Hans Selye (1974), father of study of modern stress, defined stress as "the nonspecific result of any demand upon the body, the effect may be mental or somatic," he found that stress is caused by physiological, psychological, and environmental demands. When confronted with stressors, the body creates extra energy; and stress occurs because our bodies do not use up all of the extra energy that has been created. Selye (1974, 1980) first described this relation in 1936 and coined the term General Adaptation Syndrome. 'General Adaptation Syndrome' includes three distinct stages: a) alarm reaction, stage demands immediate response. Our bodies are alarmed and activated during the first stage (2) The body's defense attempt to adapt during the second stage, and stress level begins to reduce; it is an intermediate stage characterized by hormonal responses (3) The stage of exhaustion, a stage characterized by prolonged worry, fatigue and results in breakdown. (Vernon); it happens when the body's defense towards stress become totally depleted. It is during this stage that physical and mental breakdown occurs, individual performance plummets, and illness develops (Hubert, 1984).

Late in his career, Selye (1974), who had popularized the psychological aspect of stress as the General Adaptation Syndrome (GAS) and health outcomes where physicians reported greater satisfaction, professional orientation, and physiological well being. Nurses reported the least satisfaction, and dentists reported the most social support from their peers and significant others. Dentists reported more qualitative work demands and greater ability to predict job events, where as, nurses reported most control over the other's influence on decisions, self determination on the job, and understanding of events occurring in the work environment.
Gohn, Kohn and Low (1991) examined the effects of gender on the job satisfaction of 608 Singaporean accountants (51.8% female). Questionnaire results indicated that SS were generally satisfied with their jobs and that gender did not affect job satisfaction directly. Within certain age ranges, however, gender did interact significantly with job satisfaction. Males Ss 45 years old and above were more satisfied than similarly aged females Ss, while male Ss under 25 years old were the least satisfied.

Mehra (1993) examined the relationship between perceived occupational stress and job satisfaction and the effect of a group oriented attitude among employees. 250 industrial workers in India completed a mental health inventory and a measure of job satisfaction. The results moderating effect of the relationship between intrinsic job satisfaction and occupational stress which is attributed to the effective coping strategies of mentally healthy workers.

Sahu & Misra (1995), made an attempt to explore gender differences in relationship between stress experienced in various areas of life and coping styles of degree college teachers. Data was collected with a semi-structured questionnaire of life stress developed by the researchers and ways of coping checklist (Folkman & Lazarus, 1980). The sample consisted of 120 men and 120 women teachers. Men exhibited a significant positive relationship of acceptance with work related and society related stress. Further, a significant positive relationship was between society related stress to withholding and negative relationship between work-related stress and problem-focused coping. On the other hand, in females, a significant positive relationship was observed between family-stress and acceptance and between society related stress and self-blame.

Bogg & Cooper (1995) compared occupational stress, job dissatisfaction, and mental and physical health among approximately 557 senior UK civil servants and 1056 private industry executives using the Occupational Stress Indicator.
servants showed more job dissatisfaction, mental and physical ill health than their private sector counterparts. Civil servants also perceived more stress from factors intrinsic to their job, such as lower pay and working conditions exhibited less type A behavior and less control over their job and organization. Organizational element appears strongly to influence job dissatisfaction among civil servants. Job and organizational stressors more strongly predicted job dissatisfaction, whereas, personality factors more strongly predicted mental and physical health.

Although in the study of stressful events and occupational stress the effects of social support have received a great deal of attention, there has been surprisingly little research carried out into the part played by social support in moderating occupational stress amongst teachers. This is surprising in view of high levels of occupational stress that have been recorded within the professional. In the study conducted by Alexander and Proctor, of 256 primary class teachers, it was demonstrated that teachers reporting normal levels of anxiety were more likely to work in schools with supportive social climates than clinically anxious teachers. Moreover, the extent to which promoted staff was supportive of class teachers played a central role in determining a school's social climate. These findings have important implications for the management style employed within a school and the social milieu of the school as a workplace.

Forty seven elementary school teachers (mean age 39.1 years) completed a questionnaire examining the association of personality style with job satisfaction. Job satisfaction was associated with scores on expressive rather than suppression of the emotions of anger, anxiety and depression (maisto & Lester, 1997).

According to a research conducted by Berger, the word "Stress" has been repeatedly used in recent years as a way to describe many symptoms seen in working individuals. The overuse of this word has caused many self-made experts
to come up with false remedies and so-called “stress management” techniques. This article addresses the issue of these false claims of stress management and attempts to educate many workers who are confused as to what occupational stress entails. The various myths and arguments used to confuse workers regarding stress in the workplace, as well as discussion of legitimate claims of organizational stress are discussed. At the end of the article, definitions relating to occupational stress management are presented. Suggestions for improvement are given and correlated to occupational stress in the workplace.

Gyanani (1998) studied stress and strain among teachers as a function of the organizational climate of the educational institute in which they were working. Results reveal that teachers working in a closed or controlled type of organizational climate experienced more stress and strain than their counterparts working in an autonomous or open type of organizational climate.

Joshi (1998) compared the private and public sector employees in terms of job satisfaction, job involvement, and work involvement. It was found that the employees of public and private sector differed significantly in their job satisfaction, job and work involvement. Demographic variables such as age, length of service, monthly income, and work experience in the present job also affected their job satisfaction, job and work involvement. However gender of the employees did not influence these variables.

William Cone (1999), in Health Science Seminars, 1999, stated that the medical costs of stress are estimated to be over 1 billion dollars per year in the United States of America, and although this is a lot of money, it pales in comparison to the more than 200 billion dollars per year American industry spends in increased health insurance costs, absenteeism, reduced productivity, mistakes and accidents on the job, poor morale, and employee turnover caused by stress.
DIMENSION OF STRESSFUL EVENTS & COPING :

Negative events show a stronger relationship to both psychological distress and physical symptoms than do positive one's (Stokolset at 1978, M.C. farland, Norman et al 1980). Uncontrollable or unpredictable events are more stressful than controllable or predictable ones. When people feel they can predict, modify or terminate aversive events or feel that they have to relate to someone who can influence it. They experience it as less stressful even if they actually do nothing about it (e.g. Franken haeuser 1975; Glasss and Singer 1972; Sule and Mullen, 1981; Thompson 1981) ambiguous events are often perceived as more stressful than clearcut events. The ability to take confrontive actions is usually associated with less distress and better coping (Billings and Moos 1984; Gal and Lazarus 1975; Ralouped and Stoupakis 1985). Role ambiguity is uniformly reported as one of the major factors contributing to work related stress, (Cooper and marshall 1976). (Cohen 1978; Cohen and William son 1988)

Personality Variables:

Though stress has attracted many scientists the studies on personality variables are relatively a few. Many of the studies done to assess the influence of personality on stress sometime presented confusing results.

In a study on alcoholics by Rangaswami K (1983) it was with the title “Around Alcoholics” it was found that alcoholics were more extroverted, neurotic and experienced much more life stress, one year prior to addiction than normal. Study on transvestism by Burich (1981) reveals that subjects reported greater current psychological stress and scored higher on neuroticism and introversion than subjects in normal population.

Stress caused by type A behavior depression is responsible for heightened driving behavior like overtaking, low honor, (Palsane and Evans 1984)
significantly correlated (D, 1988) Studies also show that myocardial infection subjects were found to be of type A behavior. They scored high on stress, neuroticism and extroversion and scored low on coping. (Varkey 1988; Falger P. 1983)

It was noticed that subjects correlated negatively and significantly with role stress and job anxiety[ C, Sohgal 1985] Direct action coping responses to stress were related to higher self esteem more active support systems and lower levels of emotional stress (Colletta D et al 1981).

Studies by Shirodkar R. A and Praksh I. J. (1996) have revealed that psychological distress were higher among older subjects among women and in subjects from rural areas. A significant interactional effect between age and sex was also revealed. A negative relationship between life-stress and mental health was noted. Increased association between life-stress and physical illness from subject low in both internal control and work ethics belief are observed (Flannery R.B. 1984). In another study the correlation between negative events and anxiety was greater for external (external locus of control) than for internal (internal locus of control). Results of the study by Toves, et.al. (1981) suggest that internality is only an advantage for males in the relationship between stress and development of psychological and somatic distress. Study by Nelson D.W. and Cohen L.H. (1983) support the relationship between life-stress and psychological disorder but they call in to question the moderating effects of locus of control, beliefs and perceptions of control over life event outcomes.

In an investigation on social support Schultz B. J. and Stokolset D. H. (1983) report that low scoring helpfulness group reported more loneliness in follow up studies Pamering (1983) found that creative managers are susceptible to greater stress than ‘non-creative managers’. Thus throwing insight into the influence of creativity on stress.

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Hatzenbuchler L.C. and Joe V.C. (1981) reported that multiple regression analysis yielded negative relationship between measure of musculanity and stress, although results of their study suggest that famine sex-typed males be interpreted as reluctant then masculine male to self-disclosure.

**ANTICIPATED STRESSORS AND ONGOING STRESSORS** :-

The anticipation of stressors can be least as stressful as its actual occurrence and often more so. Effects of stress have been observed in response to a wide range of stressors including Noise, high-task load, electric shock, bureaucratic stress, crowding and laboratory induced stress (Cohen 1980).

**Adaptation to Stress** :-

Any novel threatening situation can produce stress but such reactions later on subside overtime (Francenhauener 1975). It is also observed that where as corticosteroid reactions to stressful events often subside over time, catecholamine reactions may not (Rose, 1980).

**STRESS AND ILLNESS** :-

Stress can produce psychological and physiological changes conducive to the development of illness. Precursors (Forewarnings) of illness such as 'fatigue' and 'achiness' develops which if untreated can lead to illness.

Certain people are predisposed by virtue of their personalities to experience stress and distress in their lives, which in turn affect their rates of illness. Individuals high in a variable called (negative affectivity). A pervasive negative mood marked by anxiety, depression and hostility, expressed this stress in discomfortable range of situations. (Watson and Clark, 1984). It is also observed that stress leads to illness only among the people who have an initial vulnerability, stress alone of vulnerability alone is not sufficient to produce illness (Tapp and Natelson, 1988).
Stress can also indirectly affect illness by altering a person's behavior patterns. People who reported they were under more stress reported getting less sleep, being less likely to call for breakfast, consuming more alcohol and using more drugs more frequently. (Cohen and Williamson, 1988). Stress produces a variety of symptoms including anxiety, depression, fatigue, insomnia, shaking, distractibility, sweating and jumpiness. Stress has been increasingly implicated in the downward course of such disorders as diabetes. (Turke and Specers, 1983).

Heart disease (Krantz 1980) Hypertension (Harrell, 1980) Multiple sclerosis (Meital 1970) Ulcer (Ahmad and Rao 1977) and cancer (Visintner 1982). Stress is also related to psychopathological disorder such as depression, schizophrenia (Paykel 1977) and psychosomatic diseases.

"Sudden death syndrome" illustrates the relationship between cataclysmic stressful events and illness (Cottington 1980).

