

Q1: Well, you say that the observer is the observed. Krishnamurti: I don't say it. Q1: All right, awareness discovers that. You said that. K: I did. Q1: So, here I have an image of you, let's say, and then awareness discovers that I am that observed, the observed is the image. Do you mean that the observer is the image of you that he sees, or is he a reaction to that image? K: Of course, he is the reaction to that image. Q1: And therefore he is the observed, because of that reaction. K: You understand? Q2: Could you explain this a little more? K: (to the first questioner): Would you explain it Sir? Q1: Well if you ask me to say something, I will. K: Go ahead Sir, we asked. You stand up, or come here- Whatever you like. Q1: The speaker uses the words, that it is seen that the observer is the observed. Now we have been talking about things that are observed. A tree, that is the observed. Does the speaker mean that awareness sees that I am that tree? No. He says that what I see is not the tree, I see the image of the tree. So, therefore does he mean that I as the observer am the reaction to that image of the tree? That was my question. K: That's right Sir. You are the reaction to the image which you have created about that tree. If you had no image about that tree there would be no observer. Q: Sir, could one express this a little differently and say that the images that are built by like and dislike through innumerable associations about everything have also built up some conglomerate aggregate that has formed the observer? Now, when we understand this inwardly, without trying to understand it, but are simply aware of it ... K: That's right Sir! That's perfectly right. Q: then you ask, what happens? K: Now I'm going into it. Q: Yes, then continue. K: I'm going on. This awareness has revealed that the observer is the observed, therefore any action on the part of the observer only creates another image - naturally! If the observer has not realized that the observer is the observed, any movement on the part of the observer creates other series of images, and again he's caught in it. So what takes place? When the observer is the observed, the observer doesn't act at all. Go slowly Sir, go very slowly, because it's a very complex thing that we're going into now. I think this must be very clearly understood otherwise we shan't go any further. The observer has always said, "I must do something about these images," "I must get rid of them, I must suppress them, I must transform them, I must give them a different shape." The observer has been active with regard to the observed. Right? I observe that I dislike my wife - for various reasons - and the observer says, I mustn't dislike her, I must do something about it, and so on. The observer is always active with regard to the thing observed. Right Sir? Q: You mean that we are reacting all the time with all these images, constantly, in terms of like and dislike, and adding to them; that we are always doing this? K: That's right; and this action of like and dislike on the part of the observer is called positive action. Q: And that's what you mean when you say it is always active. K: Yes; it is what is called positive action. I like, therefore I must hold or I don't like, therefore I must get rid of it. It's reacting, either passionately or casually. But when the observer realizes that the thing about which he is acting is himself What Sir? Q: The gentleman over there wanted some more clarity on the observer and the observed. Now what you said then was that these images are not the actual things themselves; you don't know what they are, you only react to these images continuously. And when we see that, then this conflict between the observer and the observed ceases. K: Sir, keep it very simple. I look at that brown shirt and scarf. If I say, "I don't like that brown shirt and the scarf," or, "I like that brown shirt and the scarf," I've already created an image, which is a reaction. Q: And that stores up in the past, in memory. K: That's right, that's right. Now,

can I look at that brown shirt and the scarf without like and dislike, which is not to react to it but merely to observe? Then there is no image. You've got it, Sir? Have you got that very simple thing? K: Look Sir, I see somebody has got a red shirt or a red blouse, I look at it. My immediate reaction is: I like or dislike. The like and dislike is the result of my culture, of my training, of my tendency, my inclination, which has already an image which says, "I don't like that shirt," or "I like that shirt." So, the like and dislike and the past training - culture, inherited tendency - all that, has created the image. That is my central observer, that is the observer put together by like and dislike and so on. That observer is always separate from the thing he observes - obviously; and this awareness has revealed that the observer is the observed. Right? Q: The thing observed - do you mean by that the image that the mind built up? K: That's right, that's right. You've got it. Then when the observer is the observed image, then there is no conflict between himself and the image. He is that! He is not separate from that. Before, he was separate and took action about it, did something about it, reacted to it. But when the observer realizes he is that, there is no like or dislike. Sir, don't - you examine yourself Sir. Q: The observer is creating all the other images. K: No! I'm not going to go into that, Sir. We have gone into it sufficiently. You understand what we have said so far, that between the observer and the observed, between the image which the observer has created about himself and the images which he has created about various things there is a separation, a division, and hence, between himself and them, there is a conflict of like and dislike and reaction. And he is always doing something about it. Now, when the observer realizes he is the observed - the images - then conflict ceases. That is, when I realize I am fear - not, that there is fear and me separate from that fear - then I am that fear; I can't do anything. Follow this closely. Because what am I to do? I am part of that fear. I am not separate from fear. Therefore I can look at that fear without any form of escape. I am that fear, I am that pain which I have now in my tummy, or in my leg, or whatever it is. I am that fear. So I don't rebel against it or accept it or run away from it - it is there! So all action, which is the outcome of the reaction of like and dislike, has come to an end. All right - you follow? Now what has happened? Q: There's only awareness. K: No. Q: There is neither the observer nor the observed. K: That's it. There is an awareness which is becoming more and more - I'm using more and more not in the sense of time - more and more acute, sharp, intense. Q: Not wasting energy. K: That's right. It's becoming tremendously alive, it is not bound to any central issue, or to any image. And it's becoming intensely aware; from that intensity there comes a different quality of attention. Right? Q: And this intensity, Sir has no direction and no purpose. K: Watch it Sir, you don't have to ask me. Watch it yourself. The moment there is a choice in this awareness, then there is a direction directed by this observer. Right? But when the whole pattern, when this whole structure has been understood, conflict has come to an end; and therefore the mind - because the mind is this awareness - has become extraordinarily sensitive, highly intelligent. Because sensitivity goes with intelligence - there is no intelligence without sensitivity, physical as well as psychological - the mind has become highly intelligent and sensitive! Because that intelligence is not put together by any conflict. There is that intelligence which has been put together through conflict, which is the observer. The observer separate from the observed has its own intelligence. I don't want to go into that. In this awareness, because it has exposed everything very clearly, there has been no choice (choice only exists when there is confusion) and so this awareness has removed every form of conflict; therefore there is clarity. And this clarity is attention. Don't agree please! This

requires actual doing, not just agreeing. When there is this attention, in which there is no observer nor observed, this attention is intelligence. In this attention there is no conflict whatsoever, therefore there is no demand for anything! And, this attention has its own activity, its own action. So there is an action which is not born out of the observer. When the observer acts, his action is always separate. Sir, look. We cannot go further into this matter unless you have actually done it - actually do it. Then you will find that attention, being intelligence, is beauty and love - which the observer, separate, tries to imitate - then the mind has no limit. -----

LET NOTHING DESTURBE THE PEACE IN THE MIND