

9. *The Problem of Thought*

Version 2

Processes for Inner Awakening

ego

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*“Just as you think, so you shall be.
You have to learn to think and to
stop thinking. Not thinking is still
much more powerful than
thinking.”*

Krishnamurti



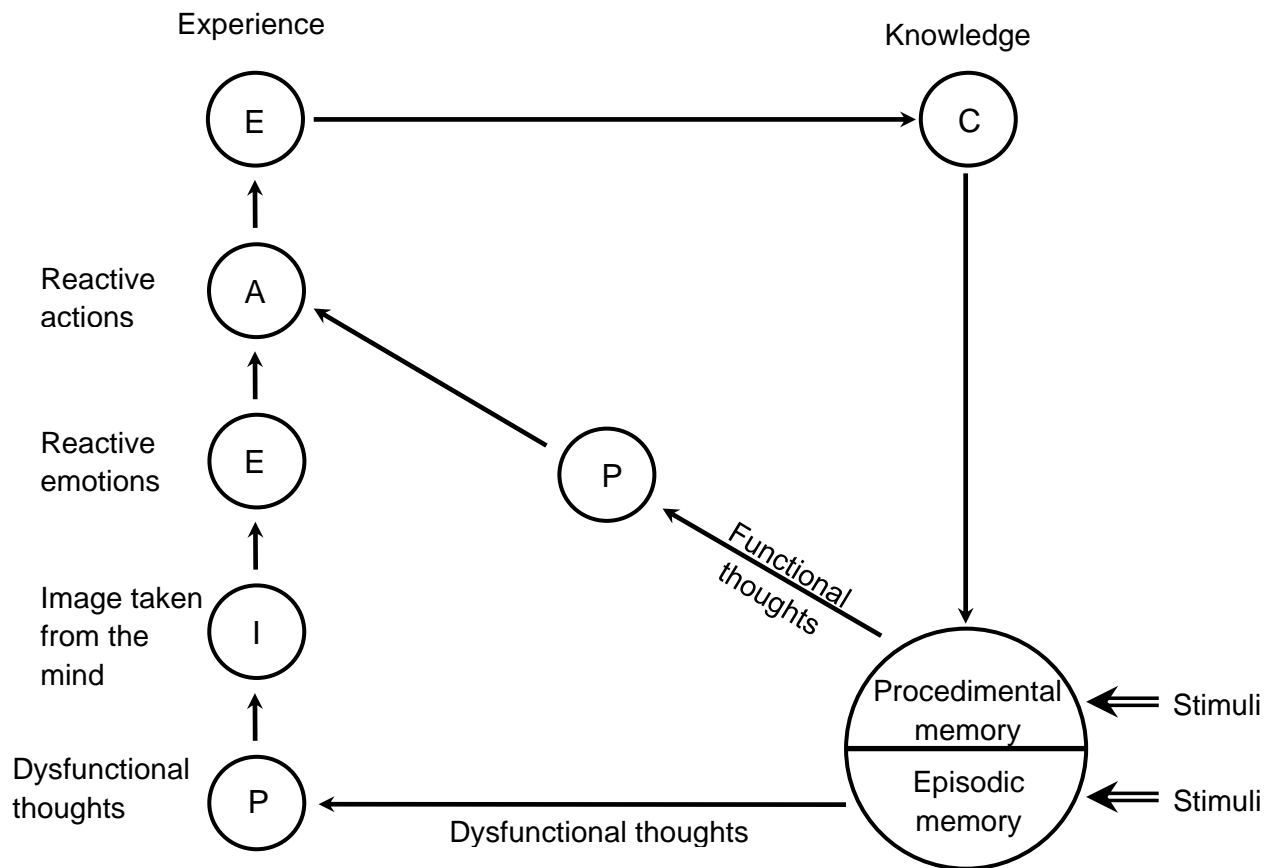
The Problem of Thought

The Programmed Brain

Let's analyze thought as an effect of brain programming, which we can summarize as follows:

1. Amidst life, we have experiences.
2. Each experience produces knowledge.
3. That knowledge is recorded in memory by a neuronal process. This neuronal memory can be divided into two groups: procedural memory and episodic memory.
4. When there is an external sensory stimulus, the memory reacts with a movement of the neuronal circuits, which are electrochemical.
5. That reactive movement is thought, which manifests itself in the mind.
6. That thought activates emotions, which leave images in the mind from which one acts.
7. Emotions induce actions in the external world, and the cycle repeats itself.

