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| -14- | **Can We Let Go of the Self?: Don't Miss the Whole Marvelous Show**

Life is the unknown, sir; but we cling to one small expression of that life, and that which we cling to is merely memory, which is an incomplete thought; therefore, that which we cling to is unreal, it has no validity. The mind dings to that empty thing called memory, and memory is the mind, the self, at whatever level you like to fix it. So, mind, which is in the field of the known, can never invite the unknown. It is only when there is the unknown, a state of complete uncertainty, that there comes the cessation of fear and with it the perception of reality. |

| -15- | **What Is God?**

How are you going to find out? Are you going to accept somebody else's information? Or are you going to discover for yourself what God is? |

| -1- | **CHAPTER EIGHT**

**Meditation Is Attention**

Meditation Means to Pay Attention

Not to seek any form of psychological security, any form of gratification, requires investigation, constant...
watchfulness to see how the mind operates, and surely that is meditation, is it not? Meditation is not the practice of a formula or the repetition of certain words, which is all silly, immature. Without knowing the whole process of the mind, conscious as well as unconscious, any form of meditation is really a hindrance, an escape, a childish activity; it is a form of self-hypnosis. But to be aware of the process of thinking, to go into it carefully step by step with full consciousness and discover for oneself the ways of the self—that is meditation. It is only through self-knowledge that the mind can be free to discover what is truth, what is God, what is death, what is this thing that we call living.

Meditation Is Not Something Apart from Daily Living

Why is one lazy? Probably you are not eating rightly, you have worked too much, walked too much, talked too much, done so many things; and naturally the body, when it gets up in the morning, is lazy. Because you have not spent an intelligent day, the body is tired the next day. And it's no good disciplining the body. Whereas if you are attentive at the moment of your talking, when you are In your office—if you are completely attentive even for five minutes, that is enough. When you are eating, be attentive and do not eat fast, nor stuff yourself with all kinds of food. Then you will see that your body becomes, of itself, intelligent. You don't have to force it to be intelligent; it becomes intelligent, and that intelligence will tell it to get up or not to get up. So you begin to discover that one can live a life of going to the office and all the rest of it without this...
constant battle, because one has not wasted energy, but is using it totally all the time— and that is meditation.

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<th>You understand? Meditation is not what is done all the world over: repetition of words, sitting in a certain posture, breathing in a certain way, repeating some sloka or mantra over and over again. Naturally that makes the mind stupid, dull; and out of that stupidity, dullness, the mind becomes silent and you think you have got silence. That kind of meditation is merely self-hypnosis. It is not meditation at all. It is the most destructive way of meditating. But there is meditation which demands that you attend—attend to what you are saying to your wife, to your husband, to your children, how you talk to your servants if you have any, how you talk to your boss—be attentive at that moment, do not concentrate. Because concentration is something which is very ugly. Every schoolboy can do it because he is forced to do it. And you think that by forcing yourself to concentrate, you will get some peace. You won't. You will not have what you call &quot;peace of mind&quot;—you will have a piece of mind, which is not peace of mind. Concentration is an exclusion. When you want to concentrate on something, you are excluding, you are resisting, you are putting away things which you don't want. Whereas if you are attentive, then you can look at every thought, every movement; then there is no such thing as distraction, and then you can meditate.</th>
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<td>Attention to the Whole Movement of Relationship Is the Beginning of Meditation</td>
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<td>संबंध की समस्त गतिशीलता का अवधान है ध्यान का आरंभ</td>
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<td>आप समझे न? ध्यान वह नहीं है जो सारे संसार में किया जा रहा है—शरीर का जाप, किसी विषेश मुद्दा में बैठना, किसी विषेश प्रकार से ब्यास लेना, किसी श्लेष्मा या मन की मानसिक माला फेंकना—यह सब ध्यान नहीं है। यह मस्तिष्क को जड़ और मंड कर देता है। इस जड़ता व मंडता के कारण मन शांत हो जाता है, और आप समझते हैं कि आपकी शांति मिल गई। यह ध्यान बदामी नहीं है। यह ध्यान की सबसे अधिक विनाशकारी विधि है। परंतु एक ध्यान और भी होता है जिसमें अवधान की आवश्यकता होती है। आपने इस और तीनों देवी होंगी कि आप अपनी पैली से क्या कह रहे हैं, या अपने बच्चों व पति से क्या कह रहे हैं, आप अपने सेवक से कैसे बात कर रहे हैं और अपने अधिकारी से कैसे बात कर रहे हैं—उस पल पूरा होश रहे, ध्यान केंद्रित करने का बाल नहीं है क्योंकि ध्यान केंद्रित करना तो एक बेहदा बात है। स्कूल का बच्चा भी यह कर सकता है, क्योंकि इसे करने के लिये उस पर दबाव डाला जाता है और, आप समझते हैं कि ध्यान केंद्रित करने के लिये स्वयं पर दबाव डाल कर आपकी शांति मिल सकती है। इससे आपकी शांति नहीं मिल सकती। जिसे आप &quot;मन की शांति&quot; समझ रहे हैं वह तो मन की शांति है—मन की शांति नहीं है। ध्यान केंद्रित करना बेहदाकर की, प्रतिरोध की प्रक्रिया है, इसमें आप उन चीजों का सामना करने से बच रहे होते हैं जिसे आप नहीं चाहते। इसके विपरीत, अवधान में आप प्रथम बस्तु की प्रत्येक पता देख सकते हैं, तब कुछ भी ऐसा नहीं रह जाता जिसे</td>
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Then such meditation is a marvelous thing because it brings clarity. Meditation is clarity. Meditation then is silence, and that very silence is the disciplining process of life, not your disciplining yourself in order to achieve silence. But when you are attentive to every word, to every gesture, to all the things you are saying, feeling, to your motives, not correcting them, then out of that comes silence, and from that silence there is discipline. Then in that there is no effort; there is a movement which is not of time at all. And such a human being is a joyous person; he does not create enmity, he does not bring unhappiness.

