

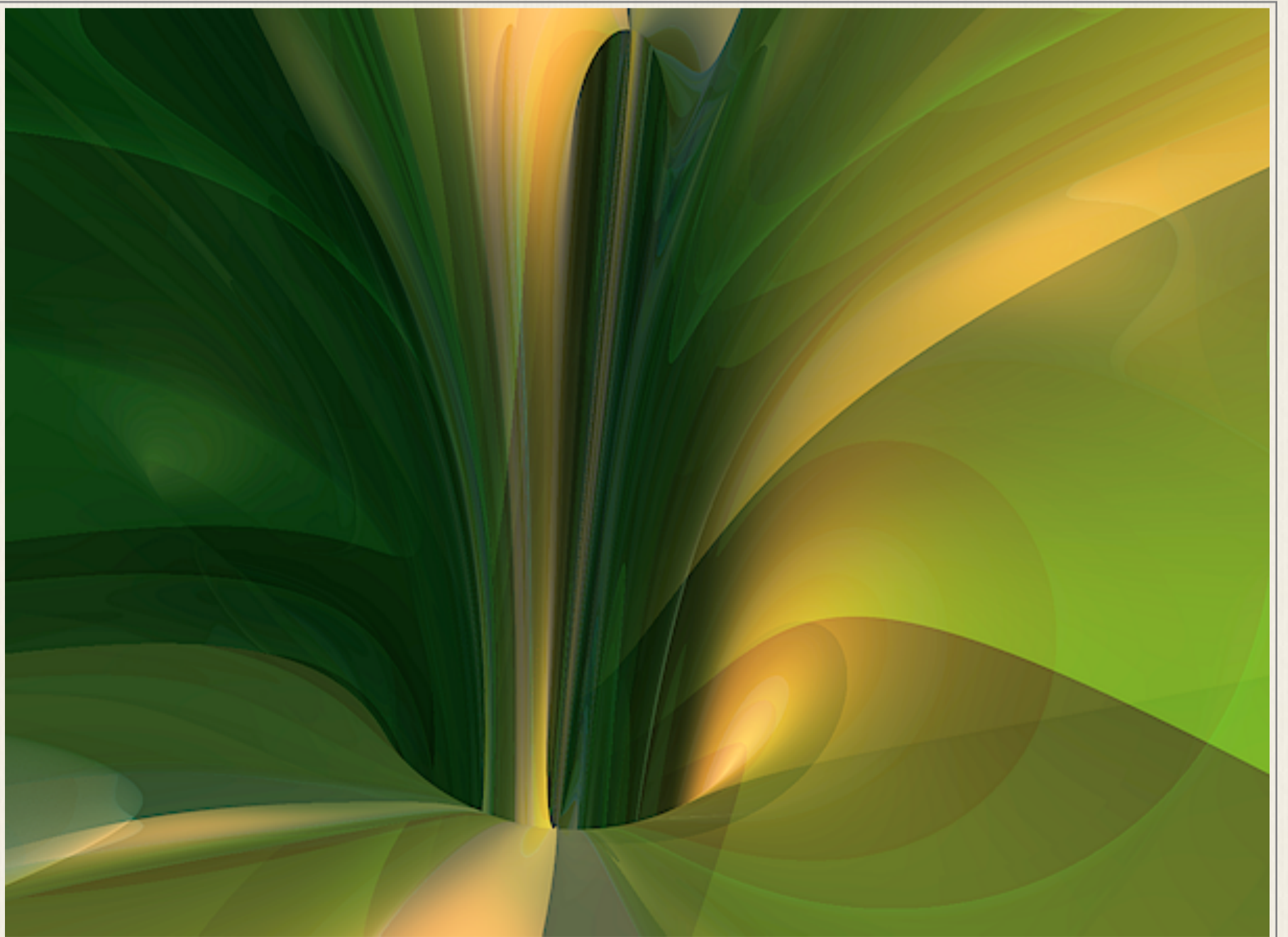


# Collected Works

## Volume XI: 1947

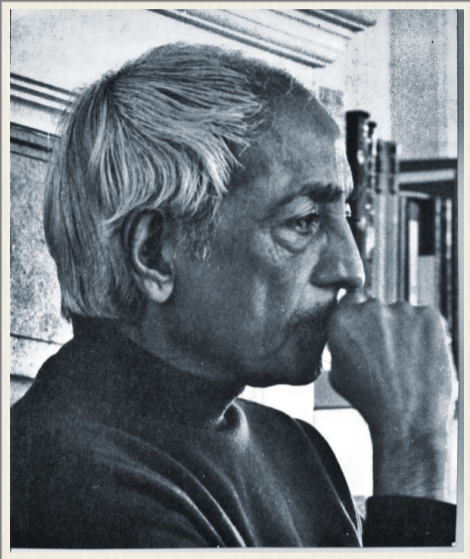


J. KRISHNAMURTI



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# Preface



«Most of us are used to listening to talks, and I hope you will not reduce these talks to the level of mere talks to which you attend and which are of no consequence afterwards in your daily life, because I feel that at the present time the world is in such chaos, in such a mess in such an extraordinary catastrophic strain that it requires a new outlook, a revolutionary way of thinking about the problems that surround us every day. So it seems to me that it is very important that we, every one of us should understand the catastrophe that is around us. Verbally we are aware that there is a catastrophe. We read about it in the newspapers, in the magazines. Every person we talk to makes us aware of the approaching catastrophe. If you look at it more closely, you will see that there is chaos and confusion in the political world, and the leaders are themselves confused. Not only here, but everywhere.» j.K.

**Note:** All of the talks and discussions take place in Madras, India. The volume's content is broken down into; "Public Talks" and "Discussions."

This book is free.

Profit from it.

Tempus Fugit!



## 1ST PUBLIC TALK

22ND OCTOBER, 1947

As I am going to talk every Sunday for many Sundays, I think it will be best if I very carefully and slowly develop the ideas which I have. I shall try to make my points as clear as possible during this and subsequent talks every Sunday at 5 p.m.

Most of us are used to listening to talks, and I hope you will not reduce these talks to the level of mere talks to which you attend and which are of no consequence afterwards in your daily life, because I feel that at the present time the world is in such chaos, in such a mess in such an extraordinary catastrophic strain that it requires a new outlook, a revolutionary way of thinking about the problems that surround us every day. So it seems to me that it is very important that we, every one of us should understand the catastrophe that is around us. Verbally we are aware that there is a catastrophe. We read about it in the newspapers, in the magazines. Every person we talk to makes us aware of the approaching catastrophe. If you look at it more closely, you will see that there is chaos and confusion in the political world, and the leaders are themselves confused. Not only here, but everywhere. When talking about the catastrophe, I am not talking about the Indian catastrophe only. India is only a part of the whole world and therefore to regard the Indian problem as the only problem seems to me to be out of proportion and gives it a false emphasis which it does not have. So, this is a world problem and we must look at it in the large and not in the particular. We must see the whole picture and not a part of it and our difficulty will be to see the whole rather than the particular. Because we are surrounded by the national, by the immediate, it seems to me that to understand it, we must approach it not from the particular but must try to understand the catastrophe that exists around us. So, I always say that there is a crisis in every phase of our life, physically, religiously, socially and

educationally. Politically we see that there is no solution through nationalism, through division of peoples and through separate Governments. But, we see that the contrary is taking place. We had our faith in the League of Nations, but that failed and we see the U.N.O. quickly failing. So we look to the political leaders to solve our difficulties.

In the religious field also it is the same. We can almost say that religion has failed. The organized religions throughout the world, whether the Christian, the Hindu, or the Buddhist, have nothing real to say about this enormous catastrophe. And this catastrophe is not temporary, not a passing one, not one of those economic crises as in 1929 and various other social upheavals that took place. A catastrophe like this happens very rarely. It is a catastrophe of the highest degree and if you had talks or discussions with many people, you would discover that this catastrophe cannot be compared with any that happened before. Perhaps there have been one or two other catastrophes similar to this, but the fundamental values have been destroyed and new ones have to be created. If you are a student of history and if you look at it you will find that there have been but one or two such enormous catastrophes as the present one.

We have to consider Man as a whole: psychologically, sociologically and economically. Everything is uncertain and we are all trying to solve this problem on our own special level. That is, the economist tries to solve the economic problem on his own level and his own plane and therefore he can never have a solution for it. Again, the politician tries to solve it on his own level and he will never succeed, because the economic crisis, the political crisis, the various problems that surround us every day have to be solved on a different plane and that is where I feel revolution must take place.

So, as this crisis is extraordinary, most people try to solve it by formulae, by systems either of the extreme left or of the extreme right. We have a formula either of the left or of the right or something in between both and we try to apply it to solve the difficulty. It is so, is it not? If you are a socialist, you have the formula and with that formula you approach the problem and with that formula you try to solve it. But you notice that you can only solve a static problem by a formula and no problem is ever static because there are so many influences, so many actions

upon it, that it is constantly changing. And therefore, no formula of any kind can ever solve a dynamic problem. And yet that is what we are trying to do. The left and the right are trying to solve it within the framework of certain formulae, certain set ideas. But the formulae can never solve anything. Systems have never solved anything, nor brought about a revolution. A revolution has been brought about by creative thinkers, not by mere followers. So what is required at the present time, I feel, is not a new formula, not a new system, neither of the left nor of the right, but a different approach, and that is important. If you have a problem what matters is how you approach it. If you approach it with a fixed mentality, with set ideas, you will not solve the problem, because the problem is not static. It is constantly undergoing a change and the fact that it cannot be solved by mere formulae seems to be obvious and I hope it will be obvious to you by the time I finish with these talks.

What I feel important in this is that each one of us should solve this problem and not leave it to the leaders. This problem, this catastrophe requires, not static thinking but revolutionary thinking, a thinking which is not based on any ideology, whether of Hinduism, Nationalism or Capitalism. It requires a change in our thinking. And so, the approach to the problem becomes all important. The 'how' is more important than 'action'. So, to know how to approach this catastrophe is more important than what to do about it. That 'how' can only be understood, when we are capable of looking at the problem through ourselves and not through formula. That is, as it is a world catastrophe, it requires a mind that is capable of looking at it without any prejudice. You cannot look at it as a Brahmin or as a Mussalman, as a Christian or as a Buddhist. Because we have looked at it in the past in this way we have brought about this crisis. Because of tradition and other absurdities among us, we have brought about this problem and if we approach the problem with the same mentality, we shall not clarify or understand it, but only further it. It is, as if we were standing near a precipice with our minds biased, and we have come to that bias through centuries of division, communal and social, rich and poor; divisions of formulae, organized religious divisions and so on have brought us to this appalling misery and 'confusion'. If we would understand it, we must go away from the precipice and look at the problem. We cannot stand at the

precipice, at the edge of the precipice and try to solve the problem. On the contrary, we must completely abandon those causes which have brought us to that stage and look at the problem from a distance and that is where our difficulty is. We know the catastrophe, we know the sociological causes of the wars that have been fought and the wars that are going to be fought. Preparations are going on with marvellous skill for the third war and you and I know that is the edge of the precipice. I do not think India is going to escape from it. Most of us realize, how comparatively serious the whole thing is. We read about it all in the papers but are distracted away by our immediate demands and pleasures and pains. But the catastrophe is enormously serious and that is why if we would salvage something out of this catastrophe, we would become very serious and feel sorry for the absurdities of class divisions and the like. If the problem were serious enough we would do something about it. If you had a toothache you would do something immediately. But this pain is much greater and more grievous than a toothache. It is more continuous, more distant and that is why we are doing nothing. We are looking to leaders, gurus, formulae, systems, etc., we look either to Moscow or to Washington. So, we are at the edge of it and we have to confront it.

This catastrophe has been brought about by each one of us. We are confused within us and that confusion manifests itself in the outer. So, each one, Muslim, Hindu, Buddhist, Christian, is responsible for this misery. Neither the capitalist nor the socialist can escape from it, and each one is responsible for it. Since we have brought about this catastrophe, each one of us is responsible and must confront it. That is what is called bringing about a new way of thinking, a new way of looking and therefore it is important to realize how extraordinarily vital is an individual at the present time. Please differentiate between the individual and individualistic action. Individualistic action takes place when the individual acts as a part and not as a whole. That is, when he is thinking in terms of power, greed and position, then he is acting individualistically. This has led to this crisis, and when he acts as a whole being, that is, individually, then such an action has immense significance. We will discuss this as we go along, every Sunday.

What I want to do this evening is more or less briefly and simply to put to you in resume the formulation of some of these ideas. So, as I say, since the indi-

vidual is confused, you are confused. Since you as an individual are confused you are bound to spread confusion. Your State, your Government, your Religion, each one of these is bound to be confused because you are the State and you bring about your Society. The Society is the relationship between two individuals and that Society that is produced shares the greed, the lust for power and all the rest of it. So the confusion is in us and it projects itself in action into the world and we create the world crisis. After all war is only an outward and spectacular result of our daily life. So, if we do not transform our daily life and bear responsibility for it, not superficially but fundamentally, really and profoundly, we cannot escape from this chaos that is coming. And therefore, for me, the importance of the individual is supreme, but not as the individual in opposition to Society, in opposition to the whole. I think we should be very clear about this point. When we regard the individual and his function in society we have to consider the individual as a whole and not only the individual's activity which may be antisocial. It is a worldwide problem and it is exactly the same in America, in Europe and Damascus. I heard two Syrians talking about this problem in French in the same way as you and I talk here. Because you and I have brought about this catastrophe, we should be responsible for it, because no leader, no guru, no politician, no teacher is going to save us. Since the problem is vital and is constantly undergoing change, no formulae can solve it.

So what is required is right thinking. Right thinking is not a formula. It is not based on any system. Right thinking can only take place when there is self-knowledge, that is, when the individual understands his total position and that is where we will find the greatest difficulty. To understand something requires an intensity, an unnatural intellectual intensity. Your approach is going to be the most difficult job as you are not used to thinking as a whole but only used to thinking compartmentally. So right thinking seems to me to be the solution for the present chaos and right thinking cannot come either through any formula or through following anybody. Right thinking can only take place through self-knowledge, that is, knowing yourself. To know yourself you have to study yourself. If one is to understand oneself he must cease to condemn. If you understand something you must not compare it with something else. You must study it by itself. If you would

understand it you must not judge or condemn or identify yourself with it. If you would understand and if you condemn, surely you would put a stop to understanding altogether. If you would understand yourself the whole process being physiological as well as psychological we must approach it without condemnation which is an extraordinarily difficult task. I do not know if you have ever tried it or experimented with it yourself, to see how far you can understand yourself.

The religious person will state that he is god, and the extreme left-winger that he is nothing but a set of reactions. Therefore they have reached conclusions and stopped all real thinking; their actions are not based on right thinking and therefore not resulting from self-knowledge. Self-knowledge is not possible if there is any sense of condemnation or identification. In other words, relationship with one or with the many is a process of self-revolution through self-knowledge. And it is only right thinking which can create a new set of values which will completely supersede the false set of values, not by replacing old values with new formulae, but with the values that you have discovered and which were not handed down to you by a guru, by a political leader, by a swami, by this or that person, values that you have through your self-awareness discovered. It is in the present there is right thinking and that is going to solve the world-chaos and that means you have to withdraw from the base and become a centre of right thinking. Surely this is what has happened always in those moments, in those times when the world had to face such crises. There were a few who, seeing the confusion and the impossibility of altering that catastrophe, withdrew and formed groups. Who is going to take the trouble nowadays to settle down and very seriously think of the whole problem? Those who study, study by a formula, limited by conditioning. But there are very few who study the chaos without a system, without being conditioned and it is they who are going to save, because they will be the creators and I hope that during these coming weeks it will be possible for us to be really serious, to discover this creative thinking, which is the real discovery of truth, but this creation cannot be formulated. What is creation? Deep meditation and self-abnegation, as it is to most of us? Because we create an image and live in that image that is not God. We invite Reality, but Reality cannot be invited. It must come. To let it come there must be the right feeling, that is, mind must put away all the things that it knows,



which is an enormously difficult task and without that reality, whatever action we do on the precipice is futile. So it is my intention, during my talks, to consider with those who are really serious and help them to experience directly this creative reality.

To do that we shall have to arrange discussions every other day here between 7:30 in the morning and 9.00. But what is important in these talks and discussions is to be really earnest, because earnestness is not a matter created, a matter of environmental cause. Then earnestness becomes merely transient. But if we realize this chaos, misery and appalling suffering, it will make us serious. And it is this seriousness and earnestness that are required, to solve this problem.

I have been given two or three questions and I shall try to answer them.

Question: The communist believes that on guaranteeing food, clothing and shelter to every individual and abolishing private property a state can be created in which we can live happily. What do you say about it?

Krishnamurti: I wonder what you would say? I also wonder whether you have ever thought about this problem. It will be extraordinarily interesting to find out what you would think about it. It is your problem also because we do need clothes, food and shelter. We need to organize that on a world-scale not just on a communal scale, which means we need people who are not thinking in terms of nationalism etc., but thinking in terms of man. Not in terms of formulae but in terms of human happiness, and not as the people that have and the people that have not. There are millions and millions without any food, clothing and shelter not only in this country, but in Germany, in America and all over the world, and the communist says that we have the means to solve this problem and that is your responsibility to do. Those of you who believe in God, in religion, what is your response? You must have a reply? Since all of you cannot reply I have to go on.

Obviously we have to organize a world-pool of food, clothing and shelter so that every human being in the world has enough, and I assure you it can be done, if scientists devote their time to it. They are at present interested only in destroying each other, in the discovery of the atomic power. So if there are means to produce enough food, enough shelter, enough clothing for all human beings, why is it not

possible? Because each one wants to be at the head of distribution. Each nation wants to be at the top. Surely, it is so simple to organize for the whole of man whether American, Hindu or any other, enough clothing and shelter but that is prevented by greed and when we are capable of getting rid of greed we can organize it. But it is not so simple. Life is much more complex than distributing to the few or organizing for the many. In the organizing for the many, the psychological, the hidden factors come into being and therefore life is not dependent on 'bread alone' but on a much greater factor that controls bread. 'We do not live by bread alone'. We live by far deeper psychological factors which must be taken into account before we can organize and bring about a change not based upon any formula. What is required is to understand these new psychological factors which are brought into being and which transform our lives.

And so man does not live by bread alone but by deeper factors and if we do not study those deeper factors and understand them it is impossible to organize the distribution of food, clothing and shelter for all. So where do we lay the emphasis? Surely that is an important question. Is it on bread or on those subtle hidden factors which dominate and are capable of organizing for bread. Where is your emphasis? Obviously in a man who is really wanting to provide food, clothes or shelter and not merely on an amazing formula or creed. It is surely the psychological factor that is more important than bread. I am not laying down anything dogmatically. We can discuss this during the coming several weeks. But if we merely adhered to the formula with all its implications, then as has been over and over again proved by history, it would be futile.

After all what is the State? What is Government? It represents the relationship of individuals. If our relationship is based on greed, competition etc., we will have Government that will represent us. This is an obviously simple fact. You need not read history to find this out. And if we do not lay emphasis on the right issue but are merely carried away by issues of secondary importance, how can we succeed? To lay emphasis on something that is of secondary importance rather than on the major issues is to produce confusion and perhaps that is the interest of those who want to gain power.

So in order to bring about a happy state for man, that is, for you and me, and since we do not live by bread alone, we have to understand the psychological factors, the complexities that exist in each one of us; and we must free ourselves from such conditioning as greed for power. Without understanding all this, to organize for bread becomes impossible. So without transformation of the individual there will be no happiness for man and if you are not willing to change, then surely you have vested interests in religion, in property, in ideals and so on. Since you have vested interests and since you cannot be shaken, the extreme left winger says 'destroy them'. What is important in all this is, to take each problem as a whole, not as a part, and try to solve the problem. In part you can never find the solution but you can find the solution only by understanding the problem as a whole.

Question: Mahatma Gandhi and others believe that the time has come when men of goodwill, the just, the wise men should join together to organize to fight the present crisis. Are you not escaping from this duty as most of our spiritual leaders are doing?

Krishnamurti: It is obviously necessary that men of goodwill all over the world should come together. That goes without saying. But how can they come together. We want to do something fundamentally and also peacefully. Our function is to do something because we are good at heart. But individually the good at heart have also formulae. They want to act in a certain way and then we begin. Then we find we cannot get on. Men of goodwill should not have formulae. They should be above formulae and not be part of any system. And that is where we find the difficulty. First of all I do not believe in leadership. I think the very idea of leading somebody is antisocial, anti-spiritual, and with that idea I wish to explain my position.

First of all, as I said during the talk, any action on the edge of the precipice will only create further confusion for the very reason that we are at the edge of the precipice, that we are confused. And action out of confusion cannot produce good results but will only further the confusion. So what we can do is to move away from the confusion, that is, the confusion within ourselves. And that is what I am doing; moving away from confusion, political, spiritual, psychological and helping those who want to withdraw from that confusion. But in order to understand the

confusion they must look at it and it requires enormous thinking. Surely such a person is not an escapist. How can you act when you yourself are in confusion? How can you bring about clarity if you are blind and how can you lead anybody? When a man realizes that he is blind and confused he should first free himself from confusion and from those bondages which are binding and blinding him. To act without the clarification is to create further misery and the idea of following is really very important. The idea of having a leader should be really understood. We have been led, socially, economically, religiously by our leaders. You may ask negatively: but for them, what would have been our condition? Is it not an important question to ask? is it not the fact that we are being led which shows our incapacity to think for ourselves, to live rightly for ourselves. We depend on somebody to tell us how to act, how to think, in other words our system of upbringing is based on what to think and not how to think and hence we need leaders. And I assure you the present chaos does not demand new leaders. It does demand something totally different, that is, for each individual to become a light to himself and not be dependent on somebody else. And that requires great effort and understanding on the part of each one of us. So, men of goodwill are many in the world. If you really come down to facts you and I are men of goodwill at moments. We want to live peacefully in the world. But so many influences and conditions have overpowered us and it is from these we have to free ourselves. That depends naturally on each one of us and not on somebody else. So, that means that men of goodwill must also be free from conditioning, from nationalistic and communalistic ideals. They must cease to be nationalistic. They must cease to think as Brahmins, Muslims, Christians and so on. They must have no definite formula. For that is what is preventing us from coming together. If you are a Hindu you want to express your goodwill within the framework of Hinduism and where will that lead you? The same applies to the Christian, the Mussalman and so on. And therefore we are back to the whole problem which is much more difficult than it appears superficially.

By all means men of goodwill should come together. But they do not unfortunately, because they all have the conditioning which society has imposed upon them and that is why I am saying that we should free ourselves from those condi-

tionings and think in new terms. And it is for you to begin and not for the leader or the men of goodwill. It is you who have to live with your neighbour and not the leader.

So in all these questions what is important, it seems to me, is the primary issue; we must not be confused with secondary problems. The primary issue is you and not somebody else. Because we have given ourselves over to the guru, to the political leader, to a theory, we have created in ourselves a state of confusion. Because one theory can be superseded by another theory and one leader can supersede another leader, we get confused. The intellectuals have failed. Their theories have also failed and if we depend on leaders we shall only plunge further into misery and drag humanity too with us. To resist the absurdities of leadership is extraordinarily difficult because we are lazy and because we hope somebody else will solve the problem. So it is important for us to realize the fact that not someone else but we are responsible for this misery and no leader can transform it. To understand this, requires extraordinary effort but we waste our energies in such absurd ways that we cannot tackle the problem fully and completely.

Question: Young men have said to me again and again: We are frustrated, we do not know what we are to do in the present crisis. Our leaders are unable to lead us as they are themselves confused. We expected so much from political independence and from the settlement with the Muslim league.

Krishnamurti: There are so many questions involved in this question. So one has to take them one by one. First of all: 'we are frustrated'. You know the meaning of frustration. You want something and you cannot get it and you feel lost and you feel that you have been prevented from getting it. You want to get a job and cannot get it and you feel frustrated. You want to marry a woman and you cannot do that and you feel frustrated, prevented or held back. I want to have power and position and I am thwarted and I feel lost, and a wall has arisen between me and that which I want to gain.

Before you say that you feel frustrated you must find out if ever you are in a position when you are not frustrated. As it is, you get all you want, yet you want something more. So there is constant frustration. It is constant because of empti-

ness, because you feel empty, economically, psychologically and spiritually empty. You think you can fill that emptiness by getting what you want. But if you examine very closely you will find that you can never fill that emptiness. We have tried to, by much study, by science, through various means of destruction, by pursuing gurus. But as you cannot fill that void you feel frustrated. That is a psychological fact.

Now what is this emptiness? Have you ever examined it? To understand it you must cease trying to fill it. It is like a man filling a bucket with a hole in it. It is always leaking and it can never be filled and you will say that such a man is unbalanced.

In this problem itself is the answer and not away from it. So, if we understood the process of frustration and its implications, the questions could be answered comparatively simply.

Our leaders are unable to lead us; we expected so much from political independence, and from the settlement with the Muslim League. We come back to the same problem. Who creates the leader? You create him, because you want somebody to tell you what to do. Because we are too lazy to think out what we want, and always like to be told by another. Psychologically he becomes your master and because you are confused he is also confused. So out of our confusion we project. When the leader is confused we blame him. We do not blame ourselves but only blame somebody else.

We expected so much from the settlement with the Muslim League. Do you mean to say that through separation you can find any solution? You may get better jobs. It is like this. Once you allow war, which is the major evil, minor evils will follow. Once you admit division between peoples, between groups, between Brahmins and the rest, you create further confusion, and a settlement based on divisions of people is no solution at all. This has been proved over and over again through history, and still we are doing it.

So when you look at all these problems of distribution of food, of men of goodwill and of frustration, you will see that they are all closely interrelated. We have not seen the interrelationship, because we have tried to solve each problem separately on its own level. The only solution to conflict and confusion is after all

Truth which liberates. To let Reality or Truth come to you, you have to be free from bondages. Not only from the subtle bondages and the obvious ones, but also from nationalism, communalism etc. If we work at this we will bring about clarity in ourselves.



## 2ND PUBLIC TALK

26TH OCTOBER, 1947

We have got a very difficult subject in understanding ourselves. As we have got a very difficult subject to deal with it requires a great deal of patience and we must not jump to conclusions. It requires a great deal of study and patient understanding, a careful analysis and a sense of detachment, which is not intellectual detachment, but actual observation. So, if you are willing we will undertake this journey together to understand this problem of life and while on that journey let us discover together. My interest would be to think together. But as there are many here, it is impossible to exchange ideas, to discuss them, but I will try in these coming talks every Sunday to answer as many questions as possible so that I do not leave one stone unturned, and by that means, you and I can see this whole complex problem which we call life. So, in making this journey let us not condemn or come to any definite conclusion, which you will towards the end, but not yet.

Because we are too close to the problem, we do not know yet how to observe. Because we are too close to the problems such as poverty, the war that is coming, etc., we are incapable of real observation, and real study and understanding. So let us not jump to conclusions. I am only going to paint a picture, which though I paint it, is also yours, because you are dealing with life, the life which is in Europe, in Russia, in Japan, in chaotic China or in the somewhat orderly America. We deal with the whole of it and if we are to deal with it sanely, there must be no conclusion as the moment we conclude we put a stop to thinking.

I am not here to give you ideas but on the contrary, I am here to discuss together with you if we can, seriously and earnestly the problem of living. We are too much accustomed to listening to leaders and to discussions, and therefore it is



unfortunate that it is difficult for us to discuss without jumping to conclusions or trying to find out what are the inner motives of the speaker. I have no inner motive but I want to state something which is yours, not mine, and I want to describe something which is true.

As life is not merely one phase, let us not at any time approach it through any exclusive path, either the intellectual, or the emotional. Because by emphasizing one phase or one path, we will not have the whole picture, and you and I are trying to understand the whole picture. If we have a canvas in front of us with a picture, if we merely study one corner of it, surely we will miss the whole picture. If you are an economist and view life from the economic point of view you will miss the whole picture. The same is true if you are a socialist or a communist or a capitalist, etc. So even though you are specialized in philosophy, economy or law, etc., put them aside for the moment at least because in that problem and not merely in a part of it lies the solution. The more we specialize the more we are going to destroy ourselves. It is a biological fact. Animals that have specialized have perished. So, similarly, as our problem is not a specialized problem let us look at it from every point of view. There are only very few who can look at the canvas and get the whole significance of the picture and it is they who are the real saviours and not the specialists.