ADJUSTMENT AND COPING :-

The most widespread regulative principle of human behavior is homeostatic one in which the person alters either himself or his external environment, when disequilibrium has been produced, in order to restore the equilibrium. (Cannon 1939) An alternative and supplementary view involves the proliferation of growth tendencies within the individual. (Rogers E.G. 1951). This leads him to seek mastery or control over himself and his environment in order to realize his highest potential and to produce the most harmonious relationship possible between himself and the environment from either point of view. Adjustment refers to the processes of the self or environment alteration that produces some given state such as equilibrium or self actualization because the biological and the psychological needs of an individual as well as the external pressure to which he is exposed are continually changing, adjustment is always taking place, but what if the adjustment capacities are taxed beyond their scope. Stanford's
Motivation in personality has presented valuable studies of Psychology of Healthy and Normal Personality. A concept which has been published with the title “Normal personality & its place in psychology”. Disturbances, can include such subjective states and behavioral patterns as psychological misery somatic malfunctioning (psycho-somatic disorder), abnormal forms of thoughts, socially deviant forms of behavior and failure to execute successfully or normally the life task within the context of an individual’s ability. The process adjustment is therefore important to us not only, because under normal circumstances of living it determines our actions but also because when adjustment means fail under conditions of un usual demands our welfare is endangered. When this happens we talk about the existence of a state of stress and extreme instance of disturbed equilibrium. It is important to study stress states in order to understand their consequences for adjustment and to learn the nature of the stresses, conditions that bring them about in the first place. It is probably also an essential feature that every positive force is a means in effort to improve upon himself in the world (Otto Rank -1945) (considered the conflict of wills associated with the life and death fears, as a basic part of life itself and as the basis of human creativeness. Davis (1952) also emphasized the importance of anxiety in the normal process of socialization. The crucial problem in normal verses pathological development is the amount and the resources available for mastering it lets examine some of the main ways of viewing the nature of stress. The essential difficulty with this approach which defines stress as the threatening situation is that, what is the force of trauma for some person is not necessarily so for others although it is true that extreme conditions of actual disaster will severely disturb a high percentage of persons. Individual reactions are extremely unusually conditioned that have a very great impact on nearly everyone. There are many more ordinary conditions of every day life. A second major way of viewing stress treats it as a state of individual rather
than an external condition that he faces. For example the famous physiologist selye (1956) makes stress synonymous with what he calls adaptation syndrome and organized set of biological reactions to noxious stimulation such as physical injury if bodily tissues are damaged. However these adoptions to noxious or damaging circumstances in themselves are special when chronic effects can produce further injury to organism, chronic fear provoking situation within our adrelalin stimulate’s secretion of (a hormonal substance that produces vast changes in metabolism). This out pouring of the adrenal hormonal substance can be quite damaging to the long-range functioning of the organism. Psychosomatic disturbances such as ‘ulcers’ ‘colitis’ and ‘high blood pressure’ are thought to involve this chronic adaptation process to psychological danger. Selye’s emphasis is on the internal state of the organism and its consequences rather than on the situation that produces. It, specially when the demand upon a person tax to the limit of his resources, beyond that we speak of psychological stress. The concept of stress is concerned, therefore, with demand that are in degree more severe than ordinary. These demands or threats to the maintainance of life and the avoidance of pain or it can restrict a persons opportunity to satisfy motives of great importance to him. Therefore, what is thwarting to one man may not be to another because of different patterns of motivation. Details of various case studies is an another important work with the title of ‘psychology and alchemy’ (1944). He has mentioned specific features of ‘self-actualized personality’ and their extraordinary inner equilibrium C.G.jung (1945) used the comparative method implying history myth, religion and epistemology. In alchemical studies (1942-57) he has tried to find the relationship between various mysterious traits and level of psychological health along with normality He states that “If we picture this conscious mind with the ego as its centre, as being opposed to the unconscious and if now add to our mental picture the process of assimilating the unconscious. We think of this
assimilation as a kind of approximation of conscious and unconscious, where centre of total personality no longer coincides with the ego, but a point midway between the conscious and the unconscious. This would be the point of a new equilibrium, a new center of the total personality, a virtual centre with an account of its focal position between conscious and unconscious ensures for the personality a new and more solid foundation. “Abraham Maslow” has based his views upon his investigations of Healthy and creative person to arrive at a certain formulation regarding psychology of mature and self actualized personality. He has presented his ideas and studies in his book ‘Motivation and personality’ (1954) Maslow has also presented a vast study about positive aspects of Healthy personality. In his another work with the title “Toward psychology of Being”, the concept of mature personality had been also studied in term of future potentialities and possibilities of human being. In Maslows another work published with the title of “The Further reaches of human nature (1971) Maslow has explained the mature and ‘self actualized’personality Goldstien in his work. “The organism” (1939) has also presented various facts regarding need for self actualization in his another work with the title ‘Dominance self esteem and self actualization’ (1973) in his theory of Metamotivation he has explained about the Master motive of ‘the need for self actualization’ as ultimate aim of human life.

Existentialists also studied human potentialities in their actualization process of living. ‘Binswanger’ has expressed many fold possibilities of human being. The concept merely related with need for self actualization and the possibility to reach to the status of mature and balanced personality. Human being indeed long to realize the full possibilities of their beings. For it is only by actualizing their potentialities that they can live an authentic life they can not live an authentic life, when they deny or restrict the full possibilities of their existence or permit themselves to be dominated by
their environment, then they are living an inauthentic existence. Humans are free to choose either kind of life. In his famous study presented in the form of collected papers Binswanger L. With the title “Being in the world ‘(1963) emphasized over the ultimate craving of all human beings to actualize their inherent potentialities and effects of various blocking within and without one's own self in the process of life. J.F.T. Bagental has also described in his studies about mature personality and need for self actualization regarding existentialism which was published with the title “The search for authenticity” the famous work of ‘Assagoli’ presented with the title “psychosynthesis” is a piece of study about path of mature personality development and various features of it. The significant work of R.E.A. Johnson published with a title “The psychology of Nirvana” Explains about Buddhists view points regarding psychology of mature personality. Allport G. W. has explained about characteristics of mature, actualized personality. In his selected papers published with the title “The nature of personality,” he has explained the process of mature personality development. In his other studies he has stated the role of motivational forces in personality development with the master need of self actualization as its aim.

Emotional Maturity Dimension

The healthy process of emotional development may be considered as emotional maturity. This way the concept of emotional maturity is relative not absolute. A child of 8 years can be considered as emotionally mature if he exhibits the Capacity for adequate behavior i.e. appropriate for his level of development but in comparison to adult he can be considered as immature. A mature healthy person continue to grope for maturity as his attitude towards life and himself as long as he lives. The emotional maturity consists of various characteristics. It is true that we can not define maturity in a positive manner, but we can understand that there must be some positive tracks associated with it, in most of the cases
emotionally mature individuals have more self control over their feelings in comparison with the persons who are emotionally immature.

Emotionally mature individual has greater tolerance for transition and failure. He is not subject to swinging moods. On the contrary he has a specific type of emotional integration. The emotional maturity is a developing process therefore it depends on the kind of learning i.e. Most reliable, fully expressed in a person of any level of his emotional maturity behavior at any stage of growth is that which must fully reflect the traits of healthy development in all dimensions. An adequate desertion of emotional maturity must take account of the full scope of individual capacity and powers. In the broad sense emotional maturity means the degree to which a person has realized his potential abilities for richness of living and has developed his capacity to enjoy things to relate himself to others to love & to laugh. His capacity for whole hearted sorrow which on occasion for grief arises; his capacity for experiencing anger when faced with thwarting situations that would Ignite the temper of any reasonable to show fear when there is occasion to be frightened without being in a need to use a false mask.

SOCIAL MATURITY :-

'Self acceptance' is an important aspect of maturity which we can find out more in Introverts in comparison with extroverts. According to Walter R. Smitgon "maturity is a process in which the personality is continuously achieving for greater success, emotional health and social maturity.

SOCIAL MATURITY REVIEW OF THE INDIVIDUALS :-

Shaffer 1936: social adjustment is the process by which, any living organism maintains balance between its need and circumstances that influence the satisfaction of those needs.

According to Dr. R.S.Woodworth "It is a living accomplishing desired goal."

According to Dr. Memminger the process of social adjustment involves that
a person should interact with his situations or circumstances with all the available resources to him and utilize his potentialities and experiences in order to attain his Goal. Adjustment has three basic elements:
1. Individual
2. Barriers
3. Goals

This include physical, mental, social and emotional factors. In this effort to make best adjustment individual may call upon his memory of past experiences.

Developments of civilization, scientific and technological advances have contributed to make human life comfortable, but on the other hand the same has posed lot of stress and demands a skillful and learned behavior to attend the physical and mental comfort.

According to Coleman (1972) this life may be so severe to collapse a person mentally as well as physically. The inappropriate responses that do not lead to attend goal are called as maladaptive behavior and consequently a person is maladjusted. He is incapable to solve his complexes, conflicts and therefore experiences mental stresses.

According to Jessee Golden (1963) The adjustment has two main stages. One refer to adjustment in sense of having smooth and integrated relationship to one’s surrounding and to demand and expectations of the society. The other refers to the relationship between drives and individual desires and what he does to produce them.

Therefore in the light of above description of the variable it is obvious that the social adjustment and emotional maturity holds a strong positive relationship. The various criteria of mature social & emotional behavior show a positive relationship with adjustment socially & emotionally mature persons show many dimensions of adjustments. Many studies have confirmed this fact.
Osho Rajneesh, *Three treasures of Lautzu* (1975) explained the approach of 'Fritzpearl' regarding various stages and process of self actualization in these words. According to him:

A man is like an onion exactly like an onion; layers and layers of personality; and behind all layers is hidden the essence. The essence is like emptiness, zero, void. It is more like non being than like being, because being has limitation, a boundary to it. But the inner most core has no boundary to it. It has no limitations, it is just a freedom, a free flow of energy, infinite in its dimensions. Unless one goes on peeling his layers of personality to the very end and redisCOVERs the essence one remains sick minded. Being blocked, stuck is sick mindedness. And everybody and almost everybody is sick. Rarely it happens that one gathers courage to penetrate to the very inner core of non-being. Then one becomes a self actualized person; whole, healthy, holy. The founder of gestalt therapy 'Fritz Pearl' used to call the first layer of social formality of etiquette, mannerisms and words, chatter on always on surface. People usually talk to avoid communication. They are closed people. In fact they are dead and insensitive to others. He used to call this dead and dry layer of personality "Chicken Shit Layer". Most of the people live in it and their whole life is useless formality. A healthy actualized person uses this formality layer but others make it their whole life. Their whole life is long series of mannerism. This layer has to be broken by remaining aware of it. The very awareness will help to be block to melt, evaporate and the energy will be available to entre into the second layer. The second layer is the roles and games. In the second layer are ; I am the husband or wife. I am the father or child. I am the president or any other position, status. All the politicians of the world live on the second layer associated with prestige, position and role playing. Here everybody thinks that he is the greatest man in the world. This second layer of 'EGO'. At this layer of personality continuously in each relationship one has to play
different roles. It is a play but one need not become fixed in it in any role. One should remain free of all roles. If one is stuck in it then it becomes our life and we do not know anything beyond, then one over comes in contact with real life. Fritz Pearl calls it the layer of “Bull Shit”. They carry the whole burden of the world, as if he whole world depends on them, these people are very sick. Yet the first type of people are absolutely sick but they are not very dangerous. The second layer of people are not absolutely sick but they are more dangerous because they become the politicians, priest, the generals, the power holders, millionaires. They accumulate money, power and prestige; they play great games and because of their games and madness millions of peoples are not allowed even a glimpse of life. Millions are sacrificed because of their games. When one is stuck with this layer one becomes serious about roles, then with seriousness illness enters into life into one’s being. People sacrifice themselves and others when they are obsessed with their ego because it is a dream like reality without substance but when they awake they find themselves to be deeply frustrated because their whole life is gone in a sheer westage. Even if they succeeds they utterly fail. They come face to face with the fact that they have waisted their life in a game. Then there is third layer, the layer of “chaos”. Because of this third layer people are afraid to move inwards. That’s why they get stuck in the second layer. It is Chaos; tremendous energy, with no rules. That’s why it gives us fear. Through meditation one penetrates, falls from the second layer to the third layer then one feels chaos. In the third layer one does not know what one is. Identity is lost, rules disappear. At this layer there is a vast ocean in storm, to understand it is essential otherwise one can go neurotic. All great artists belong to the third layer-artists, musicians, painters, they are sincere, honest people, more honest then our priest and politicians. The third layer people do not belong to the world of rules, games and roles. If one can remain alert on this layer then chaos turns into the Cosmos. If one
can remain alert then one finds in oneself chaos but one transcends it. Awareness is a transcending phenomenon. Then there is a fourth layer after facing anarchy of inner world. One becomes capable of entering the fourth. The fourth is death level, the death plane. There is death like freedom. The ego dies, suddenly the whole identity is lost. The sense of I, self is not there, just life vibrating, life unknown, life unnamed, life which cannot be categorized only the ocean of being is there. At this fourth stage again two possibilities are there. If one becomes really dead without awareness, then one exists like a zombie, a robot, dull, absent minded. A sort of vegetating existence. An enlightened master is a absolute requirement at this stage. To bring oneself out of this death experience, to be reborn as universal awareness. The spiritual master, the awakened one functions as an alarm. He makes us alert and awake while death is happening all around, one becomes deathless. Then one enters the fifth layer. The fifth is the layer of life, energy becomes absolutely free, with no blocks. One is free to move and act whatsoever is required. Life energy becomes too much identifies with life energy then one becomes an ‘Epicurean’, ‘Hedonist’, ‘Charwaka’. Eat drink and be marry’ become their ‘credo’, because they know nothing beyond life. Life is beyond death but one is even beyond life. Awareness is an ultimate transcendence. By being remain alert and aware at fifth one enters or reaches to self actualization, realization of state of “SATCHINDANAND”. The truth, the consciousness or awareness and the bliss. Bliss is different then joy of the fifth stage because it is uncaused, unconditioned joy. It is not something happens to a realized one. But it is the very nature of self actualized one.