We can graphically represent this process as follows:



Procedural memory is practical information and procedural knowledge, which allows us to respond functionally to the demands of everyday life through functional thoughts. Episodic memory is personal history, what happened to me, loaded with distorted images, which generate dysfunctional egocentric thoughts. It contains, especially, images of what has been suffered.

What can we essentially conclude from this process programmed by nature in the brain?

1. Thought is a reaction of memory.
2. Emotion is another reaction, conditioned by thought.

3. The mind is saturated with information from thoughts and images of its emotions lived in the past.
4. The content of your mind is your ego, which is all you have learned.
5. Under normal conditions, all action is a reaction induced by emotions or by the contents of the mind.
6. All of this is a mechanical, reactive, electrical, chemical process, which happens without your conscious participation.

What to Do?

We should all be very interested in what is happening in the world now. Disintegration, violence, brutality, wars, and dishonesty in high political, social, and religious places. Faced with this disintegration of what is human, what is the right action? What must one do to survive in freedom and be totally religious, in the deep sense of the term?

We are using the word "*religious*" not in the traditional sense of belief, faith, worship, authority, or dogma, which etymologically is not religious. The meaning of that word is "*to unite*", which we can understand as:

"Gathering all the energy at the same time in order to discover what is the place of thought, where its limitations are, and to go beyond them."

That is, in Krishnamurti's opinion, the true significance and meaning of the word "*religious*".

So what are we to do in this disintegrating, corrupt, and immoral world? What is one to do as a human being? As a human being, not as an individual, because there is no such thing as a separate, unique, absolute individual. We are human beings, we belong to the human species, we are collective human animals, we are

collective, not individual, we are the result of various collective influences, social forces, collective cultural conditioning, etc.

We are human beings, but we do not know what we can do.

As human beings, whether we live in this country, in Russia, India, or Africa, what is it that we must do? What is the right, correct action?

Is there any action that is total, complete, not fragmented, an action that is both right and accurate, that is compassionate, religious in the sense we give to that word? This has nothing to do with beliefs, dogmas, or any rituals. How should a human being act when faced with this problem of the disintegration of humanity?

Thought Is the Problem

To find an answer—not fictitious, supposed, or imaginary—to find the right, true answer, one must investigate the whole movement of thought. Because all our conditioning, all our activities, all our political, economic, social, moral, and religious life is based on thought. Thought has been our fundamental instrument in all fields of life, in all areas, religious, moral, political, social, and in personal relationships.

Thought does not determine existence itself, Life, as Descartes thought with his "*I think, therefore I am*", but it does determine the actions and behaviors that are assumed in this life.

Life created thought, and thought has made everything that nature has not created.

This seems obvious enough, but it is not enough that it seems reasonable. This must be investigated alone and in a group, shared, without reducing the topic to simply listening, reading, agreeing, or disagreeing.

This means that this research demands attention, passion, and affection for it as a very serious problem that must be solved. It must be something that moves the

mind, the heart, and the deep feelings. Otherwise, there is no understanding of the problem, there can be no real sharing, there can be no deep communication, reducing everything to a merely verbal and intellectual process, and that is of little value.

Knowledge alone can be of great utilitarian importance to cultivate greed, but it is of little existential value, except when it comes to inner know-how.

What is the responsibility of thought?

We know its limitations, we know that whatever it does comes from memory, which is the past. We know that it is reactive, limited, and totally conditioned by past and lived time. Thought is time, it is old, it is not intelligent; it is material because it is the electrochemical movement of neuronal circuits.

And in such a limited material process, is it possible to have a correct, precise, intelligent response and action in the face of the disintegration of what is human? At what level must one discover for oneself, within oneself, as a human being, the necessary correct action?

If it is imaginary, personal, if it conforms to an idea, a concept, an ideal, it ceases to be a correct action, because everything, then, is thought. This needs to be understood. The ideal, the conclusion, is still the process of thought as past time.

Thought has created all our problems. In our personal relationships, socially, morally, and religiously. Thought has not found an answer, the right, precise answer, to solve the tremendous problems that it has created.

Total Action

Through the different means available —reading, meditation, inner work, consultations— we must try to discover what total action is, not traditional, not mechanical. The action which is not a belief, a desire, a conclusion, a prejudice, a thought.

That is, I want to discover, if I am at all serious, how I should act.

Discover an action in which there are no pretexts, no remorse, no feelings of guilt, an action that does not engender later problems, an action that is complete, total, that signifies a response to each event, both on a personal level and on the more complex social level.