As I was saying, life is a very complex problem and a very complex problem must naturally be approached very simply. Take for example a child which is a very complex entity; yet to understand a child our mind should be very simple. If you see a beautiful picture or a lovely sunset if you are comparing them with other pictures or sunsets, you won't understand the picture or the sunset. Similarly life is very complex and it involves actual thinking, feeling, earning one's livelihood, relationship, search for truth, etc. So to understand life we must have an extraordinarily simple mind, not an innocent one, a very simple mind that sees directly everything as it is and not translated according to what it wants. This is one of our difficulties: to approach the complex problem of life simply. To understand and to approach simply, we have naturally to ask ourselves this question: what is our relationship to this problem, this chaos and this degradation that we see about us, where man is against man, ideas against another set of ideas, where despair is pre-

vailing? Perhaps you do not know about this despair. In Europe they feel it vitally because they see how everything has failed: education, religion, one system after another has collapsed.

So, how do you regard this chaos, this frightful confusion? How would you set about to bring order out of this chaos? Where would you begin? Obviously with yourselves because your relationship with the chaos is direct. Let us not blame a few insane leaders. Because you and I have created this chaos, to bring order we must begin with our house, with ourselves. We are not to begin with a system; we are not to begin with an idea; we are not to begin with a revolution; we are not to begin with a theory; we must begin with ourselves, because we are responsible for ourselves. Without us there is no world and so we are the world and we are the problem, which is not an intellectual theory but a fact. So do not rush to put it aside, which is usually one of our escapes, one of our clever means of getting out of it. Because when we deal with it so directly, what we feel and what we do is of vital significance and because we are unwilling to face it we say 'get on'.

As it is an irrefutable fact that we are the world and we have created the mess, it is through us alone that the salvation lies and not through something else and that is the basis of what I am going to say about the whole problem. Because the problem is not external to you; to understand it you have to understand yourself. Though it sounds very simple it is extremely complex. If everyone in the world would observe decently and kindly without condemnation and exploitation, there would be peace in the world. So the problem is your responsibility, a responsibility you have shirked; the moment you recognize that you are in the mess you have to act positively and vigorously but we do not want to act positively, therefore we look to a leader and to a system. So in my talks and discussions the only starting point and the only essential point is you.

For several reasons we have overshadowed our responsibility, it has been put away, discharged, hidden, dispelled or submerged. This chaos is the result of systems whether the capitalistic, the socialistic, the communistic or the brahminic. That is, we have systems and formulae and they are more important to us than the individual. If we will observe still further we will find that organized society, in which we include education, religion, etc., has smothered our individual responsi-

bility. You believe and your belief is merely a condition imposed upon you because it gratifies you and gives you security in society, factually, psychologically and abstractively. So, when you believe, your individual responsibility is taken away and you are working just like a machine. When society becomes more important the importance of bureaucracy becomes overwhelming. Take the example of a political party. When you join it you become a party-machine. You want to dominate, you want to put your ideas through. So the party, the organization, the system become much more important than you and yet you do not realize it.

Again take the case of education. I do not know why we are educated. What does it all mean? What is the purpose of education? You become lawyers, mathematicians, chemical engineers and so on. You are educated to be something and therefore you cease to be the individual who is responsible, but you are specialized. The more we are educated the more conditioned we are. The more we read the more we repeat. "Teach the people how to read and then we will have no revolution" is a famous saying. With education we have the regimentation through the Army, the Navy, the Police, etc. So these are the many factors which make us unconscious of our responsibility. We all function as machines because as we are members of a party or group, we have no responsibility.

So in order to transform this chaos and darkness we have to start with ourselves and not with the machine, because, psychologically you are always the master of the machine or the system. So we shall start from this point: you are the only person that matters and not the society because your relationship with one another is the society. What you think, what you feel, what you do is of the utmost importance because you create the society and the environment.

I will now answer some of the questions sent to me.

I do not prepare beforehand the answers to these questions. Generally I do not even like to look at them in advance as I wish to answer directly and so I am not choosing what I want to answer. The question will receive the right answer if the questioner is serious in his intentions. If you merely ask an intellectual question to trap me you may trap me but you will lose out. But if you ask really seriously, you will find that there is a serious answer.

Question: What is the kind of thinking that is needed today to live in peace? At the same time could you show a way by which millions of unemployed people can lead a life without starvation.

Krishnamurti: To have peace you must live peacefully. Property is one of the causes of contention. To own things, whether through control of property by which you gain more and more or through relationship with ideas, will create contention. So if you want peace you must live without greed, because greed leads to nationalism and it is a factor which divides people. From greed we come to envy and a desire to possess. All these create competition between man and man. Organized religion is also one of the factors that separate man from man for we say we are Christians, Hindus, etc. You believe and I do not believe and therefore there is contention. You want to convert me and I think my religion is much better than yours, nearer the supreme. So to have peace in the world, which is very essential now, we must be peaceful. You cannot have peace through communalism. You cannot have peace through intelligence whether it is the intelligence of the Brahmin or of one of another caste or of the American or of the German. To have peace in the world we must cease to be greedy. To have peace in the world we must cease to be a Brahmin, a Hindu, a Muslim or an Englishman and so on. All the divisions have to be dropped because you and I are one biologically. When this is done we can feed the starving millions. If not, we will be wrangling to find out which is the better system, or the best set of ideas. So the starving man is left out. This does not mean that we should not organize to feed the many, the one. One has to think in terms of the world. The scientist can be put to work to feed, clothe and provide shelter for everybody. But scientists are also nationalists like you and me. If you are spreading this poison of separatism you are also contributing to this disaster. Separatism not only economically but psychologically as well; the organized separatism of religion or societies, etc. If you really felt that they are wrong, would you not stop them and thereby bring about a different world tomorrow? Nobody is worried about what is going to happen five hundred years hence. I want to be fed tomorrow, immediately and you could provide food, clothing and shelter if we all acted immediately. But unfortunately the crisis is far away from most of us or at least we think it is far away and therefore we are not faced with it.

Nobody is going to give you peace, certainly not God, because we are not worthy of it. We have made this mess and we have to get out of it and we cannot get out of it through any system.

Question: More things are wrought by prayer than this world dreams of. Mahatma Gandhi has wonderfully exemplified its efficacy in his daily life. If individuals without distraction and materialistic aggrandizement lift their hearts to God in penitent prayer, then the mercy of God will dispel the catastrophe that has overtaken the world. Is this not the right attitude to develop?

Krishnamurti: We must differentiate between prayer and meditation. What do we mean by prayer? Generally it means supplication or petition. You demand, beg, or ask from what you call God, something which you want. To put it plainly it means that you are in need and you pray. You are in suffering and you pray. You are mentally confused and you pray. That is, you petition or you supplicate somebody to tell you what to do. To whom are you praying? You say to God. But surely God or Truth is something unknown and which cannot be formulated. If you say I know God it is no longer God. God and Truth are not created. It must come to you and you cannot go to it and ask. When you ask you are creating it and therefore it ceases to be God or Truth. So before you ask, you must know whether you want peace from God, that is, Truth. When you yourself create this chaos in this world you look to another for help. So God cannot give you peace, because it is your fabrication. What is the good of praying? Is not then prayer an escape? Please do not bring personalities into it. Let us think about it directly. It does not matter who prays. Once a person in America came to see me and he said that he had prayed to God to give him a refrigerator and he said that he had the refrigerator. But you pay for it in the end. If you want peace you will have it, but it will not be peace, it will only be decay, stagnation and regimentation. Peace is something very dynamic which is creative and you cannot have something creative through supplication. But prayer is completely different from meditation. A man who prays can never understand what is meditation, because he is concerned with gain. Meditation is a process of understanding. Understanding is not a result and it is not something you gain. It is a process of self-discovery. That means meditation is an awareness of your whole process of living. Meditation is a process of under-

standing, the process of your whole being, not only a part of it, and that means that you have to be aware of everything that you are doing. It is not concentration. You take a picture and you focus your attention on that. That is comparatively easy. That is exclusive, you exclude all thoughts and you focus your attention on one point. Surely that is not meditation. Meditation is an awareness constantly becoming deeper and deeper as a result of clearly seeing through the many layers of consciousness. It is like a pool that is still when the process is over. When the problem ceases through awareness the solution becomes stillness. It cannot be made quiet. So prayer, concentration, meditation, are entirely different things and he who prays can never know what meditation is; neither he who concentrates can ever know what meditation is. For meditation is spontaneous and therefore it requires spontaneity and not a regimented mind. Spontaneity comes into being when there is awareness, awareness in which there is no condemnation, no judgment and no identification. If you go deeper and deeper and let it flow freely it becomes meditation, in which the thinker is the thought and there is no division between the thinker and the thought.

Question: You deride the Brahmins. Have they not played an important part in the culture of India.

Krishnamurti: Perhaps they have. But what of it? Surely such a question indicates hereditary pride. Does it not? It is like saying that I was something marvellous in my past incarnation but now I am a boot-black. This idea that you are the exclusive race of Brahmins, this idea that you have a master-creed which cannot be handed down, is detrimental to society. So what matters is not whether you are a Brahmin or not, but what you are now, not what you were in the past. Originally every society in the world had a group of people who were devoted to something real. You call them Brahmins, somebody else calls them Hebrews, Christians, and so on. But what they were essentially concerned with was the pursuit of the real, irrespective of what the society around was doing. By what name they are called does not matter. It is they who gave to society, culture, and not the people who were embroiled in society whether politicians, lawyers or warmongers. These do not make society, they do not make culture, but the people who really preach culture are those who are peaceful and not the politicians. So in the past there were

such people who were not concerned with ambition, with power, with position, with property, with systems. Not only here but right through the world. There were few who were not concerned, here, and in China there were large groups, and practically everywhere throughout history. And here now, what has happened to the hereditary Brahmins, who are supposed to guide society, to help man to think rightly? They have become merchants, they have become lawyers, they have become politicians. Do you think culture can exist on that kind of basis? On a structure that is really destructive to men?

So, what matters is, not the past, but the result of the past which is the present. To understand the past you have to look through the present, psychologically and factually. The present is the passage of the past to the future. If you do not change in the present, the future will be biased, which means chaos. So we are concerned with the present, not with the Brahmins of old times who were concerned with something far greater than merely grabbing for money, for position, and coding up systems. So since the present is of the highest importance, what are we doing? In what way are we changing ourselves and guiding culture, not Indian culture or Christian culture, but human culture. It is only by setting up peaceful thinking in daily life that we can realize Truth. There is a responsibility for those who are not themselves immediately concerned with food, clothing, and shelter. It is your responsibility to ensure food and clothing for the naked and the starving; instead you are intellectually indulging in verbiage. You must completely shed your opinions and that means revolution in your mind.

Question: You have attained illumination, but what about us, the millions?

Krishnamurti: So, what about you? You and I are the millions, but are we aware of it? The moment we are in despair, we are confused, but who can save us, not the illumined, I assure you, not the leader, not the church, not the temple, not the politician. You are the only person who can save yourself and none other. It is like a man who is in sorrow. If he is unaware of his sorrow, he goes to another and talks about saving the world. If he is aware of his sorrow, of his constant loneliness, emptiness, strife, pains, struggle, then he begins with himself, and he is not concerned about who is illumined, and who is not illumined. He is concerned with his own transformation, with his own regeneration, and that is what matters, not

the leader, not the follower, but you; because you yourself are the mass, the life; and life is painful and you feel anxious when you do not understand it, but you can understand it only through yourself, and not through another.





## 3RD PUBLIC TALK

2ND NOVEMBER, 1947

I would like to continue from where I left off last Sunday. Perhaps those of you who have followed the discussions, those who have followed what I have been saying seriously, will remember that I was trying to show the relationship between the individual and society. How society having been created by the individual smothers the individual through systems, through organizations, through religion and so on. I would like to continue from where I left off because I think it is very important to realize not only verbally but really very seriously and profoundly, the relationship between the individual and society, as well as the transformation of society and the regeneration of the individual. There is hope in man, not in society, not in systems, organized religious systems, but in you, and in me. I think this is fairly obvious. We must try to know what is happening in the world and not merely accept a formula, a system because there is no hope in them. So it is very important to realize the relationship between the individual and society. Is not society the result of one individual's relationship with another? Your relationship with another creates the society which in turn brings into being the State. The State by itself is not a separate entity. It is the outcome of your relationship with others. So it is from society that State comes into being.

Though you assert that relationship is based on brotherhood, love and religious ideas and so on, if you really analyze it very carefully and deeply you will see that it is based on sensate values, that is, the relationship is the product of sensory values, values made either by the hand or by the mind. Sensory values are not eternal values. That we shall discuss presently. So the relationship based on sensory values has produced in the world, wars, catastrophes, the chaos which you see throughout the world. This relationship between you and another has bred indi-

vidual enterprise, and opposed to that there has come into being collective action. If you examine both, you will see that society is based on sensory values; whether of the right or of the left it is ultimately based on sensory values; and neither the right nor the left has brought happiness to man. That is, whether it is organized society of the left or of the right, man's happiness has not come into being.

Man is in despair, confused and in sorrow. So the problem is this, does man's happiness - thought, action, mind - does it lie in sensate values upon which our society, either of the left or of the right is based? Though the right produces religion, worship, etc., yet if you look at it very deeply, you will see that ultimately it denies man's happiness because it produces wars, regimentation and an education that merely shows you what to think, not how to think; yet surely the organized society of the left also denies man's happiness because it is regimented. So, does man's happiness, the happiness which is yours and mine, does it lie in things made by the hand and by the mind? And this is what we are all going to discover, through self-knowledge; it is you, and not somebody else who is going to tell you where your happiness lies. Your creative being, creative activity and your joys and your happiness are in sensory values. Through self-knowledge we can discover what is the truth and right happiness and whether our happiness lies in things made by the hand and by the mind.

Now, what is self-knowledge? Surely it cannot be learned through books. Surely it is not the assertion of another. You have to know the total process of your whole being, that is, to be aware of everything that you are - thoughts, feeling and action. Being aware, not by becoming aware, of what you are, that is the very beginning of self-knowledge. Without self-knowledge I do not see how there can be any thinking at all. Since you are the world and your relationship with another is society, without a revolutionary change in you there can be no hope. How to understand yourself is of primary importance. "Transform society" is one of our catch-phrases, an easy assertion, that we must do something about the world as though the world were so different from ourselves. We have created this horror, these wars, this mad chaos in the world at the present time and we cannot transform it if we do not know how to think about the problem. We cannot think about the problem unless we are aware of it. And you cannot be aware of it outside of

yourself. You have created this, therefore you should become aware of yourselves and not of others. Therefore the confusion has to be cleared within your mind, which does not mean you must wait till all the confusion in yourself is cleared before you act.

So the problem of which we are well aware is how to transform the world, to bring happiness, to bring order, to bring peace. It must begin with us, that is with you and me, not merely by saying 'I must begin', but in action, by becoming aware of what we are doing, of all the process and the repetition of ideas, and the absurdities in which we sometimes indulge, our class and communal divisions, national and racial divisions. All that has to be altered, has it not, before there can be fundamental changes in the world? And I do not think we realize what an extraordinary crisis this is. As I have said in my previous talks, it is not an ordinary economic crisis but an extraordinary crisis. A crisis like this happens only very rarely and we are all confronted with one of the rarest of catastrophes and confusions. And we all are approaching it with formulae, with systems, which is only blind thinking, whether the system is of the right or of the left. What we need is a complete revolution in thought, that is, in values and you cannot create values except by awakening the individual, not the individual in opposition to the mass. And as the individual's awakening is limited by narrow prejudicial activities, he cannot transform or regenerate himself, that is, the mass, and that can only be done by becoming aware of yourself, of whatever you do from the least important to the most profound. If you are not aware you must find out why you are not aware. When you walk down the streets you are aware of the poverty of the people, of the ill-fed families and of the utter callousness of everyone. But we have created this, you and I have created what is about us. It has not come into being by some mysterious charm, and since we are not aware of it how can we transform it? Surely that is the obvious beginning. Is it not? It looks simple and yet the most profound beginning is to begin with ourselves, which is the most difficult. We can always reform others, but it is very difficult to transform ourselves. (Laughter).

I know, Sirs, you laugh and that laughter has very little significance, it does not mean very much. I know that to most of us life has very little significance. We are all trying to solve the world's problem. What is happening in the Punjab, has

happened in Germany. What is happening is a slow process of regimentation, even in England which has stood for the liberty of the individual. We are not aware of what is happening in America and China. You read about all of this because unfortunately it is one of our pet habits to read papers. We have become so dull and I think that is where our difficulty lies. We must revivify and quicken our whole sensitivity but you cannot be sensitive by merely saying that you must be sensitive. You become sensitive, when you become aware of yourself in action, in thought and in feeling. Surely hope or God, or whatever name you like to give it is to be found not in religion, not in systems but in trying to discover truth in every little thing. Truth is not far away but very near, only if we knew how to look for it, but we do not look for it because we are not aware. So what is of primary importance is to be aware, so choicelessly, so penetratingly aware of every thought, every feeling that is revealed.

**Question:** In a recent article by a famous correspondent it was stated that wisdom and personal example do not solve the world's problem. What do you say?

**Krishnamurti:** As there are many things involved in this particular question we must analyse it carefully. First of all we are persuaded or told what to think by famous correspondents, because correspondents, like you, have axes to grind. So, being very clever and good at words the correspondent writes and we read because we are educated, and what we read becomes the truth. We have stopped thinking but we absorb and so, famous correspondents become very important in our daily activities, also what they think and what they do. First of all we should be aware of everything; one has to be extremely alert, not to absorb other people's ideas and demands. The correspondent says that wisdom and personal examples are not enough to solve the world's problem. Neither do I think wisdom and personal example will save the world. The correspondent asks invariably for political action either of the left or of the right, based on a certain set of ideals, religious, economic or social.

Now, what does personal example mean? invariably it leads to imitation. You have an ideal and you conform to it and naturally conformity, imitation, regimentation of thought can never solve the world's problems. Therefore personal example in a great crisis becomes of very little significance. Wisdom cannot be re-

alized through personal example. Wisdom is a thing that is living, real and constantly moving. It is not in a fixed place; it is not learned through books. What is necessary at the present time is not example, but revolution in thinking, creative thinking. And that revolution cannot take place or be gained by following a few leaders. It can only be gained through you, the individual. So neither personal example, nor political action based on a system or on an authority is going to save the world. That has been tried over and over again. Man puts his faith in a system, in the party, in a leader and each one of these has invariably failed. We merely returned to the exploitation of man in a different form, in different degrees, on a different level. Whether the State exploits man or man exploits man is all the same. The problem is not solved by the State or by examples.

The problem is our problem, because we no longer think creatively, but are following patterns, in a regimented way. We have brought about this world chaos and therefore personal example can never save mankind.

So there must be a creative revolution in thinking and that is extremely difficult. And because it is difficult we look to somebody else, to the example, to the leader. What do I mean by creative thinking? Do we think at all or do we merely respond to a certain set of conditions? Is that thinking? Because you are a Hindu, you are conditioned in a certain manner or if a Muslim, a Buddhist, or what ever it be, your response is to that particular conditioning. Surely that is not thinking. You have a certain conditioning and you respond to that. You think that you are thinking. There can be revolution in thinking only when the man is free from conditioning, not only the conscious conditioning, but the many layers of consciousness in which conditioning exists and to become liberated from that conditioning is revolutionary thinking. And that means you have to cease to be a Brahmin or a Muslim or a Hindu or a Christian. You have to transcend all fallacies, class divisions and that is the problem now. I know you will easily agree with me in all this. You will shake your head in assent. You will probably come next Sunday and the many following Sundays and yet you will go on in the same routine because you are conditioned. If you do change, what will your neighbours say! You might even lose your job and therefore you will go on shaking your head and the world will go on more and more miserably and you will go on talking about changing the world.

So the start is not in the world of which you are unaware, but in you. The world's problem can be solved if you are aware of the catastrophe and the misery in yourself, the confusion which exists in you and therefore in the world. Political action is comparatively easy. To organize the distribution of food for mankind is comparatively easy. There is a need to clothe man, shelter him and give him food. We all know that. Every school boy knows it. But what is the result? It is merely book knowledge. Because the boy is conditioned, because he cannot free himself from his conditioning, it remains merely book knowledge without action. That is why, we must break through our conditioning and all the degradations, the degenerative qualities that exist. I assure you that is the only way out, and that also means that personal examples are of very little significance in a world crisis of this kind, but what is of the highest importance is what you are, your thinking, your feeling, your action now.

Question: What do you mean when you say that we use the present as a passage.

Krishnamurti: Last Sunday I said that we use the present as a passage to the future. We use the present as a means of achieving some result, whether it is a psychological result or a personal result, changing oneself to become something. We use the present as a means of the past for the future, that is, to answer the question, the present is the result of the past. Surely that is obvious. What you think is based on the past, your being is founded on the past. Now thought without understanding the past, goes through the present into the future. So the future is the past continuing through the present, and it is the result of the past, it can only be understood through the present. The psychoanalysts look to the past to find difficulties, the conditioning, the complex, and so on. But to understand the past, the present which is the past must be understood. That is, through the present is the past. Past is not unrelated to the present. So to understand the past the door is the present, which is also the door to the future. That is, to understand the significance of the past the present must be understood and not sacrificed for the future. There are political groups of the left and also of the right who say: "Sacrifice the present for the future. It does not matter what happens to man in the present but we will lead him to a marvellous future." As though they knew what the future is going to

be! This idea of sacrificing the present for the future has thus led man to disaster, to chaos and misery. Religious people also use the present as a passage to the future. That is, you say: "In my next incarnation I will do something, but nothing now. Give me a chance." That is sacrificing the present, surely. Surely eternity is the present, the timeless is now and to understand the timeless you cannot approach it through time. Yet, you are using time, that is, the past, the present and the future as a means of realizing the immeasurable, the timeless. So one must be aware of what this political fallacy of sacrificing the present for the future is, and one must be aware also of this idea that the future is different from the present.

If you do not change now you will never change. Because you are continuing the present, understanding, wisdom is in the present not in the future. Wisdom is being, which is the present, which is now, and the present can be understood when the mind understands the past and thus becomes psychologically aware of the whole content of our being now, of what you are now and therefore to understand the now, you must look to the past, because your thought is based on the past. Surely that is obvious, is it not? You cannot think without the past and to understand the past, examine what you are now, be aware of what you are now and becoming aware of what you are now, you will see we are using the present as a passage to get somewhere, interpreting the present and knowing its significance conditioned by the past. So if you use time as a means to the timeless you will never find the timeless because the means creates the end. If you use wrong means you will produce the wrong end. War is a wrong means to peace and while we are talking of peace, nations are preparing for war. The means is the end and the end is not dissociated from the means. So if you would understand the timeless, what is bound in time, that is, the past, the present and the future, must free itself and that is extremely arduous. It demands constant awareness of every thought and every feeling and becoming aware how it is conditioned, how it is caught up in us.

Question: The communists say that the rulers of Indian states, the zamindars and the capitalists are the chief exploiters of the nation and they should be liquidated in order to secure food, clothing and shelter for all. Mahatma Gandhi says that the rulers, zamindars and the capitalists are the trustees of the persons

under their control and influence and therefore they may be allowed to remain and function. What do you say?

Krishnamurti: It is extremely confusing, what is happening in the world. We give more importance to what other people say, and do not mind what we think. It is really odd. Wherever you go, in America, in England, and even in Damascus and here, you are fully acquainted with what everyone is saying, and yet do you know what you think? You will repeat what this political leader, that philosopher says, but will that save mankind? What another thinks, has it any significance? So the capitalists, the leaders and others say one thing contradicting or occasionally agreeing. So it is what they think that matters but not what you and I think? Do let us find out what we think apart from all our leaders, apart from our gurus, apart from all our systems and philosophies or all our groups whether of the left or of the right, let us think of the problem as though we are facing it for the first time. Let us view it as though we had never read a book. Surely that is the only way to solve the problem. So we are not discussing what the experts, the authorities, the leaders think but what you and I think.

How will you get rid of the zamindars and capitalists? How does one become a zamindar or a maharajah? By exploiting people. To gather more than what one needs, leads to exploitation. Does it not? Merely because you need a certain amount of food, clothing and shelter is no reason for becoming the means by which some men use others for their personal satisfaction either economically, socially, or psychologically. Therefore to use man to gain power, position and authority becomes exploitation. So exploitation is the problem and not the zamindars. They are like you. If you had the chance you would be zamindars. If you had the chance you would be capitalists. Because you have something, you want more. You lose your generosity, the moment you climb up the ladder. So the problem is exploitation; to stop it, is the problem, is it not? And the capitalists, zamindars, etc., are trustees! Good God, they are trustees! Do you know what 'trustees' means? Trust means love, and trustees, people who love man. To seek position for oneself, does it mean love for man? How can you love and at the same time exploit people? See, please, I am not taking sides. So do not become aggressive. The problem is much more profound than merely to say that they are trustees or not. First of all



the problem is how easily you are persuaded. Let us think it out together now. The problem is exploitation, can exploitation cease while there is individual enterprise or must there be collective action? We know what individual enterprise has brought into the world and we also know what State exploitation can do. Both are equally ruthless and brutal; the latter perhaps more so, because there is no appeal and the State is run by the few. They also seek power and position. They also exploit man. Perhaps they may organize collective food, clothing and shelter for everybody. But they will exploit something which is much more important, your mind, your being, which means what you are thinking. Surely that is also exploitation, to control what you say and think. So exploitation is a very complex problem and as I said the moment we stock beyond what is essential, we exploit not only physiologically, but, psychologically also. The more clothes, the more shelter, the more ideas, you are acquiring, the greater the exploitation. Let us analyse it. The moment you acquire, the moment you become important, the moment the emphasis is laid on you as an entity acquiring, there must be exploitation, which does not mean that we should not organize for the welfare of the whole. But if the organizer is concerned with acquisition, then surely organizing is a means of exploitation, which we have seen happen over and over again.

Can man live in relationship with another without acquisition, without position? Surely that is the problem put in a different way. Can we live in a society without acquiring more and more property for property represents power, position and security and you are not willing to limit your needs? Individual enterprise and other causes have contributed to horrors, so people of the left say: liquidate. But liquidation is not the solution surely. Man may not exploit through means of production, but the State will. The means of securing food, clothing and shelter is denied by psychological acquisitions which again is seen in everyday life. But this desire for acquisition is a means of security. The more you have the safer you are, at least you think you are. But is there such a thing as security? Because we have sought security irrespective of anything we possess, we have created this chaos. Each person is seeking security and because each person wants to be more secure still, another group says we must have collective security. That means exploiting

man not merely for physical security, but exploiting man for much more profound things.

So we come back to the question whether acquisition, psychological or physical, can be voluntarily relinquished. If you do not voluntarily relinquish it, it will be taken out of your hands, that is, if you do not physically or psychologically relinquish the desire to acquire, society is going to deprive you of everything and you will be made into a tool. That is what is happening. Society now is based on industry and therefore the labour must be organized and also controlled, that is you and I will be controlled. Therefore the state will control you and tell you what you should do and should not do. This is coming whether you like it or not. And if you really relinquish this desire to possess, to acquire, then morally, we will create a new society not based on any compulsion but that requires a great deal of active intelligence. It also means that you must begin with yourselves but since you are apathetic, lazy, you will be directed and compelled and there is no solution in that way. The solution lies in understanding what exploitation is, not only physical exploitation but the psychological as well and if one does not understand psychological exploitation, one fails to realize that the more we desire security, position, the nearer we are to loneliness, to poverty, to degradation. This is an immense question and an immense problem. It is to be understood very deeply because we do not lay emphasis on sensate value only.

We live for intangible things like power. This greed for power comes because we do not understand ourselves. To understand ourselves requires a great deal of work, a great deal of thought and patience, the patience to look at things as they are.

Question: Are your teachings intended only for the sannyasis or for all of us with families and their responsibilities?

Krishnamurti: Surely what I am saying is meant for all: for those who have renounced the world and for those who live in the world, for he who has renounced is still in the world because he is in the world of his own making, just as the worldly person is in the world of his own desires.