PERSONALITY MATURITY AND SELF ACTUALIZATION :-

One can become so much obsessed with the objective or external reality than one can loose all tracks of one self. One may fall in shadow. Scientists, Philosophers live in that kind of one self. The ontological imperialism of scientific
methodology is a pressing damage. If something cannot be known by scientific methods then according to them it does not exist. The methodology of scientist is for the objective and awareness or god or soul is subjective. God is not separate from us, God is our innermost being, our interiority. The approach of scientist is such that for him only objective world exist no subjectivity or self or awareness. The idealist approach is that ‘the world is illusory’ the only reality is God, world is just like a dream. The third the approach is of mystic; he transcends both. He accepts reality of the external world and the reality of the soul or subjectivity. In this disappears only knowing remains. A clarity a transparency. All is clear there is nobody to whom it is clear and there is nothing which is clear-but all is clear, it is only clarity. In this lotus land of awakening Buddhahood, all is clear and fragrant, beautiful, graceful. Then the splendor opens its doors. The mystic transcends the problem by attempting a form of knowing in which the knower and the known are merged in the one unit. Now nothing is left in the concept of the knowledge because all knowledge is direct. Knowledge consist of representation, a symbolization, a universalization, an analysis particular or specific. Knowledge is a dry dead fact, it is not a wet experience. Experience is not knowledge but it is a process of knowing for it J Krishnamurti uses the word the Experiencing rather than experience; by transferring a noun into a verb we can be closer to the reality. If one understands that the whole life is a verb not a noun, there will be great understanding, following it like a shadow knowledge should be changed by knowing; life should be changed by living, love should be changed by loving. Death should be called dieing then there is no self and no other, it is a state of communion not a communication. In self remembering unconsciousness fails only consciousness succeeds because it is through consciousness we become part of the divine cosmos, with unconscious we remain apart. Unconscious we are confined to our ego we are like an island. In consciousness the ego melts we become one with the
whole with the harmony of the whole. The part is going to fail. The part cannot succeed only the whole succeeds it means that the truth wins because to be true is to be in tune with Tao. In self remembering self disappears and only remembrance is left. self and remembering can not exist together. Personality maturity and awakening of intelligence never happens by imitation. Intelligence grows by experimentation. In the process of attaining personality maturity there is no way from periphery to centre but there is a way from centre to periphery. The transformation of inner self when the inner changes the outer changes on its own accord. The circumference or the periphery is accidental but the centre is essential. “Schizophrenia” develops due to this division between one’s periphery and the centre. As these two poles will move farther and farther one cannot keep oneself together sooner or later such person will fall into fragments that is, what madness is? One should always try to understand but never to imitate. There is a conflict when I am trying to become something but actually I am not, then it is a constant battle. When the outward process is bring inwardly then it brings about a contradiction. A contradiction between what one is and what one is willing to be or trying to become or what one should be. This contradictory process creates a centre which is an egoistic centre. This inevitably causes conflict within oneself and in the relationships between I and You. When we think I am better than you then it causes conflict, here origin of the conflict is ego, the me, the self or the I. If there is no ego there is no conflict there is no problem and there is no time. Because psychological time is the cause and origin of man’s misery. The idea of tomorrow is associated with process of becoming and desire to become what one wants to be. Here all knowledge of the past is responsible for projection of the coming future as human being worship knowledge they live in time. All experiences are in time. Our identification with the name and the form has moved inwardly that’s why we live in the conflict and we also think that through conflict there is progress or
evolution of mind. Nature is part of mind and whole universe is also part of mind. Universal mind is associated with infinite energy. The universe functions in a order which is called the “Dharma” or the “Tao” or the “Existential Law” or “Universal Order”. When man is in disorder in this universal order then there is misery. When there is ending of the me or the self then there is no hope and therefore no possibility of frustration. In the ending of the psychological time. In this ending there is pure nothingness, emptiness. And this nothingness includes the whole universe. With this the division of the I and the You which is created by the thought comes to an end. This nothingness is total energy. It is undiluted, pure, uncorrupted energy. To attain this state of self actualization one must be totally aware not to have any illusions even not have any desire to realize truth. 

If we want to know truth we will have to drop all kinds of knowledge that we have gathered down the ages in many lives.

Whenever somebody comes to truth with knowledge he can not see it, he is blind. Knowledge blinds us. If we want to be with clear eyes, drop knowledge, Perception has nothing to do with knowledge. Truth and knowledge don’t go together. Knowledge cannot contain the immensity of life and existence. Knowledge is so tiny, so small, and existence is so vast, so enormous, how can it contain existence? It cannot. And if you force existence into your patterns of knowledge you will destroy the beauty of it and you will destroy the truth of it. Once existence is converted into knowledge, it is no longer existence. It is as if a person is carrying a map of India and thinks that he is carrying India. No map can contain India.

The picture of the moon is not the moon. The word ‘God’ is not God; the word love is not love either. No word can contain the mystery of life. And knowledge is nothing but words and words. Knowledge is a great illusion. That’s why Buddha says: Allow nothingness to settle in you. Nothingness means a state of not-
knowing, a state where no cloud floats into your consciousness. When your consciousness is included, then you are nothing. Nothing goes perfectly well with truth only nothing goes perfectly well with truth. Knowledge cannot contain the mystery of being. Knowledge is against the mysterious. ‘The mysterious’ means that which is not known, that which cannot be known, that which is basically, intrinsically, essentially unknowable- not only unknown, but unknowable.

How can the unknowable be reduced to knowledge? Knowledge goes on collecting pebbles on the shore and goes on missing the diamonds. Knowledge is mediocre borrowed never authentic never original to know truth you need an insight, original insight. You need eyes which can see through and through; you need transparent vision.

So only when the mind is entirely naked of knowledge, empty of knowledge, does it come to know. When there is no knowledge there is realization, because when there is no knowledge there is knowing. When the mind is entirely naked of knowledge, nude, silent, non-functioning... When the mind is in waiting, with no idea for what; just a pure waiting, expectant but not knowing for what, waiting for the guest but with no idea, waiting for the knock of the guest with an open door but with no idea who this guest is. How can you know it beforehand?

If you carry a blueprint for God you will go on missing God because you have not known Him before. Yes, others have known, but whatsoever they have said are only maps. All knowledge is a map. Don’t start worshipping the map, don’t start creating a temple around the map. That’s how temples have been created. One temple is devoted to the Vedas, another to the Bible, another to the Koran these are maps! These are not the real country, they are only charts.

This is not the way to know. The way to know is to discard all knowledge. And discard it in a single blow! Don’t go slowly, gradually. If you see the point it can happen in this very moment. In fact, to see the point is to let it happen. You need not
do anything in particular, you need not even drop knowledge. Just seeing the point that knowledge cannot make you a knower—in fact it will hinder you—seeing this, the revolution, seeing this the transformation.

So when the mind is naked, is silent, is non-functioning, is in utter waiting, then there comes truth. Then there is truth. It need not come from anywhere, it has always been there. But we are so full of knowledge, hence, we go on missing it.

Nothingness can know truth because in nothingness intelligence functions totally. Only in nothingness does intelligence function totally. That’s why we see the miracle! - children are so intelligent and old people, by and by, become so dull. Children learn things so fast! The older we become the more difficult it becomes to learn.

If we remain a nothingness, then it need not be so because then we remain a child our whole life.

Socrates is a child even when he is dying, because he is still vulnerable, open, ready to learn, ready to learn even from death! When he is lying on the bed and the poison is being prepared at six o’clock he will be given the poison, as the sun will be setting he is so excited, like a child. His disciples are crying and weeping, and he is so excited. He gets up again and again and goes out to inquire of the man who is preparing the poison: “How long will it take?” his eyes are so curious. And the man is going to die! This is no time to be so curious. And the man is going to have his last breath within minutes, and he is so excited, so ecstatic. And Socrates says, “I have known life, and I have learned much from life. Now I would like to know death and learn from death. That’s why I’m excited.” Even death becomes a great experience to one who is innocent. Socrates is innocent. The West has not produced another man comparable to Socrates. Socrates is the Buddha of the west.

Love is not something to be practised. Life need not be practised. Life
to be lived, in utter innocence. Life is not a drama—we need not to prepare, we need not go into a rehearsal for it. Let it come as it comes, and be spontaneous.

How can we be spontaneous if the ego is there? Ego is great actor. Ego is a great politician. Ego goes on manipulating us. The ego says, “If you really want to act in a polished way preparation is needed. If you really want to act in a cultured way you have to rehearse it.” The ego is a performer, and because of this performer we go on missing the joy, the celebration, the blessings of life.

There are three levels of awareness; awareness of the self, awareness of the world and awareness of the intervening fantasy, between the self and the world. Fritz Perls called this intermediate level the DMZ- demilitarized zone and it functions to keep us from being totally in touch with ourselves and with our world. The DMZ contains our prejudices, the pre-judgements through which we view the world and other people and ourselves. If we look at the world through our biases, we cannot see the truth of it. We cannot see that which is. We create an illusion—that’s what Hindus call “maya.”

If we look outside with judgements, a prior prejudices, then we create a world of our own, which is maya, illusion, a projection. If we look at ourselves through these judgements and knowledge and opinions, we create another illusion the ego. Then we cannot see what reality is there inside us. We cannot see what is out there, and we cannot see what is in here. When the outside is missed, we create illusion—‘maya’; when the inside is missed, we create the ego—‘Ahankar’. And both of these things happen through DMZ, the demilitarized Zone.

Gurdjieff used to call this zone the ‘zone of the buffers’. DMZ is a beautiful name for it. The bigger the DMZ is, the more pathological the person is, the more neurotic. The smaller the DMZ is, the more healthy, psychologically sane a person is. And when the DMZ completely disappears and there is no thought intervening between you and the world, not a single thought— that’s what Buddha means by nothingness. Then the person is utterly sane, holy, whole.
The ego is not a reality, it is just an idea. You don’t come with it when you come into the world, you do not bring it with yourself. It is not part of your being. When a child is born he does not bring the ego into the world. The ego is something that he learns. It is not part of genetics. [Osho Rajneesh The book of Wisdom, 1977].

Gordon Alport calls the self ‘proprium’, and it can be defined by considering the adjective form ‘propriate’, as in the word appropriate’. ‘Proprium’ refers to something that belongs to or is unique to a person. The self is created because each nothingness is unique, each nothingness has its own way of flowering. Because of this uniqueness there is the possibility of creating an ego.

There are seven doors from where the ego enters in, seven doors from where we learn the ego. Those doors have to be understood, because if we understand them we will be able to drop the ego. Because those doors, understood perfectly well, can be closed. Then the ego is created no more. Seen rightly, understood perfectly well- that the ego is just a shadow- it starts disappearing on its own.

The first door Alport calls ‘THE BODILY SELF’, We are not born with a sense of self. The child in the mother’s womb has no sense of the self. He is one with the mother; he is utterly one, joined, bridged with the mother. And the mother is his whole existence, his cosmos. He does not know that he is separate. The separation comes when the child comes out of the womb, when his bridge with the mother is cut and the child has to breathe on his own. In fact, the breathing is not something that the child is going to do. How can he do? He cannot even breathe yet, so he is not yet there. The breathing happens. It is not that the child is doing it, is a happening. It comes out of nothingness the child starts breathing. Those few seconds are very valuable, critical, dangerous. The parents, the doctor, the nurses who are looking after the birth are all in a great waiting- whether the child is going to breathe or not?
It is miraculous how the child breathes the first breath he has never done it before, he cannot be prepared for it. He does not know that the mechanism to breathe exists. The lungs have not functioned ever before, but the breath comes and the miracle starts. But the breath is coming out of nothingness, Later on we will start saying "I am breathing". That is absurd. We are not breathing! Breathing is happening. Don't create the idea of I, don't say "I am breathing". Nobody is breathing. That is not within our capacity to do or not to do.

We are not born with a sense of self. It is not part of our genetic endowment. The infant is not able to distinguish between self and the world around it. Even when the child has started breathing, it takes months for him to become aware that there is a distinction between his inside and the outside. Gradually, through increasing complex learning and perceptual experiences, a vague distinction develops between something 'in me' and other things 'out there'.