This is everyone's problem.

Unless we solve this problem very deeply, talking about meditation, about what God is, about what truth is, about what life is, makes very little sense and is not very serious.

One must lay the foundation; otherwise, one cannot go very far.

To go far, you have to start as close as possible, and we, ourselves, are this closeness, as human beings living in this corrupt society.

The closest thing I have to me is my own being, my life.

One can find for oneself an action that is total, not fragmented, because the world is becoming increasingly dangerous to live in, becoming more and more a desert devoid of the essentially human, and each of us could be an oasis, but only if we discover how. What are we to do?

Thought has created the problem

Can thought solve our problems, thought being the answer from memory, knowledge, and experience?

Memory is a biological process. Thought is a material, electrochemical process, with which brain scientists agree. And the things that thought has created in the world and in ourselves constitute the world of reality, the world of things, in addition to the things created by nature.

"Reality" means "*the thing that exists*", that which happens.

But let us be clear that everything that exists has been created by nature or by the mind through thought.

Everything that has not been created by nature has been created by thought. Absolutely everything, internal and external, including the suffering of humanity, the things built, technology, beliefs...

And everything is everything.

To investigate what truth is, one must be very clear about where the limitations of reality lie and not allow the mind to float in the world of the unreal, the illusory, the fanciful.

One can observe that, both in the world and in oneself, thought has made existence an extraordinarily complex problem.

Thought has created a center, which we call the "I". We act from that center—the "I". We live through the "I".

Please look at yourselves, observe yourselves, you will see for yourselves, without needing to accept what is said here, nor believe in what is said here.

You don't need to accept anything, nor do you need to believe anything. You need to see, to observe, to perceive, to discover for yourself, in yourself.

When one begins to doubt everything, then, from that doubt, from that uncertainty, certainty, clarity blossoms... if one inquires into oneself. But if you start from imagination, from belief, and live within that area, you will always end up doubting... without having inquired into anything, without having discovered anything.

Belief does not lead to truth.

If I start from doubt and submit it to investigation, I can culminate in clarity. But if I start from certainty, without inquiring into myself, I can end up in darkness. All uninvestigated certainty is a mental hypothesis. Pure thinking. All belief is an unproven assumption.

Here, in this article, in other articles, and in the group's live practices, we try to investigate, to inquire, to examine the things that are very close to us and that constitute our daily life, with all its misfortunes, conflicts, pain, suffering, love, anxiety, greed, pleasure, envy... all that... without any certainty about anything, without any prejudice.

A Necessary Precision

It is a scientifically accepted fact that thought is a reaction, a movement of memory in response to a stimulus. If there were no memory, there could be no thought.

But there are basically two types of memory, according to their content:

1. A functional memory, which contains objective knowledge (mathematics, history, names of people, addresses, etc.) and procedural knowledge (knowing how to swim, knowing how to ride a bicycle, skills, knowing how to do things, etc.).
2. A dysfunctional memory, called episodic memory, which contains images of what was experienced in the past, especially images of what was suffered and endured in the past. It is your personal history.

The thoughts that arise from functional, procedural memory do not create problems. On the contrary, they are the thoughts that allow us to respond adequately to the demands of ordinary life.

On the other hand, thoughts that arise from episodic memory, which is personal history, are born from the emotional images of what has been suffered, of

abandonments, disappointments, frustrations, adverse moments, human errors, etc. These thoughts are dysfunctional and egocentric, and it is to them that we are referring in this article. They are dysfunctional because they do not respond to the demands of everyday life.

Memory is the score, and the mind is the instrument where thought manifests itself as such. Memory is neuronal information, and the movement of that memory—which is thought— happens in the mind.

The "I" and Its Sequels

As has been said, dysfunctional thinking has created the "I", and then, thought being fragmentary in itself, turns the "I" into a fragment.

When you say "me", "my", "I don't want", "I am this", "I am not that", that is the result of thought. That is verbalized thought. Those "I's" and those "my's" are the verbal expressions of the ego, the ego being the sum of all the thoughts and images that occupy space in the mind. The ego is the old contents of the mind.

The ego is the learned past, the lived, the known, the suffered, the learned.

The "I" is the mental or verbal expression of that ego.

In the mind are the beliefs, the ideologies, the knowledge, the learned attitudes, the learned behaviors, the images of what has been lived, the vain "I", the proud "I", the wrathful "I", the greedy "I", the fearful "I", the anxious "I", the lustful "I", the vengeful "I", the affectionate "I", the grateful "I", the kind "I"... all that is the "ego". The ego is made of "I's".