Both are held in bondage whether the bondage of the family, of the sensate or the bondage of the mind, and what I am saying applies to both because freedom is not one's creation. God or truth does not lie either in things made by the hand or in the things made by the mind. One has to transcend them, go above and beyond the passions, the envies, the greed, the ill will, the worldliness and beyond the things that man invents and creates. Then only shall we find what is truth. And we do find it at rare moments, moments when the mind is not thinking of itself, when the mind is tranquil. This happens very rarely. When you are unconsciously wandering in the streets, when you are not thinking, spontaneously there is this extraordinary state in feeling - a fleeting revelation uninvited, unexpressed but which if you once have experienced it you want to regain. Therefore you are caught again in memory, in want.

After all the man who has a family is in a terrible position, is he not? Look at yourselves. Because of confusion in the world and sadness and despair in the world you are concerned with what is going to happen to your children. You want them to be secure, safely married and settled. The greater the confusion, the more you want security. That is, you want to push your responsibility on to somebody else, and what happens? You are unwilling to face the real issues, you call it responsibilities, whether it be love or any other thing. Likewise the man who has renounced the world is caught up in the images of his own mind. For him it is not different because he is heavy with his own fancies, his own dreams made of his own creation. He is born with them as you are with yours and so what is the real issue? How to live in the world when greed, when envy, when ill will, when those passions that destroy men are rampant. Surely we can live in the world without greed. Yes sir, you may laugh, you can live in the world without greed. To live so, you require a great deal of alertness, a great deal of thought, not to follow leaders, but to become aware of yourself. Then the family has a different significance because love comes in. Without love, family has no meaning and most of us, if I may say so, have not loved when we have families. If we understood our relationship with another real transformation would come. Then there would be love which will bring into being regeneration and a new world.

Question: You may have heard of the awful tragedy that has taken place and is even now taking place in the Punjab. Will the individual action based on right thinking and self-knowledge by the few who are capable of such action be significant to solve this Punjab problem?

Krishnamurti: What has happened in Punjab has also happened in Germany, in Europe. It has happened all over the world. It is not a peculiar Indian problem. This tragedy has taken place because of our national and religious bigotry. We are Hindus or we are Muslims, we are not human beings. We are labels, whether Germans or English, Japanese or Chinese and that is why the tragedy has taken place. I am afraid this is going to take place all over the world because nationalistic spirit is still rampant. Surely, till that ceases you are going to have war, economic, religious, psychological and all the rest of it. So the problem is not peculiar to Punjab but it is general. You only understand it by making it particular, by making it local. You are responsible for it and you have to transform yourselves. Because you have insisted for centuries on being either a Hindu or a Muslim as though what you call yourself mattered very much. We are labelled and we are unable to understand the sensitivity of other human beings and we are slaves to nationalism, to property and therefore we are willing to kill another in the name of freedom, in the name of God. To make it direct you have to change. Have you not? You have to completely stop nationalism. We have to stop the waving of the flag. We have to cease to be a Hindu or a Mussalman or a German or an American and cease to think in those terms and think in different categories. I know you will agree with me, yet you will go home and still be a Hindu or a Christian and God knows what else. You will continue your pujas, your Brahmanic tradition, you will go to the temples and function along the same routine. Yet we talk of brotherliness, being Hindus, and the tradition says that you must love each other as brothers. So what matters is that you should break up your conditioning. Not here, you have to break it up at home, at your political meetings. And then you will find how extraordinarily difficult it is. Your mothers, your sisters will cry and to please them you will have to become a hypocrite. You do not know how serious it is. You may be insensitive to it and you do not know what is happening? Preparations are going on for the third catastrophe which will be worse than ever before, and here we

are discussing whether we are Brahmins or not. Is it not too childish? When you will be in a crisis will you bother about what caste you are, what nationality you are, whether you belong to the left or to the right? When we do, we are not aware of the crisis. We are controlled by our labels and that is our difficulty. To reawaken ourselves we have to become sensitive to the whole issue.

Question: You say discipline is opposed to freedom. But is not discipline necessary for freedom?

Krishnamurti: As this is a difficult problem, we have to consider thoroughly the implications of this question. A wrong means will produce a wrong end. Therefore right means must be employed for right ends. If you are disciplined, regimented, you will not produce freedom but a regimentation, a disciplined conditioning. It is obvious, is it not? So the means matters much more than the end. So, if you discipline your mind according to a pattern, which is the means, then you are bound to produce an end which is patterned after the means. But you will say: I must organize my daily life otherwise I can do nothing. I must condition myself to do my daily duties. I must organize the day. Now, what do you organize for? Why do you discipline yourself at all? To get things done, is it not? That is, you arrange your day to achieve a certain result. That is one kind of discipline. You arrange it mechanically, discipline yourself mechanically to achieve a certain result. Now the same mentality is carried over. In order to achieve a result you discipline yourself more and more. You say, you must be happy, you must find God, you must know, and you employ methods in order to achieve that result. You think happiness is truth or God, that it is an end to be achieved. That it is fixed, as though happiness were fixed, something to be done mechanically, something to be gained and you say after establishing it you have the means to discipline yourself. Now, can a disciplined mind, in the sense I am using the word 'disciplined', be regimented, compelled through a means to an end? The means creates the end. The end is made by you. Therefore you are conditioning the end. Can a mind which is disciplined understand freedom? For a political man you may have to discipline yourself in order to achieve a result and in that process your mind becomes dull. Because party discipline is important, you sacrifice individual thinking in order to achieve a result. So you train yourself to be disciplined in order to achieve a result.

There is no real thinking but the mind is merely hitched to a van you call the political machine and you cease to be a thinker and you are disciplined to function effectively. What you say is: I will discipline, control myself according to a pattern, in order to be free. How absurd it sounds? To put it differently, need you go through drunkenness to become sober? As means is the end, you must begin by understanding why it is necessary to be disciplined, and what it implies. Freedom is not a result. Freedom begins when you are aware and that awareness does not only apply to discipline, but to the whole process of living. So freedom can only come into being when the mind is free, when it is not conditioned by a pattern, by a discipline. When do you discover anything? When you are spontaneous, when you are absolutely free, not when you are bound and blind. To discover the real God, there must be freedom and you cannot be free to discover when your mind is trained after a pattern, trained according to a desire. Which does not mean that mind must be vagrant. When you become aware of the vagrancy of the mind, of the wanderings of the mind there is already freedom. You speak of discipline, the means to establish the end. Yet the need is not the real, because it is created by the mind and what you gain is not the real. Truth must come to you and you cannot go to truth and to receive truth there must be freedom to think clearly, deeply, profoundly. There must be choiceless awareness, not condemnation nor identification, but awareness. You will find that there are different ways of looking at discipline. Discipline prevents thinking and it is only in spontaneity that any freedom can be real, that the immeasurable can be known.



## 4TH PUBLIC TALK

9TH NOVEMBER 1947

I would request you to listen to these talks, not so much with the idea of learning, but letting what I am saying take root. If it is true it will take root unconsciously and if it is not true it will fall off and so you do not have to bother. Because, what is true is absorbed instantaneously by the unconscious and what is not true, though it is implanted in the unconscious, gradually falls off. So, if I may suggest, these talks should really be extended and discussed every day. There is something new happening to all of us every Sunday and these talks are really meant to awaken, to quicken that intelligence. If I may make a resume of what we have already discussed, I think it will be possible to extend more and more what I have been saying about self-knowledge, that is, we will be able to go further by approaching it from different angles each time.

The other day we were discussing with many friends why each one of us, and therefore the world, is so consumed with the sense of property and class division. Why is it that each one of us gives such significance to acquisitiveness and to social, national and racial divisions? Why is it that all our problems seem to revolve around possession and name? I do not know whether you have thought about this from this point of view. Why is it that property with all its implications, name and nationality, racial and class divisions, fills our minds? There must be some reason. Mustn't there be? And we have tried to solve our problem from that point of view; property, acquisitiveness, possessiveness, racial and class divisions and so on. This is what is happening in the world. We are trying to solve our problems in either of these two ways. Now, why is it that they fill our minds? It would be worthwhile to discuss this with each one of you and really go into it but that is

impossible because there are too many persons here. So I can only point out the problem and I hope you will think about it afterwards.

Now, I said that we are consumed by these two ideas. Why is it that all our civilization is based on these ideas? Why is it that we are wrangling, quarrelling, going to war about these two ideas and why is it that we are trying to solve all our problems from the point of view of these two ideas? Is it not because we are seeking security? That food, clothing and shelter are very essential is an obvious fact. Yet we seem to be incapable of solving this question. So, why have these rudimentary demands taken such a deep hold of our minds? Is it not because we have no greater value? If you are interested in something greater, the lesser would not have such predominating value. In other words, secondary values when given consuming importance bring disaster and misery as they are doing now in the world. So why is there no greater value though all the books, the sacred books, say that there is a greater value? You must seek why; have you not tried it? If we did seek why, where has it led us to? Again to class division. Though you are seeking God and all the rest of it, the result is still division, division between the Hindu, the Buddhist, the Christian, the Muslim and so on. So when the mind seeks security, certainty, there can be no greater value than the sensate. After all, acquisition and class division are psychological factors. They are not materialistic values. They are psychological demands. So psychologically when we are seeking security it only creates values that are made by the hand or by the mind and therefore there can be no greater value and so sensate values become all important. Obviously we must have legislation and some kind of control but that does not solve the problem because revolution after revolution has come and we still stay the same. We are in the same misery and in the same confusion and nothing has been solved.

So, how is the greater value to be found? This is significant. If I am really interested in something greater, I will not give such significance to the secondary, to the lesser. As I have not found a greater interest, the secondary becomes all important and how am I to find the greater? I can only find it by understanding the psychological demand for security. I think this is the problem which we have to face, not the problem of food, clothing and shelter, because even when we have food, clothing and shelter, we still demand security for our inner needs. So, when



we seek security we will have to ask, is there any security? Is there psychological security? We are all seeking it. We want to have food, clothing, shelter, but we also want to find security in names, class divisions, property, beliefs, definite ideas. This is the way in which the mind constantly seeks to be secure, to be certain, and we have assumed that there is such a thing as security and on it we are building our whole civilization, the whole structure of our thoughts, religious thoughts as well as those of every day existence. We have never asked ourselves, is there security, is there certainty? If there is not we will have to alter our whole existence. So, the problem then is not food, clothing and shelter for it can be solved.

When the mind is seeking security, it must create the lesser values which are sensate values; and then sensate values become all important. So, is there security? Is there psychological certainty? You are going to find it out. We can only find it out through self-knowledge. So, I come back to that point again with a different approach. That is, as long as the mind is seeking security, when it is seeking psychological security, it only creates sensate values, the known values, sensory values, and it is caught in these values. But, if the mind is enquiring whether there is security, then sensate values become of less significance. I may tell you there is no security or somebody else can tell you there is security; but that will have no significance. But if you can discover it for yourself, then it will become extraordinarily clear, which is not the result of our own projection. So, self-knowledge is important in the sense that while you explore your own mind you begin to discover fundamentally and basically whether such a thing as security exists, whether reality is certainty; and self-knowledge has an extraordinary creative significance, if we treat it as an experiment, and not try to achieve a result; if we experiment with ourselves and live experimentally then every relationship becomes a process of self-revelation; if I am related to you and in daily contact with you I am being revealed to myself, the way I think, the way I feel and act; if I am observant and aware of that relationship in daily life, the process of my thinking, my meditations, my demands become revealed to me. But I can only have self-knowledge if I am aware. When I am aware I can see that one of the major difficulties in relationship whether it be relationship with one or with many - is our desire to be secure, because after all can relationship exist on uncertainty? Can you feel insecure with

your wife and your children? Because as soon as you feel insecure, you begin to inquire. The moment you are certain you go to sleep. Thus, self-knowledge becomes extraordinarily significant when one begins to enquire whether there is any certainty, and question the mind which is ever seeking, pursuing the known.

I do not know if you have observed the process of your thinking; but if you have, you will see that your thought is always moving from the known to the known, or to an unknown of its own creation which it then pursues until it becomes the worship of God. You have created God because it is the ultimate security; and if you observe very carefully your own way of thinking, your own feeling, you will see that they are absorbed in security. Yet truly, it is in uncertainty, in freedom, that you can discover what freedom is, not in certainty, nor in possessiveness, nor in the divisions of beliefs or of names. Property, belief have become all important because we have pursued certainty through sensate values, sensory values that the mind can create or the hand can create, because in them there seems to be security. But, if you went deeply into the whole problem of security, then sensory values would be of very small importance.

Question: Will you please explain further what you mean by meditation?

Krishnamurti: First of all let us see exactly what takes place, what the problem is, then we can have understanding. Only then will we find the answer. What do we generally mean by meditation? Let us examine what happens when we meditate. We are not condemning it. We are not judging it. We are merely examining what we actually do when we meditate because if we understand the problem we can understand the solution, the answer to it.

So what do we do when we sit down and meditate? First of all, whenever we give importance to a belief we erect a barrier. You do it because you have been told to do it. Secondly, if you sit down and meditate, your mind wanders hopelessly all over the place. Because you have been told, that your mind is subtle and that you must concentrate on one idea and exclude all other ideas, you spend your time in conflict, trying to concentrate on one idea, while all the time your mind flits all over the place. If you sit in front of a picture you try to concentrate on that picture, or else on a word or on a phrase or on a quality. Because of your desire to be

secure, you concentrate on something positive, like a picture or a phrase or an idea, or a quality. The idea has generally been formulated by the mind or taken out of a book. This is what we do and this is the actual picture, is it not? I do not know if you sit down and meditate, perhaps you do not; if you do, is that not what really, actually takes place? Now, is that meditation?

So far we have considered a man that can fix his mind on one thing, as if this were something remarkable. If he can fix in his mind the idea of God which is an idea created by himself, or a word, or a phrase, and be consumed by that idea, that word, that phrase, you think he is a great religious man; and then you will also say that the man knows how to create. Isn't it so? What I mean is that the mind being vagrant, wandering, disorderly, but seeking orderliness, security, pursues one exclusive idea, generally a verbal idea; and when someone can dwell completely in an idea and be identified with it, we call him a great man. Yet the idea is a mere projection. The phrase is made by the man, is it not? The word is repeated by the man. So, as long as there is repetition, you are putting yourself in a trance by means of a phrase, a word, an idea; and going far into a trance, you will call that meditation, which is only identification with a projected idea; because reality is inconceivable, unknowable and you cannot think about the unknowable, you can only think about the knowable. And what you know is not the truth and therefore when you create the known you only experience a process of self-hypnosis. Is that meditation? To go into a trance, to concentrate on a thing with which you are completely identified, which is a projection of yourself? Is that not what we are doing? Is that right? What we do restlessly when in meditation is merely moving from the known to the known and therefore it is not the discovery of the unknown. After all, man is the result of the past and when the mind thinks of something in the future, it has translated the past into the future and therefore it is not the real. So if this is not the true process, then what is the true process? How to discover the unknown is the problem. After all the purpose of meditation is to discover reality, not to hypnotize yourself about the reality. Meditation is, after all, the discovery of beauty, love. But you can discover nothing by mesmerizing yourself, or by becoming stupefied by a phrase, or by a map, or by concentrating on something which is exclusive of all else. it is a form of self-hypnosis.

So, the problem is, whether it is possible to discover the unknowable, isn't it? What you seek is the unknowable. If you experience it and merely live in the experience—all experiences are of the past - then it is not the real. So, for example you feel an extraordinary clarity, a vision of beauty and truth. The mind records this experience in memory and clings to it, thus breaking away from the unknown. Memory becomes a hindrance to the unknowable. How then would you find out that which is not conceivable, that which cannot be formulated, that which is immeasurable, the real? This is the problem, in meditation, is it not? Meditation is not a prayer, it is not a problem of concentration, we have gone into that. Can meditation - which is the result of the known, of the past - discover the unknowable, the unknown? Can my mind, which is the result of the known, of the past, understand, experience the unknowable, the timeless, the eternal? What is the answer? It can only know the eternal, the timeless when it is not caught in time. The mind can know the truth only when the mind is free from time, the known. So how can the mind which is the result of the past, free itself from an idea, a phrase, from devotion to a superior entity, all of which are inventions of the mind? It is obvious that when the mind suggests a superior entity, it is already the known entity. I do not know if you will see the implication in this.

So, the problem then is not how to meditate, which is really a wrong question. 'How' implies method. Method is the known and the known can only lead you to the known. The means creates the end. If the means is the known the end is the known.

So, the problem is the mind which moves from the known to the known. You study to find the unknowable, the eternal, the timeless. The mind cannot see the real unless it frees itself from the known. What is the known? The accumulated memory is constantly gathering ideas, possessions or distinctions. Can mind free itself from its own creations? Can mind, which is the result of time, free itself from time? Because when it is itself free from time, the timeless is. Mind is not searching for the timeless. It does not know what the timeless is. So, how can the mind free itself from time, from the past, the present and the future? It can free itself only from time, from the present, by being aware of everything, of all that we are doing now, of all thinking, of all feeling, by being aware now and not tomorrow. For, the

present is the door to time, to the understanding of time and the present exists in what you are thinking, not in the time indicated by the clock, the time-table, or your routine. But in becoming aware of what you are thinking now you will discover why you are thinking and what you are thinking. That is, if you are aware, you will begin to see that you condemn, judge, identify or find excuses. But that does not help you to know what you are thinking and what is the cause of your thinking and your reaction to it. So, it is in knowing what you are thinking, in the constant awareness of what you are thinking, feeling, doing, that you will find the beginning of self-knowledge, not only knowledge of your self-conscious, but also of all the hidden activities. This is the beginning of self-knowledge and therefore self-knowledge is the beginning of meditation and there can be no meditation without self-knowledge. To meditate there must be self-knowledge.

So, the question 'How to meditate' is a wrong question because it merely asks for a method, the known, a technique which is the known to find the unknowable. See how ridiculous it is. The means creates the end and if the means is the known then the end also is the known and therefore it is not the unknowable, the timeless. So the beginning of meditation is the beginning of self - knowledge. That is, through awareness the mind begins to be aware of its own activities and to know the whole process of the mind is not a question of time. But, if you begin to be aware, choicelessly, that is without condemnation, without justification, without identification, which is extremely difficult, then self-knowledge becomes extremely creative. After all that which is creative is creation, the Real.

Question: I am beginning to realize that I am very lonely. What am I to do?  
(Laughter.)

Krishnamurti: I wonder why you laugh, Do you laugh because you despise loneliness or because you think that it is something which does not concern you. You must be so busy with social activities that you cannot bother about yourself, nor feel your loneliness. Is that the reason why we laugh? it will be very interesting, Sirs, to find out within yourself why you laugh because then you will open the way to self-knowledge and if you pursue self-knowledge really, ardently, it will lead you to amazing heights and depths, to extraordinary joy, tribulation, which you will never know otherwise.

The questioner wants to know, why he feels loneliness? Do you know what loneliness means and are you aware of it? I doubt it very much because we have smothered ourselves in activities, in books, in relationships, in ideas which really prevent us from being aware of loneliness. So, what do we mean by loneliness? It is a sense of being empty, of having nothing, of being extraordinarily uncertain, with no anchorage anywhere. It is not despair, nor hopelessness, but a sense of void, a sense of emptiness and a sense of frustration. I am sure we have all felt it, the happy and the unhappy, the very, very active and those who are addicted to knowledge. They all know this. The sense of real inexhaustible pain, a pain that cannot be covered up though we do try to cover it up.

So, let us approach again this problem to see what is actually taking place, to see what you do when you feel lonely. You try to escape from your feeling of loneliness, you try to pick up a book, you follow some leader, or you go to a cinema, or you become socially very, very active, or you go and worship and pray, or you paint, or you write a poem about loneliness. That is what is actually taking place. Becoming aware of loneliness, the pain of it, the extraordinary and fathomless fear of it, you seek an escape, and that escape becomes more important and therefore your activities, your knowledge, your gods, your radios all become important. Don't they? I said, when you give importance to secondary values, they lead you to misery and chaos; and the secondary values inevitably are the sensate values and modern civilization based on these gives you this escape - escape through your job, escape through your family, escape through your name, escape through your studies, escape through painting, etc; all our culture is based on that escape. Our civilization is founded on that and that is a fact.

Have you ever tried to be alone? When you do, you will feel how extraordinarily difficult it is and how extraordinarily intelligent we must be to be alone, because the mind will not let you be alone. The mind becomes restless, it busies itself with escapes. So what is it that we are doing? We try to fill this extraordinary void with the known. We discover how to be active, how to be social, we know how to study, how to turn on the radio. So we are filling that thing which we do not know, with the things we know. We try to fill that emptiness with various kinds of knowledge, relationship or things. With these three we are trying to fill it. Is that not so?

That is our process, that is our existence. Now when you realize what you are doing, do you still think you can fill that void? You have tried every means of filling this void of loneliness. Have you succeeded in filling it? You have tried cinemas and you did not succeed and therefore you go after your gurus, your books or you become socially very active. Have you succeeded in filling it or have you merely covered it up? If you have merely covered it up, it is still there. Therefore, it will come back and if you are able to escape altogether then you are locked up in an asylum or you become very, very dull. That is what is happening in the world.

Can this emptiness, this void be filled? If not, can we run away from it, escape from it? And if we have experienced and found one escape to be of no value, are not therefore all other escapes of no value? Therefore it does not matter whether you fill the emptiness with this or with that. Meditation is also an escape. So it does not matter much that you change your escape.

How then will you find what to do about this loneliness? You can only find what to do when you have stopped escaping. Is not that so? That is, when you are willing to face what is, which means you must not turn on the radio, which means you must turn your back to civilization, then that loneliness comes to an end because it is completely transformed. It is no longer loneliness. Because if you understand what is, then what is, is the real. Because the mind is continuously avoiding, escaping, refusing to see what is, it creates its own hindrances. Because we have ever so many hindrances that are preventing us from seeing, we do not understand what is and therefore we are getting away from reality; and all these hindrances have been created by the mind in order not to see what is. Because to see what is, not only requires a great deal of capacity and awareness of action, but it also means turning your back on everything that you have built up, your bank account, your name and everything that we call civilization. When you see what is you will find how loneliness is transformed. Question: Are you not becoming our leader?

Krishnamurti: There are several ideas involved in this question; that I should enter politics; that I should help to lead India out of this present chaos and so on. Let us examine this question and see what it means. First of all, why do you want a leader; the question is not whether I am a leader and you are a follower. Why does one become a leader and why does one wish to be a follower, whether

the leader be a man or a guru? We want a leader because we are uncertain. We do not know what to think; we are confused and because in our confusion we do not know what to do, we want somebody to protect us. Politically it becomes the tyranny of a dictator. That is what is happening and what is going to happen. When there is confusion, and psychologically we are confused, we want somebody to lead us. In the world there is confusion, misery, chaos, exploitation by the rich, by the capitalist, by the clever, by the intelligent, by those who have got a system and these become leaders, create a party and because we do not want anarchy we let them lead us. We do not want to be confused, we want somebody to tell us what to do. And so, we create leaders. Why do we create them?

Why do we hanker after leaders; why are we looking for leaders? Is it not because we want to be secure? We do not want to be uncertain about anything. Now, what happens? You not only create a leader but you become the follower. That is, you destroy yourself by following another. When you follow a tradition blindly, or follow a leader or a party, when you discipline yourself, are you not destroying your own thinking process? Instead there is confusion but nobody is going to bring order except yourself. Here is a marvellous state of confusion and you do not want to look at it. We want somebody to take us away from it. Then what happens? What do the leaders do? They get up and talk and they become leaders. But what they promise they must fulfil in action and when they cannot they feel frustrated.

So, exploitation exists not only between the worker and the owner, but also between the follower and the leader, because if the leader does not lead he feels lost. If the leader does not get up and talk on the platform what is he? You not only create the leader but because of his own frustration and confusion you are also exploiting him. Exploitation is mutual. Haven't you noticed this? As the leader depends upon you and you depend upon the leader where are we going to be led to?

This desire to create a leader is a form of self-fulfilment. You fulfil yourself in a leader and he fulfills himself in you, by seeking to save you, to guide you. But he is the leader you have created and therefore it is mutual exploitation, mutual self-fulfilment and therefore it is leading nowhere. Obviously it is exploitation,



when it is only a self-fulfilment through organization. If there is self-fulfilment then it must lead to frustration and as we do not want to be frustrated we are always trying to watch for the inevitable. And therefore the leader becomes very important. He has to be the leader and you have to be the follower.

Now, I do not want to fulfil myself in that way. I do not believe in self-fulfilment, it leads to misery. It leads to chaos and as I do not depend on you financially or for my psychological demands, I am not your leader. It does not matter to me whether there is one or many or none to listen to me. I do not believe in mutual exploitation, it leads to such absurd indignities and intrigues and therefore I am not your leader and you are not going to make me your leader. That is very simple, because there must be the two, those who want to lead and those who want to be led. As I do not want to lead, nor to follow anybody I am out of that class. Because true reality is not found through following anybody, it is not self-fulfilment. It comes into being only when the self is absent, when there is freedom from psychological demands, when the mind is free to act in pursuing anything. The pursuit is indicative of creation and when all desires cease then there is reality.

Question: What is the difference between belief and confidence? Why do you condemn belief? Krishnamurti: First of all let us see what is belief and what is confidence. What do we mean by belief? Why do we have to believe? Is it not because we have a desire to be certain, to be secure? Psychologically it is disturbing not to have a belief, is it not? If you have no belief in God, in a political party, you will be very disturbed. Would you not? Fear, belief in reincarnation, in dozens of things. So, belief is a demand to be secure made by the mind and therefore what happens? The mind seeking security, seeking belief, creates belief. Either it creates it for itself or it takes the beliefs of others and whether it has created it or has taken it over from others, the mind holds on to it, and says 'I believe'. Or it projects the belief into the future and makes out of it a certainty, a security according to which it disciplines itself. As various factors are bound to lead to different beliefs, you believe in God and another believes there is no God. You are a Muslim and another is a Hindu or a Christian and then what happens? Belief divides. Does it not? The desire to be secure psychologically is bound to create division because you are creating, giving importance to various things that are secondary.

See what belief is doing in the world. Politically or religiously there are innumerable schemes which you believe to be the solvent of our difficulties. There are religious beliefs of such extraordinary varieties, and each individual pursues his own belief because it brings him comfort, and becomes a means of propaganda and exploitation. Belief inevitably separates. If you have a belief or when you seek security in your particular belief you become separated from those who are seeking security in other forms of belief. Therefore, all organized beliefs are based on separatism, though they may preach brotherhood. That is exactly what is happening in the world because belief is a hidden psychological demand for self-fulfilment. That is, by fulfilling yourself by means of a belief, you think you will be happy. Therefore, belief becomes an extraordinarily important factor in religion, in politics, etc.

If you feel you are a human being, do you think you would be fighting like this? Hindu and you are fighting with a Mussalman and you are killing each other; the English fought the Germans and so on. So belief is formed because of a desire for self-fulfilment, for security; and because we demand security and strive for it, we have an end and the end is a projection of ourselves. If the end were unknown we would not believe. It is a projection of the self and therefore it creates separatism and it becomes a barrier between you and another and that is exactly what is happening. I am not inventing a theory, but I am describing a fact, psychologically as well as organizationally a fact. We all believe in a pattern because we feel it to be very safe, the leader as well as the follower. If you analyse belief very carefully and look into it you will find that it is a form of self-fulfilment, of mutual exploitation, and that it does not lead to any answer. That is what belief has done for us.

And what do we mean by confidence? Most of us confide in someone or feel confidence in something. If you have practised something, read books, etc., it gives you a certain confidence, because you have practiced, done it over and over again with confidence. It is a form of aggressiveness. You can do something and therefore you feel delighted with yourself - "I can do something and you cannot." Confidence in a name, in a capacity - such confidence is aggression. Is it not? Such

confidence is also self-exploitation which again is akin to belief. Therefore belief and confidence are similar. They are the two sides of the same coin.

Now, there is another kind of confidence which comes through self-knowledge. It should not really be called confidence, but for the lack of a better word we will call it 'confidence'. When there is awareness, when the mind is aware of what it is thinking, feeling, doing, not only in the superficial layer of consciousness but in the deeper hidden layers, when we are fully aware of all the implications, then there comes a sense of freedom, a sense of assurance, because you know. When you know a cobra you are free from it, aren't you? When you know something is poisonous there is an assurance, there is a freedom that was unknown hitherto. There is an assurance, an extraordinary joy, a creative hope, a sense of aliveness when the self has been explored none of which is based on belief. When the self has been explored and all its tricks and corners are known to the mind, then the mind is assured of its creator. Therefore it ceases to create and in that cessation there is creation.