This is the first door from which the ego enters: the distinction that there is something 'in me'. For example: the child feels hunger, he can feel it coming from inside. And then the mother slaps the child, and he can feel it is coming from the outside. Now a distinction is bound to be felt by and by that there are things which come from inside, and there are things which come from outside. When the mother smiles he can feel the smile is coming from within, somewhere inside. The idea of inside and outside arises. This is the first experience of the EGO.

In fact there is no distinction between the outside and the inside. The inside is part of the outside and the outside is part of the inside. The sky inside our house and the sky outside our house are not two skies, they are one sky. And so it is the case with You there and I here are not two! We are two aspects of the same energy, two aspects of the same coin. But the child starts learning the ways of the ego.
The second door is self-identify. The child learns its name, realizes that the reflection in the mirror today is of the same person as the one seen yesterday, and believes that the sense of me or self persists in the face of changing experiences. The child goes on knowing that everything changes. Sometimes he is hungry, sometimes he is not hungry; sometimes he is sleepy and sometimes he is awake; and sometimes he is angry, and sometimes he is loving things go on changing. One day it is a beautiful day, another day it is dark and dismal. But he stands before the mirror.

Every thing goes on changing one thing seems to be unchanging - “the self-image”. The ego has another door from where it is entering; the self image.

The third door is “self-esteem”. This is concerned with the child’s feelings of pride as a result of learning to do a thing on its own: doing, exploring, making. When a child learns anything for example he has learned a word, ‘daddy’; then he goes on saying ‘daddy, daddy’, the whole day. He does not miss a single opportunity to use the word. When the child starts learning to walk he tries the whole day. He falls again and again, he stumbles he is hurt, but again he stands because it gives a pride: “I can also do something! I can walk! I can talk! I can carry things from here to there!”

The parents are very worried because the child is a disturbance. He starts carrying things. They can’t understand: “Why? For what? Why have you taken that book from there?” The child is not interested in the book at all. It is all nonsense for him. He cannot conceive why we go on looking in this thing continuously “What are you searching for there?” But his interest is different he can carry a thing. The child starts killings animals. An ant, and he will immediately jump on it and kill it. He can do something! He is enjoying doing. He can become very destructive. If he finds the clock, he will open it he wants to know what is inside. He becomes an explorer, an inquirer.
He enjoys doing things because that gives a third door to his ego: he feels proud, he can do. He can sing a song, then he is ready to sing the song to anybody. If any guest comes he is present there, waiting for somebody to give a hint so he can sing the song. Or he can dance, or he can do a mimicry, or something. Whatevroy it is, he wants to do something to show that he is not just helpless, that he can also do. This doing brings ego in.

The fourth is "self-extension", belonging, possession. The child speaks of 'my house', 'my father', 'my mother', 'my school'. He starts increasing the field of 'mine'. 'Mine' becomes his key word. If we take his toy, he is not interested much in the toy; he is more interested in 'The toy is 'mine', you cannot take it. He is not interested much in the toy. When nobody is interested he will throw the toy in the corner and will escape to play outside. But once somebody wants to take it, he does not want to give it - It is his 'mine'.

'Mine' gives a sense of 'me'; 'me' creates I. These doors are not only for children, they remain that way our whole life. When we say my house, we are being childish. When we say my wife, we are being childish. When we say my religion, we are being childish.

When a Hindu starts fighting with the Mohammedan about religion, they are children. They don't know that they are doing. They have not really become mature and grown-up. Children are constantly arguing, "My daddy is the greatest daddy in the world!" And so do the priests go on fighting, "My concept of God is the best, the most powerful, the real! Others are just so-so." These are very childish attitudes, but they linger around us for our whole life.

The fifth door is "self-image." This refers to how the child sees himself. Through interaction, with parents, through praise and punishments, he learns to have a certain image of himself—good or bad.
The child is always looking to how the parents react to him. If he is doing a certain thing, do they praise it or they punish him? If he feels punished he thinks, "I have done something wrong. I am bad". If he does something good and is praised, he thinks, "I am good, I am appreciated". He starts trying to do more and more good, so that he is appreciated. Or, if the parents are really very difficult and impossible people, and their demands are such that the child cannot fulfill them, then he starts doing all that they call 'bad'. He reacts and rebels.

These are the two ways the door is the same either we praise him and he feels good that he is somebody; or if we don't praise him easily then he says, "Okay, then I will show you." Then also he will make his presence felt. He will start destroying things, he will start smoking, and he will start doing things which we don't like. And he will say, "Now you see? You have to take note of me. You have to notice me. You have to know that I am somebody and I am here, and you can't just neglect me." The good guy and the bad guy are born this way, the saint and the sinner.

The sixth is self as reason (The rational self). The child learns the ways of reason, logic, and argument. He learns that he can solve problems > Reason becomes a great support to his self. That's why people argue. That's why educated people think that they are somebody. Uneducated? We feel a little embarrassed. We have a great degree we are a PH. D. Or a D. LIT. And we go on showing, exhibiting our certificate; we are a gold medalist, we have topped the university and this and that. Why? Because we are showing that we have become a rational being, well educated, educated in the best of the universities, educated by the best of the professors "I can argue better than anybody else." Reason becomes a great support.

The seventh is "appropriate striving“, life-goal, ambition, becoming: what and who is through what or who one wants to become. Further concern, dreams
and long-range goals appear—the last stage of the ego. Then one start thinking about what to do in the world to leave a mark in the history? To leave a signature here on the sands of time. To be otherwise soon one will become nothing and nobody will ever know that you had existed. One wants to become an Alexander or a Napoleon. If it is possible, one wants to become a good guy, famous, well-known, a saint, and a mahatma. If it is not possible then too one wants to become somebody.

Many murderers have confessed in courts that they had not murdered somebody because they were interested in murdering him, but they just wanted their names on the front page of the news papers. A man murdered somebody from the back. He came and stabbed him, and he had not even seen the man before. He was absolutely unknown to him, they were not acquainted, and there was no friendship, no enmity. He had never met him. And this time also, he had not seen the face of whom he had murdered. He had not seen him; he simply murdered him from the back. The man was sitting on the beach looking at the waves, and this man came and kills him. The court was puzzled, but the man said, “I was not interested in the man himself, on whom I killed. It was irrelevant, anybody would have done. I had gone there to kill somebody. ‘This man had not been there, then anybody else”, but why? And he said,” Because I wanted my photo and my name on the front page of the news papers.

Osho Rajneesh Tantra the Supreme’s understanding (1977). Osho elaborated the concept of ‘peak experience’ introduced by ‘Abraham Maslow’ in psychology.

According to Osho Rajneesh

The peak experience:

One of the deepest psychologists in the west of the century was Abraham Maslow. His whole life he worked around the phenomenon of peak experience.
His whole life, he devoted to the phenomenon of certain experience which he called the peak, the ultimate, the final, the enlightenment of the Buddha or Luminous Samadhi of Ramakrishna, or the ecstasy of Meera Boehm Elkhart. The peak is the highest that can happen to human consciousness. Trying to probe into this phenomenon, Maslow become aware that there are two types of people. One he calls peakers, the other he calls non-peakers. Peakers are those, who are ready, open & receptive; non-peakers are those who are convinced that no peak experience is possible. In the non-peakers he includes scientist, rationalist, logicians, materialists alists, businessman & politicians. For all this type of people end is meaning less they are means oriented. These people create walls around them and because of these walls they can not have any ecstasy. When they can not have any ecstasy, their original stand point is confirmed. Then they create more walls and that becomes a vicious circle. There are peakers poets, Dacers, musician's madman impractical adventurers. They do not bother, they do not argue with their mind. They simply allow the things to happen and even in ordinary life sometimes certain peaks are achieved. On the contrary psychologist like Freud says that happiness is impossible for human being. He says that the vary structure of human mind is such that happiness is not possible. At the most you can be tolerably unhappy. If this is the attitude then one is closed then happiness will not be possible and when it is not possible one's stand point is proved right then there is even less possibility. Finally a movement comes when one is assured that unhappiness is the only possibility; the peaker is open with less reason, more trust. Less practical ness and more adventure, less prose more poetry, one has to be illogical to get peak experience and utter ecstasy. Logic is the greatest enemy in that field, because logic will prove that life is misery. Logic will prove that there is no meaning. Logic will prove that there no god. Logic will prove that there is no possibility of any ecstasy. Logic will prove that life is just an accident and in this
accident there is no possibility between birth and death. If you can manage some how to exist that's enough. Logic is suicidal because life is meaningless and nothing has happened and nothing is going to happen that commit suicide. All religions are given birth by peakers at the base but then they are taken over by logicians. Who are the opposite and they create all organization around them. Peakers give birth and then the child is adopted by non-peakers, so every religion at its birth source is beautiful but never again. Than it becomes ugly. Then really it becomes antireligious. "What so ever I am saying to you, you are fortunate. It is just at the source, that's why I say you fortunate and it happens only after thousands of years that you are near the source. It will not be so again. Even with my ideas, it will not be so again. Sooner and later the logician will enter; the non-peakers will come. They are already on the way. They will systemize every thing, they will destroy every thing and then opportunity will be missed. Then it will be a dead thing. Right now it is alive and you are near the source. That's why I say you are fortunate. In your mind also both the possibilities are there. The peaker and the non-peaker. If you allow your peaker, then you will surrender. If you allow your non-peaker then you will listen to me, argue about me. Then either you are convinced by me or not convinced by me. If you are convinced you hanged around me. If you are not convinced, you leave but in both the cases you will miss. If you are trying to be convinced intellectually you have missed. This can be done, when I am dead. Right now something else is possible and can be done and that is to allow your peaker, allow your trusting soul, to adventure. Do not make it reasoning within you. Make it a jump. The source happens rarely and very few people take the advantage. This has been always so around Jesus there were only few people around Buddha only a few people than for centuries they weep and cry. center can never be touched and penetrated through effort because no action can lead it to you. You are already there. There is no need to do anything. You have to be simply
silent, spontaneous and then the center arises. It comes out of the clouds. There is a break, a gap. You suddenly realize your spontaneous awareness, you are awareness. It is nothing you do. It is nothing which has to be done. Your very nature is awareness. “It is called as Satchitananda”. ‘Sat’ means the existential. That which can never go into non existence. ‘Sat’ means the true, which never becomes untrue. ‘Sat’ means the eternal which was, which is which will be. ‘Chit’ means awareness, consciousness that is our nature. You have always been conscious you are conscious, you will be conscious. That consciousness can not be taken from you but you are not in contact with your self. Anand bliss, ecstasy. It is not that you have to achieve bliss, it is you. You have always been blissful. You can’t be otherwise. There is no possibility, you can’t change it, but you will say this is absolutely absurd, because we are in misery. You are in misery because you have become to much obsess with the periphery. You have forgotten completely the center. You have become to much engage with others, to much occupy with others. So that the whole attention is focused on the other and you have fallen in to the shed, into the darkness. Actually ‘Satchidananda’ you are.

“Life is an eternal present. We have been here and will remain for ever, forever. Different shapes, different forms of course different situations but we have been always and always. Individuals are fictions. Life is not divided. We are not islands. We are one. This oneness has to be felt. Once you feel this oneness you realize your original nature”.


In this Osho mentioned various stages of Evolution of consciousness and way towards self actualization.

