ourselves so clearly, so simply, that we can understand the battle of life. But the difficulty is that we spend our days in things that do not really matter. Have you noticed how you spend your day as a student? Mostly in the class room, a few hours of play, go to bed exhausted, wake up and then begin again; never spend a day, an hour or even ten minutes a day, talking about these things that do really matter. Neither the educator nor
If I can read rightly, then the books have much to tell. But there is something far deeper than books; that is ourselves. In ourselves, if we know how to read the thing that we are, in it there is immeasurable richness. Then you do not have to read a single book. It is all there. But it requires much greater capacity than reading a book; and in reading the thing that you are, none of you are helped and so, you never spend time every day in coming to it and understanding it; you are bored with it. You are tired when the real things are mentioned. Most of us do not want to be disturbed; outwardly, we have jobs, we have occupations, we are teachers and so on; we carry on; and the beauty of life passes by.

If I can read rightly, then the books have much to tell. But there is something far deeper than books; that is ourselves. In ourselves, if we know how to read the thing that we are, in it there is immeasurable richness. Then you do not have to read a single book. It is all there. But it requires much greater capacity than reading a book; and in reading the thing that you are, none of you are helped and so, you never spend time every day in coming to it and understanding it; you are bored with it. You are tired when the real things are mentioned. Most of us do not want to be disturbed; outwardly, we have jobs, we have occupations, we are teachers and so on; we carry on; and the beauty of life passes by.