Sirs, please do not be hypnotized. You may be, as I said in the beginning of the talk, in that receptive mood when the seed is set in place, takes root. I hope sincerely that the seed has been planted because it is not words, it is not listening to me which will free you. What is going to free you, to deliver each one of us from sin and suffering is that realization, that awareness of what is. To know what it is exactly; not to translate it, not to explain it away, not to condemn; to know exactly what it is and to perceive it without obstruction brings freedom. That is freedom and through that freedom alone can truth be known.



## 5TH PUBLIC TALK

16TH NOVEMBER

It would be very interesting if we could take the journey together into self-exploration but unfortunately the difficulty with most of us is that we are used to watching rather than partaking; we would watch the game and be the spectators rather than the actual players. I think it would be beneficial if we could all play the game and be creative, and not only watch one person think, feel, live. The difficulty with most of us is that we have forgotten how to play in the sense of partaking, sharing and discovering for ourselves. We are accustomed to being told what to do, what to think and what the right action is. We are so unaccustomed to discover for ourselves the process of our own thinking from which alone action takes place. So, if we can, let us not be mere spectators but let us actually partake in what is being discussed; which means we must establish a fully communicable relationship between ourselves, between you and me. Most of us have relationship verbally and the difficulty is to go beyond that verbal level to a deeper level so that we can understand the identical thing instantly; because, after all communication has purpose only when both understand. You may understand but if I do not, then communication between us ceases and the difficulty always is to establish the right kind of communication on the identical level and at the same time, so that there can be instantaneous comprehension. So, it would be worthwhile I think, if we could take the journey together and not for you merely to watch me take the journey and tell you or describe to you the results of my journey. That would be utterly futile.

What we have been discussing the last few Sundays can be stated in a very few words, I think; and the simpler the statement, the more clear it will be. But unfortunately if it is oversimplified, the problem itself becomes non-existent. Yet the problem is there. Our problem is about the search for happiness and the overcom-

ing of sorrow. We want happiness and yet our constant companion is sorrow. Now let us take the journey together and find out what we think of the problem, as though it were new and not as though I was merely describing what has been taking place in you and you were merely listening to me and communicating my meaning to yourselves. Let us be aware together, at the same time, on the same level, so that we can really go into it deeper and deeper at every discussion and every talk.

We seek happiness, do we not, through things, through relationship, through ideas or thought? So, things, relationship and ideas, and not happiness, become all important. That is, whenever we seek happiness through something, the thing becomes important and not happiness. When stated like that it sounds very simple, and it is very simple. Because we seek happiness in property, in family, in ideas, the property, family and ideas become all important; we expect to find happiness through something. Now, can happiness be found through anything? Things made by the hand or by the mind have assumed greater significance than happiness itself, and because, things, relationship and ideas are so obviously impermanent, we are always unhappy. That is, we seek happiness through things and we find that there is no happiness. If we examine a little bit more closely we will find that happiness does not come through things. Then again, if we shift to another level, the level of relationship between ourselves and others, whether it be the society, the family or the nation, we see the enormous difficulty of adjustment between ourselves and others. So, if you observe it very closely you will find that there is an extraordinary impermanency in relationship, though we try to anchor ourselves in relationship and make it a refuge and a security. Similarly with ideas. One system of ideas can be broken down by another system of ideas and so on. Yet we do not seem to realize the impermanency of all things - using the word not in its metaphysical but in its purely ordinary sense. Things are impermanent; they wear out. In the case of relationships, there is constant friction. The same is true for ideas and beliefs which have no stability. Yet we seek our happiness in them because we do not realize the impermanency of things, of ideas and relationships. And so after trying one set of relationships, one set of things, we move to another, from one

page to another, hoping to find happiness and we never find it. So, sorrow becomes our constant companion and the overcoming of sorrow our chief problem.

How can we overcome it? We have never asked ourselves whether happiness can be found through something, through knowledge, through contact or through God. Can happiness be achieved through an object, either an ideological object or a physical object? Sorrow is inevitable as long as we seek happiness through something. Is it not a fact that we seek happiness through something and when we do not find it in this world we move to the next world; when we do not find it in the family, in virtue, in ideas, we try to find it through a permanent entity called God? So it is always through something, through an object.

So the problem is: can happiness, which is never found through anything, be found at all? If I cannot find it through something, can it exist or am I only happy when I am not seeking, when I do not want happiness through anything? Can happiness exist by itself? To find that out we have to explore the river of self-knowledge. But, self-knowledge is not an end in itself. It is like following a stream to its source. Is there a source to a stream? Surely not. Every drop from the beginning to the end makes the river, and to imagine that we will find happiness at the source is an error. Happiness cannot be found through anything but only by following the river of self-knowledge, that is oneself.

So our difficulty lies in that we have to follow not only our conscious but also our unconscious motives, demands and purposes. Those of us who have listened somewhat earnestly, must have made the experiment of following thoughts and feelings consciously. That is, by becoming aware of conscious thoughts and feelings and ideas, we clear the mind of all conflict and all tribulations and confusions and begin to receive the unconscious thoughts and intimations. So in order to begin following the stream of self-knowledge there must be a clarification of the conscious, that is one must be aware of what is consciously taking place. That is, by becoming aware of the conscious activities, which I assure you is quite difficult, the unconscious thoughts and hidden intentions and motives can be understood. So, as the conscious is the present, the now, through the present the unconscious and hidden thoughts can be understood; and the unconscious and hidden thoughts cannot be understood through any other means except by becoming in-

tensely aware of the present and by freeing ourselves from those complications, incompleted actions and thoughts that are constantly creeping into the conscious mind.

So, all of us who really want to experiment, who really want to undertake the journey must free the thoughts in our conscious mind. That is, to make it simpler, the conscious mind is surely occupied with the immediate problems, the job, the family, studies, politics, the Brahmin and the non-Brahmin and so on. So, without our understanding those problems of the conscious mind and doing away with them, how can we proceed further? And to sweep that clear, is this not our constant problem of living? With these problems we are occupied, the state, nationalism, class division, property, relationship and ideas that constantly float into the conscious mind. How are we to solve the problem of property and class division? - property that creates so much hatred and enmity and class divisions and brings such conflict and despair? With that, our conscious mind is actually occupied. And if we do not clear that up, surely we cannot go very far and follow up the stream of self-knowledge.

So what we want first is that extraordinary beginning of taking a step. So those who want to make the journey across to the other shore, to see and discover where self-knowledge leads them must surely be aware consciously of what they are thinking, feeling and their habits, their traditions and their verbal expressions, the manner of their speech to their wives, to their servants, and to their immediate superiors. That will reveal how the mind is working and from there you can proceed and as you proceed you discover; and discovery of the real is happiness and it is not through something, but is in itself as love is, eternal; love is eternal not because you love somebody, love is in itself eternal.

Question: I have been told that you do not read any philosophical or religious literature. I can hardly believe this as when I listen to you I realize that you must have read or have some secret source of knowledge. Please be frank.

Krishnamurti: I have not read any sacred literature, neither the Bhagavad Gita nor the Upanishads. I have not read any philosophical treatise, modern or ancient; and there is no secret source of knowledge either, because you and I are

the source of knowledge. We are the reservoir of everything and of all the knowledge. Because we are the result of the past, and in understanding ourselves we uncover the whole knowledge and therefore all wisdom. Therefore self-knowledge is the beginning of wisdom and we can find that ourselves without reading a book, without going to any leader or following any 'yogi'. It requires enormous persistency, an alertness of mind and I assure you that when you begin to explore, there is a delight, there is an ecstasy that is incomparable. But as most of our minds are drugged with other people's ideas and books, and as our minds are constantly repeating what someone else said, we have become repeaters and not thinkers. When you quote the Bhagavad Gita or the Bible or some Chinese Sacred Books, surely you are merely repeating. Are you not? And what you are repeating is not the truth. It is a lie, for truth cannot be repeated. A lie can be extended, propounded and repeated but not truth; and when you repeat truth, it ceases to be truth and therefore sacred books are unimportant because through self-knowledge, through yourself, you can discover the eternal. It is really a most arduous task, for self-knowledge has no beginning or conclusion with a solution at the end. It has no beginning and no end. You must begin where you are, read every word, every phrase and every paragraph and you cannot read if you are condemning, if you are justifying, if you pursue verbally and deny the painful, and if you are not awake to every implication of thought. You can only be awake when there is spontaneity because a controlled mind is a disciplined mind and it can never understand itself because it is fixed in a pattern. But there are moments when even the disciplined minds, the drugged minds are spontaneous and in these spontaneous moments we can discover, we can go beyond the illusions of the mind. So, as there is no secret source and as there is no wisdom in any book you will find that the real is very near for it is in yourself and that requires extraordinary activity, constant alertness. Self-knowledge does not come by studying in a room by yourself. If the mind is alert yet passive you can follow every second of the day and even when one sleeps the mind is functioning. If during the day you are alert, extraordinarily awake, you will see that the mind has received intimations, hints which can be pursued during the night. So really a man who wants to discover truth, the real, the eternal, must abandon all books, all systems, all gurus, because that which is to be found will only be found when one understands oneself.



Question: At present in this country our government is attempting to modify the system of education. May we know your ideas on education and how it can be imparted?

Krishnamurti: This is an enormous subject and to try to answer it in a few minutes, is quite absurd because its implications are so vast, but we will state it as clearly and as simply as possible because there is a great joy in seeing a thing clearly without being influenced by other peoples' notions and ideas and instructions, whether they be the government, or the specialists or the very learned in education. What has happened in the world after centuries of education? We have had two catastrophic wars which have almost destroyed man, that is, man as a means of knowledge. We see that education has failed because it has resulted in the most dreadful destruction that the world has ever known. So what has happened? Seeing that education has failed, governments are stepping in to control education. Are they not? They want to control the way in which you should be educated, what you think, not how you think, but what you think. So, when the government steps in, there is regimentation as has happened throughout the world. Governments are not concerned with the happiness of the masses, but they are concerned with producing an efficient machine; and as our age is a technical age they want technicians who will create the marvellous modern machine called society. These technicians will function efficiently and therefore automatically. This is what is happening in the world, whether the government is of the left or of the right. They do not want you to think but if you do think, then you must think along a particular line or according to what religious organizations say. We have been through this process, the control by the organized religion, by the priests and by the government. It has resulted in disaster and in the exploitation of man. Whether man is exploited in the name of God or in the name of the government, it is the same thing. As man is human he eventually breaks up the system. So that is one of the problems; as long as education is the hand-maiden of the government there is no hope. This is the tendency we find everywhere in the world at the present time whether it is inspired by the right or by the left, because if you are left free to think for yourself you may revolt and therefore you will have to be liquidated. There are various methods of liquidation which we need not go into.

Sirs, in considering education we will have to find out the purpose of education, the purpose of living. If that is not clear to you why educate yourself? What is significant? What are we living for? What are we struggling for? If that is not clear to you education has no significance. Has it? One period will be technical, another period will be religious, the next period will be something else again and so on. We are talking about a system and so is it not important to find out what it is all about. Are you merely being educated in order to get a job? Then you make living a means to a job and you make of yourself a man to fit into a groove. Is that the purpose? We must think of this problem in that light and not merely repeat slogans. To a life that is not free from systems whether they be modern or ancient, free of even the most advanced and progressive ideas, education will have no meaning. If you do not know why you are living, what is the purpose of being educated, then why make so much fuss about how you are educated. As it is, you are being led to the cannon. You are becoming cannon fodder. If that is what we want then certainly we must make ourselves extremely efficient to kill each other and that is what is happening. Is it not? There are more armies, more armaments, more money invested in producing bacteriological warfare and atomic destruction than ever before in history and in order to accomplish all this you must be technicians of the highest order and therefore you are becoming tools of destruction. Is not all this due to education? You are becoming fodder for cannons, regimented minds. Or else you become an industrialist, a big businessman grabbing after money and if this does not interest you, you, become addicted to knowledge, to books or you aspire to be a scientist caught in his laboratory. And if there is any higher purpose to our lives and if we do not discover it, then life has very little significance; it is as if we committed suicide and we are committing suicide when we make ourselves into machines, either religious machines or political machines. So if we do not discover what the purpose of life is, education has very little significance.

Then, what is the need or the purpose of our living? I am not telling you and do not expect me to tell you. We are taking the journey together. We must turn our back against divisions and distinctions, that is, we must find what is the real, what is God, what is eternity and what is happiness; because a man who is al-

ready happy is not bothered at all. A man in love loves everybody. For him there is no class distinction. He does not want to liquidate somebody because that somebody has more. If happiness is the end, then what we are doing now has no significance. To find reality there must be freedom, freedom from conditioned thinking, so as to discover if there is not something beyond the sensate values. Not the absurd political freedom, but freedom from conditioning, from the, psychological demands that condition thought. Does freedom come through education, through any system of government whether of the left or of the right? Can parents, environment give freedom? If so, environment becomes extraordinarily important because parents must be educated as well as the educator. If the educator is confused, conditioned, narrow, limited, bound by superstitious ideas, whether modern or ancient, the child will suffer. The educator therefore is far more important, that is, to educate the educator is far more important than educating the child. That means the parents and the teachers should be educated first. Do they want to be educated, altered or revolutionized? Not in the least, for the very simple reason that they want permanency. They want 'status quo', things as they are, with wars and competition and a political world in which everybody is confused, pulling at each other, destroying each other.

You ask me what I should do about education. It is too vast a subject. If you want things to be continued as they are, then you must accept the present system which brings constant wars and confusion, never a moment of peace in the world. And it is much more difficult to educate the educator than the child because the educator has already grown stupid. I do not think you realize what is happening in the world, how catastrophic it all is. The educator is becoming dull and he does not know what to do. He is confused. He goes from one system to another, from one teacher to another, from the oldest to the most ancient and yet he does not find what he is looking for, for the very simple reason that he has not located the source of confusion which is himself. How can such a man awaken intelligence in another? So, that is one of the problems.

What is the child? He is a product of yourself, is he not? So he is already conditioned, is he not? He is the result of the past and the present. The idea that if given freedom, the child would develop naturally seems to be fallacious because

after all the child is the father and the father is the child though with certain modifications of tendencies. To give freedom to a child you must first understand yourself, the giver of freedom, the educator. If I have to educate a child but do not understand myself and so start with my conditioned response, how can I teach him? How can I awaken intelligence in him? So that is part of the problem. Then there is the question of nourishment, care and love. Most of us have no real love for our children though we talk about it. Sirs, education is something tremendous and without love I do not possibly see how there can be education. The moment you love somebody you understand the person, your heart is in it. Do we love our children? Do we love our wives or husbands? Do we love our neighbours? We do not, because if we did there would be a different world. There is no true education through a system. If we love there must be instantaneous communication, on the same level and at the same time and because we ourselves are dry, empty, governments and systems have taken over. The educator becomes important, the environment becomes significant because we do not know how to love.

I am afraid you will say that I have said nothing positive about education. Is not negative thinking the highest form of thinking, for wisdom comes through negation. Do not put what I say into your old bottles and thus lose the perfume. Sirs, surely to transform the world there must be regeneration within ourselves. We find we have blueprints to educate our children but naturally blueprints have no love. Therefore you produce machines. We have brains but what has happened to them. We are becoming cannon fodder. We are not creators. We are not thinkers. We do not know how to love, we are merely drudging with our routine minds and naturally we become inefficient and the government which wants efficiency for destruction is going to make us efficient. There is an efficiency inspired by love which is greater than the efficiency of machinery.

Question: The traditional method of reaching Adepts or Masters by training given by them or through their disciples is still said to be open to humanity. Are your teachings intended for those who are on that path?

Krishnamurti: Sirs, let us really go into this question of various paths leading to ultimate reality. A path can only lead to that which is known and that which is the known is not the truth. When you know something it ceases to be truth be-

cause it is past, it is entirely arrested. Therefore the known, the past is caught in the net of time and therefore it is not the truth, it is not the real. So, a path leading to the known cannot lead you to truth and a path can only lead to the known and not to the unknown. You take a path to a village, to a house, because you know where the house is in the village and there are many paths to your house, to your village. But reality is the immeasurable, the unknown. If you could measure it it would not be truth. Because what you have learned through books, through the say-so of others, is not real; it is only repetition and what is repeated is not truth any longer.

So, is there any path to truth? We have thought so far that all paths lead to truth. Do they? Does the path of the ignorant, the path of the man with ill will lead to truth? He must abandon all paths. Must he not? A man who is concerned with murdering people in the name of the state, can he find truth unless he abandons his occupation? So all paths do not lead to truth. A man who is addicted to the acquiring of knowledge cannot find truth because he is concerned with knowledge and not with truth. The man who accepts division, will he find truth? Obviously not, because he has chosen a particular path and not the whole. Will the man of action find reality? Obviously not, for the simple reason that by following a part we cannot find the whole. That means knowledge, division and action separately cannot lead anywhere but to destruction, to illusion, to restlessness. That is what has happened. The man who has pursued knowledge for the sake of knowledge, believing that it would lead him to reality, becomes a scientist, yet what has marvellous science done to the world? I am not decrying science. The scientist is like you and me; only in his laboratory he differs from us. He is like you and me with his narrowness, with his fears and nationalism.

So a man who really seeks reality must have devotion, knowledge and action. They are not three separate paths leading to some extraordinary thing called reality. Yet, devotion to something is only another fantastic phase. Remove the object of his devotion, and the man is lost and he will fight and he will do everything to hold on to it. Therefore it is no longer devotion. It is merely an emotional outlet, centred upon something which he calls devotion, but a man who is really devoted, is devoted to the search itself and not to knowledge.

To believe that there is a path to the Masters, to the Adepts or a path reached through their disciples is also rather fantastic. Is it not? Because wisdom is not found through a disciple or through a Master. Happiness is not found through any means other than by abandoning the idea that we are the chosen few, who travel along a special path. This idea merely gives us a sense of security, a sense of aggrandizement. The idea that yours is the direct path and that ours will take more time is the outcome of immature thinking. Does it not divide mankind into systematized paths? It is those that are mature who will find the truth. He who is mature never pursues, whether it be the path of the Adepts or the path of knowledge, of science, of devotion or of action. A man who is committed to any particular path is immature and such a man will never find the eternal, the timeless, because the part, the particular to which he is committed belongs to time. Through time you can never find the timeless. Through misery you can never find happiness. Misery must be set aside if happiness is to be. If you love, in that love there can be no contention and no conflict. In the midst of darkness there is no light and when you get rid of darkness, you have light. Similarly, love is when there is no possessiveness, when there is no condemnation, when there is no self-fulfilment. Those of us who are committed to paths have vested interests, mental emotional and physical, and that is why we find it extremely difficult to become mature; how can we abandon that to which we have clung for the past fifty or sixty years? How can you leave your house and become once more a beggar just as you were when you were really seeking? Now you have committed yourself to an organization of which you are the head, the secretary or a member. To the man who is seeking, the search itself is love, that itself is devotion, that itself is knowledge. The man who has committed himself to a particular path or action is caught up in systems and he will not find truth. Through the part the whole is never found. Through a little crack of the window we do not see the sky, the marvellous clear sky and the man who can see the sky clearly is the man who is in the open, away from all paths, from all traditions and in him there is hope and he will be the saviour of mankind.

Question: What profession would you advise me to take?

Krishnamurti: Each question is related to some other question. Each thought is related to another and is not separate. The profession, the path, education, self-knowledge are all intimately interrelated. You cannot merely choose a profession and pursue self-knowledge or choose a profession to be an educator. They are all interrelated. All actions, all feelings are interrelated and that is the beauty of it. If you take one thought you can go into the whole depth of thinking.

You ask: what profession would you advise me to take? If you want a right answer we must go into it fully. What is happening in this world? Is there any choice of profession? You take what you can jolly well get. You are lucky if you can get work. This is so in all parts of the world. Because we have lost all true values we have but one aim: to get money somehow to live. Since that value is predominating in the world there is no choice. If you are a B.A., B.Sc., or an M.A., you become a clerk. The structure of society is such that it leads to destruction. The society is geared to destroy. Every action that you do is leading to war.

I do not know if you are aware of it, but in the midst of this storm, and starvation, can you choose to become a lawyer, a soldier, or a policeman? When you really feel that mankind is on the brink of a catastrophe can you choose any of these three professions? By becoming a soldier can you solve the world's problem? A soldier functions to destroy and he will destroy. He is trained to destroy like the policeman whose office is to watch, to report, to spy, to intrigue; and you know what it is to be a lawyer - a cunning man without much substance behind him. You are all lawyers and you know what you have done to the world by your cleverness and yet you are still turning out thousands of lawyers. What is their profession? To divide and to keep up division and on that they live. They do not live on human relationship and kindness and love but on cunning stupidity and intrigue. Can you join a man who makes money in the midst of this economic chaos? Can you know what starvation means?

So you see how limited the professions are. Sirs, before you can ask the question, what you are to do, you must know how to think rightly, not in a sloppy manner. Right thinking brings about right profession and right action. You cannot know how to think rightly without self-knowledge. Are you willing to spend the time to know yourself, so that you can think rightly and find the right profession?

Those of you who are not compelled to choose immediately a profession, surely you can do something. Therefore, those of you who have leisure have the responsibility, those who have time to know and to observe. But those who can, do not. It is immensely difficult to choose a job in a civilized world of this kind where every action leads to destruction and exploitation. Many who are not pressed to choose a profession are those who can, but they do not, and that is the tragedy. You do not, because you are afraid. When the house is already on fire you still want to hold on to a few things. So the tragedy is not for those who have to choose a profession, they are going to choose it willy-nilly, but it is for those who sit back and observe. Through right thinking alone can there be right action. Right thinking is not achieved through books, through past memories or through future hopes.





## 6TH PUBLIC TALK

23RD NOVEMBER

I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or



another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.



## 7TH PUBLIC TALK

30TH NOVEMBER

I have talked a little about right relationship between yourself and myself, but I would like to go further into that matter. It seems to me that the attitude as between a teacher and a pupil is a wrong attitude. We can well understand a pupil going to a technician to learn engineering or the art of painting, dancing or music. But is that our relationship here? Are you actually learning anything from me? Or, are we trying together to unwrap something which is life, which is our every day existence, in which there is so much pain, so much strife and so much misery? Do we learn anything at all? Apart from technical subjects, do we learn anything, or does understanding come in spontaneously and freely? Is understanding the result of accumulation? You may have read a great many books, all the sacred literature, psychological, philosophical and other kinds of books. Do you gather understanding from books? Is not knowledge different from understanding and does the mere accumulation of knowledge yield understanding? So we ought to establish between ourselves the right relationship.

I talk about it at every meeting and at every discussion we have, because it seems very important to me to establish the right communication between ourselves. The moment you approach another with the attitude of getting something profitable out of him, either financially or spiritually, surely you will cut off all communication. Does the false respect that we show, indicate understanding? You show me respect sometimes but most of the time for your servants and wives and neighbours there is contempt, disrespect, indifference, or callousness. So what is important? To show respect to a man who you think has something to give you and to be contemptuous, hard and brutal to others? And does learning constitute the whole of existence? If it did, we would certainly misinterpret existence. But if

we can understand from moment to moment the whole significance of existence, then perhaps there will be joy, there will be happiness. But if you are out merely to learn, to accumulate, through which accumulation you translate further experience, then life becomes a series of monotonous tragedies, despair, ugliness and darkness. Then you are concerned merely with accumulating, and acquiring a standard by which to live. Surely you do not call that living?

As it is, our existence is pretty awful and merely to understand verbally what is being said and use it as a pattern to translate everyday existence will not bring about understanding. Understanding comes when there is no effort, when there is a freshness. When you suddenly see something, is that because of accumulation of learning or of acquisition? Surely not. It comes in freedom. So we ought to establish right relationship not only between ourselves but also in our daily existence. Then we will see how extraordinarily swift life is and also how painful it is, and how our existence leads us nowhere. So, to understand the whole purpose of existence we must understand effort, because life or existence is sorrowful as we know it. There is nothing joyous. We are not happy people. Look at the strain, the turmoil that we go through. We are always in strife, we are always in struggle, there is never a moment's deep happiness when we can say 'we are happy'. Do we know such moments? We are in constant battle with ourselves and with our neighbours. We are hedged in and bound and our whole existence is a strife; and as it is a constant effort, a constant battle, what is it all meant for? And as we do not know happiness, except at rare intervals, we have completely forgotten it. We do have rare happy moments when our everyday strife, struggle and phenomena stop, but we do not know how to sustain it. It seems to me that until we know how, our life will have no meaning.

I think we will understand the significance of life if we understood what it means to make an effort. Does happiness come through effort? Have you ever tried to be happy? It is impossible, is it not? You struggle to be happy and there is no happiness. Is there? Joy does not come through suppression, through control or indulgence. You may indulge, but there is bitterness at the end. You may suppress or control but there is always strife in the hidden. So, happiness does not come through effort, nor joy through control and suppression and still all our life is a se-

ries of suppressions, series of controls, a series of regretful indulgences. Also there is a constant overcoming, a constant struggle with our passions, our greed and our stupidity. So is not the strife, the struggle, the effort that we make, in the hope of finding happiness, finding something which will give us a feeling of peace, a sense of love? Yet, does love or understanding come by strife? So, I think it is very important to understand what we mean by struggle, strife or effort.

First we must be free to see that joy and happiness do not come through effort. Is creation through effort or is there creation only with the cessation of effort? When do you write, paint or sing? When do you create? Surely when there is no effort, when you are completely open, when on all levels you are in complete communication, completely integrated. Then there is joy and then you begin to sing, or write a poem or paint or make a form. The moment of creation is not born of struggle.

So, we must very clearly understand this whole problem of struggle and strife. I know there are many, many ramifications, many different sides to it. But if we can understand the core of the problem of effort and its significance, then we can translate that into our daily life. But, if you merely approach the central issue through the part, I am afraid you will not understand the significance of effort. Does not effort mean a struggle to change 'what is' into what it is not, or into what it should be or should become? That is, we are constantly struggling to avoid facing 'what is', or we are trying to get away from it or to transform or modify 'what is'. A man who is truly content is the man who understands 'what is', gives the right significance to 'what is'. That is true contentment; it is not concerned with having few or many possessions, but with the understanding of the whole significance of 'what is' and that can only come when you recognize what is, when you are aware of it, not when you are trying to modify it or change it.

So, effort is a strife or a struggle to transform that which is into something which you wish it to be. I am only talking about psychological struggle, not the struggle with a physical problem like engineering or some discovery or transformation which is purely technical. I am talking only of that struggle which is psychological and which always overcomes the technical. You may build with great care a marvellous society, using the infinite knowledge science has given us. But as long as



the psychological strife and struggle and battle are not understood, and the psychological overtones and currents are not overcome, the structure of society, however marvellously built is bound to crash, as has happened over and over again.

So, effort is a distraction from `what is'. Sirs, if I may suggest, think it over and you will see. The moment I accept `what is' there is no struggle. Any form of struggle or strife is an indication of distraction and distraction which is effort must exist as long as psychologically I wish to transform `what is' into something it is not. Take for example `anger'. Can anger be overcome by effort, by various methods and techniques, by meditations and various forms of transforming `what is' into what is not? Now, suppose that instead of making an effort to transform anger into non-anger, you accepted or acknowledged that you are angry, what would happen then? You would be aware that you are angry, What would happen? Would you indulge in anger? Please follow what I am talking about and you will see. If you are aware that you are angry, which is `what is', and knowing the stupidity of transforming `what is, into what is not, would you still be angry? If instead of trying to overcome anger, modifying or changing it, you accepted it and looked at it, if you were completely aware of it, without condemning or justifying it, there would be an instantaneous change. But this is extremely difficult because our whole tendency is to transform or deny. We deny ugliness thinking that we shall achieve beauty.

Surely virtue is not the denial of vice; virtue is only the recognition of vice. The moment I know that I am angry and I do not try to transform my anger I cease to be angry. You try it, you experiment with yourself and you will see how extraordinary it is, how extraordinary is the creative quality of understanding `what is'. Similarly there cannot be freedom if there is no virtue.

