Dependence on things, on people, or on ideas breeds fear; dependence arises from ignorance, from, the lack of self-knowledge, from inward poverty; fear causes uncertainty of mind-heart, preventing communication and understanding. Through self-awareness we begin to discover and so comprehend the cause of fear, not only the superficial but the deep causal, and accumulative fears. Fear is both inborn and acquired; it is related to the past, and to free thought-feeling from it, the past must be comprehended through the present. The past is ever wanting to give birth to the present which becomes the identifying memory of the 'me' and the 'mine', the T. The self is the root of all fear.

<table>
<thead>
<tr>
<th>CHAPTER TWO</th>
<th>अध्याय-२</th>
</tr>
</thead>
</table>

**Anger and Violence** क्रोध व हिंसा

Anger has that peculiar quality of isolation; like sorrow, it cuts one off, and for the time being, at least, all relationship comes to an end. Anger has the temporary strength and vitality of the isolated. There is a strange despair in anger; for isolation is despair. The anger of disappointment, of jealousy, of the urge to wound, gives a violent release whose pleasure is self-justification. We condemn others, and that very condemnation is a justification of ourselves. Without some kind of attitude, whether of self-righteousness or self-abasement, what are we? We use every means to bolster ourselves up; and anger, like hate, is one of the easiest ways. Simple anger, a sudden flare-up which is
quickly forgotten, is one thing; but the anger that is deliberately built up, that has been brewed and that seeks to hurt and destroy, is quite another matter.

<table>
<thead>
<tr>
<th>Physical and Psychological Roots of Anger</th>
</tr>
</thead>
</table>
| Simple anger may have some physiological cause which can be seen and remedied; but the anger that is the outcome of a psychological cause is much more subtle and difficult to deal with. Most of us do not mind being angry, we find an excuse for it. Why should we not be angry when there is ill-treatment of another or of ourselves? So we become righteously angry. We never just say we are angry, and stop there; we go into elaborate explanations of its cause. We never just say that we are jealous or bitter, but justify or explain it. We ask how there can be love without jealousy, or say that someone else's actions have made us bitter, and so on. It is the explanation, the verbalization, whether silent or spoken, that sustains anger, that gives it scope and depth. The explanation, silent or spoken, acts as a shield against the discovery Of ourselves as we are: We want to be praised or flattered, we expect something; and when these things do not take place, we are disappointed, we become bitter or jealous. Then, violently or softly, we blame someone else; we say the other is responsible for our bitterness. | साधारण क्रोध का कोई शारीरिक कारण हो सकता है जिसे देखा भी जा सकता है और जिसका निदान भी किया जा सकता है। परंतु, यह क्रोध जो किसी मनोवैज्ञानिक कारण से उत्पन्न हुआ हो, वह अधिक सूक्ष्म होता है और उससे निपटना कठिन होता है। अधिकतर हम कुछ होते हैं में क्रोध जुड़ गाया नहीं मानते और इसके लिए बाहर भी दूर लेते हैं। किसी के साथ या अपने साथ जब कुछ दुर्विष्कार हो तब हम क्रोध क्यों न करें? इस प्रकार हम औपचारिक रूप से क्षोभित होते हैं। हम कभी सरकार से यह स्वीकार नहीं करते कि हमें क्रोध आया है और न ही इतनी बात पर रहते हैं, बल्कि हम उस क्रोध के औपचारिक का बाहर करते लगते हैं। हम कभी सरकार पूर्ववर्तक यह स्वीकार नहीं करते कि हम ईश्वर हैं या कटुभावी हैं, बल्कि उसे सही सिद्ध करते हैं, उसका स्पष्टीकरण करते हैं। हम प्रश्न उठाते हैं कि ईश्वर के बिना प्रेम कैसे हो सकता है, या कहते हैं कि अमूर्क के कार्य-विवाह के कारण यह भी कहता है। हमारी यह मीन अथवा मुख्य व्यक्ति और हमारा यह शब्द जाल हमारे क्रोध को बल प्रदान करते हैं, उसे विस्तार देते हैं, गहराई देते हैं। हमारी यह मीन या मुख्य व्यक्ति हम जैसे हैं उसे ढूंढ देती है और हमें व्यक्ति का वास्तविक रूप देखने नहीं देता। हम प्रश्नात्मक होना, खुशाल करना पसंद करते हैं, हम दूसरे से कुछ न कुछ अपेक्षा करते रहते हैं, और जब वह अपेक्षा पूरी नहीं होती तब हम हताश हो जाते हैं, कुछ या ईश्वर हो उठते हैं। और तब उस
### In Dependency Is Anger

You are of great significance because I depend upon you for my happiness, for my position or prestige. Through you, I fulfill, so you are important to me; I must guard you, I must possess you. Through you, I escape from myself; and when I am thrown back upon myself, being fearful of my own state, I become angry. Anger takes many forms: disappointment, resentment, bitterness, jealousy, and so on.

