

## Thought and Love

Thought, with its emotional and sensational content, is not love. Thought invariably denies love. Thought is founded on memory, and love is not memory. When you think about someone you love, that thought is not love. You may recall a friend's habits, manners, idiosyncrasies, and think of pleasant or unpleasant incidents in your relationship with that person, but the pictures which thought evokes are not love. By its very nature, thought is separative. The sense of time and space, of separation and sorrow, is born of the process of thought, and it is only when the thought process ceases that there can be love.

Thought inevitably breeds the feeling of ownership, that possessiveness which consciously or unconsciously cultivates jealousy. Where jealousy is, obviously love is not; and yet with most people, jealousy is taken as an indication of love. Jealousy is the result of thought, it is a response of the emotional content of thought. When the feeling of possessing or being possessed is blocked, there is such emptiness that envy takes the place of love. It is because thought plays the role of love that all the complications and sorrows arise.

If you did not think of another, you would say that you did not love that person. But is it love when you do think of the person? If you did not think of a friend whom you think you love, you would be rather horrified, would you not? If you did not think of a friend who is dead, you would consider yourself disloyal, without love, and so on. You would regard such a state as callous, indifferent, and so you would begin to think of that person, you would have photographs, images made by the hand or by the mind; but thus to fill your heart with the things of the mind is to leave no room for love. When you are with a friend, you do not think about him; it is only in his absence that thought begins to re-create scenes and experiences that are dead. This revival of the past is called love. So, for most of us, love is death, a denial of life; we live with the past, with the dead, therefore we ourselves are dead, though we call it love.

The process of thought ever denies love. It is thought that has emotional complications, not love. Thought is the greatest hindrance to love. Thought creates a division between 'what is' and 'what should be', and on this division morality is based; but neither the moral nor the immoral know love. This moral structure, created by the mind to hold social relationships together, is not love, but a hardening process like that of cement. Thought does not lead to love, thought does not cultivate love; for love cannot be cultivated as a plant in the garden. The very desire to cultivate love is the action of thought.

If you are at all aware you will see what an important part thought plays in your life. Thought obviously has its place, but it is in no way related to love. What is related to thought can be understood by thought, but that which is not related to thought cannot be caught by the mind. You will ask, then what is love? Love is a state of being in which thought is not; but the very definition of love is a process of thought, and so it is not love.

We have to understand thought itself, and not try to capture love by thought. The denial of thought does not bring about love. There is freedom from thought only when its deep significance is fully understood; and for this, profound self-knowledge is essential, not vain and superficial assertions. Meditation and not repetition, awareness and not definition, reveal the ways of thought. Without being aware and experiencing the ways of thought, love cannot be.