As I said last Sunday the stupid man is an unvirtuous man. He is disorderly. He creates havoc in society, not because he is unvirtuous but because he is stupid and to be virtuous requires the highest form of intelligence; to bring order within yourself requires an extraordinary capacity to see things as they are. When you recognize the false as false there is freedom. That is, freedom can only be approached negatively, not positively and to see the false is to see the true and there can only be freedom in virtue, in understanding, and not in becoming which is but

the transforming of `what is' into something else. This is the process of becoming: `I will become this or that today or ten lives from now', `I will become a pupil in my next life', `I will be virtuous the day after tomorrow', and so on. Surely all such ways of thinking are indicative of real stupidity, because they imply transforming `what is' into something it is not. Surely you cannot make `anger' into `non-anger'. If you understand anger, that is, if you are aware of it fully, without condemnation, justification or identification, just aware that you are angry, that you are jealous, that you are greedy, that you are full of ill will, then you will see an extraordinary thing taking place; your anger or jealousy drops away. It drops away spontaneously. It is only when we are not aware of exactly `what is', that we make the effort to transform it.

So, effort is non-awareness. The moment you are aware, which is neither to condemn nor justify, the moment you accept, look and observe what is, there is no effort; then the thing that you observe, that which is, that which you are aware of, has an extraordinary significance. If you pursue that significance through, you complete that thought and therefore the mind is freed from it. So, awareness is non-effort, awareness is to perceive the thing as it is without distortion. Distortion exists whenever there is effort. When you love completely, every thought comes with such joy, clarity and happiness. This can only happen when there is integration and when there is no effort. Maturity or integration can only come when there is complete awareness of `what is'.

Many questions have been sent to me. As I said before, you can ask innumerable questions, but you will not have the right answer if the questioner himself is not in earnest. As I leave, you give me your questions in writing or ask them verbally but I am afraid most of you are not aware of what you are asking. To find the right answer to a question we must study the problem, not merely wait for an answer. Life is not a series of conclusions, of `yes' or `no'. Life is a series of responses and challenges and it depends on you how you respond. To know how to respond requires immense study; immense self-knowledge gained not through tricks, not through gurus, but by yourself in your every day action and thought. My answers are only indications towards self-revelation. If you wait for a conclusion or an assertion from me you are going to be disappointed. But if together we

study the problem, we will see and understand its many implications. So, please bear in mind that in answering these questions I am not offering you any conclusions, because that which is concluded is not the truth. Life is movement, not continuity, and if we seek a conclusion or an answer, 'yes' or 'no' we are making life very small; and we want 'yes' or 'no' because our minds are small. If we recognize with our minds our smallness we can then proceed.

Question: I am very seriously disturbed by the sex urge. How am I to overcome it?

Krishnamurti: Sirs, this is an enormous problem. The implications are extraordinarily profound and wide. There are many, many things involved in this question, not merely sex, which is only of secondary importance. So, please bear with me if I do not tell you how to overcome the sex urge; but we are going to study the problem together, to see what is involved and as we study the problem, you will find the right answer for yourself. First, let us understand the problem of overcoming. How am I to overcome anger, jealousy? What happens when you overcome an enemy? It is always possible to overcome him. I may overcome you because I am stronger, but you may be stronger presently and you will overcome me. So, it is a game of constantly overcoming. That which can be overcome has to be overcome or conquered over and over again. Please see the significance of that simple statement. Whereas if you understand something, it is over. Take the wars that have been going on in Europe, the overcoming of one country by another; they have been doing that for the past two thousand years all over the world. But, if they had said 'let us sit down and understand and not fight and kill each other', surely there would have been an understanding of peace.

So, there is overcoming, but understanding is much more difficult than conquering, than controlling, because understanding requires thought, wise observation, examination and tentative approach, which means intelligence. A stupid man can always overcome something. The advice that you must strive and overcome is a real folly, which does not mean that you must give in, indulge, which is the opposite and therefore equally foolish, if there is a problem, as the questioner has, of sex, we must understand it and not merely ask: how can it be overcome? That which has been overcome has to be conquered and reconquered again and again.

Have you ever conquered? Did you not have to repeat it over and over again because it reappeared in ten other ways? So, surely that is not the way to understand the problem. Where there is a justification of overcoming, where there is condemnation or identification, surely there can be no understanding. You will have understanding only when you consider the problem, when you accept it, look at it, become aware of its significance completely, and even love it. Then it will yield you its significance. Then, in it there is creativeness.

Because all our pleasures are mechanical, sex has become the only pleasure which is creative. Religion has become mechanical. Authority has bound us mentally and emotionally and therefore you are blinded and blocked there. There is no creativeness in thinking about God. Is there? You do not find joy in thinking about God? It gives you emotional satisfaction. One has to be happy and joyous, which is surely the highest form of religion. But merely following authority, tradition, going to the temple, repeating mantrams, attending to the priests, surely that is not religion. That is mere repetition and what happens if you repeat? Your mind becomes dull, there is no joy in it. So emotionally and intellectually we are starved. We are merely repeating. This is a fact. I am not saying something extraordinary. Emotionally we are machines carrying out a routine and the machine is not creative. A man may have habits but thereby he is not creative. He may recite mantrams, practise japams and all the rest of that nonsense, but he is not creative. Such a repetitive man has merely destroyed his clarity, the power to think, the power to perceive, to understand.

See what society has done to us - our education, our routine of business, the gathering of money, the performing of awful duties and so on. In all this, is there a sense of joy? There is only perfect boredom. So, as we are hedged all-round by uncreative thinking, there is only one thing left to us, and that is sex. As sex is the only thing that is left, it becomes an enormous problem, whereas if we understood what it means to be creative religiously and emotionally, to be creative at all moments, when you love, when you cry; when you are aware of that directly, surely then sex would become an insignificant problem.

But you see the difficulties. Passion or the biological urge is so strong, that religious societies through their tradition and laws have held you in restraint, but now that tradition and laws have little significance, you merely indulge in it.

Another enormous thing which we have lost through this struggle and through this regimentation, is love. Sex, love is chaste and without love merely to overcome or indulge in sex has no meaning. Without love, we have become what we are today, mere machines. If we look at our faces in the mirror we can see how unformed they are, how immature we are. We have produced children without love. Often we are emotionally driven without love and what kind of civilization do you expect to produce in that way? I know the religious books say that you must become a Brahmacharya to find God. Do you mean to say that you can find God without love? Brahmacharya is merely an idea, an ideal to be achieved. Surely that which you achieve through will, through condemnation, through conclusion will not lead you to reality, to God. What shows us the way to reality, to God, is understanding and not suppression, not substitution. To give up sex for the love of God, is only substitution, only sublimation, it is not understanding. So, if there is love there is chastity; but to become chaste is to become ugly, vicious and immature.

So, look at our lives and see what we have done. We do not know how to love. Our life is merely an aspiring for position, for the continuance of ourselves through our families, through our sons and so on. But without love what is our life? Surely, mere suppression of passion does not solve anything, neither the brutal sex passion, nor the passion to become something. Surely they are both the same. You may suppress sex, but if you are ambitious to be something it is the same urge in another direction. It is equally brutal, equally vicious, equally ugly. But a man who has real love in his heart has no sorrow and to him sex is not a problem. But since we have lost love, sex has become a great problem and a difficult one because we are caught in it, by habit, by imagination and by yesterday's memory which threatens us and holds us. And why are we held by yesterday's memory? Again, because we are not creative human beings. Creation is constant renewal. That which was yesterday will never be again. There can only be today; not memory to which you give life. Memory is not creation, memory is not life.

Memory does not give understanding, yet we hold on to it, to all the excitements of sex through memory. That gives us an extraordinary exhilaration, for that is the only thing we have. We are starved, empty; and the only thing we think of is to repeat, to recollect. What happens to a thing that is repeated over and over again? It becomes mechanical. There is no joy in it, and there is no creation.

We are hedged in by fear, by anxiety, by the desire for security; but in order to understand this problem we must look at it from every side, consider all its aspects through the everyday excitements in newspapers and cinemas, the search for pleasure and all the luxuries, the sins, the half - hints, the education that we receive, which stifles all thinking, which prepares us to become something, which is the height of stupidity. We become lawyers, glorified clerks, but this education does not give us the culture of integration, the joy in living. We do not know how to look at a tree, we merely talk about it. And religiously, what are you? You go to the temple, you perform all the ceremonies and rituals. What are they? They are mere repetitions, vain repetitions. And our politics are mere gossip, cunning deceptions. Our whole existence being all that, how can there be creation for a man who is blind? How can he see? Surely he could see if he would throw off all the rotten rubbish around him. It would be like a storm that comes and sweeps away things that are not firm, and from that freedom there would be creation. But not only do we not want freedom, we do not want revolution either - I am not talking about political or outward revolution - we do not want the inward revolution. We prefer to go on with this monotonous uncreative existence. We are afraid of what we might find.

So, the problem can only be solved in understanding ourselves and the utterly uncreative state we live in; and it is only through self-knowledge that creation can come into being, and that creation is reality or God, or whatever you may call it. It cannot come into being through repetition, through pleasurable habits, either religious or sexual. To understand ourselves is extremely arduous. If you go into this problem and become aware of its significance you will see what it reveals and that is what I have just now shown - a series of imitations, a series of habits, a series of clouds, and memories. This is what this question reveals, whether you like it or not. It is a fact, that occasionally a break in the clouds through which you see.

But most of the time we are enclosed in our own cravings, wants and fears and naturally the only outlet is sex, which degenerates, enervates and becomes a problem. So, while looking at this problem, we begin to discover our own state, that is, 'what is', not how to transform it, but how to be aware of it. Do not condemn it, do not try to sublimate it or find substitutions, or overcome it. Be simply aware of it, of all it means; your going to the temple, your sacred thread, your repetition, your family and so on. See how monotonous, how uncreative all of it is; how stupid it is. These are facts and you must be aware of them. Then you will feel a new breath, a new consciousness and the moment you recognize 'what is', there is an instantaneous transformation; seeing the false as false is the beginning of wisdom but we cannot see the false if we are not aware of every moment of the day, of everything we say, feel and think, and you will see that out of that awareness comes that extraordinary thing called love and a man who loves is chaste, a man who loves is pure and knows life.

Question: What are your views about the implications of the belief in reincarnation?

Krishnamurti: Again, this is a vast subject. Again, as a means of self-discovery we will examine the problem; not to find a 'yes' or 'no' answer but as a means of understanding ourselves. There is so much to say and I must be brief. I can only give hints, point out certain significances, I cannot go into the whole problem, because it is immense. I do not know whether you see it in the same way I do. First of all, let us put aside the superficial responses and reactions to this question, one of which is that the person who wants a good time does not bother about reincarnation, about life after death. The person has a good time anyway, which means that he is not afraid to act as he pleases or else he is so stupid that he feels no responsibility for his actions. After all if you have to pay for your actions you are going to be very careful. If, in the business world, you know a mistake will make you lose, whether a small or a large amount, you will be very, very careful. So, fear has been used as a means to control man; that is what religions have done, what society does through its code of morality. For the moment we are not concerned with that aspect of the question. Neither are we concerned with belief, because belief, to a man who is seeking truth, has no significance whatever, as belief is merely a

security, an anchorage, a haven. A man who seeks truth must travel the uncharted seas; he has no harbours, he has no havens, he must go out to explore. So, we can put aside also this aspect of the problem.

Two things are implied in this question: continuation, and cause and effect. With regard to continuation, we must consider the idea that there is in each one of us a spiritual essence which continues. Now let us examine that idea. First, it is said in books and you also feel that there is a spiritual structure which continues after death. Please do not be on the defensive; I want to find out the truth about it. To accept an authority is to stop all thinking process. So, we are not going to accept what the sacred books say nor what you feel because after all what you feel is based on your desire for security. Now, is there a spiritual essence in man? Please consider the implications. All that is spiritual is in essence timeless, it is eternal. Surely, if that is so, the timeless, the eternal is beyond birth and death it is beyond time and space. So, you need not worry about things that are beyond time. It is not your concern. If it is timeless, if it is eternal, it is birthless and deathless, it has no time. If it has no time, it means there is no continuity; then why do you hold on to it? If it is timeless, it would not be continuous. But to you it is of time, because you cling to it. Therefore, it is not timeless. Therefore it is not spiritual in essence; because you have created it, therefore you cling to it. If it were real, it would be beyond your control. If it is true, you do not know it and, as I said before, if you know it, it is not true, and yet you cling to it. You say that there is a spiritual essence, which is the I, and that it continues, and at the same time you say it is timeless. So you have to understand the problem of continuity, which implies death, in order to know whether there is a spiritual entity or not. You have to understand death, which means you have to understand the whole problem of continuity. What continues in our everyday life? Memory through your own continuity, through your family, your belief; and as we seek continuity, psychological and physiological, we are afraid of death. Therefore, we want continuity. If continuity of this physical existence is denied us, we seek continuity in what we call 'God.' Therefore, when we talk of reincarnation, we actually seek continuity.

Now, what is it that continues? You, that is, your thinking, your memories, your day to day experiences. I identify myself with my memories, my property, my



family, my beliefs and I continue and I want to be sure that that which continues, goes on. Therefore, I do not want to die, yet I know that I am going to die. So, how can I find continuity? Therefore, my problem is not to discover the truth about reincarnation, but to ensure my continuity. What is it which we say continues? What is that to which we hold on so desperately, so fearfully, so anxiously? Are they not memories? Sirs, remove your memories, and where are you? And those memories are given life by constant accumulation and by constant recollection. Memory in itself has no substance, no vitality. The moment I say 'I remember' I am identifying myself with the past. That is, as long as a man who is the result of the past, is concerned with the results of the past, there must be continuity. And what happens to that which continues. Nothing, for it is only a habit. Habit is the only thing that can continue, and to which you give life from time to time. So, the thing which continues is memory, a dead thing to which you give life, which means that through a series of habits, accumulations and idiosyncrasies, the experiences are translated to produce all that you wish to have continued. Moreover, that which continues decays. That which is continuous is non-creative.

So, this is what is principally involved in the question of reincarnation and this is the truth of it; not what a man says about it that it is a fact. If we really go into it, if we are aware of its significance, we will find that, that which is spiritual is timeless and therefore beyond our reach and therefore beyond continuity; for continuity is time - yesterday, today and tomorrow. And the more we cling to that spiritual essence, the more we are really distracted from it by false action, because the timeless cannot be known by the known. You talk about the spiritual essence, which is the I, therefore you must know it, therefore it is not the truth. I am not describing something which is not. Memory by itself is a dead thing. We give it life because it gratifies us. But where there is gratification there must be continuity, and gratification soon ends, but we revive it in another form, and so we keep going. And what is continuous is not immortal, what is continuous does not renew itself. It merely continues as a habit. It is only in renewal that there is creation, there is reality; but only in ending there is renewal, not in continuity. See the trees, they drop their leaves and fresh leaves come. They do not continue. Because we are

afraid, we cling to our memories and a man who is living as a continuity is a dead man and I am afraid that is what we are doing.

In this question there is also the problem of cause and effect. Are cause and effect two separate things or are they interrelated? The effect becomes the cause. So, there is never a moment which is alone either effect or cause. So, cause and effect are completely interrelated. They are not two separate processes; they are one because the effect has become the cause, and what was cause has become effect; but when we view cause apart from effect, there is an illusory time interval which leads us to the wrong conclusion and on this wrong conclusion all your philosophies are based. The cause passing through time becomes modified. The moment there is an effect, the cause cannot be in the distance. They are together although you may take time to perceive it. But the effect is where the cause is, that is, the moment you are aware of 'what is,' which is the cause, the effect is also there. Therefore there is transformation. Please think over the implications and the real beauty of this. It means that if you understand 'what is' there is immediate transformation. Therefore, there is a timeless change, not a change in time. We have been trained to believe, and we expect to change, in time, to become something tomorrow. But if you perceive the cause becoming the effect all the time and the effect becoming the cause all the time, then there is immediate understanding, therefore immediate 'cessation' of cause. That is, Sirs, to make it very simple, when you are angry, instead of saying that you will do something about it tomorrow, if you would see immediately the cause of anger and recognize it, be aware of it, there would be immediate transformation, because then you are free from this idea, this illusion, this wrong way of thinking that only in time you can produce a result. The cause is in the effect. The end is in the means and so when we consider reincarnation we can consider it from both points of view, that of the believer and that of the non-believer, for both are caught in their beliefs, in their stupidity, and are therefore incapable of finding what is true. We must regard the problem as it is to ourselves. In being aware of this problem we see how marvelous a thing is self-knowledge, which is the beginning of wisdom. Self-knowledge, or seeing what is false in the I, is the beginning of intelligence; being aware of the stupid ways of thinking, is the beginning of understanding.

Question: From your talks it seems clear that reason is the chief means to acquire self-knowledge. Is this so?

Krishnamurti: What do you mean by reason? Can reason be separated from feeling? You have done it, because you have developed the intellect and nothing else. It is like a three-legged object, one leg of which is much longer than the others and therefore it cannot stay balanced. That is what has happened to us. We are highly intellectual. We are trained to be such. Our education, our way of life is geared to intellectual capacity in the highest degree. And we have used intellect as a means of finding reality. The books you read, the practices you follow, everything you do helps you to develop the intellect and therefore reason has become extraordinarily important in your life, in your devices and your actions. But intellect is only a part, not the whole. To understand reality and to reason are two different things. Without reason - at least what I mean by reason - we cannot live. Reason is balance, integration. Reason must understand reason to find reality. But reason as we know it now, is intellection and it can never yield anything but disruption, as is being seen all over the world just because the world worships intellect. Intellect is producing such havoc, degradation and misery, but that is not reason, it is merely intellectuality concerned only with the superficial, responding to the immediate challenge. But there is a reason which is integration, maturity, which is completeness. Reason must go beyond itself to find reality. To put it differently, as long as there is thinking there cannot be the real, because thinking is the product of the past, thinking is of time, the response to time, therefore thinking can never be the timeless. Thinking must come to an end. Then only can the timeless be. But the thinking process cannot be violated, suppressed, disciplined; the mind must understand itself as being the result of emotions, of memory, of the past. The mind must be aware of itself and its activities. When the mind is aware of its being, you will find that there comes an extraordinary silence, a stillness, when that which is the result of the past no longer functions, in conjunction with the present. Then there is only silence, not a hypnotic silence, but the silence which is stillness. It is in this state that creativeness can take place, and it is the real. To find this stillness, reason must transcend itself. Mere intellectuality which has no significance, has nothing to do with reality and a man who is merely logical,

reasonable, who uses intellect very carefully, can never find that which is. A man who is integrated has a different kind of reasoning process, which is intelligence yet even his intelligence, his reasoning must transcend itself. Then there is stillness which is happiness, which is ecstasy.



## 8TH PUBLIC TALK

7TH DECEMBER

Before I answer the many questions that have been put to me I would like to make one or two remarks. First, I wish to make a very brief resume of what I have been saying, and then I would like to suggest how the answers to the questions should be received.

It seems to me that it would be a really beautiful world, if there were no teachers and no disciples. I wonder if you have ever considered why there come to be teachers and disciples; why we look to another for enlightenment, for encouragement, for guidance? Would it not be a peaceful and orderly world, if there were neither the seeker nor the thing which he seeks? The thing which he seeks originates, does it not, from a desire for gain and therefore out of this desire comes conflict. As long as one desires to profit, whether spiritually or materially, there is conflict between man and man and if we can understand the significance of this idea of gain, perhaps, we shall find real peace, and thereby abolish the division between the teacher and the disciple and the extraordinary fear that exists between the disciple and the master though the disciple calls it love. We are caught in the process of acquisition and we realize its painful nature and so we wish to get out of that process and this gives birth to duality, does it not? That is, I want to gain and the desire to gain entails always fear and fear naturally creates duality and then the conflict of the opposites begins.

Now, does not one opposite contain the germ of its own opposite? That is, if virtue is the opposite of vice, is it virtue? I do not know if you have thought along these lines, but if you observe you will find that any opposite always contains its own opposite, that is, if vice is the opposite of virtue, virtue contains vice and

therefore virtue is not the opposite of vice and so if we can understand this conflict the opposite ceases. I think it is very important to understand this point because most of us are caught in this problem of opposites, greed and non - greed, ignorance and knowledge and so on, and being caught in it, what must one do? The problem then is how to overcome it. Now, is there a problem at all or have we merely misunderstood the conflict altogether? That is, if we can understand the fact itself, anger for instance, then the conflict of its opposite ceases; that is, if we can understand 'what is', the problem of duality in which is implied the existence of evil, ceases. I think it is of the utmost importance to understand this problem of opposites as it exists in our daily life; is there ever any way out of the opposites or is the only way through the understanding of the fact itself, without any attempt to overcome it by its opposite? In other words, 'what is' can only be understood through awareness, not through condemnation or justification; it is important to understand fear itself and not try to escape into its opposite and thereby create the conflict of the opposites.

I am not going further into this problem now because I have many questions to answer; but, I want to point out the difficulty of understanding ourselves, of being aware through self-knowledge, of what you are thinking, what you are feeling and what you are doing. If we do not understand the dual process of our own activities, our own feelings and thoughts, we have no basis for right thinking.

To be aware of ourselves is extremely arduous. It does not require book knowledge. To know ourselves is to reach the source of wisdom and this is not mere hearsay nor mere assertion. If you begin to inquire, to be aware choicelessly of yourself in everything that you do, you will soon discover what extraordinary depths thought can plumb and how free this awareness is.

Question: You have often talked of relationship. What does it mean to you?

Krishnamurti: First of all there is no such thing as being isolated. There is no existence in isolation. To be, is to be related and without relationship there is no existence. Now, what do we mean by relationship? It is an interconnected challenge and response between two people, between you and me, the challenge which you throw out and which I accept, or to which I respond; also the challenge I

throw out to you. So, the relationship of two people creates society; society is not independent of you and me; the mass is not by itself a separate entity, but you and I in our relationship to each other create the mass, the group, the society. So, relationship is the awareness of inter-connection between two people and what is that relationship generally based on? Is it not based on so-called interdependence, mutual assistance? At least we say it is mutual help, mutual aid and so on, but, actually, apart from words, apart from the emotional screen which we throw up against each other, what is it based upon? On mutual gratification, is it not? If I do not please you, you get rid of me, if I please you, you accept me either as your wife or as your neighbour or as your friend. That is the actual fact.

So, relationship is sought where there is mutual satisfaction, gratification, and when you do not find that satisfaction you change relationship, either you divorce, or you remain together but seek gratification elsewhere or else you move from one relationship to another till you find what you seek, which is satisfaction, gratification and a sense of self-protection and comfort. After all that is our relationship in the world and that is the actual fact. So, relationship is sought where there can be security, where you as an individual can live in a state of security, in a state of gratification, in a state of ignorance, all of which always creates conflict, does it not? If you do not satisfy me and I am seeking satisfaction, naturally there must be conflict, because we are both seeking security in each other and when that security becomes uncertain you become jealous, you become violent, you become possessive and so on. So, relationship invariably results in possession, in condemnation, in self-assertive demands for security, for comfort and for gratification and in that there is naturally no love.

We talk about love, we talk about responsibility, duty, but there is really no love, and relationship is based on gratification, the effect of which we see in the present civilization. The way we treat our wives, children, neighbours, friends is an indication that in our relationship there is really no love at all. It is merely a mutual search for gratification and as this is so, what then is the purpose of relationship? What is its ultimate significance? Surely, if you observe yourself in relationship with others, do you not find that relationship is a process of self-revelation? Does not my contact with you reveal my own state of being if I am aware, if I am alert

enough to be conscious of my own reaction in relationship? So, relationship really is a process of self-revelation which is a process of self-knowledge and in that revelation there are many unpleasant things, disquieting, uncomfortable thoughts, activities and since I do not like what I discover I run away from a relationship which is not pleasant to a relationship which is pleasant. So, relationship has very little significance when we are merely seeking mutual gratification, but relationship becomes extraordinarily significant when it is a means of self-revelation and self-knowledge.

After all there is no relationship in love, is there? It is only when you love something and expect a return of your love that there is a relationship. But when you love, that is, when you give yourself over to something entirely, wholly, then there is no relationship. Is relationship a mutual gratification or is it a process of self-revelation? There is no gratification in love there is no self-revelation in love. You just love. Then what happens? If you do love, if there is such a love, then it is a marvellous thing. In such love there is no friction, there is not the one and the other there is complete unity. It is a state of integration, a complete being. There are such moments, such rare, happy, joyous moments, when there is complete love, complete communion. But what generally happens is that love is not what is important but the other, the object of love becomes important; the one to whom love is given becomes important and not love itself. Then the object of love, for various reasons either biological verbal, or because of a desire for gratification, for comfort and so on, becomes important and love recedes. Then possession, jealousy and demands create conflict and love recedes further and further, and the further it recedes, the more the problem of relationship loses its significance, its worth and its meaning. So, love is one of the most difficult things to comprehend. It cannot come through an intellectual urgency, it cannot be manufactured by various methods and means and disciplines. It is a state of being when the activities of the self have ceased but they will not cease if you merely suppress them, shun them or discipline them. You must understand the activities of the self in all the different layers of consciousness. We have moments when we do love, when there is no thought, no motive but those are rare we cling to them in memory and thus create a barrier between living reality and the action of our daily existence. So, in order



to understand relationship it is important to understand first of all 'what is', what is actually taking place in our lives, in all the different subtle forms and also what relationship actually means. Relationship is self-revelation and it is because we do not want to be revealed to ourselves that we hide in comfort and then relationship loses its extraordinary depth, significance and beauty. There can be true relationship only when there is love but love is not the search for gratification. Love exists only when there is self forgetfulness, when there is complete communion, not between one or two, but communion with the highest, and that can only take place when the self is forgotten.

Question: The Theosophical Society announced you to be the Messiah and world teacher. Why did you leave the Theosophical Society and renounce the Messiahship?

Krishnamurti: I have receive several questions of the kind and I thought I would answer them. It is not frightfully important, but I will try to answer them.

First of all let us examine the whole question of organizations. There is a rather lovely story of a man who was walking along the street and behind him were two strangers. As he walked along, he saw something very bright and he picked it up and looked at it and put it in his pocket and the two men behind him observed this and one said to the other: "This is a very bad business for you, is it not?" and the other who was the devil answered: "No, what he picked up is truth. But I am going to help him organize it". You see it!

Can truth be organized? Can you find truth through an organization? Must you not go beyond and above all organizations to find truth? After all why do all spiritual organizations exist? They are based on different beliefs, are they not? You believe in one thing and somebody else believes in it too and around that belief you form an organization and what is the result? Beliefs and organizations are forever separating people, keeping people apart; you are a Hindu, I am a Muslim, you are a Christian and I am a Buddhist. Beliefs throughout history have acted as a barrier between man and man, and any organization based on a belief must inevitably bring war between man and man as it has done over and over again. We

talk of brotherhood, but if you believe differently from me I am ready to cut your throat; we have seen it happen over and over again.

Are organizations necessary? You understand that I am not talking about organizations formed for the mutual convenience of man in his daily existence; I am talking of the psychological and the so-called spiritual organizations. Are they necessary? They exist on the supposition that they will help man to realize truth and they are a means of propaganda: you want to tell others what you think, or what you have learned, what appears to you to be a fact. And is truth propaganda? What is truth to someone, when propagated surely ceases to be the truth for another. Does it not? Surely, reality, God or whatever you call it, is not to be propagated. It is to be experienced by every one for himself and that experience cannot be organized; the moment it is organized, propagated, it ceases to be the truth, it becomes a lie, therefore a hindrance to reality, because after all, the real, the immeasurable cannot be formulated, cannot be put into words, the unknown cannot be measured by the known, by the word, and when you measure it, it ceases to be the truth, therefore it ceases to be the real and therefore it is a lie, and therefore generally propaganda is a lie. And organizations that are supposed to be based on the search for truth, founded for the search of the real, become the propagandists' instruments, and so they cease to be of any significance; not only this particular organization in question but all spiritual organizations, become means of exploitation. They acquire property and property becomes awfully important; seeking members and all the rest of that business begins; they will not find truth for the obvious reason that the organization becomes more important than the search for reality. And no truth can be found through any organization because truth comes when there is freedom and freedom cannot exist when there is belief, for belief is merely the desire for security and a man who is caught in his need for security can never find that which is.

