

This is my commandment; that you love one another as I have loved you. Greater love has no one than this, than to lay down one's life (give up their ego) for his friends.

-Jesus, John 15:12, 13

Jesus dissolved his egoic self to attain Christ, or Christ consciousness, in order to be a true being and a true ego-less (non-judgmental) teacher with divine insight and perception. Each person should be willing to also give up their ego and through self realization become the "same" and one with everyone else. Which is the only meaning of love, i.e., the desire for and attaining "oneness."

Jesus loves the disciples with the love which the father exhibits toward him.

-John 15:9

The father loves the "son" and puts all things at his disposal.

-John 3:35

He loves the son because the "son" lays down his life (ego).

-John 10:17

How can an individual show, or express their love for God? Meditation is the way. Meditation is the practice of being a perfect spirit. God is also a perfect spirit. If your spirit-consciousness is the same as the pure spirit-consciousness of God, then you will be as one spirit-consciousness. This is love, this love union. (The lover and the beloved are now one.) The inner SELF and the UNIVERSAL SELF (God) are the same SELF.

All true "self realized" spiritual teachers, masters and gurus have this same universal love. They have given up or "sacrificed" their "ego" or "animal nature" to *serve* mankind.

But he who is the greatest among you (in the position of true spiritual teacher) shall be your servant.

-Jesus, Matthew 23:11

How does one show or express his/her love for God (God-union)? It is through "meditation." For God must be worshiped or loved in "spirit;" that is, the disassociation from the ego self process which is a *sacrifice*, and to maintain pure consciousness in the mind. This pure consciousness of the practitioner is then connected to the *universal* "consciousness" (referred to as God). This is "love union."

Love is *not* something that you get. Love is something that you *give*.

In the condition of "love" there *may* be a "preference," but there is *never* any *demand*.

It is better to give love than to receive love. - St. Francis

Immature love is, how much can I get. Mature love is, how much can I give.

Love is not an emotion. Love is an activity of the inner spirit. -Taoism

LOVE Part I

Krishnamurti states: We are going to discover by understanding what love is not, because, as love is the unknown, we must come to it by discarding the known. The unknown cannot be discovered by a mind that is full of the known. What we are going to do is to find out the values of the known, look at the known, and when that is looked at purely, without condemnation, the mind becomes free from the known; then we shall know what love is. So, we must approach love negatively, not positively.

What is love with most of us? When we say we love somebody, what do we mean? We mean we possess that person. From that possession arises jealousy, because if I lose him or her what happens? I feel empty, lost; therefore I legalize possession; I hold him or her. From holding, possessing that person, there is jealousy, there is fear and all the innumerable conflicts that arise from possession. Surely such possession is not love, is it?

Obviously love is not sentiment. To be sentimental, to be emotional, is not love, because sentimentality and emotion are mere sensations. A religious person who weeps about Jesus or Krishna, about his *guru* or somebody else, is merely sentimental, emotional. He is indulging in sensation, which is a process of thought, and thought is not love. Thought is the result of sensation, so the person who is sentimental, who is emotional, cannot possibly know love: Again, aren't we emotional and sentimental? Sentimentality, emotionalism, is merely a form of self-expansion. To be full of emotion is obviously not love, because a sentimental person can be cruel when his sentiments are not responded to, when his feelings have no outlet. An emotional person can be stirred to hatred, to war, to butchery. A man who is sentimental, full of tears for his religion, surely has no love.

Is forgiveness love? What is implied in forgiveness? You insult me and I resent it, remember it; then, either through compulsion or through resentment, I say, "I forgive you." First I retain and then I reject. Which means what? I am still the central figure. I am still important; it is I who am forgiving somebody. As long as there is the attitude of forgiving, it is I who am important, not the man who is supposed to have insulted me. So when I accumulate resentment and then deny that resentment, which you call forgiveness, it is not love. A man who loves obviously has no enmity and to all these things he is indifferent. Sympathy, forgiveness, the relationship of possessiveness, jealousy and fear - all these things are not love. They are all of the mind, are they not? As long as the mind is the arbiter, there is no love, for the mind arbitrates only through possessiveness and its arbitration is merely possessiveness in different forms. The mind can only corrupt love, it cannot give birth to love, it cannot give beauty. You can write a poem about love, but that is not love.

Obviously there is no love when there is no real respect; when you don't respect another, whether he is your servant or your friend. Have you not noticed that you are not respectful, kindly, generous, to your servants, to people who are so-called 'below' you? You have respect for those above: for your boss, for the millionaire, for the man with a large house and a title, for the man who can give you a better position, a better job, from whom you can get something. But you kick those below you, you have a special language for them. Therefore where there is no respect, there is no love; where there is no mercy, no pity, no forgiveness, there is no love. And as most of us are in this state we have no love. We are neither respectful nor merciful nor generous; We are possessive, full of sentiment and emotion which can be turned either way: to kill, to butcher or to unify over some foolish, ignorant intention. So how can there be love?

You can know love only when all these things have stopped, come to an end, only when you don't possess, when you are not merely emotional with devotion to an object. Such devotion is a supplication, seeking something in a different form. A man who prays does not know love. Since you are possessive, since you seek an end, a result, through devotion, through prayer, which makes you sentimental, emotional, naturally there is no love; obviously there is no love when there is no respect. You may say that you have respect but your respect is for the superior, it is merely the respect that comes from wanting something, the respect of fear. If you really felt respect, you would be respectful to the lowest as well as to the so-called highest; since you haven't that, there is no love. How few of us are generous, forgiving, merciful! You are generous when it pays you, you are merciful when you can see something in return. When these things disappear, when these things don't occupy your mind and when the things of the mind don't fill your heart, then there is love; and love alone can transform the present madness and insanity in the world-not systems, not theories, either of the left or of the right.