---

### Stored Anger Is the Problem

The storing up of anger, which is resentment, requires the antidote of forgiveness; but the storing up of anger is far more significant than forgiveness. Forgiveness is unnecessary when there is no accumulation of anger. Forgiveness is essential if there is resentment; but to be free from flattery and from the sense of injury, without the hardness of indifference, makes for mercy, charity.

---

Anger cannot be got rid of by the action of will, for will is part of violence. Will is the outcome of desire, the craving to be; and desire in its very nature is aggressive, dominant. To suppress anger by the exertion of will is to transfer anger to a different level, giving it a different name; but it is still part of violence. To be free
from violence, which is not the cultivation of non-violence, there must be the understanding of desire.

Expectations Cause Pain and Anger

If you go into anger very deeply, not just brush it aside, then what is involved? Why is one angry? Because one is hurt, someone has said an unkind thing; and when someone says a flattering thing you are pleased. Why are you hurt? Self-importance, is it not? And why is there self-importance?

Because one has an idea, a symbol of oneself, an image of oneself, what one should be, what one is or what one should not be. Why does one create an image about oneself? Because one has never studied what one is, actually. We think we should be this or that, the ideal, the hero, the example. What awakens anger is that our ideal, the idea we have of ourselves, is attacked. And our idea about ourselves is our escape from the fact of what we are. But when you are observing the actual fact of what you are, no one can hurt you. Then, if one is a liar and is told that one is a liar it does not mean that one is hurt; it is a fact. But when you are pretending you are not a liar and are told that you are, then you get angry, violent. So we are always living in an ideational world, a world of myth, and never in the world of actuality. To observe what is, to see it, actually be familiar with it, there must be no judgment, no evaluation, no opinion, no fear.
Understanding Dissolves Anger

Surely that thing which you fight you become... If I am angry and you meet me with anger what is the result? More anger. You have become that which I am. If I am evil and you fight me with evil means then you also become evil, however righteous you may feel. If I am brutal and you use brutal methods to overcome me, then you become brutal like me. And this we have done for thousands of years. Surely there is a different approach than to meet hate by hate? If I use violent methods to quell anger in myself then I am using wrong means for a right end, and thereby the right end ceases to be. In this there is no understanding; there is no transcending anger. Anger is to be studied tolerantly and understood; it is not to be overcome through violent means. Anger may be the result of many causes, and without comprehending them there is no escape from anger.

We have created the enemy, the bandit, and becoming ourselves the enemy in no way brings about an end to enmity. We have to understand the cause of enmity and cease to feed it by our thought, feeling, and action. This is an arduous task demanding constant self-awareness and intelligent pliability, for what we are the society, the state, is. The enemy and the friend are the outcome of our thought and action. We are responsible for
creating enmity and so it is more
important to be aware of our own thought
and action than to be concerned with the
foe and the friend, for right thinking puts
an end to division. Love transcends the
friend and the enemy.

— 7 —

Individual Anger Is a Historical Process

We see the world of hate taking its
harvest at the present. This world of hate
has been created by our fathers and their
forefathers and by us. Thus, ignorance
stretches indefinitely into the past. It has
not come into being by itself. It is the
outcome of human ignorance, a historical
process, isn't it? We as individuals have
cooperated with our ancestors, who, with
their forefathers, set going this process of
hate, fear, greed, and so on. Now, as
individuals, we partake of this world of
hate so long as we, individually, indulge
in it.

—8—

What You Are, the World Is

The world, then, is an extension of
yourself. If you as an individual desire to
destroy hate, then you as an individual
must cease hating. To destroy hate, you
must dissociate yourself from hate in all
its gross and subtle forms, and so long as
you are caught up in it you are part of
that world of ignorance and fear. Then
the world is an extension of yourself,
yourself duplicated and multiplied. The
world does not exist apart from the
individual. It may exist as an idea, as a
state, as a social organization, but to carry
out that idea, to make that social or
religious organization function, there
must be the individual. His ignorance, his greed, and his fear maintain the structure of ignorance, greed, and hate. If the individual changes, can he affect the world, the world of hate, greed, and so on?... The world is an extension of yourself so long as you are thoughtless, caught up in ignorance, hate, greed, but when you are earnest, thoughtful, and aware, there is not only a dissociation from those ugly causes that create pain and sorrow, but also in that understanding there is a completeness, a wholeness.