Now, with regard to Messiahship, it is very simple. I have never denied it and I do not think it matters very much whether I have or have not. What is important to you is whether what I say is the truth. So, don't go by the label, don't give importance to a name. Whether I am the world teacher or the Messiah or something else is surely not important. If it is important to you then you will miss

the truth of what I am saying because you will judge by the label and the label is so flimsy. Somebody will say that I am the Messiah and somebody else will say, that I am not and where are you? You are in the same confusion and the same misery, in the same conflict. So, surely, it is of very little significance. I am sorry to waste your time on this question. But whether I am or I am not the Messiah is of very little importance. But what is important is to find out, if you are really earnest, whether what I say is the truth and you can only find out whether what I say is truth by examining it, by being aware now, of what I am saying and finding out whether what I am saying can be worked out in daily life. What I am saying is not so very difficult to understand. The intellectual person will find it very difficult because his mind is perverted and a man of devotion also will find it extremely difficult, but the man who is really seeking will understand because of its simplicity. And what I am saying cannot be put into a few words and I am not going to attempt to say it in a few words because my answers to the questions and the various talks which I have given will reveal if you are interested in what I am saying.

Question: On two or three occasions in the course of the talks I have attended, I have become conscious, if I may venture to describe the experience properly, of standing in the presence of one vast void of utter silence and solitude for a fraction of a second. It feels as though I am at the entrance but dare not step into it. What feeling is this? Is it some hallucination, self-suggested, in the present stormy turbulent condition in which our daily life is passed?

Krishnamurti: There is always the danger, is there not, when one feels very strongly that one gets caught up in that feeling. That is how propaganda works, is it not? If you hear over and over again that you must destroy the Muslim or the Christian or the Buddhist or the German and when it is repeated endlessly, one is caught in that noise of repetition and swept off into certain kinds of action. But, during these talks and discussions there have been moments when we discussed and felt very deeply, when we perceived for ourselves certain states of consciousness and because we reached a point of great understanding and great depth, there was silence, there was no noise. It was absolute silence. But it becomes hallucination, if it is due to self-hypnosis; that is, if you yourself, during the discussion or talk, have not followed it and experienced it directly for yourself. Then such si-

lences, such extraordinary states of being become escapes from the ordinary storm, from the every day conflict of existence. So, there is always the danger of being influenced by another for the good as well as for the bad. But, the fact that you have been influenced indicates that you can be influenced and therefore the question is not whether you should or should not be influenced for the good, but whether you should be influenced at all. If you can be influenced for the good, you can also be influenced for the bad; we have seen it happen over and over again and the bad wins more often than the good as indicated by the repeated wars and catastrophes that go on in the world almost constantly.

So, the problem is not whether you should enter this thought, this silence, this creative state of being, but whether you have come to it through understanding or through influence, through persuasion or through your own careful, wise experience and understanding. Unless you have come to it through your own understanding, not merely intellectually and verbally, it has no meaning, for really there is no such thing as intellectual understanding; understanding is complete, whole and not partial. But if you come to that stillness through understanding, through being aware, it brings about the cessation of those conflicts and then through that understanding there is quietness and in that quietness and in that solitude, in that loneliness, there is reality. It is not that you are afraid to enter it, you cannot enter it. It must come to you, because if you go to it, you can only go to the known. If it comes to you it is the unknown, therefore the real. But, if you go to it, you have already formulated what it is and therefore that towards which you go is the known and therefore not the real. Therefore it must come to you. All greatness, like love, comes to you. If you pursue love it will never come, but if you are open, still, not demanding, it will come.

So, the question of influence is really very important because we all want to be influenced, we all want to be encouraged, because in ourselves we are uncertain, we are confused. And this is where the danger lies, in looking to another for clarification, for understanding. Clarification and understanding cannot be given to you by another, no matter who he is. Understanding or clarification comes when the mind is single, free, not distracted by effort. When you are interested in something, keen about it, you give your whole being to it. You are not distracted

and in that giving of yourself, in order to find out what is true there comes that quietness, that amazing creative emptiness, that absolute silence, unenforced and uninvited, and in that silence the real comes into being.

Question: You have said that a mind in bondage is vagrant, restless, disorderly. Will you please explain further what you mean?

Krishnamurti: To understand this question we must consider the whole problem of meditation and I hope you will not be too fatigued to follow this question and the things involved in the problem itself. I do not know if you have noticed that a mind that is in bondage, held by an idea or by a problem, is always restless, because it is always seeking an answer to the problem. Therefore it is always wandering. A mind that is in prison is always seeking freedom and therefore it is restless, but if it questions the prison itself, the bondage itself, then it is quiet because then it is pursuing the truth of that bondage and therefore not wandering away from the problem; the bondage is the problem itself.

The moment you are aware of a bondage, what happens? You want to free yourself from it. You want to understand it and therefore you are striving to do something about it. That means restlessness, disorder, vagrancy, but if you are interested, not in the solution of the problem but in the problem itself, which contains its own answer, then surely the mind becomes free, concentrated, because it no longer seeks a solution, but understands the problem itself; therefore the mind becomes extremely effective, clear and capable of pursuing swiftly every movement.

So, meditation then is the understanding of the problem itself which contains its own answer. Meditation is not mere repetition of words, mantrams, japams, or sitting in front of a picture or an image. Meditation is not prayer or a concentration, as I explained before. Meditation is thought freeing itself from time because through time the timeless cannot be comprehended, and as the mind is the product of time, thought must cease if the real is to be. And the whole process of meditation causes thought to come to an end and it is very important to comprehend this because thought is the product of time, the experience of yesterday,

thought is caught in the net of time and that which is of time can never comprehend that which is timeless, the eternal.

So, our problem then is to understand that the mind which is constantly creating time, is the product of time and therefore whatever it produces, whatever it fabricates, whatever it formulates, whatever it creates, is of time, whether it creates the Paramatman, or the Brahman or an idea or a machine. As thought is founded upon the past which is time, it cannot understand the timeless and therefore meditation is a process of freeing thought from time which means that thought must come to an end. Have you ever experimented with it? Have you not found how extraordinarily difficult it is for thought to come to an end because no sooner does one thought come into being than another pursues it, and so thought is never completed; and meditation is to carry one thought through right to the end, because that which ends knows renewal, that which is continuous is of time and therefore in that there is no renewal.

How then can one complete thought? This is the problem, for that which is complete has no continuity. That which is complete has an ending and therefore a renewal. So, how is thought to come to an end? Thought can only come to an end when the thinker understands himself; the thinker and the thought are not two separate processes. The thinker is the thought, and the thinker separates himself from his thought for his self-protection, for his continuance, for his permanency and therefore the thinker is continually producing thought which is transforming, changing and gratifying. So, you have to understand the thinker, which means the thinker is not separate from the thought. Remove the thoughts, where is the thinker? Remove the qualities and where is the self, remove a man's property, his qualities, where is he? He is non-existent. Similarly remove the thoughts of the thinker, where is the thinker? Surely there is no thinker when the thought process is removed, which means we must complete every thought that arises whether good or bad; and to complete every thought through to its end is extremely arduous because it involves a slowing down of the mind. As a fast revolving motor cannot be understood save through being slowed down, so too, a mind which is to understand itself must slow itself down. Again, it is a very arduous task to have a mind go slowly, so that you can follow every thought through. But most of our

minds are not moving, they are only vagrant, they are all over the place, disjointed, disorderly, confused; and to bring order out of that confusion and vagrancy, you will have to follow each thought through. In order to follow each thought through, write it down and you will see. Experiment with it, and you will see. Write down every thought if only for a period of two minutes. As in the case of a film, the quick movements cannot be followed and only when the film is slowed down can you follow the movements. Similarly a mind that is too fast, I should not say 'fast', - because most of our minds are not fast, they are disjointed, wandering, vagrant, - such a mind can only be understood by slowing it down and it can only be slowed down by pursuing every thought as it comes. As you are listening to me your mind is slowed down and not wandering because you are following my thoughts; and as I am concentrated on what I am talking about, and as it is not mere intellection or verbal assertion, but an actual experience, you are following it actually, which indicates that you can slow down your mind and follow each thought through. But since you cannot be with me all the time, I suggest, you write down every thought and experiment with it and you will see what an extraordinary thing takes place. Your condemnations, your identifications or prejudices etc., will come out before a consciousness that is empty and one that is now capable of complete silence. A consciousness that is filled with all kinds of memories, traditions, racial prejudices, national demands, can never be still. And you will see that in that process, when thought frees itself from time, it is not possible to indulge in certain activities.

The other day a man came to see me and he wanted to find 'peace' as he called it, peace of mind. He wanted to find God and he also stated that he was a speculator. That is what we too want. We all want peace of mind, happiness, love and tranquillity and yet we are caught in those activities that are not quite orderly, that are not peaceful; we are caught in viciousness, in professions that are destructive such as of the lawyer, the soldier, the police, and so on. So, the understanding of the process of the mind will itself create a crisis in your daily life and you do not have to invite a crisis. It will create it and if you pursue further that crisis, then when the storm ceases there comes quietness like that of the pool when the breeze stops. So, the problems that are self-created come to an end, and there is silence, a

silence that is not induced or compelled, but a silence which is free from all problems and in that silence that which is unutterable comes into being.

Question: Does not the belief in reincarnation explain inequality in society?

Krishnamurti: What a callous way of resolving a problem! Does it resolve the problem? Does your belief in reincarnation resolve the problem? Everything goes on; has your belief altered that suffering? You have only explained it away to suit your convenience, but inequality remains. And can inequality be explained by a belief, by a theory, whether the theory is of the right or of the left whether it is an economic theory or a spiritual theory? When you believe in certain forms of socialism, either of the extreme left or of the modified left, does inequality cease because of the theory? Because you believe in reincarnation, that is in a progressive growth, which puts you a little higher than the other fellow because you are economically and socially better off, that theory comforts you; for you also believe that because you have worked and suffered in the past now you have earned the right to something, a spiritual bank account. Therefore you feel that you are a little superior and the other fellow is a little bit under you, until he in turn will come up but somebody will always be below and somebody always above. Surely, this is the most extraordinary way of regarding life, is it not, the most brutal and callous way of explaining it. You want explanations and explanations seem apparently to satisfy you whether they are political, or religious. Surely, reincarnation or the belief in reincarnation is no solution for any of the difficulties. Is it? It is merely a postponement, an explanation but the facts are 'inequality', the untouchables, the Brahmin and the non-Brahmin or the vicious commissar and the poor devil who works for the commissar; the fact remains that there is division and no kind of explanation however beautiful, however callous, however scientific is going to eliminate it.

I am sorry, some of you seem rather bored by this question but we will have to go into it. And how is this inequality to be overcome? Can inequality be wiped away by a system, economic social or religious? Can a system, of the left or of the right, religious or any other kind, dispel the actual fact that men like to divide themselves into superiors and inferiors? Revolutions have taken place but they have not produced equality, though in the beginning they maintained that there



must be equality; and yet when the revolution has been accomplished, when the froth, when the excitement is over, there is still inequality, the boss, the tyrant dictator and all the rest of the ugly business of existence. No government, no theory can wipe that out and to look to a theory, look to a belief is to be the most stupid, callous person. You look to a belief, to a system when your hearts are dry, when you have no love; then systems become important. Surely, when you love somebody, there is no equality or inequality. There is neither the prostitute nor the righteous. To the man caught up in his righteousness, there is division.

So, belief is not the solution, a system is not the way to equalize. You may equalize economically, but even then that economic equalization becomes unimportant as long as the psychological inequality exists; and this cannot be wiped out by economic systems. So, the only solution and the true one, and the lasting one, is love, affection, kindness, and mercy. But love is extremely difficult for a man who is caught up in activities of unmercy, in competition, in ruthlessness. Being caught up in gratifying means, through acquisition, he must find an explanation and reincarnation satisfies him. He can pursue his monstrous, ugly ways and yet feel that he is all right.

Sirs, belief is not a substitution for love and because we do not know love, because we do not know what love is, we indulge in theories and practices, we search for systems, economic and social or religious, that will dissolve this monstrous inequality. When you love there is neither the intellectual nor the dull, neither the sinner nor the righteous. And it is a marvellous thing to be so free, and only love can give that freedom and not a belief and love is possible only when beliefs drop away, when you are not looking to a system, when you become human and not mechanical. How little we love in our daily life! You don't love your sons, your daughters, your wives or your husbands and because you do not know them, you do not know yourselves. And, when we know ourselves more and more, we begin to understand the significance of love and love is the most extraordinary factor in life because it resolves all our difficulties. It is not a mere assertion or my say-so, but you try and drop all your aggressions, competitions, pursuits and be simple and you will find love. The man who is simple does not bother to know who is su-

perior and who is inferior, who is the master, who is the disciple because he is content with what he is and the understanding of `what is' brings love and happiness.

Question: I have made the rounds of various teachers and I would like to know from you what is the purpose of life?

Krishnamurti: It is a very odd fact in life, this pursuit of gurus. You know how ladies especially do a great deal of `window-shopping'; they go from window to window looking from the outside to see what dress or what else they would buy if they had the money. Similarly there are many who indulge in this peculiar game of going from guru to guru, always window shopping. What happens to such people? What happens, Sirs, when you go from guru to guru, from teacher to teacher? You get emotionally excited, stretched, and when you keep on stretching, stimulating yourself artificially, what happens? The elasticity of emotion wears out. Does it not? Keep on stretching artificially, stimulated first by one and then by another, and you lose all feeling; your elasticity, quickness, pliability are gone. Why do you go from guru to guru, from teacher to teacher? Obviously for protection, but where do you find protection always? With the teacher who gratifies you. The teacher who protects you is your own gratification. If the teacher tells you to give up and become very simple, nice, kindly, loving, you will not go to him and if he tells you to meditate, to prostrate yourself at his feet, then you will follow him, because that is a child's game. If you feel very comfortable in his presence you go, because that again is very easy. But, if he demands something beyond your miserable comforts and security, then you go and find another teacher. So, this pursuit of the guru makes the mind dull and the emotion weak, and the original strength and vitality are lost. What has happened to all of you who have followed gurus? You have lost that extraordinary sensitivity, quickness of thought and depth of emotion. It is obvious, is it not? It is the truth.

That is one part of the question. The other part concerns the purpose of life. Apparently, the questioner must have been told by the various teachers what the purpose of life is and now, he wants to add my views to his collection, to see which is the best, which is the most suitable. Sirs, it is all so infantile, so immature. I know the person who wrote this question, a married man in a responsible position. See the tragedy of it. He wants to find out from someone, make a collection

of purposes of life and choose one out of them. Sirs, it is tragic, not laughable. It shows the state of mind of the majority of us. We are mature in office, in bringing up children, in getting money, but immature in thought and in life. We do not know what it means to love.

So, the questioner wants to know what is the purpose of life. How are you going to find out? Shall I tell you what it means, or must you not find out for yourself what the purpose of life is. To remain at the office day after day, month after month, pursuing money, position, power, ambition, is that the purpose of life? Is it the purpose of life to worship graven images, to perform rituals without significance, without meaning indulge in mere repetition? Is it the purpose of life to acquire virtue and be walled in by barren righteousness? If the purpose of life is none of these then what is it? To find what is the purpose of life, must you not go beyond all these? Then you will find out. Then you need not seek out the purpose of life. Surely the man in sorrow is not seeking the purpose of life, he wants to be free of sorrow. But you see, we do not suffer. Rather, we suffer and we escape from our suffering and therefore we do not understand suffering. So a question of this kind indicates the extraordinary inefficiency of the thinker and the questioner. But having put that question to me and through my answer, he should now find out for himself what the purpose of life is. You see about you confusion, misery and what is the outcome of it all? How can you go to another to find out? To find out the outcome of all this confusion, you should understand the one who is confused, the man who brought about this confusion, which is yourself. This chaos is the result of our own thought, own feeling, and to understand that confusion, that misery, you have to understand yourself and as you proceed deeper and deeper in understanding yourself you will find out what is the significance of life. Merely to stand at the edge of confusion and ask what is the significance of life has very little meaning. Sirs, it is like a man who has lost the song in his heart. Naturally he is always seeking for somebody who has a song, he is enchanted by the voice of others, he is always seeking a better singer because in his own heart there is no song. There can be song in his heart only when he discards everything and ceases to follow the teacher. There comes a time when you become aware of your desires, when you do not escape from them, but understand them. It requires earnestness,

it requires extraordinary serious attention and he who is already in earnest has begun to understand and in him there is hope. There is hope not in performances, not in gurus, but only in yourself.



## 9TH PUBLIC TALK

14TH DECEMBER

It is always difficult to communicate because the verbal expression and understanding are on different levels, are they not? We listen to words but the understanding comes only when we hear within ourselves what is being said. So, I think there is a difference between listening and hearing. Those of us who are accustomed to listening, really hardly ever understand because our understanding then is merely verbal, on the verbal level. But hearing I think is different. Hearing is more subjective, not as an opposite but in itself. Hearing is more what is taking place, you are hearing what is taking place in yourself rather than listening to some one outside. So, as I have been suggesting in all these talks and discussions, it would be a waste of time if you merely listen to words and do not hear in yourself their significance, it would be gathering from outside rather than hearing your own process of thinking and feeling.

As I have said over and over again, communication can only exist, on the same level, at the same time. If you are merely listening to the words of someone else and not to their different significance and meaning, then the words become a barrier. And communion between you and me can exist only when there is pliability, a pliability of mind and heart which is love, which is affection. After all when two people love, not merely seek gratification in each other, but really love, there is communion, instantaneous, on the same level and at the same time. And that is the beauty of love when there is instantaneous comprehension in words. I feel that real understanding comes only when there is such communion between people, between you and myself, not in you listening to a talk or in my giving a talk, which as a matter of fact I am not, for I am just thinking aloud with you, and therefore I am not teaching you and you are not my pupil, but we both think aloud together

so that we both might comprehend the extraordinary significance of living and suffering. So, I am not giving a discourse nor are you listening to one, but as we are trying together to find out what is true, it requires a different kind of understanding rather than merely listening to words. It demands a certain letting down of verbal barriers, a certain freedom from our usual, everyday prejudices, because we must go beyond. But, if we can, at least temporarily, put away our screen, our prejudices, our frame of references, our demands and feelings as though we were really enjoying, hearing things which we really love, which we want to inquire about and discover, then perhaps we will be able to go beyond the verbal level and therefore bring understanding into our daily life and action. If we do not do this I do not see the point of listening to any talk. If there is no integration between thinking, feeling and action, we cease to be really intelligent human beings. We merely live in compartments and compartmental living is really very destructive and distracting and that is what has happened in the world, and what is happening at the present time. We have developed the intellect so abnormally that we have lost all sense of proportion and sensitivity to existence.

As I have been taking different subjects at different talks, I want to take this evening briefly and naturally, the problem of suffering. Happiness is not the denial of sorrow, but the understanding of sorrow. Most of us think that suffering will make us intelligent. At least we have been told that through suffering you will awaken understanding and intelligence, that through suffering you store up knowledge, through suffering you acquire comprehension. Whereas, if you examine a little more closely you will find that suffering like pain and conflict really dulls what is and to regard suffering as a means to understanding or intelligence is really fallacious. That is what we have been accustomed to think. Does suffering bring understanding? To find out what actually takes place we must examine, must we not, what happens to us when we suffer? What do we mean by suffering? A sense of disturbance, is it not? An inward, psychological disturbance. I am not for the moment dealing with the outward suffering, diseases and so on, but inward suffering, psychological suffering as when you lose somebody, when you feel frustrated, when your existence has no meaning, when the future becomes all important, or when you regard with yearning the past as more beautiful, more happy than the

present, and so on. That implies a contradiction, a dissatisfaction with the present, pain and responsibility, the sense of emptiness, the utter emptiness of relationship which has no meaning except the merely physical, the sense of void that can never be filled.

So, to understand suffering we must not take anything for granted, it seems to me, but really examine what is actually taking place in us when we suffer, what is our natural and instinctive response. Generally is it not to run away from it? To escape through explanations, through beliefs, through theories, through the priest, through the image; we know the various systems of escapes, the radio, the newspaper, the movie, drugs, gurus. We try anything to get away from the constant ache, pain and suffering. Even the very inquiry into the cause of suffering, is that not also an escape? If we examine it with a little care, we know very well what is the cause of suffering. We need not spend hours, days, we need not go to a guru to find out what is the cause of suffering. We know it. I do not think we need to be told what the cause of suffering is; it is obvious, is it not? But what happens when we inquire into the reason for suffering? We are really escaping intellectually into the cause or into the search for the cause. So, what generally happens is that we become very skilful, very clever in our escapes, but suffering continues and this becoming intelligent in escapes is called intelligent living. That is, you progress - it is called progress through the change of objects of escape, but suffering, in some way or other, continues.

So, how is suffering to be understood? Merely to inquire into the cause is stupid, for obviously we know what it is; our everyday stupid existence, our prejudices, our greeds, our pettiness, our desire to continue. So, it is merely information and it is of no significance when we begin to understand what suffering is. You do not have to run away from it. The more you are familiar with it, the more you are acquainted with it, the more you love it, the more you invite it, talk with it, sleep with it, the more it gives off its perfume, its significance. But the moment you run away from it, whether through your intellect or through superstition, science or romance, suffering continues.

So, suffering is really to be understood and not overcome, because any form of overcoming can be conquered again; suffering can only be understood through

self-knowledge, which is right thinking. And right thinking is not possible when you condemn suffering or become identified, push away, that with which you identify, you accept, but to understand suffering you have to live with it, take it as it is. You do not deny beauty, but you accept it. Similarly if we deny suffering we also deny beauty, happiness; because happiness is not the opposite of suffering and beauty is not the denial of the ugly. When you deny the one you deny the other. Only right thinking which comes through awareness of every day feeling and action, can dissolve the cause that brings about pain and suffering.

Question: I heard your last Sunday talk about duality and the pain of it, but as you did not explain how to overcome the opposite, will you please go further into it?

Krishnamurti: Let us go into it very delicately. Let us find out its enormous significance. We know the conflict of the opposites. We are caught in that long corridor of pain, always overcoming the one and trying to become the other. That is our existence. I am this and I want to become that; I am not this and I would like to be that; that is the constant struggle of everyone; of the bank-clerk, the manager, the seeker after truth. Our everyday struggle in life is based on a constant battle of becoming, of transforming this into that. So, I needn't go into more details concerning the conflict and the pain of the opposites.

Now, does the opposite exist? We know that what exists is only the actual. But the opposite is only the negative response to what is, is it not? It has no existence apart from 'what is.' That is : I am arrogant and that is a fact and the negative response to that is humility and I accept humility as an opposite because I have been told that arrogance is wrong; or I have found it to be painful; or religiously, morally, and ethically it is taboo. So, I want to get rid of arrogance, it no longer pays me to be arrogant. So, I would like to become humble, the opposite. What actually happens is that I am arrogant and I would like to become humble. Humility is an idea, not an actuality. The actual is the arrogance, the other is not, but I would like to become that other. Therefore the desire to become what I am not creates the opposite but the opposite is non-existent, it is only an ideal which I would like to realize. So, it seems to me an utter waste of time to meditate or try in some other way to become the opposite. Love is not the opposite of hate. If it is, it



would not be love, because after all, an opposite has within it the seed of its own opposite; as humility is the outcome of arrogance, therefore it has the seed of arrogance. Whereas if we understood the whole significance of arrogance, then its opposite also would cease. What exists is arrogance and if I can understand that, I need not go into the battle of becoming something.

To put it differently, the present is the result of the past and whatever the present is, it must create the future which is its opposite, yet still caught in the net of time. So, if I can understand the whole significance of the present, I see the present as the passage of the past into the future. As long as thought is caught in the conflict of the opposites, it cannot understand what is. If I want to understand what is, I must give my whole attention, my whole being to it and not be distracted by the opposites. The opposite is merely the ideal, that which is not, that which I would like to become. Therefore it is non-existent, it is merely the negative wish of what is.

So, that is one point. The second is: why do we name a feeling? Why do we name a reaction as anger, as jealousy, as envy, as hate, and so on? Why do we term it? Do you term it in order to understand it or do you term it as a means of recognizing it? Is the feeling independent of the term? Or do you understand the feeling through the term? If you understand the feeling through the term, through the word, through the name, then the name becomes important and not the feeling and would it be possible not to name the feeling at all? Would it be possible not to term it but when you do term it, what happens? You bring a framework of references to a living feeling and thereby absorb the living feeling into time, which only strengthens memory, which is the I. And what happens, if you do not name a feeling, give it a term? If you do not give that feeling, that reaction, that response a name, a term, what would happen to that feeling? Does it not come to an end? You try it and you will see what happens. You have a feeling arising or a reaction, a response to a challenge and instinctively you name it, you term it, and then what do you do? The living response is put into a frame of past references which only strengthens your memory and therefore gives continuity to the I. But if you do not give it a name, what would happen? If you experiment you will see the reaction. The feeling soon withers away. Experiment with it and try it out for yourself.

So, any response to a challenge comes to an end when you do not name it and put it in the frame of references. Now we have only learned that a painful reaction can be got rid of that way: don't name it, it will vanish. But, will you do the same thing with pleasurable feelings? That is, if you have a pleasure and if you do not name it, it will also wither away, will it not? It will, if you have experimented with what I have been talking about and discussing in the mornings. So, pleasurable reactions and painful reactions wither away when you do not term them, when they are not absorbed into the framework of references. You will see if you experiment with it that it is a fact.

But, is love also a response, a reaction not to be named and so left to wither? It will wither if it is an opposite of hate, because then it is merely a response to a challenge; but surely it is not a response to a challenge. It is a state of being. It is its own eternity but with most of us it has an opposite. I am brutal and I must cultivate kindness, I must become merciful, I must become generous. The becoming creates the opposite either positively or negatively. But you cannot try to cultivate love, surely. If you try to cultivate mercy, it being an opposite ceases to be mercy, also mercy contains its own opposite, hate. Love can be known surely only when the sense of becoming which creates the opposite ceases.

So, the problem of duality, which your sacred books have said you must transcend, which all your life you have struggled to transcend but in which you are still caught, seems to me, fallacious. But in the understanding of what the opposite is, duality ceases to exist. Opposite exists only when you try to avoid what is, in order to become something which is not; but in understanding what is, which for instance is arrogance with all its implications, not only at a particular level but through all the layers of one's consciousness - not only the petty official arrogance of a bureaucracy, but the whole arrogance of achievement - in understanding arrogance not as an opposite, because as I have explained, arrogance when it becomes humility, is still arrogance; in understanding arrogance in all its significance and without naming the feeling, you will see it wither away. And as love is not the opposite of hate, you cannot approach it through the process of cultivation or becoming. That process of becoming must entirely cease before love can be.

Question: Gandhiji says in a recent article that religion and nationalism are both equally dear to man and one cannot be bartered away in favour of the other. What do you say?

Krishnamurti: I wonder what you will say. I wonder what is your response to this. Will you question your so-called leaders? Must you not criticize, question, inquire to find out the truth and not merely accept? Will you dare to criticize? Because if you dared you would lose your job, would you not? In this question is implied the acceptance of authority; some one tells and you accept. In acceptance there is blindness and total lack of thought. It does not matter who it is that speaks. If you have lost the critical ability to inquire, to find out, you will never discover what truth is. And that is the tragedy of leaders, political or religious, because you create them, and thus there is mutual exploitation. And in India, as elsewhere, it is extraordinary to watch the growth of leaders, of tyrants, in the name of religion or in the name of politics; and the more power they have the more evil they become.

One of the points we have to bear in mind is, not to accept but to inquire, to find out what truth is; and to find out what truth is you must have an open heart and open mind and not be guided by any teacher or any politician. But you see, that means you have to think for yourself. You have to venture out into the open, uncharted seas; but we would rather be told what to think.

I am not criticizing any individual, I am not talking about any specific leader, but about the whole idea of authority. Surely, Sirs, you cannot create in the bonds of authority. Where there is authority, creation ceases. You may invent mechanical things but creation as reality, ceases, and I think that is one of the curses of this country and other countries. When you have given yourself to somebody, whether it is your priest or a political leader or the man who says he is the Messiah or a messenger of God, you cease to feel, to think and as human beings you are non-existent. Surely that is no solution to our problems, to our catastrophes, to our miseries.

Now, it is said that religion and nationalism are both dear to man and we cannot barter away one in favour of the other. Now, let us find out the truth of

this, not by opposing or defending, but really find out the truth of this matter because it is truth that is going to liberate us, give us happiness, not the assertion of any one.