Accordingly to Osho Rajneesh

the fourth ‘Cristosphere’. The geosphere, it is the state of consciousness which is absolutely asleep, the state of matter. Matter is consciousness asleep, not yet awakened. A rock is a sleeping Buddha. One day or the other the rock is going to be the Buddha. It may take millions of years. The difference will be only of time and time does not matter much in this eternity. That’s why in the east we have been making stone statues that are very symbolic. The rock and the Buddha are bridged through a stone statue. The stone statues say that Buddha is nothing but the rock come to manifestation, actualization. This Geosphere is matter, unconsciousness, it is pre-life. In this state there is no freedom, because freedom enters through consciousness. In this state there is only ‘cause and effect’. Law is absolute. Not even an accident is possible. Freedom is not known. Freedom enters always as shadow of consciousness. The more conscious we become the more free. Hence awakened one and enlightened one is called ‘A Mukta-utterly free’. The rock is utterly in bondage; fettered from everywhere, from all sides, from all dimensions the rock’s soul in imprisonment. The awakened one’s soul is soul on the wings. A self actualized one has no chains, no walls, and no imprisonment. He has no borders to his being. His being is as vast as existence. He is one with the whole. In the world of ‘Geosphere’ cause and effect is the only low. Science is still confined to the ‘Geosphere’ because it still goes on thinking in terms of cause and effect. Its vision is so finite; it’s vision so tiny, that it can not reconcile itself with totality of the existence. Only ‘Nuclear Physics’ is entering into the world which is beyond cause and effect, crossing the boundary. Hence the principle of uncertainty is arising; arising with great force, the principle of uncertainty means the principle of freedom. Now they see that deepest in matter too, there is containing quality of freedom. It is difficult to say whether the electron is particle or wave, it behaves both ways, sometimes this; sometimes that and there is no way to predict it. It is the ‘Quanta’ not only that, it’s freedom is such that sometimes simultaneously it
behaves like a wave and like a particles. In 'Geosphere' there is 'Sushupti'. It means absolute sleep. Not even the dreams stir. The rocks are not even dreaming. To dream they will have to be a little more conscious. The rock is simply there. It has no personality, no soul, at least not in actuality. Its sleep is undisturbed. For millennia it has slept and for millennia it will sleep. Yoga divides conscious in four stages. They are relevant to De Chardin's division. The 'Geosphere' is more like death then like life. It is not. It is waiting for life to grow, it is like a seed. It appears dead; it is waiting for its right moment to explode into life. There is no mind. In the last stage again of 'Christosphere' there will be no mind again. An awakened one, enlightened one a Buddha is in a state of no mind, and the rock is also in the state of no mind. Here the significance of the stone statue, the meetings of two polarities. The rock is in the state of no mind means rock is still below mind. Buddha is in a state of no mind that means Buddha has gone beyond mind. There is a similarity, just as there is similarity between a child and a saint. The child is below mind and the saint is beyond mind. A self actualized one is fully conscious that the mind is not needed. The rock is absolutely unconscious hence a mind is not possible. Mind is needed only because we are not really conscious. If we are really conscious than there is 'insight', there is no thinking. Then we act out of insight, we do not act out of our mind. Mind is not needed then. When we see a thing that very seeing becomes our action. It is like seeing a snake on the road. We jump first before thinking enters. Actually we jump out seeing, insight directly encountering the fact. Instantaneous action takes place out of the very perception. Whenever there is great danger- It makes our life intense, conscious. These moments are rare in our life because, we are not yet ready to live our consciousness intensely and totally. For self actualized awakened person that is the normal way. He lives so totally that the mind is not needed. In the first 'Geosphere' there is no mind so no self because without mind the self can not exist; again in the
fourth stage there is no self because without the mind how the self can exist? The mind needs to function out of a center hence it creates the Ego, the self. The mind has to keep itself in a certain pattern, order. It has to hold itself. It creates a center, because only through a centre it can keep control. So once the mind comes in Ego is on the way. Sooner or later the mind will need their Ego. Without the Ego the mind will not be able to keep control, otherwise who will control? , who will manage? , and who will manipulate? , who will plan? , who will dream? , who will project? And who will be there referred to as a constant thing? Because the mind goes on changing, one thought after another thought. It is a procession of thought. We will be lost, if we do not have any Ego, we will not know were we are? And were we are going? And for what?

In the ‘Geosphere’ there is no mind, no self and no time. It is below time. Time has not entered yet. The rock knows no past, no present, and no future. So it is the case with self actualized one. He also is beyond time he knows no past, no present, and no future. Being in the present does not mean that space which is between past and future. In the dictionary that is the given meaning, the space between past and future is called present, but that is not the present, what kind of present is this? It is already becoming the past. It is going out of existence. This moment if you call it present, the moment you have called it present, it is already gone into past, it is no longer present and moment you are calling future it has become the present and is moving towards becoming past. This present is not a real present. The period that is between past and future is just part of past and future of the time procession. The self actualized and enlightened person knows no past no future and no present. He knows no division. That is the state of eternity. Then the now is absolutely there. There is only now and here and nothing else. The rock is also in that state-unconscious of course. The second sphere is ‘Biosphere’. It means life preconscious. The first sphere is matter; the second sphere is life,
trees, animals, birds, and insects. The tree has more movement, life than rocks. The animal still more, the bird still more. The tree is rooted in the ground can not move much. It moves a little bit sways but connot move much. It as not that much freedom. A little freedom is certainly there but the animal has more freedom. He can move he can choose a little more freedom. A bird can fly. This is the sphere called ‘Biosphere’ the life sphere. It is preconscious just the rudimentary consciousness is coming into being. The rock was absolutely unconscious; you cannot say tree is absolutely unconscious. Yet it is unconscious but ray of consciousness is coming in and an animal is little more conscious.

At the first stage the consciousness corresponds with ‘Patanjali’s Sushupti’, deep, deep sleep. The second state of Biosphere corresponds with Patanjali’s Swapna, the dream state. Consciousness is coming like a dream. Consciousness is surfacing. Cause-effect is still predominant, but not so much as in a rock. A little freedom becomes possible, and hence accidents start happening. The animal has a little bit of freedom. He can choose a few things, he can be temperamental, he can be in a good mood, and be friendly towards you. A little bit of decision has come into his being. but a very little bit, just the beginning. The self is not yet integrated. It is a very loose self, but it is coming up. The structure is taking shape, the form is arising.

The animal is past oriented; it lives out of the past. The animal has no idea of future- it can not plan for the future, it can't think ahead. Even if sometimes it thinks ahead, that is very fragmentary. Its future is more or less same as the past; it is a repetition. It is past dominated. Time is entering through the past; self is entering through the past.

The third sphere is the ‘Neo-sphere’, mind; self consciousness arises. The first was unconsciousness. Consciousness comes, but there is a calamity with it- the self. It can not come otherwise; the self is necessary evil. Consciousness
comes with the idea of ‘I’. The reflection starts, thinking starts, personality comes into existence. And with mind comes future orientation, man lives in the future, and animal’s lives in the past. In this third sphere, “the Neo-sphere”- is the sphere of anxiety, tension. If one has to choose between the second and the third than one should choose the third, not the second. One should always choose the higher. Remember when I condemn the Indian mind I am not condemning Buddha and I am not condemning the Krishna. They have chosen the fourth, they are also at the rest, they are also relaxed- but their relaxation comes from dropping time itself, not by living in the past. They are utterly relaxed; they have no anxiety, no neurosis. Their mind is calm; ripple less lake – but not by choosing the second but by choosing the fourth; not by remaining below mind but by going beyond mind. It is always easier to settle in the past and become more convenient and comfortable one who is self-actualized has not settled with the past; he has not even settled with the future. He has not settled with time itself- he has dropped time, he has dropped the mind that creates him. He has dropped the Ego that creates anxiety.

Indians have chosen to drop the future because that seems to create anxiety “Future creates anxiety”. You can drop the future than you will sleep back, you will relapse in to the previous state. Drop the Ego, and then we go beyond. The third sphere is like what Patanjali calls “Wakefulness”- our wakefulness of course, not the wakefulness of the Buddha, a self actualized one. Our so called wakefulness, eyes are open but dreams are moving inside us; eyes are open but sleep is there inside us. We are full of sleep even when we are awake. This is the third state and it is always helpful; if we become tired of the day than we fall into a dream-it gives us a relaxation. Than we fall into deep sleep; it give us more relaxation. In the morning we are again fresh.

The fourth state is to be created. It is not in our system. It is our potential but we have never been in it before. It is arduous, it going upstream, uphill. The fourth
Patanjali calls it “The fourth”. That contents everything because the formless cannot have any name- TURIA, the fourth. Osho Rajneesh “The Book of wisdom” (1980)

J. Krishnamurti ‘Flight of the Eagle’ (1964) J. Krishnamurti stated the significance of sensitivity to realize our actual self. Accordingly to him

“I don’t know if any of you have noticed, early in the morning, the sunlight on the water. How extraordinary soft is the light how the dark waters dance, with the morning star over the trees, the only star in the sky. Do you ever notice any of that? Or are you so busy, so occupied with the daily routine, that you forget or have never known the rich beauty of this earth this earth on which all of us have to live? Whether we call ourselves communist or capitalist, Hindus or Buddhist, Moslems or Christians, whether we are blind, lame, well or happy, this earth is ours.

Do you understand? It is our earth, not somebody else’s; it is not only the rich man’s earth, it does not belong exclusively to the powerful rulers, to the nobles of the land, but it is our earth, yours or mine.

We are nobodies, yet we also live on this earth and we all have to live together. It is the world of the poor as well as of the rich, of the unlettered as well as of the learned. It is our world, and I think it is very important to feel this and to love the earth, not just occasionally on a peaceful morning, but all the time. We can feel that it is our world and love it only when we understand what freedom is.

[“First and last freedom” J. Krishnamurti, 1948]. This spontaneous choice less awareness is our common consciousness. We all share that river of consciousness, therefore, our happiness, suffering and sorrows are alike. The idea of being a separate individual is result of socialization.

The problems of the world are so colossal, so very complex, that to understand and so to resolve them, one must approach them in a very simple,
direct manner. And simplicity, directness, do not depend on outward circumstances
nor on our particular prejudice or moods. The solution is not to be found through
conferences, blueprints, or substitution of the new leaders for old, and so on. The
solution is obviously lies in the creator of the problem, in the creator of the mischief,
of the hate and the enormous misunderstanding that exist between human beings.
The creator of this mischief, the creator of these problems, is the individual, you
and I ...... We are the world, and our problems are the world's problems. This
cannot be repeated too often, because we are so sluggish in our mentality that we
think the world's problems are not our business that they have to be resolved by the
United Nations or by substituting new leaders for the old. It is very dull mentality that
thinks like that, because we are responsible for the frightful misery and confusion
in the world, this ever-impending war. The realization of this need of transformation
is the beginning of processes of self actualization. To transform the world, we must
begin with ourselves; and what is important in beginning with ourselves is the right
intention. The intention must be to understood ourselves and to leave it to others to
transform themselves or to bring about a modified change through revolution,
either of the left or of the right. It is important to understand that this is our
responsibility- yours and mine- because, however small may be the world we live
in, if we can transform ourselves, bring about the radically different point of view in
our daily existence, then perhaps we shall effect the world at large, the extended
relationship with others.

[J. KRISHNAMURTY Commentaries on Living Volume 3rd1975]

The deep spiritual insight comes into existance in a state of deep
meditation that I and the world are not separate from each other. They are the two
sides of same coin.

According to J. KRISHNAMURTY We, as human beings separated,
isolated, have not been able to solve our problems; although highly educated,
cunning, self-centered, capable of extraordinary things outwardly, yet inwardly, we are more or less what we have been for thousands of years. We hate, we compete, and we destroy each other; that is what actually goes on at the present time. You have heard the experts talking about some recent war; they are not talking about human beings being killed, but about destroying airfields, blowing up this or that. There is this total confusion in the world, of which one is quite sure we are all aware; so that we shall we do? As a friend some time ago told the speaker: "you cannot do anything; you are beating your head against a wall. Things will go on like this indefinitely: fighting, destroying each other, competing and being caught in various forms of illusion. This will go on. Do not waste your life and time". Aware of the tragedy of the world, the terrifying events that may happen should some crazy person press a button, the computer taking over man’s capacities, thinking quicker and more accurately, what is going to happen to the human being? This is the vast problem we are facing. Do not ask me what psychological time is. Ask that question of yourself. Perhaps the speaker may prompt you, put it into words, but it is your own question. One has had a son, a brother, a wife, and father. They are gone. They are never return. They are wiped away from the face of the earth. Of course, one can invent the belief that they are living on the other planes. But one has lost them; there is a photograph on the piano or the mantelpiece. One’s remembrance of them is in psychological time. How one had lived, how they loved me; what help they were; they helped to cover up one’s loneliness. The remembrance of them is a movement in time. They were there yesterday and gone today. That is, record has been formed in the brain. That remembrance is a recording on the tape of the brain; and that tape is playing all the time. How one is walked with them in the woods, one’s sexual remembrance, their companionship, the comfort one derived from them. All that is gone, and the tape is playing on. This tape is memory and memory is time. If you are interested, go into it very deeply.

J. Krishnamurti 'A future ahead.'(1980)
According to J. KRISHNAMURTY “We have so many problems of our own that we have no time for those of others. To make another listen you have to pay either in coin, in prayer, or in belief. The professional will listen, it is his job, but in that there is no lasting release. We want to unburden ourselves freely, spontaneously with no regrets afterwards. The purification of confession does not depend on the one who listens, but on him who desires to open his heart. To open one’s heart is important, and it will find someone, a beggar perhaps, to whom it can pour itself. Introspective talk can never open the heart; it is enclosing, depressing and utterly useless. To be open is to listen, not only to you, but to every influence, to every movement about you. It may or may not be possible to do something tangibly about what you hear, but the very fact of being opens brings about its own action. Such hearing purifies your own heart, cleansing it of the things of the mind. Hearing with the mind is gossip, and in it there is no release either for you or the other, it is merely a continuation of pain, which is stupidity.