<table>
<thead>
<tr>
<th>The Causes of Anger and Violence</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the causes of this terrible, destructive, brutal violence right through the world? I wonder if you have asked yourself this question, why? Or do you accept it as inevitable, as part of life?</td>
</tr>
</tbody>
</table>

Each one of us in his private life is also violent. We get angry; we do not like people to criticize us; we do not brook any interference with our particular lives; we are very defensive, and therefore aggressive, when we hold on to a particular belief of dogma, of when we worship our particular nationality, with the rag that is called the flag. So, individually, in our private, secret lives, we are aggressive, we are violent; and also outwardly, in our relationships with others. When we are ambitious, greedy, acquisitive, we are also outwardly, collectively aggressive, violent, and destructive.

| उस विचार को क्रियान्वित करने के लिए, उस सामाजिक या धार्मिक समर्थक को क्रियाशील बनाने के लिए तो व्यक्ति ही चाहिए। उसका अपना अध्ययन, लोभ और भय अध्ययन, लोभ और धृष्टि के खेमे को धम्मे रहेंगे। यदि व्यक्ति में बदलाव आता है तो क्या वह संसार को--धृष्टि, लोभ आदि के संसार को--बदल सकता है? यह संसार तब तक आप ही का एक विचारक रहता है जब तक आप विचारशील हैं, अचेत हैं, अध्ययन-अभिव्यक्ति, धृष्टि और लोभ के पश्चात आबाद हैं, परंतु जब आप गंभीर, विचारशील और सजग-सचेत हो जाते हैं, तब न केवल उन जनवर्ष कारणों से आपका कोई संबंध नहीं रहता जो पीड़ा और दुःख के कारण होते हैं, बल्कि आपकी समझ में भी एक समझता और संपूर्णता आ जाती है। |

| अपने निजी जीवन में हमें से हरएक अंतर ही है और आक्रमक भी। हम क्रियात्मक होते हैं, हमें अपनी जीवन-शैली में कोई हस्तक्षेप सहन नहीं होता, चूंकि हम अपना अधिकारिक बचाव चाहते हैं इसलिए हमला करने को तैयार रहते हैं। विशेषकर तब, जब हम किसी विशेष विश्वास या किसी नत-सिद्धांत पर आड़े हुए हों या व्यज कहे जाने वाले एक कपड़े के टुकड़े को लेकर अपनी विशेष रास्तियता की पूजा कर रहे हों। इस प्रकार, व्यक्तित्व रूप से अपने निजी और आक्रमक जीवन में तो हम आक्रमक और विचारशील ही हैं, साथ ही प्रकट रूप में, इससे के साथ संबंधों में भी हम ऐसे ही हैं। जब हम महत्वपूर्ण, लोभुत और हड़पने की आएत होते हैं, तब हम बाहरी तौर पर भी समृद्धियों रूप से आक्रमक, विचारशील और विचारवादक हो उठते हैं। |
I wonder why this is happening now, during this present period in history, and why it has always happened in the past? There have been so many wars, so many disruptive, destructive forces let loose on the world; why? What is the reason for it? Not that knowing the cause and the reason for it will ever free the mind from violence. But it is right to inquire into why human beings throughout the ages have been so violent, brutal, aggressive, cruel, destructive—destroying their own species. If you ask why, what do you think is the reason for it?—bearing in mind that explanations and conclusions do not in any way remove violence. We’ll go into the question of freedom from violence, but first we must inquire why these violent reactions exist.

---

**Inherited Biological Causes**

I think one of the reasons is the instinct which we have inherited throughout the ages, which is derived from the animals. You have seen dogs fighting, or little bulls—the stronger fighting the weaker. The animals are aggressive and violent in nature. And as we human beings have evolved from them, we have also inherited this aggressive violence and hatred, which exists when we have territorial rights—rights over a piece of land—or sexual rights, as in the animal. So that is one of the causes.