What do you mean by religion? Surely, it is not going to church or going to the temple and worshipping images, reading the sacred books, or belonging to any religious sect or body. Surely that is not religion. Is it? And religion is not belief. Religion implies, does it not, the search for God, for Truth, or whatever name you give it. Therefore if that is so, then organized religions are an impediment because they constrict thought and feeling by their beliefs, by their images made either by the hand or the mind, by their ruthless ceremonies and all the rest of it. So, religion is the search after Reality and not the performance of ceremonies, the reading of sacred books and so on. So, that means that religion as an organized form of belief, ceases to be religion. In the inquiry after Truth, the approach must be negative and not positive because positive action always leads to a positive end which can only be that which you know. And Reality is the unknowable and you cannot imagine it or put it into words. It is the unknown. Therefore any positive approach to the unknown will make the unknown knowable and therefore that is not the Truth. Truth is when the known ceases to be. The Eternal is approached not through time. The Eternal is when time ceases, that is when thought which is the result of time comes to an end. So, religion is not the positive; it is not dogmatic, assertive or convertive; it is not the worship of images.

And what is nationalism? The feeling, is it not, of belonging to a group of people or to a country? When you call yourself a Hindu, a Mussalman or a Christian, what do you do? Does it not give you a sense of well-being, to feel that you are united with something you consider greater than yourself. When I say I am an Indian there is a sense of belonging to a whole group of people, to an ancient land with all the vanity implied in it. Is it not so? I belong to my family and it also gives me a sense of continuity; property, ownership gives me a sense of continuity. The idea gives me a sense of continuity. Therefore through nationalism I continue, the 'mine' continues, therefore I identify myself with what is considered the larger, the whole, the country called India. In myself I am empty, shallow, poor, I am nothing; but if I identify myself with something called India, an idea, then I am well

placed, I have happiness and through that idea I can be exploited, I can butcher other countries with immunity. That is what has been happening in the world; the Germans fighting the French, Hindus fighting the Muslims and so on, all in the name of nationalism, in the name of country, in the name of God, in the name of Peace. Because I like to be identified with something which I call India, which is really myself enlarged, and when you attack that I am ready to kill you because without it I am not. Therefore I invest in nationalism all my feelings, it takes the place of religion, and that is what is happening now; Gods are disappearing and the States are taking their places. Both are ideas and therefore you have nothing to lose; that you barter one for the other is of very little importance, because you are really, fundamentally seeking continuance through a concept, and whether it is India or God or Germany or something else does not matter as long as you, as an entity, can continue in some form.

So, nationalism like organized religion has brought division between man and man. Through nationalism you can never find brotherhood. If you are a nationalist and try to become brotherly you are living in deceit because you cannot be identified with one and deny the rest. The moment you identify yourself either with a belief or with a country you are the creator of wars. You may speak of brotherhood but you live in a state of suppression, therefore you are causing wars. I do not see much difference between nationalism and organized religion. Both have brought misery to man, both have created division, both have spread destruction, conflict; because through beliefs and through patriotism they separate man from man. Surely, you must go beyond these petty images created by the mind or by the hand, to find Truth, must you not? You must cease to be nationalistic however thrilling it may be, however stimulating and you must cease to belong to any particular religion in order to find Reality, must you not? As both nationalism and organized religion are inventions of the mind, of time, to understand the timeless, you must be free of time. This is extremely difficult in the modern world as the modern world is geared for war, total war, total destruction which nationalism or organized religion render inevitable; therefore a man who desires to find Truth must leave these two behind, for Truth is to be found not in an image made by the hand or by the mind, but when thought ceases; the ending of thought is the end-

ing of time. Truth can only be understood through self - knowledge, and not by following the assertion of any leader.

Question: You have talked of exploitation as being evil. Do you not also exploit?

Krishnamurti: I am glad that you have still the capacity to criticize. It is through that we will find Truth and not by hiding behind the defence of words. Yet, most of us have erected walls of words which it is very difficult to penetrate. I am quite willing to expose myself, and I will, and you can have a great deal of fun.

What do you mean by exploitation? Have you thought about it, I wonder, or merely read about it in books and so are able to repeat to me or to yourself assertions of the left or of the right. What does exploitation mean? Does it not mean using another for your own profit either socially or psychologically? Society, as it is established at present, makes it inevitable, unfortunately, to use others; the shirt which I put on and the kurtha I am wearing are the result of exploitation and how can anyone, in a society which is constructed in this manner, cease to exploit? You understand what I mean by exploitation; using another for your own personal benefit, personal gain, personal achievement. All that I can do is to say to myself that I will have a minimum, and I have decided what my minimum shall be. It is of very little importance to me whether I have much or little. To have much is a bothersome thing, as people who have much will tell you. The limiting of the needs can only come about when the needs are not used for psychological purposes, that is, when I do not use the essentials of life as a means to psychological contentment, or psychological gratification. The use of property as a means of self-aggrandizement, I call exploitation. But exploitation ceases when I use the essentials as essentials and no more; I hope you understand that point.

Exploitation begins when needs become greed, when needs become psychological necessities. The needs which are food, clothing and shelter have very little significance in themselves except to feed one, to clothe one and shelter one. Surely exploitation ceases when the needs do not go over into the psychological field because, after all, when you examine the needs they are food, clothing and shelter and a happy man is not bothered by these, because he has other riches, he has

other treasures. The man who has no other treasures, makes the sensate values predominant and this creates such havoc in the world. So, if I may be personal, as I do not use the essentials of life for psychological aggrandizement I am really not exploiting anyone. You may call me an exploiter, but in my heart I know I am not.

The problem of psychological exploitation is much more difficult. Psychologically, we depend on things, on beliefs or on ideas. That is, psychologically, things, relationship and ideas become important as long as things, relationship and ideas fill our psychological emptiness; that is, being inwardly poor, insufficient, fearful, uncertain, we seek security in things, or in relationship, or in ideas. That search for security in things, in beliefs, in ideas is the beginning of real exploitation. We know the result of seeking psychological security in things; it leads to war, to destruction, to such social chaos and degradation as exist in India and elsewhere at the present time. Things have become extraordinarily important to you, because they fill your psychological emptiness. You are the things, take away the things, where are you? So, you must have a bank account, it is your bank account, you are the owner. And in relationship too, what happens? Being psychologically empty you depend on your husband, on your wife, on your friends. So, dependence becomes very important, therefore there is jealousy, fear, possessiveness and all the bother of trying to overcome possessiveness. Similarly when you are inwardly empty, ideas and beliefs become extraordinarily important, the leader, the messenger, the saviour become important.

So, exploitation begins fundamentally, deeply, profoundly, only when you, the individual, the society, have that painful, psychological emptiness of which we are aware sometimes, but which generally is very carefully concealed. Such exploitation, psychological exploitation is far worse, because then the name matters, because then things matter, ideas matter, the thought as knowledge matters. Surely through knowledge you cannot find the Real. Only when knowledge ceases the Real is, for knowledge is merely the product of thought and thought is the result of time and that which is the product of time can never find the timeless. So, things, names and ideas become extraordinarily significant when through them you are expanding. And that expansive process is the beginning of real exploitation. You cease to exploit when you recognize the significance of property for what

it is, for what it gives you, which is very little. When you see the significance of relationship for what it is and not for the gratification it gives you, and when you see the idea not as self-protection, as security, but as merely an idea, then they have their own significance and very little else because, after all, if in relationship, you seek self-expansion through gratification, relationship ceases, relationship becomes very painful. Relationship is a process of self-revelation, a means of discovering your own way of thinking, of feeling. If you use property as a means of self-expansion, then it leads to chaos, to an utterly sensate existence which is what the world leads at the present time. Trying to solve the problem of existence on its own level brings destruction and the same is true of ideation. When you use knowledge, idea, to gain psychological gratification you set man against man which again produces hatred, envy and misery. So, really exploitation takes place when there is self-expansion whether it is in the name of God or in the name of anything else. Exploitation is not swept away through legislation. You may establish a physically non-exploited world, but it will lead to exploitation on another level where the boss will still be all important. So, exploitation can be understood and really brought to an end only when you understand your own way of thinking, feeling and acting, that is, through self-knowledge you begin to perceive the utter emptiness of your own existence, which is a fact that has been covered over by ideation, by relationship, by things. When you realize that emptiness and do not try to escape from it through any means, then that which is, is transformed.

Question: What is the difference between surrendering to the will of God and what you are saying about the acceptance of what is?

Krishnamurti: Surely there is a vast difference, is there not? Surrendering to the will of God implies that you already know the will of God. You are not surrendering to something you do not know. If you know Reality, you cannot surrender to it. You cease to exist. There is no surrendering to a higher will. If you are surrendering to a higher will then that higher will is the projection of yourself, for the Real cannot be known through the known. It comes into being only when the known ceases to be. The known is a creation of the mind because thought is the result of the known, of the past and thought can only create what it knows and therefore what it knows is not the eternal. That is why when you surrender to the



will of God you are surrendering to your own projection; it may be gratifying, comforting, but it is not the Real. To understand what is, demands a different process, perhaps the word process is not right but what I mean is this: to understand what is, is much more difficult, it requires greater intelligence, greater awareness, than merely to accept or give yourself over to an idea. To understand what is does not demand effort and as I pointed out in my earlier talks, effort is a distraction. To understand something, to understand what is, you cannot be distracted, can you? If I want to understand what you are saying, I cannot listen to music, to the noise of people outside, I must give my whole attention to it. So, it is extraordinarily difficult and arduous to be aware of what is, because our very thinking has become a distraction. We do not want to understand what is. We look at what is, through the spectacles of prejudices, of condemnation or of identification, and it is very arduous to remove these spectacles and to look at what is. Surely, what is, is a fact, is the Truth and all else is an escape, is not the Truth, as we said earlier this evening. To understand what is, the conflict of duality must cease, because the negative response of becoming something other than what is, is the denial of the understanding of what is. If I want to understand arrogance, I must not go into the opposite, I must not be distracted by the effort of becoming, or even by the effort of trying to understand what is. If I am arrogant, what happens? If I do not name arrogance, it ceases, which means that in the problem itself is the answer and not away from it. So, it is not a question of accepting what is, you do not accept what is, you do not accept that you are brown, because it is a fact; only when you are trying to become something else you have to accept. The moment you recognize a fact, it ceases to have any significance; but a mind that is trained to think of the past or of the future, trained to run away in multifarious directions, such a mind is incapable of understanding what is. But without understanding what is, surely you cannot find what is Real and without that understanding, life has no significance, life is a constant battle wherein pain and suffering continue. The Real can only be understood by thinking, by understanding what is. It cannot be understood if there is any condemnation or identification; the mind that is always condemning or identifying cannot understand. It can only understand that within which it is caught. The understanding of what is, being aware of what is, reveals extraordinary depths which is Reality, happiness and joy.



## 10TH PUBLIC TALK

21ST DECEMBER

There are so many problems, and especially at this time when there is so much confusion, when each one, each society, each group of people or nation, is seeking security at the expense of others, it seems to me very important to find out how to think rightly as a problem arises, how to confront the problem rightly; what is important is not what we should think about the problem, nor what our attitude should be towards the problem, but how to think about it. We are accustomed to being told what to think, in what manner to approach a problem but we do not know what thinking is. So, it seems to me very important to find out what is right thinking because the various problems that arise, the problems which confront us constantly, demand right thinking.

There is a right solution for each problem but it requires right thinking and not the mere desire to solve the problem. The point is not what to think, but how to think rightly. I would like to discuss this with you if I may, this evening, for there can be right action only if there is right thinking. If we do not know how to think we do not know how to act.

So, what is thinking? I wonder if you have ever asked yourself that question. What is thinking? As I have often said, you don't have to wait for an answer from me but let us think over the problem together because I do not consider this to be a lecture or a talk or a discourse in which you are merely listeners; you are participants in this discussion; let us therefore think together about each problem. So, don't merely wait to hear an answer from me.

What is thinking, what is the process of thinking? As we know it, it is a response to memory, is it not? You have certain memories and they leave certain

marks and to this residue you respond. Memory thus is accumulation of the residue of experience. So, thinking, which is the response to memory, is always conditioned and as we know, that is the actual fact, our daily existence. That is, you have an experience and you translate that experience according to previous memories and so the experience, which has been translated, is gathered as memory and according to that memory you respond and this is called thinking. Surely such thinking only strengthens conditioning, which only produces more conflict, more pain and more sorrow.

That is, memory is constantly responding to the residue of experience which we call memory. It is responding to a challenge and this challenge and response to memory we call thinking, because life is a series of challenges and responses and the response is always conditioned by memory and that response to memory we call thinking. But the challenge is always new, it is never the old and our thinking is always old because it is the response of the past. So, believing is not thinking, believing is only conditioned thinking and conditioned experience - I am using the ordinary word conditioning and not the technical one. If you believe in something, you experience it and your experience is conditioned because it is based on a belief which is also conditioned. So belief is not thinking at all, it is only a response to a memory. So, that is what we are doing in our daily life if we examine ourselves. You have the experience which leaves a residue which is memory and according to that memory you think, and that response which we call thinking is always conditioned because belief is always conditioned memory.

So, our thinking, which is the response to a challenge which is ever new, is always conditioned and therefore produces further conflict, further suffering and further pain. This is a fact, this is our daily existence. When we say we are thinking, that is what we mean. But, is that thinking? What then is thinking? When we use the word thinking in our daily life it is thinking based on memory, thinking which is a response and a reaction to memory and that response to memory comes from a challenge. You see a picture, you criticize it according to the background you have. You listen to music and you interpret it according to the traditions and according to the frame of reference you have. If you have had western training in music you will not respond to Indian music.

So, this is what we call thinking, a series of responses to memory and therefore thinking is always conditioned and that is a fact. Now, I ask myself, and I hope you are doing it too, is that thinking? These responses to memory, is that thinking? So, thinking, as we know it, is it really thinking or merely responding to memory and therefore not thinking? What then is thinking? Don't tell me it is response to memory, but what is thinking? Have you ever thought about it? Have you ever sat down and said to yourself what is thinking, what do you mean by thinking? You say ordinarily it is a response to memory. But is that thinking? Surely that is not thinking. So what is thinking?

Now, as it is a new problem, when you are asked a question what is thinking what do you do? It is a new question, a new problem presented to you and how do you respond to it? When you are asked what is thinking, what is your response? You have never thought about it. So, what happens? You are silent, aren't you? Please follow this very carefully. There is a new problem presented to you: what is thinking; and as you have never thought about it and since it is new there is naturally a hesitancy, a sense of quietness and a stillness of observation. Is there not? You are watching, you are not translating, you are very alert and your mind is extremely concentrated if the question is vital and interesting, which it is. If you observe yourself when this question is asked you, you will see that your mind is not asleep, but very alert and very conscious, yet passive. It is waiting to find an answer. Now, that alert yet passive state is surely thinking because that is not conditioned thinking. There is passive, alert awareness, isn't there? Because your mind is very quiet and because it is confronted with a new problem, it is not asleep, but very alert and aware yet passive; it is not active because it does not know the answer, it is not even seeking an answer because it does not know. So that state of awareness, passive awareness is really thinking, is it not? It is the highest form of thinking because there is no positive comprehension, there is no conditioned response, it is a state of negation. Would it not be possible to meet every problem in this way, anew, because then the problem gives its significance; then you meet a problem, as sorrow, for instance and it will give its significance and therefore the problem ceases. But when you try to solve the problem by what you call thinking

which is only response to memory, then because memory is conditioned, you further complicate the problem.

You can experiment with this for yourself very simply and you will see how remarkably it works. For instance, you are in front of a modern painting. Your instinctive response is that you don't understand it and you push it aside, or else you ask who painted it, and if it is some big name you say it is very good; or again according to your training, you translate the picture. You respond according to your background or your conditioning. But suppose you put aside, if you can, the training, the classical training you have had and remain very quiet, very passive but alert in front of the picture. Does not the picture then tell you, give you its significance? So, passive awareness is surely the highest form of thinking because you are so receptive, so alert that the picture conveys its meaning to you. So, similarly if we could meet each problem with this alert, passive awareness which you experience now, when I ask you what is thinking, you are puzzled, you are bewildered and if you can go beyond that bewilderment, that puzzle, you say, 'I do not know.' That unknowingness is not a sleepy condition; on the contrary it is a very alert passive state of the mind in which there is deep silence waiting for the right significance.

But, what we call thinking is generally understood as a response of memory and when you meet a problem with the response of memory the problem is not understood and therefore there's still more confusion. But, if you are able to meet each problem, with this passive awareness, which is choiceless, then the problem yields its significance and therefore the problem is transcended.

Question: I dream a great deal. Have dreams any significance?

Krishnamurti: This is really an extremely important and very difficult problem because many things are implied. First of all, are we awake or partly awake, or are we asleep most of the time? When are you awake? When there is a tremendous crisis, when there is interest, when there is a problem. But when there is a problem our desire is to escape from it through different ways and thereby we put ourselves to sleep. When there is a crisis what do you do? You try to solve the crisis according to the framework of references, according to religious literature or ac-

according to a guru and that again puts you to sleep. So when there is a challenge of life, if it is pleasurable you pursue it, which is also a way of putting oneself to sleep, because the more pleasure you have the more dull you become. When the challenge of life is painful what happens? You avoid it, which again dulls the mind; you avoid it through various channels. So, constantly, when there is a challenge which demands earnest attention, clear perception, a challenge which may entail pain or pleasure, either we refuse it or identify ourselves with it to such an extent that we put ourselves to sleep. That is the ordinary process and it is only at very, very rare moments that we are awake. It is in those moments that there is no dream. In those moments when you are fully awake there is neither experience nor accumulation of experience. You are just awake and therefore the dreamer is not dreaming.

Now, what is the significance of dreams? Surely, it is this, is it not? The conscious mind, during the day, is actively engaged in either earning money, doing routine work, learning, or is occupied with some technical job. So, the conscious mind during the day, is actively busy with superficial things such as going to the temple, going to the office, having a quarrel with the wife or husband, thinking, reading, avoiding, enjoying; it is constantly active. When the mind goes to sleep what happens? The superficial mind is fairly quiet. But consciousness is not just the superficial layer. Consciousness has many, many layers, you don't have to be told what they are: hidden motives, pursuits, anxieties, fears, frustrations and so on. And these layers of consciousness can and do project themselves into the conscious mind and when it wakes up it says: 'I have had a dream.' In other words, the conscious mind is so occupied with daily activities, daily anxieties, daily fears that it is incapable of receiving intimations and hints during the day. Each of the many layers has its own consciousness and when the superficial mind becomes quiet the layers project themselves on the superficial mind and then you dream.

There are of course superficial dreams and dreams which have real significance. The superficial dreams are the dreams created by the bodily response; indigestion, overeating etc. So, we need not consider those. Other dreams are the intimations of the deeper layers of consciousness. Now, when you dream, what happens? It often happens that as you dream interpretation is taking place. I do not

know if you have noticed it. That is, dreams are really, are they not, symbols, images, pictures which the conscious mind translates and says 'I have dreamt this or that.' Symbols and hidden motives which when projected into the conscious are translated into symbols which convey a significance to you when you wake up. And when you dream, when you say on waking 'I have had a dream,' immediately you want to interpret it. If you are at all aware you want to know what it means. Now there is the luxury of going to a psychoanalyst, the dream expert and he will translate your dream for you after a very difficult process taking many months and costing a great deal of money. But most of us have not the money, fortunately, and we are not near any psychoanalyst. Psychoanalysts are the new priests in the modern world. They have also their own jargon and they exploit you and you exploit them.

But, surely there is a different way of understanding. When you yourself interpret the dream, who is the interpreter? You have had a dream during the night, it has some significance, it is not just a superficial dream, it is a dream which has some worth, some meaning. Now, you want to understand it, which means you want to translate it, you want to go into it. Now, how do you understand a dream? You try to pursue it and find out its significance and what happens? You try to interpret it. You are interpreting it and therefore you, being the conditioned, active superficial mind, are not able to pursue it, understand it. You can only translate it, interpret it according to your like and dislike. But the dream gives you very little of its significance, its meaning. If you pursue your dream you will see what I mean, because you, the interpreter, are very anxious to find out what it means; therefore you are agitated; therefore you cannot understand it. But if the interpreter is fully alert yet passive, then the dream reveals its significance. That is the only way of dealing with dreams. The conscious mind wants to understand the significance of the dream which is the intimation of the many layers of consciousness; so if the dreamer is passively alert, quiet, then the dream begins to yield its significance. But if you pursue it and say, 'I must understand it', the conscious mind becomes agitated and translates the dream according to its conditioning. Therefore it can never understand it. So, how the dreamer, the interpreter, regards the dream is of the highest importance.

Then there is another problem. The other problem is, as the interpreter, the dreamer is constantly unaware, how can it be possible to free thought from all dreams, so that there will be no interpreter. That is, why should the mind, the conscious mind, always be dreaming? Why should you have to go through these dreams and all the bother of interpretation, and the anxiety on the part of the interpreter? Is there any way of not dreaming at all? Because the moment the interpreter, the dreamer, intervenes in the understanding of the significance of the dream, he is bound to misinterpret it. He can only translate according to his own conditioning which is always pleasurable and therefore he avoids anything that is painful. Is there not a way of transcending all dreams, because dreams, as I said, are intimations given by the many, many layers of consciousness to the superficial layer, of what they want, what they desire, what their intentions are.

So, the problem is then, how to transcend, how to understand fully, deeply, all the intimations of the various layers of consciousness so that you don't have to wait for the night to have a dream and then translate it and all the rest of it. Is it possible to understand the whole content of consciousness, to free it so that it need not project itself upon the superficial mind when asleep? Is it possible to empty the whole of consciousness so that the conscious mind understands fully? The superficial then is the profound. There are many layers of consciousness and when one of these layers projects upon the conscious, superficial layer, its intimations, which the conscious mind calls dreams, then the conscious mind tries to interpret them and suffers all the anxiety of interpretation. I do not know if you have gone through that.

Now, my question is: is it possible for the conscious mind to be so alert, so passively aware during the day that all the intimations are translated as they arise? In other words, can you be so consciously, so choicelessly aware - the moment you choose, you become the interpreter - can you be so passively aware that all the layers of consciousness are giving you their intimations all the time, so that all of consciousness is one whole without layers? This is possible only when the conscious mind is not battling with problems, when the conscious mind is not made still, but is still. If you will experiment you will see how extraordinarily interesting this is. When the conscious mind is quiet it may be doing superficial things but its quiet-



ness is not disturbed by the superficial activities. Then you will see that the more you are aware, the more you are passively observant, negatively watchful, choicelessly alert, the more the contents of the unconscious, of the many layers, comes to the surface. You don't have to interpret them because the moment they arise they are being understood. If you experiment, you will feel an extraordinary freedom because your whole being, your consciousness, which now is broken up, becomes integrated. There is no longer any struggle in your consciousness, it is therefore love, it is completely whole, unbroken. Surely, that is freedom, and all those deep hidden layers of consciousness are out, open, free and therefore there is no necessity for dreams.

When therefore there are no dreams, consciousness can penetrate deeper and deeper into itself, for dreams are an indication of disturbance. But when there is no disturbance and the body is very quiet during sleep, when the mind is still, when the conscious mind is comparatively still, you will find upon waking, you had not dreamt, but that a renewal has taken place, a renewal which is constantly going on because there is always an ending.

The farmer, the toiler, tills the field in the spring time. Then he sows, then he harvests and allows the field to lie fallow during the winter months. That fallowness of the soil is regeneration because it is exposed to the sun, the snow, the storm. It renews itself. So, similarly when the conscious mind has struggled, sown, harvested, it must lie fallow. Such fallowness is its own creativeness. It renews itself and this can be done every day, not only at the end of the season.

Now, when you have a problem you struggle with it and you don't end it, you carry it over to the next day. But if you end it then, that is, if you live the four seasons in one day, then when you wake up you find there has been a renewal, a freshness, a newness which you have never felt before. It is not the renewal of desire, the renewal of your problems, of property, marriage and all that kind of thing, but the renewal to face things anew. So, dreams have an extraordinary significance. But their significance is not understood if there is the interpreter and as there is the interpreter he is always translating the dream according to his conditioning. So, is it possible to remove the interpreter? It is possible only when the conscious mind is active, yet passive, when it is passively aware. Then, in that new

awareness, in that passive, choiceless state, the whole content of the many layers of consciousness is understood, because that consciousness is no longer broken up but is whole and integrated; it is free; and it can renew itself constantly and face anew everything that confronts it.

Question: We see the significance of what you say, but there are many important problems which demand immediate attention, such as the struggle between capital and labour.

Krishnamurti: We all know that there are immediate problems which need immediate solutions and answers. That is obvious, especially in a society which is chaotic, confused, which is the result of industrialization and so on. Those problems demand immediate attention; capital, labour, transportation and all the rest of it. Now what is it that we are saying that is so impracticable, that cannot deal with the immediate problems? That is the implication in this question. That is, the questioner says 'yes', I agree with what you say but how am I to solve the 'immediate problems'. The implication is that he has not found in what we have been saying any application to the immediate problems. He does not know how to deal with the problems which demand immediate attention.

Now, either we deal with the problems from the point of view of reform or from the point of view of right thinking. If I am dealing with problems merely from the point of view of reforming, those reforms need further reforming, but if I am dealing with problems from the point of view of right thinking, then I shall be able to deal with them directly. So, we are not concerned with reforms, are we? It is very important to decide this for yourself because you want reform, there is an urgency to remedy the lack of food, to abolish child-marriage, to permit widow remarriage; you know all the immediate problems. Are you dealing with them with the mentality of the reformer, whose attitude is entirely different from that of the man who wants to deal with the entire problem of human existence? To be concerned merely with reform, is one way of dealing with problems. Then you are not concerned with the purpose of man, you are merely concerned with the immediate problem of man, and that is all you care about. That is the attitude of the politician. So, such an attitude only leads to confusion, more confusion, more struggle, more misery which is evident in society at the present time. Or, are you

looking at problems like starvation, nationalism, economic frontiers, and at our daily existence which creates innumerable problems, from the point of view of a man who is seeking for the whole meaning of existence? These two points of view are diametrically opposed.

So, from which point of view did you put this question? Please don't answer, there are too many people. If you are dealing from the point of view of the reformer then there is no answer because you have to reform, you have to compromise with the left and with the right, and with corruption, which means that you are also partly corrupted and so on and so on. It is like a man who says: If I do not have an army my country will be overrun by the enemy; but I also believe in pacifism, I believe in brotherhood. He is really a reformer. He has compromised because he says, if I don't have an army somebody will come and conquer me'. So, he creates an army, he participates in war because the very existence of an army is an indication of preparation for war and all the problems connected with the results of war and so on.

Now, similarly when you deal with the problem of labour and capital what is involved in it? The capitalist is a thoroughgoing exploiter. He will pay the least to get the most, which we all know, but if the labourer can get to the top, he will do exactly the same, for everything is controlled by the State and you are directed to work whether you like it or not. So, the struggle between capital and labour is a problem of power. The capitalist seeks his own security, his own safety, you know the whole business of his exploitation, and the labourer has to organize to protect himself from the ruthlessness of the man above. Therefore there are strikes, unions and so on.

So, are you approaching life from the point of view of the reformer, that is doing patch work, or are you approaching it from a revolutionary point of view, which means that you have an idea you want to carry through? Then you are not concerned with human struggle, human existence, but only with the system and therefore you believe the system will benefit man. So, you are more interested in the system than in man. Or, are you approaching the whole problem of human existence, and not merely the struggle between capital and labour, which is the struggle between man and man, between wife and husband, between neighbour

and neighbour, between group and group, between one organization and another organization? Are you approaching the problem in order to understand the true meaning of conflict, pain and suffering in man? If your approach is comprehensive, integrated, whole, then you will have an answer which is real. But if you are merely approaching the problem from the point of view of a theoretical revolutionary with a system and according to a pattern, then surely you will not solve the human ailment, nor will the reformer, the socially active person who wants to alter things to fit them into his pattern, into his framework. His reforms will have to be reformed because the reformer is not tackling the fundamental issues of the mind.

The immediate can only be understood, if we understand the timeless. The man who is concerned with the immediate can never understand the profound, for man is not merely the immediate. If he is seeking an answer to his problems in terms of time - the question implies that the problem must be settled the day after tomorrow - then such a man is not concerned with the real issues and problems, the psychological issues and problems of man; he will say: I am not concerned with your psychological problems. All I want is to feed the millions and therefore I am going to pursue ruthlessly the feeding of the millions even if I should fail to feed any. Surely there is a different approach to this problem, - the problem of necessities which are food, clothing and shelter and other psychological factors, - one which does not relate it to any particular group or system. Taking man as a whole is what very few people want to do, because they are all concerned with the immediate: immediate desires, immediate fulfillments, immediate passions. So, most of us are really concerned with the immediate. Most of us are politicians and not real seekers wishing to find out the truth of existence. Most of us want to compromise, most of us want easy settlements. But those people are not going to be the saviours of man. The man who will save humanity is he who profoundly understands himself in relation to society, in relation to his wife, to the nation, to the group and who by transforming himself in relationship brings a new understanding which helps to clarify the significance of society and its struggles.