In our search for knowledge, in our acquisitive desires we are listing life, we are blunting the feeling for beauty; the sensitivity to cruelty; we are becoming more and more specialized and less and less integrated. Wisdom can’t be replaced by knowledge, and no amount of explanation, no accumulation of facts, will free man from sufferings. Knowledge is necessary, science has its place; but if the mind and the heart are suffocated by the knowledge, and if the cause of suffering is explained away, life becomes vain and meaningless. And is this not what is happening to most of us? Our education is making us more and more shallow; it is not helping us to uncover the deeper layer of our being, and our life is increasingly disharmonious and empty. Information, the knowledge of the facts, though ever increasing, is by its nature very limited. Wisdom is infinite, it includes knowledge and the way of action; but we take hold of a branch and think it is the whole tree. Through the knowledge of the part, we can never realize the joy of the whole. Intellect can never lead to the whole, for it is only a segment, a part.
Is it possible to be responsible for the whole of the mankind, and therefore responsible for nature? That is, it is possible to answer adequately, totally to your children, to your neighbor, for all the movement that man has created in his endeavor to live rightly. And to feel that immense responsibility, not only intellectually, verbally, but very deeply, to be able to answer to the whole human struggle of pain, brutality, violence and despair? To respond totally to that, one must know what it means to love.

That word love has been so misused, so spoilt, so trodden upon, but we will have to use that word and give to it a totally different kind of meaning. To be able to answer to the whole there must be love. And to understand that quality, that compassion, that extraordinary sense of energy, which is not created by thought, we must understand suffering. When we use the word understand, it is not a verbal or intellectual communication of words, but the communication or communion that lies behind the word. We must understand and be able to go beyond suffering; otherwise we can not possibly understand the responsibility for the whole, which is real love.

So, to understand this responsibility for the whole, and therefore that strange quality of love, one must go beyond suffering. What is suffering? Why do human beings suffer? This has been one of the great problems of life for millions of years. Apparently very few have gone beyond suffering, and they become either heroes or saviors, or some kind of neurotic leaders, and there they remain. But ordinary human beings like you and me never seem to go beyond it. We seem to be caught in it. And we are asking now whether it is possible for you to be really free of suffering.

Freedom and responsibility are the two sides of the same coin, unless we are totally free inwardly, psychologically we can not respond; adequately to changing life situations “- J. Krishnamurty “Network of thought” (1982).
Sensitivity is the basis of personality maturity and self actualization. According to J. Krishnamurti “To be sensitive” is to love. The word love is not love. And love is not to be divided as the love of God and the love of the man, nor is it to be measured as the love of the one and of the many. Love gives itself abundantly as a flower gives its perfume; but we are always measuring love in our relationship and thereby destroying it. Love is not a commodity of the reformer or the social worker; it is not a political instrument with which to create action. When the politician and reformer speak of love, they are using the word and do not touch the reality of it; for love can not be employed as a means to an end, whether in the immediate or in the far-off future. Love is of the whole earth and not of a particular field or forest. The love of reality is not encompassed by any religion; and when organized religions use it, it ceases to be. Societies, organized religions and authoritarian governments, sedulous in their various activities, unknowingly destroy the love that becomes passion in action... Love is not sentimentally, nor is it devotion. It is as strong as death. Love can not be bought through knowledge; and a mind that is perusing knowledge without love is a mind that deals in ruthlessness and aims merely at efficiency.

Without love we can not respond adequately, we can not respond totally, moment to moment because it is the only sensitivity we have. Unfortunately due to over emphasis merely on efficiency we are loosing it.

Do you have a sense of beauty in your life, or is it mediocre, meaningless, an everlasting struggle from morning until night? What is beauty? It isn’t a sensual question or a sexual question. It is very serious question because without beauty in your heart, you can not flower in goodness. Have you ever looked at a mountain or the blue sea without chattering, without making noise, really paying attention to the blue sea, the beauty of the water, the beauty of the light on a sheet of water? When you see the extraordinary beauty of the earth, its rivers, lakes, mountains, what
Actually takes place? What takes place when you look at something which is actually marvelously beautiful: a statue, a poem, a lily in the pond, or a well kept lawn? At that moment, the very majesty of a mountain makes you forget yourself. Have you ever been in that position?

If you have, you have seen that then you don't exist; only that grandeur exists. But a few seconds later or a minute later, the whole cycles begins, the confusion, the chatter. So beauty is where you are not. It is a tragedy if you don't see this. Truth is where you are not. Beauty is, love is, where you are not. We are not capable of looking at this extraordinary thing called truth”.

J. Krishnamurty The awakening of Intelligence (1958)

According to J. Krishnamurty “When Ego disappeared as Centre of our personality then there is explosion of infinite sensitivity which is the beginning of the process of self actualization.

To look is one of the most difficult things in our life – or to listen to look and listen are the same. If your eyes are blinded with your worries, you can not see the beauty of the sunset. Most of us have lost touch with nature. Civilization is tending more and more towards large cities: we are becoming more and more an urban people, living in crowded apartments and having very little space even to look at the sky of an evening and morning, and therefore we are losing touch with a great deal of beauty. I don't know if you have noticed how few of us look at a sunrise or a sunset or the moonlight or the reflection of light on the water. It has created a certain sense appreciated ness in all human beings. That is the root cause of sense of Isolation.

Having lost touch with nature we naturally tend to developed intellectual capacities. We read a great many books, go to a great many museums and concerts, watch television and have many other entertainments. We quote endlessly from other people’s ideas and think and talk a great deal about art.
is it that we depend so much upon art? Is it a form of escape, of simulation? If you
are directly in contact with nature; if you watch the movement of a bird on the wings,
see the beauty of every movement of the sky, watch the shadows on the hills or the
beauty on the face of the another, do you think you will want to go to any museum to
look at any picture?" J. Krishnamurty "Note book of J. Krishnamurty" (1978)

In view of J. Krishnamurty "Meditation is never control of the body. There
is no Actual division between the organism and the mind. The brain, the nervous
system, and the thing we call the mind are all one, indivisible. It is a natural act of
meditation that brings about the harmonious movement of the whole. To divide the
body from the mind and to control the body with intellectual decisions is to bring
about contradiction, from which arise various forms of struggle, conflict and
resistance. Every decision to control only breeds resistance, even the
determination to be aware. Meditation is the understanding of the division brought
about by decision. Freedom is not the act of the decision but the act of the
perception. The seeing is the doing. It is not a determination to see and then to act.
After all, will is desire with all its contradictions. When one desires assumes
authority over another, that desires becomes will. In this there is inevitable division.
And mediation is the understanding of desire, not the overcoming of one desire by
another. Desire is the movement of sensation, which becomes pleasant and fear.
This is sustained by the constant dwelling of thought upon one or the other.
Meditation is really a compleat emptying of the mind ".

J. Krishnamurty Talks to American students (1983)

J. Krishnamurty's approach to mediation is very clear he, indicates clearly
that "Meditation is a state of no mind where entire movement of thinking and
sentimentality has have to a stand still which leads towards self actualization.

If we examine our present relationship with each other closely, be it intimate
or superficial, deep or passing, we see it fragmented. Wife or husband, girl or boy,
each lives in his own ambition, in personal and egotistic pursuits, in his own cocoon. All these contribute to the factor of bringing about an image in him and therefore his relationship with another is through that image, therefore there is no actual relationship. This image making process of the self is the root cause of the conflict in various forms of human relationships.

I do not know if you are aware of the structure and the nature of this image that one has built surround oneself and in oneself. Each person is doing this all the time, and how can there be a relationship with another, if there is that personal drive, envy, competition, greed and all the rest of those things which are sustained and exaggerated in modern society? How worldly riches or a man rich in knowledge and belief can never know anything but darkness, and will be the centre of all mischief and misery. But if you and I, as individuals, can see this whole working of the self, then we shall know what love is. I assure you that are the only reformation which can possibly changes the world. Love is not of the self. Self can not recognize love. But, when you know love, self is not. When there is love, self is not.

The perception of the self actualized person is quite different. His vision is vast all inclusive. It is not clouded by past, thoughts and sentiments. The usual division of observer and observed disappears.

Without being simple, one can not be sensitive to the trees, to the birds, to the mountains, to the wind, to all the things which are going an about us in the world; if one is not simple one can't be sensitive to the inward intimation of things. Most of us live so superficially, on the upper level of our consciousness; there we try to be thoughtful or intelligent, which is synonymous with being religious; there we try to make our minds simple, through compulsion, through discipline. But that is not simplicity. When we force the upper mind to be simple, such compulsion only hardens the mind, does not make the mind supple, clear, quick. To be simple in th:c
whole, total process of consciousness is extremely arduous; because there must be no inward reservation, there must be an eagerness to find out, to enquire into the process of our being, which means to be awake to every intimation, to every hint; to be aware of our fears, of our hopes, and to investigate and to be free of them more and more and more. Only then, when the mind and the heart are really simple, not encrusted, are we able to solve the many problems that confront us”.

**J. Krishnamurty Note book of J. Krishnamurty (1976)**

Regarding sensitivity which is inherent quality of spiritual awareness

**J. Krishnamurty** Says that, "To be vulnerable, to be receptive and to be open to all happening around is essential. One who is open is available to all dimensions simultaneously. It is one of the most important characteristic of a mature personality.

**J. Krishnamurty ‘Mind without Measure’ (1974)**

Krishnaji stated that state of meditative mind which is essential to actualize is self. In his words only when the mind is completely silent not only on the upper level but fundamentally, right through, on both the superficial and the deeper levels of consciousness only then can the unknown come into being. The unknown is not the something to be experienced by the mind; silence alone can be experienced, nothing but the silence. If the mind experience anything but silence, it is merely projecting its own desires and such a mind is not silent; so long the mind is not silent, so long as the thought in any form, conscious or unconscious, is in movement, there can be no silence. Silence is the freedom from the past, from knowledge, from both conscious and unconscious memory; when the mind is completely silent, not in use, when there is the silence which is not the product of effort, then only does the timeless, the eternal come into being. The state is not a state of remembering there is no entity that remembers, that experiences. Therefore the God or truth or what you will is a thing that comes into being from
moment to moment, and it happens only in a state of freedom and spontaneity, not when the mind is disciplined according to pattern. God is not the thing of the mind, it does not come through self projection, and it comes only when there is virtue, which is freedom. Virtues are facing the fact of what is and the facing of the fact is a state of bliss. Only when the mind is blissful; quiet, without any movement of its own, without the projection of thoughts, conscious or unconscious only then does the eternal come into being”.  

J. Krishnamurty 'End of time' (1982)

In perception of J. Krishnamurty entire human problem is the problem of identification with the memory and the thinking process which is the network of memory regarding this J. Krishnamurty indicates that, "Unless we transcend this enormous wheel of memory and habit which is responsible for existence of psychological self. Without encountering unknown is meditation there is no foundation for self actualization.

Meditation is self knowledge and without self knowledge there is no meditation. If you are not aware of all your response all the time, if you are not fully conscious, fully contingent 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 a self knowledge there is right thinking and hence right action. When there is right action, there is no confusion and therefore is no supplication to someone else to lead you out of it. A man is fully aware is meditating; he does not pray, because he does not want anything. Through prayer, through regimentation, through repetition and all the rest of it, you can bring about certain stillness, but that is mere dullness, reducing the mind and the heart to a state of weariness. It is drugging the mind; and exclusion, which you call concentration, does not lead to reality no exclusion ever can. What brings about understanding is self knowledge, and it is not very
difficult to be aware if there is right or intention. If you are interested to discover the whole process of yourself not merely the superficial part but the total process of your whole being then it is comparatively easy. If you really want to know yourself, you will search out your heart and your mind to know their full content and when there is intention to know, you will know. Then you can follow, without condemnation or justification, every movement of thought and feeling; by following every thought and every feeling a it arises you bring about tranquility which is not compelled, not regimented, but which the outcome of having no problem, no contradiction. It is like the pool that becomes peaceful, quiet, any evening when there is no wind; when the mind is still, then that which is immeasurable comes into being”.