You really love only when you do not possess, when you are not envious, not greedy, when you are respectful, when you have mercy and compassion, when you have consideration for your wife, your children, your neighbour, your unfortunate servants.

Love cannot be thought about, love cannot be cultivated, love cannot be practised. The practice of love, the practice of brotherhood, is still within the field of the mind, therefore it is not love. When all this has stopped, then love comes into being, then you will know what it is to 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.

-JK

TRANSFORMATION Part II

Obviously, there must be a radical revolution. The world crisis demands it. Our lives demand it. Our everyday incidents, pursuits, anxieties, demand it. Our problems demand it. There must be a fundamental, radical revolution, because everything about us has collapsed. Though seemingly there is order, in fact there is slow decay, destruction: the wave of destruction is constantly overtaking the wave of life.

So there must be a revolution-but not a revolution based on an idea. Such a revolution is merely the continuation of the idea, not a radical transformation. A revolution based on an idea brings bloodshed, disruption, chaos. Out of chaos you cannot create order; you cannot deliberately bring about chaos and hope to create order out of that chaos. You are not the God-chosen who are to create order out of confusion. That is such a false way of thinking on the part of those people who wish to create more and more confusion in order to bring about order. Because for the moment they have power, they assume they know all the ways of producing order. Seeing the whole of this catastrophe-the constant repetition of wars, the ceaseless conflict between classes, between peoples, the awful economic and social inequality, the inequality of capacity and gifts, the gulf between those who are extraordinarily happy, unruffled, and those who are caught in hate, conflict, and misery-seeing all this, there must be a revolution, there must be complete transformation, must there not?

Is this transformation, is this radical revolution, an ultimate thing or is it from moment to moment? I know we should *like* it to be the ultimate thing, because it is so much easier to think in terms of far away. Ultimately we shall be transformed, ultimately we shall be happy, ultimately we shall find truth; in the meantime, let us carry on. Surely such a mind, thinking in terms of the future, is incapable of acting in the present; therefore such a mind is not seeking transformation, it is merely avoiding spiritual transformation. What do we mean by transformation?

Transformation is not in future, can never be in the future. It can only be *now*, from moment to moment. So what do we mean by transformation? Surely it is very simple: seeing the false as the false and the true as the true. Seeing the truth in the false and seeing the false in that which has been accepted as the truth. Seeing the false as the false and the true as the true is transformation, because when you see something very clearly as the truth, that truth LIBERATES. When you see that something is false, that false thing drops away. When you see that ceremonies are mere vain repetitions, when you see the truth of it and do not justify it, there is transformation, is there not? because another bondage is gone. When you see that class distinction is false, that it creates conflict, creates misery, division between people-when you see the truth of it, that very truth LIBERATES. The very perception of that truth is transformation, is it not? As we are surrounded by so much that is false, perceiving the falseness from moment to moment is transformation. Truth is not cumulative. It is from moment to moment (the eternal "now" of SELF-realization as spirit). That which is cumulative, accumulated, is memory and through memory you can never find truth, for memory is of time-time being the past, the present and the future. Time, which is continuity, can never find that which is eternal; eternity is NOT continuity. That which endures (the "imaginary individual," the ego-I of each physical body & brain, i.e. the sense or mind that

one is an individual and separate being) is not eternal. Eternity is in the MOMENT. Eternity is in the NOW. The NOW is not the reflection of the past nor the continuance of the past through the present to the future. A mind which is desirous of a future transformation or looks to transformation as an ultimate end, can never find truth, for truth is a thing that must come from moment to moment, must be discovered anew; there can be no discovery through accumulation. How can you discover the new if you have the burden of the old? It is only with the cessation of that burden that you discover the new. To discover the new, the eternal, in the present, from moment to moment, one needs an extraordinarily alert mind, a mind that is not seeking a result, a mind that is not becoming. A mind that is becoming can never know the full bliss of contentment; not the contentment of smug satisfaction; not the contentment of an achieved result, but the contentment that comes when the mind sees the truth in what *is* and the false in what *is*. The perception of that truth is from moment to moment; and that perception is delayed through verbalization of the moment.

Transformation is not an end, a result. Transformation is not a result. Result implies residue, a cause and an effect. Where there is causation, there is bound to be effect. The effect is merely the result of your desire to be transformed. When you desire to be transformed, you are still thinking in terms of becoming; that which is becoming can never know that which is being. Truth is *be-ing* from moment to moment and happiness that continues is not happiness. Happiness is that state of being which is timeless. That timeless state can come only when there is a tremendous discontent-not the discontent that has found a channel through which it escapes but the discontent that has no outlet, that has no escape, that is no longer seeking fulfillment. Only then, in that state of supreme discontent, can reality come into being. That REALITY (of SELF-realization as spirit) is not to be bought, to be sold, to be repeated; it cannot be caught in books. It has to be found from moment to moment, in the smile, in the tear, under the dead leaf, in the vagrant thoughts, in the fullness of love.

Love is not different from truth. Love is that state in which the THOUGHT PROCESS, as time, has completely CEASED. Where love is, there is transformation. Without love, revolution has no meaning, for then revolution is merely destruction, decay, a greater and greater ever-mounting misery. Where there is love, there is revolution, because love is transformation from moment to moment.

-J.K. (edited)