All these "I's" are old thoughts, the product of time, of what has been lived, anachronistic, totally conditioned, without any possibility of connecting with the reality of the present moment, because they come from the past.

The "I" is thought.

The "I" is the past, and reality is what is happening in the present moment, Here-Now. The "I" and reality are mutually exclusive, with nothing in common and no bridge to link them.

Thought and reality are mutually exclusive.

Now, since thought itself is fragmentary and limited—it is never totality—what it has created is equally fragmentary: "*my world*", "*my religion*", "*my family*", "*my beliefs*", "*my country*"...

That is the way in which thought fragments the totality of existence, and to each small, insignificant, and virtual fragment, it puts the label of "I", of "my". It is with this fragmentation of existence that thought begins to create all the problems of humanity.

Intrinsically, thought is a process of psychological, circumstantial time, and therefore, it is fragmentary. If we see this clearly, we could discover what the right, precise action is, in which there is no imagination, no fragmentation, no argumentation, nothing but the factual, the fact, "*what is*".

For now, we can clearly see that if dysfunctional, self-centered thinking is the past and is fragmentary, it must somehow be discarded because it is the absolute denial of factual reality, of what is happening in my life at this very moment, Here-Now.

Episodic memory is the cemetery of what happened to me, and the thought that emanates, the beloved "I", is each grave.

Freedom

We are trying to discover what the total, non-fragmentary action is. The action that is not imprisoned in the movement of time, that is not traditional, and, therefore, is not mechanical.

Does this type of action exist?

We want to live a life without conflict, to live in a society that does not destroy freedom and yet survive. But, are we clear about the kind of freedom we long for?

Freedom is not doing what one pleases, what one desires, under the power of instincts. That is not freedom. That may be licentiousness, anarchy, chaos, more disorder, or whatever you want to call it, but that is not true freedom, which is an inner state. Freedom means something entirely different:

"It means being free from this constant battle, this constant anxiety, uncertainty, suffering, regret... all the things that thought has created in us."

Krishnamurti

It is not a matter of freedom of thought, a concept much loved by intellectuals, but of *"freeing oneself from thought."*

It is not the same to have free thought to think anarchically about whatever it wants as it is to free oneself from thought itself.

Is it possible to free yourself from this self-centered thinking, from this "I" and "me" that contaminates everything? Is it possible? What would your life be like without your beloved "I"? What would your life be like if you only perceived reality without a single thought about anything?

Understanding

It is clear to you that we are going deeper with a question, inquiring, investigating whether it is possible to abandon self-centered thinking. We could answer right now by saying yes or no, but such a hasty conclusion is unimportant because it does not bring understanding.

Knowing and understanding are two completely different processes. Knowledge by itself does not give understanding, and understanding cannot be increased by the mere increase of knowledge. Understanding depends on the relationship between knowing and being (being understood as the quality of inner life).

Understanding only changes when being grows in parallel with knowing. In other words, understanding does not grow except as a function of the development of being, and being develops through self-observation, which is only the first possible action with the inner state.

We could say that there is a purely mental kind of knowledge, like an accumulation of information in a file, and a second, know-how with oneself. If this know-how is accompanied by pertinent action with oneself, being changes and, therefore, the capacity for understanding deepens.

The difference between knowing and understanding becomes clear when we realize that knowing is the function of a single center, the mental center. Understanding, on the other hand, is the function of three centers: mental, emotional, and physical.

What does this mean? That the apparatus of thinking, the mind, can know something. But understanding appears only when a person has the feeling and sensation of all that is linked to his knowing.

For example, the idea we are developing about self-centered, conditioned, reactive, unintelligent thinking, disruptive to the life of the person and the life of humanity, harmful and perverse, cannot be understood when you only know it with your head.

You have to feel it with all your being, with your whole being, with your feeling, with all your passion. It is even an idea that can be suffered in feeling when self-centered thought is observed in action, in the exercise of its misery.

That day when you can finally observe your "I" in action, be amazed and hurt by it, your being will change because you have understood.

In the meantime, let us continue with the inquiry, understanding that all these reasonings only invite you to inner action if you receive them as a know-how.

Inner magic, inner alchemy, is not about knowledge.

Magic is about doing, by oneself, within oneself, for oneself... for that, one needs to know... to observe oneself.

But the purpose is a kind of knowledge that enables one to do.

You need to know how to observe yourself.