*J. Krishnamurti* ‘The first and last Freedom (1948)

The quality of the meditative mind is utter silence according to

**J. Krishnamurti** In that utter stillness that which is beyond time comes into existence. This is named as Beauty (existence), bliss and ecstasy.

If you watch very carefully, you will see that though there response, the movement of thought, seems so swift, there are gaps, there are intervals between thoughts. Between two thoughts there is a period of silence which is not related to the thought process. If you observe you will see that period of silence, that interval, is not of time and the discovery of that interval, the full experiencing of that interval, liberates you from conditioning of rather it does not liberate ‘you’ but there is liberation from conditioning. So the understanding of the process of thinking is meditation. We are now not only discussing the structure and the process of the thought, which is the background of the memory, of experience, of knowledge, but we are also trying to find out if the mind can liberate itself from the background. It is only when the mind is not giving continuity to thought, when it is still with the stillness that is not induced, that is without any causation it is only then that there can be freedom from the background.  

*J. Krishnamurti* ‘On God’ (1976)
Krishnaji states about emotional maturity in form of flowering of love in one's life without which life is utterly meaningless. According to J. Krishnamurti

"Love can not be thought about, love can not be cultivated, and love can not be practiced. The practice of love, the practice of brotherhood, is still within the field of the mind, therefore it is not love. Then love is not quantitative but qualitative. You do not say, "I love the whole world" but when you know how to love one, you know how to love the whole. Because we do not know how to love one, our love of humanity is fictitious. When you love, there is neither one nor many: there is only love. It is only when there is love that all our problems can be solved and then we shall know its bliss and its happiness.

J. Krishnamurti 'Awakening of intelligence' (1964)

This love is self care feeling of love for whole existence. It is not addressed to particular person; actually it is movement of whole towards whole.

According to J. Krishnamurti "That which continues has no renewal. There can be nothing new; there can be nothing creative, in that which has continuance which is fairly obvious. It is only when continuity ends that there is a possibility of that which is ever new. But it is this ending that we dread and we don't see that only in ending can there be renewal, the creative, the unknown not in carrying over from day to day our experiences, our memories and misfortunes. It is only when we die each day to all that is old that there can be the new. The new can not be where there is continuity the new being the creative, the unknown, the eternal, God or what you will. The person, the continuous entity, who seeks the unknown, the real, the eternal, will never find it, because he can find only that which he projects out of himself and that which he projects is not real. Only in ending, in dying, can the new be known; and the man who seeks to find a relationship between life and death, to bridge the continuous with that which he thinks is beyond, is living in a fictitious, unreal world, which is a projection of himself. Now is it possible, while living, to die..."
which means coming to an end, being as nothing? Is it possible, while living in this world where everything is becoming more and more or becoming less and less, where everything is process of climbing, achieving, succeeding, is it possible, in such a world, to know death? Is it possible to an end all the memories not the memory of facts, the way to your house and so on, but the inward attachment through the memory to psychological security, the memories that one can accumulated, stored up, and in which one seeks security, happiness? Is it possible to put an end, putting an end to continuity, is there renewal, that creation which is eternal".

J. Krishnamurti 'Freedom from known' (1969)

Regarding creativity J. Krishnamurti states that "Creation is not through mind; through thinking it is tremendous flow of universal energy through a medium which can be a person without Ego identity.

Action based on idea is very superficial, is not true action at all, is only ideation, which is merely the thought process going on. Action which transforms us as human beings, which brings regeneration, redemption, transformation- call it what you will- such action is not based on idea. It is action irrespective of the sequence of the reward or punishment. Such action is timeless, because mind, which is the time process, the calculating process, the dividing, isolating process, does not enter into it.

J. Krishnamurti 'commentaries living 2nd series (1971)

Actions which are controlled by reward and punishment only strengthen one's conditioning and habit patterns. To attain the higher state of personality maturity and self actualization complet freedom from habitual pattern of behaviour is needed regarding that J. Krishnamurti states that "The new is absorbed into the old and the old destroy the new, so long as there is background, so long as the mind, the thinker, is conditioned by its thought. To be free from the background, from the conditioning influences, from memory, there must be freedom from continuity. There
is continuity so long as thought so long as thought and feelings are not ended completely. You complete a thought when you pursue the thought to its end and thereby bring an end to every thought, to every feeling. Love is not habit, memory, love is always new. There can be a meeting of new only when the mind is fresh; and the mind is not fresh so long as there is the residue of the memory. Memory is factual, as well as psychological. I am not talking of factual memory but of psychological memory. So long as experience is not completely understood, there is residue, which is the old, which is of yesterday, the thing that is past, the past is always absorbing the new and therefore destroying the new. It is only when the mind is free from the old that it meets everything a new, and in that there is a joy.

The knowledge is useful in field of scientific research & technological world but when it is used in the field of responding to the noble challenges of life then it functions like a barrier.

Our problem is not how to seek the unknowable, but to understand the accumulative processes of the mind; which is ever the known. That is an arduous task: that demands constant attention, a constant awareness in which there is no sense of distraction, of identification, of condemnation; it is being with what is. Then only can the mind remain still otherwise no amount of meditation, discipline, can make the mind still, in the real sense of the word. Only when the breezes stop does the lake become quiet. You can not make the lake quiet. Our job is not to pursue the unknowable but to understand the confusion, the turmoil, the misery, in ourselves; and then that thing darkly comes into being, in which there is joy”.

J. Krishnamurti 'you are the world' (1984)

Krishnaji states about the way of self understanding in these words.According to J. Krishnamurti

"It is not an easy thing, to look passively at something; but in understanding that, one begins to understand the whole process of the ways of one's feelings and
thinking. When one is aware of the full significance of contradiction in oneself, it brings an extraordinary change: you are yourself, then, not something you are trying to be. You are no longer following an ideal, seeking happiness. You are what you are and from there you can proceed. Then there is no possibility of contradiction.

Perspective or the truth of the problem, from which action arises—these three are always interrelated. They are not separate. There is no true action without self actualization. If I do not know myself, obviously I have no basis for action; what I do is mere activity, it is the response of the conditioned mind and therefore has no meaning. A conditioned response can never liberate, or produce solution to this chaos.

Now the world and the individual are one process, they are not opposed; and a man who is trying to solve his own problems, which are the problems of the world, must obviously have a basis for his thought. I think this is fairly clear. If I do not know myself, I have no basis for thinking; if I do not know myself and merely act, such action is bound to produce misery and confusion—which is exactly what is taking place in the world at the present time. So an inquiry into self—actualization is not a process of isolation, it is not fancy or luxury and an ascetic. On the contrary, it is an obvious necessity for the man of the world, for the poor and for the rich, and for him who wants to solve the problems of the world because man is the world. I think it is very important to realize that this world is the product of our everyday existence and that the environment, which we have created, is not independent of us. The environment is there and you can not change it without changing yourself; and to change yourself, you must understand your own thoughts, feelings and actions in relationship. Economists and revolutionary people seek to alter the environment without altering the individual, but mere alteration of the environment without understanding oneself has no meaning. Environment is the product of the
individual's effort; the two are more over interrelated, and you can not alter the one without altering the other. You and I are not isolated; we are the result of the total process. The outcome of the whole human struggle, whether we live in India, Japan or America. The sum total of humanity is you and I. Either we are conscious of that or we are unconscious of it. To bring about a revolutionary change in the structure of society, each one must understand himself as a total process, not as a separate, isolated entity. If this is very clear, we can proceed with the investigation into the nature of man's mind and what he is. But it must be very clear to the earnest man that there can not be a complete revolution in the world merely on one level, either economic or spiritual. A total and enriching revolution can not take place unless you and I understand ourselves as a total process. You and I are not isolated individuals but are the result of the whole human struggle with his illusion, fancies, pursuits, ignorance, strife, conflict and misery. One can not begin to alter condition of the world without understanding oneself. If you see that, there is immediately within you a complete revolution, is there not? Then no Guru is necessary because knowledge of oneself is from moment to moment, it is not the accumulation of hearsay, not is it contained in the percepts of religious teachers. Because you are discovering yourself in relationship with another from moment to moment, relationship has a completely different meaning. Relationship then is a revelation, a constant process of the discovery of oneself and from this self discovery action takes place. So self actualization can come only through relationship, not through isolation. Relationship is action, and self actualization is the result of awareness in action. It is like this; suppose you have never read any book and you were the first person to seek the meaning of existence. There is nobody to tell you how to start; there is no Guru, no book, no teacher, you have to discover the whole process for your self. How will you set about it? You would have to begin with yourself, will you?
not? That is our problem. Merely to quote authority is not self actualization; it is not the discovery of the process of the self; therefore it has no value. You have to start as though you knew nothing, and only then there is a discovery which is creative, releasing, and only then you does your discovery bring happiness and joy. But most of us are living on words, and words, like memory, are the outcome of the past. A man who lives in the past can not understand the present. So you have discovered the process of your self from moment to moment, which means you have to be aware, conscious of your thoughts, feeling and actions. Be aware, and then you will see how your thoughts, feeling and actions are not only based on pattern created by society or by the religious teachers, but are the outcome of your own inclination. To be aware of your thoughts, feeling and actions is the process of self actualization. All of us are aware in the sense that we are conscious that we are doing or thinking something, but we are not conscious of the motive or the urge that lies behind what we think and do. We try to alter the framework of thought, but we never understand the creator of the framework. So it is essential to understand ourselves, for without understanding ourselves, without the process of self discovery, there is no creative revolution. To understand one is to be aware of every thought and feeling without codemnation. When you condemn, you put a stop to your feelings and thoughts, but if you do not condemn, justify or resist, then the content of your thought will reveal itself, experiment, and you will see. This is very important because to bring about a creative revolution or regeneration, the first essential is to understand oneself. Without understanding oneself, merely to bring an economic change or introduce new patterns of action has very little value. If we do not understand ourselves, we will merely proceed from conflict to conflict; creation can take place only with the cessation of conflict. For a man constantly in battle with himself and his neighbor, there can never be regeneration- he can only go from reaction to reaction. Regeneration can come only when there is freedom.
from all reaction, and that freedom takes place only when there is self actualization. The individual is not an isolated process, apart from the whole, but is the process of the mankind; there those who are earnest should accept this challenge.

**J. Krishnamurty ‘from flight of the Eagle’ (1953)**

Krishnaji states about Individuals and social transformation in these words

“We have to change the structure of the society prevailing injustice pervert morality, division amongst human beings, total lack of love and affection. This is one real cause for global destruction. If meditation is something of our personal fantasy on Entertainment then it is not meditation. Meditation means total transformation of heart and mind this happens only at presence of deep realization of silence in depth. This realization leads to religious mind; such mind realizes that which eternally pious and pure is”.

**J. Krishnamurty from flight of the Eagle (1959)**

“Beauty means sensitivity, a sensitive body, proper food and life style then mind becomes naturally silent spontaneously and knowingly. We can not silent mind because we are the nuisance, root cause. We are our self confused anxiety sticken and tense, how ?can we silence our mind. Unless we realize what ?peace is and what is noise? what sorrow is and what is ending of that sorrow? Than out of this comprehensive understanding their comes into existence an extra ordinary silent mind. One has to search for it. Therefore one has to begin with beginning. Then first step is the last step. That is meditation”.

**J. Krishnamurty from “Commentaries on Living second series”(1961)**

“Flowering of love is meditation”

**J. Krishnamurty from ‘first and last freedom’(1948)**

Meditation is not concentration nor it means isolation, resistance and hence conflict. A meditative mind can concentrate but then it is not isolation and
resistance. A concentrated mind can not be meditative. To be in meditation is to discover whether ending of knowledge is possible.

*J. Krisnamurty from "Commentaries on living Third series." (1973)*

Krishnaji states about Interdependence of love and meditation, as they are the two sides of the same coin. According to *J. Krisnamurty*

Love exists in understanding of meditation neither love can be produced by any methods, limitational training, and conditioning.

*J. Krisnamurty "Fire in the mind" (1944)*

"Love can not be produced by thought, love appears only when there is utter silence, in that silence there remains nobody as a mediator there is utter emptiness, mind can be silent only when understands its thinking and feeling processes".

*J. Krishnamurty from "Commentaries on living 1st series (1954)*

Sensitivity, order and beauty are the highest motives in Maslow's hierarchy of motives, here Krishnaji talks about sense of beauty in these worlds, "It was raining through out day and night. Lot of water was flowing in street canals. Every thing is flooded by this grey dirty water while moving on the sea beach. One can see huge tidal waves while wondering against air suddenly'. One realized that there is nothing between us and sky surrounding us, this is infinite openness".