---

**Social and Environmental Causes**

Then another cause is environment—the society in which we live, the culture in which we have been brought up, the education we have received. We are
compelled by the society in which we live to be aggressive—each man fighting for himself, each man wanting a position, power, prestige. His concern is about himself. Though he may also be concerned with the family, with the group, with the nation, and so on, essentially he is concerned with himself. He may work through the family, through the group, through the nation, but always he puts himself first. So the society in which we live is one of the contributory causes of this violence—that is the behavior which it imposes on us. In order to survive, it is said, you must be aggressive, you must fight. So environment has an extraordinary importance as a cause of violence, and this society in which we live is the product of all of us human beings; we ourselves have produced it.

Major Cause of Anger Is Psychological Demand for Security

But the major cause of violence, I think, is that each one of us is inwardly, psychologically, seeking security. In each one of us the urge for psychological security, that inward sense of being safe, projects the demand, the outward demand, for security. Inwardly each one of us wants to be secure, sure, certain. That is why we have all these marriage laws—in order that we may possess a woman, or a man, and so be secure in our relationship. If that relationship is attacked, we become violent, which is the psychological demand, the inward demand, to be certain of our relationship to everything. But there is no such thing as certainty, security, in any relationship. Inwardly, psychologically, we should like to be secure, but there is no such thing as permanent security. Your wife, your husband, may turn against you; your property may be taken away from you in
a revolution.

First, then, there must be order outwardly, and there cannot be order unless there is a universal language and a planning for the whole of mankind, which means the ending of all nationalities. Then, inwardly, there must be a freeing of the mind from all escapes so that it faces the fact of what is. Can I look at the fact of my being violent and not say, "I must not be violent," and not condemn it or justify it—just look at the fact of my being violent?

There is obviously revolt within the pattern of society. Some revolts are respectable, others are not, but they are always within the field of society, within the limits of the social fence. And surely a society based on envy, on ambition, cruelty, war, must expect revolt within itself. After all, when you go to the cinema, the movies, you see a great deal of violence. There have been two enormous global wars, representing total violence. A nation which maintains an army must be destructive of its own citizens. Please listen to all this. No nation is peaceful as long as it has an army, whether it is a defensive or an offensive army. An army is both offensive and defensive; it does not bring about a peaceful state. The moment a culture establishes and maintains an army, it is destroying itself.
This is historically a fact.

And on every side we are encouraged to be competitive, to be ambitious, to be successful. Competition, ambition, and success are the gods of a particularly prosperous society such as this, and what do you expect? You want juvenile delinquency to become respectable, that's all. You do not tackle the roots of the problem, which is to stop this whole process of war, of maintaining an army, of being ambitious, of encouraging competition. These things, which are rooted in our hearts, are the fences of society within which there is revolt going on all the time on the part of both the young and the old. The problem is not only that of juvenile delinquency, it involves our whole social structure, and there is no answer to it as long as you and I do not step totally out of society—society representing ambition, cruelty, the desire to succeed, to become somebody, to be on top. That whole process is essentially the egocentric pursuit of fulfillment, only it has been made respectable.

---

*Do We Worship the Killer Competitor and thus Breed Anger?*

How you worship a successful man! How you decorate a man who kills thousands! And there are all the divisions of belief, of dogma—the Christian and the Hindu, the Buddhist and the Muslim. These are
the things that are bringing about conflict; and when you seek to deal with juvenile delinquency by merely keeping the children at home, or disciplining them, or putting them in the army, or having recourse to the various solutions offered by every psychologist and social reformer, you are surely dealing superficially with a fundamental question. But we are afraid to tackle fundamental questions because we would become unpopular, we would be termed communists or God knows what else, and labels seem to have extraordinary importance for most of us. Whether it is in Russia, in India, or here, the problem is essentially the same, and it is only when the mind understands this whole social structure that we shall find an entirely different approach to the problem, thereby perhaps establishing real peace, not this spurious peace of politicians.

CHAPTER THREE

Boredom and Interest

Are Causes Another Form of Escape?

Become a social worker or a political worker or a religious worker—is that it? Because you have nothing else to do, therefore you become a reformer! If you have nothing to do, if you are bored, why not be bored? Why not be that? If you are in sorrow, be sorrowful. Don't try to find a way out of it, because your being bored has an immense significance, if you can understand it, live with it. If you say, "I am bored, therefore I will do something else", you are merely trying to escape from boredom, and, as most of our activities are escapes, you do much more harm socially and in every other way. The mischief is much greater when you escape than when you are what you