The Power of Egocentric Thinking

Let's return to our question: is there an inner action that is not based on the mechanical process of memory, on the repetition of an experience, and that is, therefore, not a continuity in the movement of psychological time as past, present, and future? Is there an action that is not conditioned by the circumstantial environment? That is not a reaction?

"As you know, the Marxists say that if we control the environment, we change man. And that was tried, and man has not changed. He remains primitive, vulgar, cruel, brutal, violent... even though they control the environment."

Osho

And there are those who say: do not worry about the social environment, but believe in some divinity, and it will guide you, without understanding that this divinity is a projection from thought.

So, changing the environment has not changed man's being, and creating gods has not changed man's being either.

Let's look at Christianity. Despite the magnitude of Jesus Christ as a human being and his beautiful teaching based on love, forgiveness, and tolerance, which appeared on Earth more than 2,000 years ago, there have been 2,000 years of conflict with Jews, hundreds of years of conflict with Muslims, wars called crusades, genocides called Holy Inquisition, pedophilia, corruption in the Vatican... and the Catholic people, like the Colombian, are terribly violent, cruel, greedy... so? Which Christianity are we talking about?

It is a fact that religion makes the believer submissive, but it does not change his being. So, neither the change of social environment nor the cult of the gods created by the mind has modified the being of man, nor has it freed us from self-centered thinking. So, we are back again, at the beginning of the beginning, to our fundamental question about the possible right action.

Can thought, which is a chemical, material process, which is an old thing, can that same thought that has created all this psychic and social structure, solve our problems?

One must investigate very carefully, very diligently, what the limitations of thought are.

Can thought itself realize its limitations and, therefore, not overflow inward into a realm that it can never reach?

Thought has created the technological world and has created the division between the "you" and the "me", and these images separate each one of us.

Thought can only function within duality, within opposites, because it is a fragment, and therefore, every mental reaction is a divisive, separative, fragmentary process.

Thought has created division among human beings, nationalities, religious beliefs, dogmas, ideologies, political differences, opinions, conclusions, certainties... all of these are the result of thought. Thought has also created the division between "you" and "me" as form and name. And thought has created the center that is the "I"

as opposed to "you". Therefore, there is a division between "you" and "me", between "you" and "me"... "mine" and "yours", "I am so-and-so" and "you are so-and-so", "I am Peter" and "you are Mary"... Together but not mixed up.

Thought has created this whole structure of social behavior, which is mechanical. It has created this whole culture, which is mechanical. And it has created greed, cruelty, insensitivity... all mechanically.

Humanity, as it is at this moment, is a thinking machine... that may cease to be.

Thought has also created the religious world, the Christian, the Buddhist, the Hindu, the Muslim world, with all the divisions, subdivisions, and sects. With all the practices, rites, supposedly sacred books, supposedly sacred places, with all the innumerable gurus that sprout wild.

All of that has been created by thought. If there were no thinking man, what would become of all these forms?

And thought has created what it considers to be love.

Is love the result of thought?

Is compassion the result of thought?

Is thinking about love, Loving?

Well, those are part of our problems.

Realizing is just thinking, nothing more

We try to solve all these problems using thought because in the conditions in which we find ourselves, we do not know of any other possibility, as if there were no other means.

That is part of the ignorance in which we find ourselves. We live feeling that we are the same as thought because we are identified with the mind, with the mental center, but we do not see that.

Can thought see itself as the author of the disorder in which we live? Can thought see itself as the unnecessary instrument for creating a non-cruel man and humanity?

Thought, being a reaction of memory from the past, can it see itself that way? Can thought be perceptually alert to itself? Can thought be seen as a reaction, that is, as unintelligent?

Can I, from the past, be alert to the present?

Please be sensitive to these questions, and feel them as your own. If these questions do not move your mind, if they do not shake your heart, they are useless because you have turned this subject into a merely mental and verbal question.

If these questions do not hurt you, you do not understand anything.

Perhaps you have not yet discovered that the quality of your present life has been created by your thinking, by you, for you, like a bitter lemon.

One can be aware of the activities of thought, and one can choose between those activities as good and bad, useful and useless, but the choice is still the result of thought, and therefore, is perpetuating conflict and duality.

Awareness is human and convenient, but it is absolutely insufficient. It is cerebral, but it is not enough. Essentially, it is outwardly oriented to protect life.

To realize my anger is not to observe anger.

I can say that I am aware of my thoughts, which is proper to ordinary consciousness, that I know what I am thinking, but that entity that says "*I know what*

I am thinking", that "I" is the product of thought, and that mental entity then begins to control, to rationalize the thought process.