*J. Krishnamurty "From flame of attention"(1974)*

In that movement meditation was freedom, and it was like entering in the unknown world of beauty of and silence. There was complete absence of any image symbol, world and any memory; here love was movement to movement death. Every love was resurrection in form of death. This love was not attachment it had no roots it was uncaused, it was ignited by unknown therefore in its flame frontiers of deliberate consciousness burned to ashes. The beauty we place in form of words in form of a marvelous sculpture or a painting on an empty canvas".

*J. Krishnamurty, "Talks to American students" (1934)*
"When we are choicelessly aware and there is total awareness then we become capable to realize the truth. It is only by seeing what is actually taking place in your life and observing it very closely, without any condemnation, or evolution, that you will see it as it is. To see is the greatest miracle. Please see that. We do not see because we look at ourselves with eyes that are always condemning, comparing, evaluating and therefore we never see ourselves as we are and to see ourselves, as we are is to bring about a radical change in ourselves, and therefore in the social order and structure”.

To observe there must be freedom. You know, most of us are very heavily conditioned by the society in which we live, by the culture in which we have grown up. The society in which we live is the product of our life, of our way of thinking. Culture is what we have made. Society has conditioned us, has told us what to think and how to think, what our beliefs must be and how we must behave. We are heavily conditioned and therefore we are not free. This is an actual, obvious fact. With a conditioned mind, we are obviously not free to observe. And being conditioned, when we observe the actual state we are frightened. We do not know what to do.

To look properly there must be no division between the observer and the observed. And when this takes place, this whole sense of struggle to become something, to be something disappears. You are what you are. In observing this, there comes an immediate, radical change. That puts an end to the idea of time and gradualness.

It is possible to respond without thought, respond with your whole being and not part of your being? Thought or the intellect is a fragment of your whole being, obviously, and when a partial a fragmentary part answers to an immense challenge, it creates more conflicts. So thought, the intellect, as it is the fragment of the total human being will not produce a radical change, it is not the means of
approaching this challenge. It is only when the totality of human mind-mind being the nervous responses, the emotions, the everything that is you- completely responds, without any fragmentation in that response, that there is a new action taking place. If I respond to this challenge intellectually, verbally, it will be only a fragmentary response; it will not be a total, human response. And the total human response is only possible when I give my mind and heart to it completely. That is, the response to the new challenge to be adequate, to be complete, is one unique response, which is not intellectual, nor verbal, nor theoretical; and that response is (if I may use that word which has been so spoilt) love.

*Osho Rajneesh, The book of secrets (1979)*

You are the God unmanifest and the effort is to bring the unmanifest to the revel of the manifest.

*Osho Rajneesh, The book of secrets (1979)*

Anybody who become absent, who become a non Ego starts functioning as a vehicle as a passage – a passage for all that is true- a passage for all that is hidden in existence and that can flower.

*Osho Rajneesh, Zen the sudden clash of thunder (1984).*

If you become the witness the ego disappears, when the ego disappears you can be a vehicle your become a passage you become a flute.

*Osho Rajneesh, 'Beyond Psychology' (1986).*

Enlightenment is a very ordinary thing; it is nothing extraordinary if nothing special because the special is the search of ego.

*Osho Rajneesh, 'Beyond the frontiers of mind' (1980)*

Meditation is more like a death than like life, but that is not against the life. Death is very source of all life. Life comes out of death and moves again into death. Death is like ocean life is like a river; it comes and falls into the ocean.

*Osho Rajneesh, alpha and the omega (1978)*
Understanding is the acceptance, acceptance is enlightenment, you simply float with the stream, and this is enlightenment.

*Osho Rajneesh, The roots and wings* (1979)

‘Nirvana’ is to live the ordinary life with such alertness and so full of consciousness so full of light that every thing becomes luminous.

*Osho Rajneesh, The white lotus* (1980)

Meditation is not an escape it is not an isolating process on the contrary it understands of worldly trades and traditions. What this world can offer us other than food, cloths, shelter and along with it infinite sorrows and pleasures. To be in meditation means to go beyond to be and stranger to be an outsider. Then only this world will open its mysteries and hidden meaning where beauty of earth and sky is ever lasting. Then love does mean pleasure then once all action arises out of internal source of love. Then only once transcends all tensions stresses and contradictions related with unconscious search of power self satisfaction and any form of authority.

*J. Krishnamurty from Fire in the Mind* (1953).

In total awareness of meditation there is absence of process of knowing and recognition, there remains no residue of any past incident, there time and thought comes to an end because there, it is the only centre which limits itself.

*J. Krishnamurty “Flight of the Eagle”* (1964)

Meditation is flowering of understanding time never leads to understanding not a gradual process to be preserved with vigilance and patience. Understanding is now or never. It is like thundering of the light, due to its destructive potential most of the people knowingly or unknowingly avoids and escapes from it.

*Osho Rajneesh, The song of Ecstasy Kabir* (1979)

When one enquires within oneself what is the root cause of our confusion and continuous sorrow. The root cause is “the Self”, the “me”, the “ego”, the
personality puts together by thought, by memory by various experiences by certain words by certain qualities which produce the feeling of the separateness and isolation. The ego is the root cause of disorder.

**J. Krishnamurty, 'Ending of the Time' (1984)**

There is complete security in compassionate intelligence but we want security in ideas in beliefs in concepts in ideals. We hold on to them they are our security however false or irrational.

**J. Krishnamurty, 'Beginning of the Learning' (1979)**

There is an original ground from which all things of the world arise. And the original ground is not the world. The world is never the thing. Meditation is to come upon this original ground, which is origin of all things and which is free from all time. Blessed is one who finds it.

**J. Krishnamurty, 'Awakening of the intelligence' (1959)**

Love is a must. It is the only nourishment for the soul. As the body can exist with the food the soul can exists with the love.


Love, love-life, and love all that surround you and lets your roots spread as far and as wide as possible. You will start touching feet of God.

**Osho Rajneesh, The Zen winds the Zen fire (1984)**

In total awareness of meditation there remain no recall and recognition no remembrance of the past. There time and thoughts ends totally. This is the view centre which limits its own perception. In that moment of light thought disappears. That moment of light-which is not part of time “that which is ultimate is present”, but that absolute has neither symbol nor it is related with any person or any God.

**J. Krishnamurty, 'You are the World' (1984)**

Meditation does not belong to the dimension of the time. Time can not produce transformation; time can bring only such reforms which will be required to
be reform again. All reforms end in it. Meditation bounded by time can only create more bindings can not lead to liberation or freedom. Without freedom there always remains choice and conflict.


In a way meditation has no meaning, no utility but in that meditation there is vibration of that ultimate ecstasy which is no way be compared with pleasure. This benediction and ecstasy is making brain, heart and eyes clean and innocent, useless life is not perceived totally in a new ways. It is just meaningless repetitive affair full of boredom monotony; therefore significance of meditation is utmost. It opens doors towards infinite.


Beauty comes with order not when there is disorder in our lives, concert, beauty is not in a poem or in the lovely in the sky of an evening, or in the light on the water, or a face of the beautiful person, nor in the building. There is beauty only when the mind and the heart are completely in the harmony and that beauty can not be gotten by shallow mind that is caught in the disorder of this world.

**J. Krishnamurty, ‘From talks with American students’ (1984)**

You are the god unmanifest and effort is to bring the unmanifest to the level of the manifest.

**OSHO Rajneesh, ‘Sufis the people of the path’ (1979)**

Anybody who become absent, who become the non ego start functioning as a vehicle as a passage- a passage for all that is true- a passage for all that is hidden in existence and that can flower.

**OSHO Rajneesh, “Nirvana the last nightmare” (1986)**

If you becomes the witness the ego disappears, when the ego disappears you can be the vehicle your become a passage you become a flute.

**OSHO Rajneesh, “Sermons in the stone” (1986)**
Enlightenment is a very ordinary thing it is nothing extra-ordinary it nothing special because the special is the search of ego.

OSHO Rajneesh “Death” (1979)

Meditation is more like the death than like life, but that is not against the life. Death is very source of all life. Life comes out of death and moves again into death. Death is like ocean life is like river; it comes and falls into the ocean.

OSHO Rajneesh, “The song of Mahamudra” (1982)

Understanding is the acceptance, acceptance is the enlightenment, you simply float with the stream, and this is enlightenment.

OSHO, Rajneesh “When the shoe fits” (1980)

‘Nirvana’ is to live ordinary life with such alertness and so full of consciousness, so full of light that every thing becomes luminous.

J. Krishnamurty, “Fire in the mind” (1953)

Meditation is not an escape it is not an isolating process on the contrary it understands worldly trades and traditions. What this world can offer us other than food, clothes, shelter and along with it infinite sorrows and pleasure. To be in mediations means to go beyond to be a stranger to be an outsider. Then only this world will open its mysteries and hidden meanings where beauty of earth and sky is ever lasting. Then love does not mean pleasure then once all action arises out of eternal source of love. Then only one transcends all tensions stresses and contradiction related with unconscious search of power self satisfaction and any form of authority.

J. Krishnamurty “From fire in the Mind” (1953)

In total awareness of meditation there is absence of process of knowing and recognition, there remains no residue of any past incident, there time and thought comes to an end because that is only centre which limits itself.

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Meditation is flowering of understanding time never leads to understanding it is not a gradual process to be preserved with vigilance and patience. Understanding is either now or never. It is like thundering of light, due to its destructive potential most of the people knowingly or unknowingly avoids and escapes from it.

_Last journal of J. Krishnamurty (1976)_

When one enquires within oneself what is the root cause of our confusion in continuous sorrow. The root cause is “the self”, the “me”, the “ego”, the personality puts together by thought by memory by various experiences by certain words by certain qualities which produce the feeling of the separateness and isolation. The ego is the root cause of disorder.

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_OSHO Rajneesh “Mahageeta” (1975)_

Love, love-life, love all that surrounds you and lets your roots spreads as far and as wide as possible. You will start touching feet of God.

_OSHO Rajneesh “The Book of books” (1977)_
Disciple is only the past. The master is only the future and here at this moment in the deep love and waiting they meet. The disciple is time and the master is eternity. The disciple is the mind and the master is no-mind. The disciple is all that can be known, when the bridge happens between a master and the disciple it is a miracle. The bridge of the known with the unknown and the time with eternity is a miracle.

**J. Krishnamurty, “You are the world” (1984)**

Meditation was benediction and ecstasy with a great shower of bliss. In total awareness of meditation there remains no recall and recognition no remembrance of the past. There time and thoughts end totally. This view centre which limits its own perception. That moment of light-which is not part of time “that which is ultimate is present”, but that absolute has neither symbol nor it is related with any person or any God. **J. Krishnamurty, ‘You are the World’ (1984)**

Meditation does not belong to the dimension of the time. Time can not produce transformation; time can bring only such reforms which will be required to be reformed again. All reforms end in it. Meditation bounded by time can only create more bindings can not lead to liberation or freedom. Without freedom there always remains choice and conflict. **J. Krishnamurty “Beyond Violence” (1950)**

To see that which is and go beyond is meditation.

**J Krishnamurty “Flight of the eagle” (1970)**

In a way meditation has no meaning, no utility but in that meditation there is vibration of that ultimate ecstasy which is in no way be compared with pleasure. This benediction and ecstasy is making brain, heart and eyes clean and innocent, useless life is not perceived totally in a new way. It is just meaningless repetitive affair full of boredom monotony; therefore significance of meditation is utmost. It opens doors towards infinite. **J. Krishnamurty, “From note-book of J. Krishnamurty” (1976)**
Beauty comes with order not when there is disorder in our lives, concert, beauty is not in a poem or in the love, in the sky of an evening, or in the light on the water, or a face of the beautiful person, nor in the building. There is beauty only when the mind and the heart are completely in the harmony and that beauty cannot be gotten by shallow mind that is caught in the disorder of this world.

J. Krishnamurty “First and the last Freedom” (1948)

It seems to me that one of our major problems is how to bring about total and complete action in our life. Our life as it is broken up fragmentary we are scientist, engineers and doctors. We are all specialized in technology inwardly also we are in fragment. We are at moments pacifists, at moments aggressive and brutal and at other times we are tender and quiet, so there is in our life both outwardly and inwardly a constant cleavage a constant fragmentation, the breaking up of lives which being contradictory brings about confusion and pain. We are drowning by our desire by one pleasure opposed to another pleasure.

J. Krishnamurty “From Mind without Measure (1968)