**CHAPTER TWO**

**Love; Desire; Sex; Dependency**  
प्रेम, इच्छा, योनिकार, निर्भरता

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**Where There Is Dependency, Attachment, There Is No Love**  
जहां निर्भरता व आसक्ति हो, वहां प्रेम नहीं रह सकता

**Psychologically, then, our relationships are based on dependence, and that is why there is fear. The problem is not how not to depend, but just to see the fact that we do depend.**  
मनोवैज्ञानिक तौर पर हमारे संबंध निर्भरता पर आधारित रहते हैं और इसीलिए हमें भय का बास रहता है। समस्या यह नहीं है कि निर्भर कैसे न रहें, हमें बस इस तथ्य को देखना है कि हम निर्भर हैं।

**Where there is attachment there is no love. Because you do not know how to love, you depend, and hence there is fear. What is important is to see that fact, and not ask how to love, or how to be free from fear.**  
जहां आसक्ति रहती है वहां प्रेम नहीं रहता। चूंकि आप प्रेम करना नहीं जानते, आप निर्भर रहते हैं, और इसीलिए इसमें भय बना रहता है। महत्त्वपूर्ण है इस तथ्य को देखना, न कि यह पूर्वांग कि प्रेम कैसे किया जाए या भय से मुक्त कैसे हो।

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**Where There Is Dependency, There Is Fear**  
जहां निर्भरता रहती है वहां भय रहता है

**Without refuting, accepting, or giving opinions about it, without quoting this or that, just listen to the fact that where there is attachment there is no love, and where there is dependency there is fear. I am talking of psychological dependency, not of your dependence on. the milkman to bring you milk, or your dependence on. the railway, or on a bridge. It is this inward psychological dependency on ideas, on people, on properly, that breeds**  
इस बात का खंडन किये बिना, इस स्वीकृत किये बिना, इस बारे में अपना कोई अभिमत निये बिना, इस या उस का उल्लेख किये बिना, इस तथ्य को ध्यानरुख सुन लीजिए कि जहां आसक्ति होती है वहां प्रेम नहीं होता और जहां निर्भरता रहती है वहां भय रहता है। मैं मनोवैज्ञानिक निर्भरता की बात कर रहा हं, न कि आपके दूरवाले पर आपकी निर्भरता की, जो आपके लिए दूर लाता है, न ही रेलवे पर या किसी पुल पर आपकी निर्भरता की। यह
Love Comes in Understanding Relationship

Love is something that cannot be cultivated; love is not a thing to be bought by the mind. If you say, "I am going to practice being compassionate," then compassion is a thing of the mind, and therefore not love. Love comes into being darkly, unknowingly, fully, when we understand this whole process of relationship. Then the mind is quiet; it does not fill the heart with things of the mind, and therefore that which is love can come into being.

Why Have We Made Sex so Important?

What do we mean by the problem of sex? Is it the act, or is it a thought about the act? Surety, it is not the act. The sexual act is no problem to you any more than eating is a problem to you, but if you think about eating or anything else all day long because you have nothing else to think about, it becomes a problem to you... Why do you build it up, which you are obviously doing? The cinemas, the magazines, the stories, the way women dress: everything is building up your thoughts of sex. And why does the mind think about sex at all? Why, sirs and ladies? It is your problem. Why?

Why has it become a central issue in your life?
life? When there are so many things calling, demanding your attention, you give complete attention to the thought of sex. What happens; why are your minds so occupied with it? Because that is a way of ultimate escape, is it not? It is a way of complete self-forgetfulness.

For the time being, at least for the moment, you can forget yourself—and there is no other way of forgetting yourself. Everything else you do in life gives emphasis to the 'me', to the self. Your business, your religion, your gods, your leaders, your political and economic actions, your escapes, your social activities, your joining one party and rejecting another—all that is emphasizing and giving strength to the 'me'... When there is only one thing in your life that is an avenue to ultimate escape, to complete forgetfulness of yourself if only for a few seconds, you cling to it because that is the only moment you are happy...

So, sex becomes an extraordinarily difficult and complex problem as long as you do not understand the mind that thinks about the problem.
Working, sex, earning money, thinking, feeling, experiencing, you know, the whole business of living—why is it a problem? Is it not essentially because we always think from a particular point of view, from a fixed point of view?

Desire is not love; desire leads to pleasure; desire is pleasure. We are not denying desire. It would be utterly stupid to say that we must live without desire, for that is impossible. Man has tried that. People have denied themselves every kind of pleasure, disciplined themselves, tortured themselves, and yet desire has persisted, creating conflict, and all the brutalizing effects of that conflict. We are not advocating desirelessness, but we must understand the whole phenomena of desire, pleasure, and pain, and if we can go beyond, there is a bliss and ecstasy which is love.