We then believe that there is within us an entity different from thought. But that entity is essentially thought.

What we are trying to explain is this: thought is tremendously limited, but the mind is tremendously cunning; it plays all kinds of tricks. It imagines, it supposes, it creates a supposed consciousness, but all that is pure thought.

From the depth of this critical analysis, reflect on these two sentences full of paradoxes:

"I am aware of my thinking process."

"I believe in God."

Ordinary Consciousness

The ancient Schools of Knowledge—Yoga, Zen, Tao, Sufism, Gurdjieff—accept in a practical, implicit, or explicit way that there are six levels of Consciousness, starting with the lowest level:

1. State of deep, physical, dreamless sleep.
2. State of physical sleep, with dreams.
3. Waking state, ordinary consciousness, or mental state.
4. Self-consciousness.
5. Objective consciousness or Being existence.

6. Pure Mind, where Pure Consciousness could be revealed, which is usually referred to in various ways: Eternal Life, the Absolute, Truth, The Mystery, the Sacred, an Unformed Field of Bliss, the Essence, that which IS... Consciousness... God...

The mind with its thoughts, processes, and contents, which is our subject, is the third level of consciousness, ordinary consciousness, or the misnamed waking state. Gurdjieff says of this state:

"The first two dream states are the passive states in which men spend a third and often even half of their lives. And the third, the state in which men spend the other half of their lives, is one in which they walk the streets, write books, converse on sublime matters, engage in politics, and kill one another. It is a state that they regard as active and call 'lucid consciousness' or 'waking state.'

The expressions 'lucid consciousness' or 'waking state' seem to have been chosen in jest, especially if one realizes what a 'lucid consciousness' should be and what the state in which man lives and acts really is about."

In another chapter of *Fragments of an Unknown Teaching*, he says:

"...in the dream state, he is passive, that is, he can do nothing. On the contrary, in the waking state, he can do something all the time, and the results of his actions will have repercussions on him and his surroundings. And yet, he does not remember himself. He is a machine. Everything happens to him.

He cannot stop the flow of his thoughts, he cannot control his imagination, his emotions, his attention. He lives in a subjective world of 'I want,' 'I don't want,' 'I like,' 'I don't like,' 'I feel like,' 'I don't feel like,' that is, a world made up of what he thinks he likes

or dislikes, of what he thinks he wants or doesn't want. He does not see the real world. The real world is hidden from him by the wall of his imagination. He lives in dreams. He sleeps. And what he calls his 'lucid consciousness' is but a dream, and a much more dangerous dream than his dreams at night, in his bed."

It is necessary, then, to be very clear that the waking mental state, which is the state where I keep on thinking, is a very low state of ordinary, vulgar consciousness, where everything happens without even realizing anything, without even realizing what I am thinking of.

It is not a state of pure sleep, but it is a state of somnolence, of sleepwalking, of automatism, of habits and compulsive reactions.

That mind, which is made out of thoughts, is what I am... in the meantime.

That mind is ordinary, low consciousness because everything is consciousness.

That mind is what I am, now...

"I" *am that*, for the moment...

That is my "*being*", in the meantime...

The Problem of Disorder

Our problem is, then, this: can thought itself realize where it is necessary, where it is accurate in its action? Can it realize that it is very limited in almost every way?

These questions mean that one has to investigate this problem of human consciousness.

This sounds very philosophical and very complicated, but it is not. Philosophy means the love of truth, not the love of words, nor the love of ideas and speculations, but the love of truth. And that means that you must discover for yourself where reality lies and that created reality cannot be turned into imagined Truth.

Remember that everything that exists, in addition to nature, has been created by thought. Everything, including books, satellites, bombs, ideas, gods, houses, wars, sufferings, obsessions, technology, cars... everything, absolutely everything, has been created by thought. The rest has been created by nature.

It is this creation of the thinking mind and nature that we call "*reality*".

"*Truth*" and "*reality*" are not the same.

Uncreated "*Truth*" transcends created "*reality*".

Absolute Truth is hidden in the reality that happens.

You cannot arrive at the Truth only through created reality. You must understand the limitations of reality, which is the whole process of thought, and go deeper into that reality.

Let's look at this curiosity, which is often very difficult to accept: when you examine yourself, when you know the contents of your ordinary consciousness — which is your mind— when you know why you think and the motives of your thinking, purposes, beliefs, intentions, pretexts, fantasies, you are discovering not only what your ordinary consciousness is, your current being, but you are discovering the ordinary consciousness of the whole world.