Truth is something that cannot be given to you. You have to find it out for yourself. And to find it out for yourself, you must be a law to yourself, not the political man that is going to save the world, not the communist, not the leader, not the priest, not the sannyasi, not the books; you have to live, you have to be a law to yourself. And therefore no authority—which means completely standing alone, not outwardly, but inwardly completely alone, which means no fear. And when the mind has understood the nature of fear, the nature of death, and that extraordinary thing called love, then it has understood, not verbalized, not
thought about, but actually lived. Then out of that understanding comes a mind that is active, but completely still. This whole process of understanding life, of freeing oneself from all the battles, not in some future, but immediately, giving your whole attention to it—all that is meditation: not sitting in some corner and holding your nose and repeating some silly words, mesmerizing yourself, that is not meditation at all, that is self-hypnosis. But to understand life, to be free from sorrow—actually, not verbally, not theoretically, but actually—to be free of fear and of death brings about a mind that is completely still. And all that is meditation.

Meditation Is Self-Knowledge

Meditation is self-knowledge and without self-knowledge there is no meditation. If you are not aware of all your responses all the time, if you are not fully conscious, fully cognizant of your daily activities, merely to lock yourself in a room and sit down in front of a picture of your guru, of your Master, to meditate, is an escape, because without self-knowledge there is no right thinking and, without right thinking, what you do has no meaning, however noble your intentions are. Thus prayer has no significance without self-knowledge but when there is self-knowledge there is right thinking and hence right action.
Meditation, then, is emptying the mind of the past, not as an idea, not as an ideology which you are going to practice day after day—to empty the mind of the past. Because the man or the entity who empties the mind of the past is the result of the past. But to understand this whole structure of the mind, which is the result of the past, and to empty the mind of the past demands a deep awareness. To be aware of your conditioning, your way of talking, your gestures, the callousness, the brutality, the violence, just to be aware of it without condemning it—then out of that awareness comes a state of mind which is completely quiet. To understand this quietness, the silence of the mind, you must understand sorrow, because most of us live in sorrow; whether we are aware of it or not, we have never put an end to sorrow; it is like our shadow, it is with us night and day.

In the Still Mind Is Bliss

In sorrow there is a great deal of self-pity, concern with one's own loneliness, emptiness; and when one becomes aware of that emptiness, loneliness, there is self-pity, and that self-pity we call sorrow. So as long as there is sorrow, conscious or unconscious, within the mind, there is no quietness of the mind, there is no stillness of the mind. The stillness of the mind comes where there is beauty and love; you cannot separate beauty from love. Beauty is not an ornament, nor good taste. It does not lie in the line of the hills, nor in architecture. There is beauty when you know what love is, and you cannot possibly know what love is when there is not intelligence, austerity, and order. And nobody can give this to you, no saint, no god, no mahatma—nobody!

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No authority in the world can give it to you. You as a human being have to understand this whole structure—the structure and the nature of your life of every day, what you do, what you think, what your motives are, how you behave, how you are caught in your own conclusions, in your own conditioning. It must begin there, in daily life, and if you cannot alter that totally, completely, bring about a total mutation in yourself, you will never know that still mind. And it is only the still mind that can find out: it is only the still mind that knows what truth is. Because that still mind has no imagination; it does not project its desires; it is a still mind—and it is only then that there is the bliss of something that cannot be put into words.