Your ordinary consciousness, with its mind, its contents, and self-centered processes, is essentially the consciousness of the world.

!You are humanity!

We need to see this carefully. The ordinary consciousness of each of us is not really different from that of a Muslim, a Hindu, or anyone else because this consciousness is full of anxiety, hope, fear, pleasure, suffering, greed, envy, and competition. That is the ordinary consciousness of all humanity. It is the same vulgar consciousness of everyone; it is their current consciousness.

The beliefs you profess, the gods, everything is within your mind, which is your present consciousness. We could say that the content of that mind makes up the present ordinary consciousness of all humanity, and that content is thought, thought that has filled the mind and the world with the things it has created itself.

!Look inside yourself, and you will see how extraordinarily obvious this all is!

From this conditioned, disordered, chaotic content, which is the result of thought, we are trying to find the right action that will bring order to the external and the internal world.

Is that possible?

And we are entitled to ask ourselves: if thought cannot solve any of our human problems—because self-centered thinking is the problem itself—except technological and mathematical problems that demand a factual mind, how can we enter the field of the psyche? How can we approach higher levels of consciousness? How can we begin to create a necessary order, starting from the disorder of thought?

As long as we are functioning within the area of ordinary consciousness, from the mind, we must always suffer. There must always be disorder, fear, and anxiety.

I respectfully disagree with the Buddhist principle that desire is the cause of suffering, according to the Buddha's Four Noble Truths. Is not self-centered thinking the cause of all disorder, of all the suffering of humanity?

We live in a world of disorder, not only externally but internally, and we have not been able to solve either one. We have not found a solution to the disorder. And humanity has tried everything: gods, religions, drugs, prayers, acceptance of

authority, freedom, wars, rebellion, anarchy, democracy, marriage, etc. We have done everything possible to produce order, but we continue to live in disorder.

The present suffering of much of humanity is a manifestation of man's inner disorder, with his limitless greed.

We live in disorder. We continue in disorder. A disordered mind is one that now tries to discover if there is a correct action that does not generate disorder. Do you understand the absurdity?

A messy mind is trying to find out if there is an action that is true, accurate, correct, and compassionate. But that is not possible. A disordered mind will find an action that is incorrect, disordered, an action that will always be fragmentary, divisive, dual, never total.

It seems reasonable to conclude that, therefore, in the world of reality in which we live, it is not possible to create order from the self-centered mind. This would explain why all the Masters of the Spirit have failed. Is the world after Christ better than the world before Christ? Has Sodom and Gomorrah, from before Christ, not been repeated after Christ?

All this reasoning seems to indicate that the mind is definitely the instrument of disorder with its self-centered thoughts and that it cannot be the instrument of order.

We would have to resort to another resource.

What if instead of thinking, we perceive thought? What would happen if I observe thought in action? What if, instead of thinking about reality, I observe reality?

What Is Order?

Order is not the acceptance of authority. Order is not doing what one wants. Order is not something according to a drawn-up plan of action.

According to Pythagoras, order is something highly mathematical, and the greatest mathematical order is the total negation of disorder, and that within oneself, within the human being.

Here is hidden an idea that usually presents difficulties for its understanding. Let's see. When you are in a state of inner disorder, for example, in a state of anger, what would be the order? None! There is no order of any kind, there is only disorder. The real thing is anger, you are anger. There's nothing else! You are disorder, nothing more.

That state of disorder does not contain its opposite, which would be order. Order and disorder do not exist simultaneously, there is no opposite, no opposite of any internal state. When does the order appear? When disorder disappears. When does joy appear? When sadness disappears. When does courage appear? When fear disappears.

Can you look at your own disorder without options, without choosing between particular forms of disorder, without accepting some and rejecting others, but seeing the totality of your disorder?

Disorder implies conflict, self-centered activity, and living according to a mental conclusion, it implies the ideal and the pursuit of the ideal that denies what is in fact.

Every ideal denies the present reality, which is life happening, throbbing, from instant to instant, without options of any kind.

Life has no options.

Life is as it is, Here, Now.

Can you somehow dissolve all that disorder? It is only when you dissolve it completely that there is inner order, a new order that is never created by thought. Never. Thought creates disorder, but thought, which is anachronistic, can never create order. This must be understood to advance in inner growth.

We have been separating "reality" from "Truth." We say that reality is everything that thought has created and that in that field, there is total disorder, except in the world of technology and mathematics.

In that field, human beings live in complete disorder produced by conflict, by the obsessive pursuit of pleasure, by the psychological fear of everything imaginable, by the suffering that hides a perverse pleasure, by the greed that is never satisfied, by the anxiety that yearns for the future to already be, by the absurd need to be recognized by others... all of this is the product of their compulsive thinking.

Can you realize all that and let go of it completely? Can you dissolve that into nothingness? It is possible. There are ways to achieve it, and in that case, order arises in the world of external and internal reality.

Order arises only when disorder is extinguished.

In that world of ordered reality, attitudes and behaviors are something completely different, which is clearly manifest in people who have evolved on the scale of Consciousness. What evolves? The being of the person, the quality of their life, regardless of what they do in life.

The Being of the one who does not suffer is very different from the being of the one who suffers.

That world of ordered reality happens when you have transcended its causes, when you have dissolved the "I", which is the product of thought, when you have abandoned fantasies, pretexts, justifications, anxieties, acceptance, and rejection.

That is the very traditional content, a tradition that must be abandoned.

So yes, once the ordered reality is created, we can investigate the question of what Truth is, not before. Otherwise, that search becomes mental, presumptuous, and absurd.

In the presence of ordered reality, Truth has its possibility.

In the presence of disorder, Truth cannot be revealed.

What to Do?

All of this seems very difficult, but it is not so difficult when the person decides to assume responsibility for the quality of his own life. Perhaps he needs to hit rock bottom with his chaos, his disorder, and his suffering, but it is precisely this suffering that can lead him one day to decide not to suffer anymore.

Why do you have to suffer? Why?

Until when? It is said that when you die, God will be waiting for you at the gates of heaven to ask you just one question: What did you do with your life?

In this investigation, one has to understand the whole problem of fear, of being afraid, which is the most powerful primitive energy, augmented with psychological fear created by thought. We need to understand how human beings live in fear and how that fear is becoming more and more acute because the world is more and more dangerous as political, ideological, and religious tyrannies deny the mind the freedom it needs to understand and to inquire into itself.

Can we, then, each of us as human beings living in this disordered world that is becoming more and more disintegrated every day, can we become—in fact, not in theory or imagination— an oasis in the middle of a world that is turning into a desert?

Can we, as human beings, educate ourselves in a completely different way?

Can we delve into the depths of ourselves until we find the essential nature that we are?

We will be able to do so only if we understand the nature and process of thought as the past tense, which means truly understanding oneself as a human being.

We will be able to do so if we investigate ourselves, not according to a psychologist or psychiatrist, but by looking inward until we discover for ourselves the very disordered life we lead.

And by looking at ourselves in this way, through alert attention and pure perception, without any judgment, that pure perception sweeps away all the disorder of reality created by thought.

Thought is real, and what it creates is manifest reality, but that reality has nothing to do with *Truth*.

Alert *attention* and pure perception are the inner processes that bring order to the inner house.

That is the right action!

But knowing is not enough.

Magic is in *doing*; inner alchemical magic is the practice of pure perception without any judgment, and that is the only doing possible.

What happens to thought if I observe it?

Does it dissolve?

If there is no self-centered thinking, what happens to the disorder?

And if there is no disorder, does order appear?

And is this inner order the principle of Truth?

You, as a human being, have the right to ask yourself these beautiful and subtle questions, but you have not earned the right to receive the true answers, which only arise from your being when you inquire into yourself.

The practice of pure perception is your instrument to open the gates of Truth, and for this, it requires alert attention and loving sensitivity to all forms of reality.

Let's end these reflections with a commentary by Eckhart Tolle that illuminates everything we wanted to say in this article:

"Thinking is but a tiny aspect of the totality of consciousness, of the totality of who you are.

What is emerging now is not a belief system, a new religion, a spiritual ideology, or mythology. We are reaching the end, not only of mythologies but also of ideologies and belief systems.

The change goes deeper than the content of the mind, deeper than thoughts.

In fact, at the heart of the new consciousness lies transcending thought, the new ability to rise above thought, to perceive a dimension within that is infinitely vaster than thought.

So you no longer derive your identity, your sense of who you are, from the ceaseless stream of thought that in the old consciousness you considered to be yourself.

What a liberation to realize that 'the voice in my head' is not who I am.

Who am I, then? The one who sees that. The¹ consciousness that precedes thought, the space in which thought or emotion occurs."

¡The right action is to see, to observe, to perceive, without any thought!

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