Question: Are we not shaped by circumstances? Are we not really the creatures of our senses?

Krishnamurti: Again this is an enormous problem because the implications are enormous in a question of this kind. One implication is that matter is in movement within itself and therefore control of circumstances is essential, is all important. The other conception is that idea moves upon matter and therefore shapes matter. It is the religious conception. The materialistic conception is that matter is in movement within itself and produces the idea and therefore one must control circumstances, therefore the individual is not important. Whereas according to the other, the religious conception, idea shapes matter, that is God, or what you will, controls and shapes matter and therefore there is absolute value, absolute virtue, and it is the reality. The materialist, the socialist, the extreme leftist say that there is no such thing as absolute value; man is merely the product of environment and he changes his values according to environment and therefore environment controls and shapes him according to a system. These theorists force him, put him into a straight jacket of thought so that he would function effectively as a citizen in a mechanized society and so the individual is not at all important because he is merely matter to be shaped.

Don't take sides. I am not taking sides. To the rightist the individual is important only so long as there is no crisis. When there is a war, the individual is no longer important. He is brought into the war and shot. So, both the left and the right meet in moments of crisis, and the individual is sacrificed. This is what is happening in the world today. Though we believe in absolute value and that man, the individual is the sacred expression of that value, he is nevertheless sacrificed, he is regimented, he is directed in moments of crisis as a war or other national disaster. To the leftist, man is not important, the individual is not important, he may eventually become an important entity, but in the meantime he must be controlled, shaped. Now, the leftist starts with his theory, his system; and the rightist denies all that the leftist says, and believes that God has created him. He has his bible and the leftist has his bible. So, both are approaching the problem with a conditioned mind, conditioned by Marx or by the Bible, Bhagavad Gita, or what you will.

If I want to find out where the truth is, how do I start? It is a fact that I am the result of my environment as you also are, obviously. You are the creature of

your senses because after all you are a Hindu or a Christian or a Mussalman, you are the result of your environment. You have been told to believe in God and you believe in God. You go to the temple or not according to your conditioning. Whether left or right you are conditioned, which implies environment has shaped your mind. So you are partly, not wholly, a result of your environment; and in order to find out what is true you must go deeper and deeper into the whole problem of the senses and not categorically stop at a certain point.

So, you have to experiment with yourself to find out how far your thinking, your feeling is merely sensory, your values sensate, and not accept, as the rightists do, that God is absolute, and then try to find the absolute. If you do merely accept, you are exactly like the leftist who denies, because you are then merely experiencing, living, according to your conditioning. You will not find the truth, because you have arbitrarily decided in advance that there is or there is not. Whereas if you want to find the truth you must obviously begin with the senses because that is all you know. You can speculate on all the rest but in understanding the sensate values you can go deeper and deeper into the whole problem of consciousness. You don't take anything for granted, nor accept anything in order to believe. You begin experimenting and then you will find for yourself whether you are merely the result of the environmental influences or if you are the idea moving upon matter. You will find that it is neither, but that it is something else. When you put it as matter moving upon idea or idea moving upon matter, then they are put as opposites, as antithetical. As I said before, if you approach a problem from the point of view of the opposite, then the opposite contains its own opposite. After all when the left and the right are treated as opposites the left is the continuation of the right; it is the denial of the right only at certain points but it is nevertheless the continuation of the right.

So, in order to understand this problem you cannot approach it either from the left or from the right; acceptance of the left or of the right is a denial of truth. Food, clothing and shelter are sensate values; and your thinking is obviously sensate and so are your feelings. From there you can proceed and then going deeper into the psychological process you will find there comes a silence, there comes an absolute, not a relative tranquillity. It is not sensory, not sensate, it is not self-in-

duced. In that silence you will find truth when the mind is really still, - not only when the superficial layer of consciousness, but the whole consciousness is still, when it is not inquiring, when it is not seeking, - when it is not urged by desires. Then in that real tranquillity, which is not induced, which is not invited, you will find the Truth, but when you accept either the left or the right surely you cannot find the Truth of anything. Acceptance is the very denial of Truth.



## 1ST GROUP DISCUSSION

24TH OCTOBER, 1947

Before we begin to discuss, I would like to say something about the discussion and its purpose. First of all, it is not a club for disputation and argumentation.

In Europe and in America, we had groups of different types of people and we went into things that we thought were very important; we continued such clubs for a couple of months or even sometimes longer. At the end of it, some did understand. Similarly, I hope that during these months or weeks of discussion we will get somewhere.

I feel that each one of us must discover or prepare the field so that Reality comes into being; because, Reality is the only solution of our problems whether economic, social, religious, or of relationship between ourselves. Without the realization of that, I do not see how any problem in the world can be solved. My intention in holding these discussions is to help each other to realize it. It is going to be very arduous because it requires real revolution in thinking, in all the phases of our life. I feel that it is a matter of life and death. Therefore, before we begin to discuss, we must know our various intentions, that is, the relationship between yourself and myself, I may want to go north and you may want to go south; we may eventually meet because south and north do meet as the earth is round.

We are going to discover what our intentions are during these discussions. So, please bear in mind the importance of relationship between ourselves so that we may both go to the same direction not compulsorily but naturally, spontaneously.



Before we begin to discuss anything, we ought to know our intention, what it is that we want, or what it is that we are unconsciously, deeply, seeking. If we can find that, our problems become comparatively simple.

Another point in discussion is that I will use words which have meaning to me but not to you. I am using words very carefully because they have a meaning to me, and I use very simple and straight language which I am willing to explain carefully. I do not know if you have ever thought about this. Words have the verbal meaning as well as the nervous response. Take, for example, the word God. It has a verbal as well as a nervous response.

These discussions should not deteriorate into mere argumentation, nor should we indulge in verbal expression. We want to discuss together so that we can see something which is beyond words, beyond emotional, sentimental or intellectual froth. And that can only be done if each one of us is willing to expose himself.

These discussions should give an opportunity to understand ourselves. As it is not questioning and answering, do not put questions and wait for my answer. We travel together on a journey. I may perhaps know a little more than you do. You are also travelling on that road. You do not have to sit on the roadside and know little of the journey. We are making the same journey and discovering together. It is like unfolding a map and seeing the various places and proceeding on the right path. Then, this is a mutual discovery. If we are willing to undertake the journey together, it will be a process of self-discovery and self-understanding, from which we begin to think rightly and, therefore, act rightly.



## 2ND GROUP DISCUSSION

24TH OCTOBER, 1947

We have many problems - economic, social, religious and of relationship between one another. The reality of each problem is its own solution. The purpose of our discussions is to discover, or prepare the field, so that Reality comes into being.

Words have a verbal meaning as well as a nervous response and their full significance has to be understood. There has to be self-discovery. Self-understanding alone leads to right thinking and right acting. In discussing, we should become aware of our own ways of thinking. It would then be possible to bring about almost instantaneous perception of truth and to change ourselves radically, fundamentally and immediately.

What are the chief obstacles in the way of understanding? We see things with a bias, at an angle, with a prejudice, with a desire to escape from the problem; there are also subconscious blockages. Our problems are not static but ever-changing; to understand them, we should be as alert as the problems. Therefore, any intellectual, verbal or authoritarian, positive or negative conclusion - which is a picture of the past - is a hindrance to understanding; so also is a hypothesis, working or otherwise. For example, you cannot understand your son if you first discuss with professors and experts, form conclusions, and then look at your son in the light of such conclusions.

To understand a living problem, one should be alert and watchful and must follow the movement of life as quickly and correctly as possible. If you have a ready-made conclusion or hypothesis, it means that you have not understood life. A conclusion is an impediment as it only remains on the verbal level; but if you

see the truth of a matter or if you discover a fact by your own thinking, it is not a conclusion.



## 3RD GROUP DISCUSSION

25TH OCTOBER, 1947

There are in the world as it exists today, two categories of people, each category with its own way of thinking based on study and experimentation. Both have formed systems of their own, upon which they are working. Ideologically, tremendous efforts are being made to bring you under one or the other of these two:

i) Matter is in movement and therefore creates the idea. Man is only the product of environment and can therefore be compelled or shaped to any form of action. Therefore, any means is justified if it achieves the end in view, and

ii) It is the idea which moves upon matter and controls it. The means and the end will both be of the same kind, i.e., wrong means will mean wrong end and right means right end.

Both these are conclusions and they are therefore bound to retard thinking.

Any conclusion or hypothesis - Individualism or Collectivism, Capitalism or Socialism or Communism, Reincarnation, etc. - is a belief. By accepting a belief, you exclude all other forms of thinking. Belief in God does not mean understanding God. A mind tethered to a belief, hypothesis or conclusion - whether based on its own experience or the experience of others - cannot go far; it is not free but conditioned. Therefore, belief is a hindrance to understanding.

When the mind seeks safety, security - i.e. something concrete on which it can anchor - it has recourse to a conclusion or to a hypothesis. Experimentation does not lead to conclusion; the experimenter keeps on watching, looking and observing. To understand what is taking place in the experiment, he is in a receptive mood, quiet and sensitive like a photographic plate, without criticising or con-

demning. So also should be our attitude if we would understand the full significance of a marvellous scene, a picture, or a poem.

Relationship is a living thing and as a living thing it is self-revealing. Yet, as we base it on our beliefs and conclusions, it ceases to be 'living' and becomes a problem. You cannot have vested interests - economic, psychological or spiritual - and at the same time freedom. Awareness of our 'conditioning' or 'blockages' will lead to a sea of troubles. "My son, if you come to serve God, come prepared for temptation". Those who are pursuing Truth will have to meet troubles; it is they who are going to change the world.



## 4TH GROUP DISCUSSION

28TH OCTOBER, 1947

We discovered that any form of conclusion, right or wrong, immediate or ultimate, now or final, or any form of working hypothesis consciously or unconsciously held, is detrimental to full comprehension or understanding of the whole process of existence. Hindrances are not overcome or broken; but when the mind becomes aware of the hindrances, those hindrances cease to be.

What is awareness? There is objective awareness. Then, there is the emotional response to each other or to truth. Then, there is awareness of ideas, of thinking, conscious or unconscious. It is a widening and deepening grasp of both the conscious and unconscious. It is a clear recognition of what is, not what should be or what, ideologically, should take place. To be aware implies to recognize and to know fully and clearly how the "I" is moving, living and functioning - physically, psychologically, consciously or unconsciously.

Experience and experiencer, thinker and his thoughts, are the same. For example, at the moment of anger, the person who feels angry and his quality of anger are the same. Just afterwards the thinker separates himself from the quality and condemns the quality if unpleasant or identifies himself with the quality if pleasant. This is because the thinker seeks stability or permanency. When this is understood by the mind, this duality is dissolved.



## 5TH GROUP DISCUSSION

30TH OCTOBER, 1947

It is a realisable fact that one can change radically, fundamentally and immediately. Mere postponement or lengthening of time is not going to bring about a change. It is possible to bring about almost instantaneous perception of what is Truth and Truth is the liberating factor.

To start with, we should be aware of our words, our gestures and our thoughts. The sense of struggle and of not being able to do something creates frustration because there is in your mind an idea of achievement. This means you did not pursue awareness but just stopped there. When there is an idea, let not the mind just stop there, but let it pursue it till the full implications of that idea are understood. For instance, consider nationalism; when you are entrenched in a conclusion called Nationalism, you cannot understand the German or the English. Though we agree with this verbally, we yet continue as before, because our mind is conditioned, i.e., put in a mould socially, economically, and religiously, and it says that we are different from somebody else. Again, we have the desire to identify ourselves with something greater and which is gratifying. On account of a feeling of emptiness, which we dislike, we identify ourselves with a caste or a class, nation, creed or idea which affords security - prestige and position - to us. To dissolve this nationalism in us, we must be aware of the fact that we are national and also that nationalism is detrimental to us. In daily life, most of us do not act up to our intellectual convictions because of our fear to please others, to lose a position, etc.; they are therefore hypocrites to their relatives and later on to the people at large also. Most of us merely follow an old routine of habitual action and thinking.



## 6TH GROUP DISCUSSION

1ST NOVEMBER, 1947

A mind which is trained in a pattern, i.e., specially moulded, conditioned, controlled, either in a creed or in a formula or in an idea, can never know itself. Any suppression or control whether right or wrong, is based on a pattern of behaviour; the mind, being thus controlled, is not free. The mind can discover itself only when it is free of control and when there is a certain spontaneity. Discovery of truth liberates us; we then transform ourselves with joy, clarity and quickness. For example, to find the truth about the need for discipline or otherwise, we must investigate the matter. Some say that if you do not discipline yourself, there will be confusion. Is there not confusion even though you are disciplined? When you have only directed your attention on a particular thing excluding everything else, you still continue to be confused all round. Discipline means education in a certain pattern, i.e., training the mind positively or negatively to a desired pattern, in order to produce a certain result. A disciplined mind is conditioned and therefore static, and a static mind cannot understand the living problem of life. Similarly, practice cannot lead to understanding. The implications of practice are to repeat over and over again, something like discipline. You cannot concentrate your faculties through any method or through any practice. When you practise, you become automatic and thoughtless; an automatic habit cannot lead to awareness.

Life's problems are dynamic and living; therefore, to understand them, you must have a mind which is also dynamic and not disciplined. Again, Truth can only come to you, you cannot go to it. It is only when you can go to it that you can discipline yourself to reach it; you can only move from the known to the known and not to the unknown. If the means is 'discipline', the end is bound to be 'disciplined'. Therefore, discipline cannot lead you to freedom. No effort or practice can



lead you to understanding. Similarly, freedom is not a gradual process. Understanding cannot be through any process or through gradation which means the employment of time. Time can only produce time, not the timeless. Discipline is mere time and so it cannot lead to the Unknown, the Timeless. When conditioned by a discipline, the mind is insensitive to its problems.



## 7TH GROUP DISCUSSION

4TH NOVEMBER, 1947

To recognise exactly, to become aware of 'what is' is terribly difficult for most of us. There can be understanding only when there is effortless awareness which happens to every one of us at moments of real thinking. Environment is the past in conflict, in modification, or in conjunction with the present. To understand the present, some psychologists have asserted that we must go to the past; but to understand the past, you must begin with the present and observe the same without condemnation.

Understanding a problem undoes the problem directly and resolves it instantaneously without any postponement. For instance, if I feel that I am responsible for the marriage of my daughter, I can resolve that problem of marriage only when I understand all the implications in it. Understanding is a total responsibility of your entire being, a perception which comes to you of the entire picture and not of a part only.

Understanding cannot come through 'Will'. Will involves desire to achieve a result. In this is implied a practice, a continuity - i.e. a continued exercise, practice or discipline - to strengthen your will to become something. It is an accumulated memory which says that I must discipline myself to achieve or gain something; and accumulated memory is the multiplication of desires. Understanding is spontaneous. The grandeur of a marvellous scene impinges on your mind, and there is an immediate response without any exertion of desire on your part to look at it and enjoy it. When a mind is used in compulsory attitudes and actions, it gets worn out at the end of few years; it is made dull. When the mind is dull, it is un-

willing to look at 'what is' but wants to change itself into something else, thus bringing another element into the problem.

We do not see things as they are either through fear or through a desire for security, or through expectation; because, if we see, we have to break them up; because immediate action implies danger to us, disturbs us and troubles us. When we are without love, we do not say "We are without love." - which is a fact and may perhaps lead us far when realised - but we say "We must be more kind" or "We must love," which is only a hope. When you feel sorrow you try to explain it away, to comfort yourself by going to the guru or by reading some scriptures. Similarly, joy comes to us unexpectedly; at the moment of joy we have done nothing; immediately when you have felt joy or when the joy is past, you wish to recapture it and it soon goes away. To recognise that you are without love, without sensitivity, demands extreme alertness. The recognition of 'what is' - i.e. to accept and see what you actually are - is in itself a transformation.



## 8TH GROUP DISCUSSION

6TH NOVEMBER, 1947

Understanding comes with freedom. It is not the result of any desire or will or exertion or accumulated memory, practice or discipline. Therefore, it involves change of will altogether and not merely change in will. Thought which seeks security cannot be transformed by compulsion, and understanding comes voluntarily.

There is chaos and moral degradation in the world, in society, in our Environment because, without understanding, we have directed our will and our activities in a certain direction, seeking, though without success, security in things made either by the hand or by the mind. The world - i.e. ourselves - being in chaos, our values are all broken up and destroyed. How is this chaos to be resolved? The present-day world's tendency is to bring about order, if possible, by reorganising the two values, property and division of peoples - i.e. ownership, capitalism, socialism, communism, nationality, religious divisions and caste distinctions between man and man - without reference to the deeper significance of life. We cling to these two values and give them disproportionate value because, for us, there is not a greater value. Throughout the world, these two values have created extraordinary misery; you are not aware that these have caused misery and conflict, because you are thinking of yourself as somebody else. You do not look at the intrinsic significance of these values, and yet attempt to reorganise them.

Through greed, through fear, through desire for security, you create the society, the state which organises these two values. Property and the divisions between man and man are based on the desire to be secure. Therefore, the difficulty is not in the property but in the desire to be secure. We are thinking of security

always and have been moving from one to another which is considered to give us greater security. Thus, the whole process of our thinking is based on security. You want security because you do not know what you are. You are not willing to face what you are. Fundamentally, you are uncertain, insecure; therefore, you seek security. Seeking security is an indication that you do not know what you are. If you see and know what you are, perhaps you can bring order. If you are confused, you will only act in a confused manner.



## 9TH GROUP DISCUSSION

8TH NOVEMBER, 1947

Awareness is not of anything abstract or being aware of Reality, God or Truth; we must be aware of what we are doing, what we are thinking and feeling. Have you ever watched you mind? One thought precipitates on another before the original one is complete. All these thoughts relate either to the past memories or to the hopes of the future. The mind wanders, ceaselessly and restlessly, back to the past or forward to the future. In longing to find out what it is which we are thinking, we find that most of us are merely accepting, not thinking, and automatically responding according to our particular profession or reacting to a particular conditioning.

The world problem is your problem. To understand the world, you must understand yourself. To transform the world, you must regenerate yourself. You cannot change yourself until there is self-knowledge. The mind finds it difficult to know itself because it is full of conclusions and suppositions and because it is disciplined; without understanding the ways of itself, the mind cannot proceed further. The mind has to be aware of its own activities and its own conditioning before it can be free, and understanding can come only when the mind is free.

How can the mind which is restless and going swiftly backwards and forwards, be aware of its activities? Finding itself restless, the mind, without becoming aware of the causes of this restlessness, quickly directs itself along certain channels, chosen patterns, based on gratification; for a split second it remains so, but moves off again. The mind is very active and extraordinarily complex: there are the conscious layers and the innumerable unconscious layers. To understand any- thing, there must be observation. An object in swift movement can be

watched only when the movement is slowed down. The problem therefore is how to slow down the movement of the mind. Without understanding the problem in all its implications, the mind jumps to meet the problem with ready-made answers like the following -

i) Stopping the activity of the mind by force. Then, the mind is 'dead' and not living. Our observation of the 'dead' mind will not help us to understand the mind in movement.

ii) Disciplining, controlling the mind - then, all your energy is taken up with controlling or disciplining, and you do not understand the mind in movement. Discipline implies conformity, practice, habit, which deadens the mind.

iii) Inviting a higher entity or an outside interference - Paramatman, some entity beyond the mind - to come and study the mind. This does not work because it is still the product of the mind and therefore the result of the known. It is only a trick of the mind.

iv) Repetition of particular activities of the mind to enable the mind to watch and understand such activities. Repetition makes the mind automatic, thoughtless and therefore not alert but dull. This does not therefore lead to the understanding of the mind in movement.

v) Various points of view - Each point of view is a preconceived path and is conditioned. The problem will then be translated in terms of that particular point of view only. Therefore, it does not lead to the understanding of the whole.

When any one of the above methods of approach to this problem is taken up by the mind and pursued to its completion, it is found that it does not lead to the solution of the problem and that each such approach is false. Therefore, the method of approach is more important. Without understanding the problem, the mind rushed off with a prepared answer and, after following it through, realised that it was no answer to the problem. The mind must pursue each thought that arises in it, right through till it is complete - just like following up a stream along its course right up to its source; in that very process, the restless mind is slowed down, it becomes extraordinarily quiet and receptive, and understanding comes. For example, you are listening attentively to me when I describe something which is true

because I have experienced it. While listening, your mind has slowed down and remained quiet and receptive.





## 10TH GROUP DISCUSSION

10TH NOVEMBER, 1947

To bring about order in this confused world, there must be right thinking which will lead to right action. There can be right thinking only when we are aware of the process of our thinking, i.e. when we know what we are thinking, the way we are feeling, etc. We all know how our mind is constantly vagrant and restless and how it is difficult for it to complete any particular thought and follow it out fully, because another thought precipitates itself upon the one which we want to think out. The mind can be understood only when it is slowed down so that each thought, as it arises, can be followed out with care and deep understanding, without effort, without compulsion, without interference and with a sense of freedom; the mind has to dedicate itself to that understanding.

When discussing this problem of slowing down the mind, one suggestion or response after another was made by the mind as to how the mind can be slowed down - i.e. (i) Stopping the mind; (ii) Controlling or disciplining the mind; (iii) Invoking a higher self or an entity beyond the mind; (iv) Repeating a thought to understand it; (v) Considering it each in his own way, ie from his own point of view. By analysing each one of these suggestions carefully step by step to its completion, we found these do not lead to the slowing down of the mind in movement, but to the dulling of the mind. In order to slow down the mind to understand it, the approach is not how to slow it down, but to become aware of its restlessness. We see that, in the very process of following carefully each suggestion or response up to its completion, the mind has already slowed down.

The approach is therefore much more important than the problem. It must not be through a particular spoke, form a particular point of view, from a combi-

nation of a few points of view, or through any particular channel. Through a part, the whole cannot be understood; and organised society and organised religion are only parts. Understanding leads to right action. Being afraid to act, most of us say that, eventually, we shall find Truth. But, we will never see, if we do not see it now. If we do not love now, will we love tomorrow?



## 11TH GROUP DISCUSSION

13TH NOVEMBER, 1947

Without self-knowledge, order and peace cannot be brought about within oneself and so outside, ie in the world. We considered some of the hindrances to that understanding. When we are up against a hindrance, we immediately think of ways and means to overcome or conquer that hindrance; but overcoming leads us nowhere as we shall have to keep on overcoming or conquering an enemy - politically, economically or religiously, because the hindrance repeats itself. You cannot overcome a hindrance; the hindrance has to be understood by approaching it without condemnation, without judging, without a desire to alter it. Unfortunately, most of us either condemn or pursue it. So long as there is this condemnatory and identifying attitude, the hindrance is not understood.

We saw that the mind has to slow itself down if its restlessness and vagrancy are to be understood. The quietening of the mind was regarded as a problem outside; in following it out, we saw that, in becoming aware of the problem and following each of its responses completely, the mind had become quiet and alert, as the mind had to be quiet to think out each response fully.

Thus, the problem is 'you' and not outside you. It is a trick of the mind to pose the problem as though it was taken from outside. Therefore, the approach is very important. To understand Truth, the mind has first to free itself from the framework of organised society or religion. Most of us agree to this verbally; but, we do not abandon such framework because of the fear that, by freeing ourselves, we are going to create extraordinary disturbances in our daily life.

Understanding leads to right action and to an urge to speak of that understanding. A truth, probably heard by you, ceases to be a truth when you merely

repeat it; it will be a truth to you only when you, for yourself, have discovered it to be true. Propaganda is mere repetition of another's truth; it ceases to be propaganda when you yourself have discovered the truth.

As fear is one of the chief impediments to right action it has to be understood. In trying to understand fear - whether physical or psychological - we shall be making a wrong approach if we discuss fear as a problem outside us.

Physical fear: - Physical body is alert and the instinct of self-preservation makes the body act even without any conscious effort of the person who experiences fear - e.g., nearness to a snake.

Psychological fears: - Fear of losing (i) things, (ii) relationship, i.e., people connected to us and (iii) ideas - i.e., beliefs etc.

At the moment of fear, the person who experiences fear and the quality of fear are one, i.e. a joint phenomenon. Immediately afterwards, there is a separation and you say that you do not like it and that you must do something about it. The moment of fear is unexpected and you meet it unprepared; and at that moment, there is only a state which contains no quality, a state of most heightened sensitivity. As it is physically impossible to continue in that state without collapse or without getting mad, the instinct of self-protection leads to the separation of the thinker and the quality; if pleasant, the thinker identifies himself with it; if unpleasant the thinker condemns the quality and sets about to do something about it. In the case of fear, the thinker wants to get rid of it by developing courage, going to a temple, or guru, etc, etc, thus developing a whole philosophy; yet, the fear continues to lurk inside all the time. Therefore, the correct approach to the problem is not how to get rid of fear but to realise that there will be fear as long as we are protecting ourselves with property, relationship, name, ideas, beliefs, etc. If we let go any of these, we are nothing; therefore, we are the property, the idea, etc. Thus, frightened of being nothing, we hold on to property, etc, and thereby create a lot of misery in the world. If we tackle our desire for self-protection, then, there will be a transformation, and property etc. will have altogether a different significance.



## 12TH GROUP DISCUSSION

15TH NOVEMBER, 1947

Life is a continuous challenge and response. Whenever there is a challenge there is a direct response which almost immediately becomes a conditioned response - fear, love, jealousy or something else. At the moment of direct response which is unconditioned, there is only an unprepared state of heightened sensitivity, a state of extreme and intense alertness, without any qualification whatsoever; in that state, there is no dissociation between the person who experiences and the quality which is experienced. As it is extremely difficult to live for any length of time in that state of heightened sensitivity, the conditioned mind which is seeking self-protection, gives it a qualification according to whether pleasure or pain is apprehended; and instantaneously there is a separation of the experiencer from the quality. This leads to a conditioned response.

For instance, when pain is apprehended, the mind gives that state the qualification of fear and, instantaneously, the person who is in a state of fear has separated himself from the quality of fear. Then the person makes a conditioned response to the challenge made by the quality, fear - the conditioned response being "how to overcome fear" or "how to run away from fear." The conditioned mind can never be free of fear by "overcoming it" by compulsion or discipline, because any such overcoming will necessarily repeat itself. Nor can the mind be free by running away from fear. If we examine closely, we shall see how our whole education, culture, and philosophy are based on running away from conditioned responses like fear. Every attempt to run away from fear fails and the mind is continually engaged in going from one escape to another - only to find ultimately that every such attempt is futile.

When pleasure is apprehended, the experiencer identifies himself with the quality of joy, etc, and goaded by the memory of what he experienced, seeks to have a similar experience again. Another experience of a similar nature only strengthens the memory and therefore strengthens the desire for the experience again. Then, with a view to having absolute security, the conditioned mind projects the idea of God and seeks God. A conditioned mind can only think of the known and not of the unknown. Therefore, the conditioned mind can never find Reality, God.

We are now trying to understand fear. We know how fear distorts and makes the mind small and also poisons the system. The little-minded people are afraid and they cannot understand the supreme. We have seen how futile is the attempt made by the mind either to overcome fear or to run away from fear. We have also seen how fear is primarily based on the mind's desire for self-protection. Naturally, our problem of fear has not been solved so far because we gave importance to and pursued fear which is only a secondary value, instead of giving importance to and pursuing 'the desire for self-protection' which is the primary value. We are in confusion because we give importance to the symptom and not to the cause, to the secondary values and not to the primary.

As fear is a conditioned response, our concern should be not to condemn it or to justify it but to be aware of it as and when it arises and not run away from it. When we are thus aware of fear and of the process of 'the desire for self-protection', fear ceases and the mind is free of fear.

In understanding fear, one opens the door to the extraordinary meaning of Death which is the Unknown as God is the Unknown. If we do not understand death, we cannot love.



## 13TH GROUP DISCUSSION

18TH NOVEMBER, 1947

Before we continue the discussion about fear, death and love, we should discuss quite an important subject - the art of listening. Life is really both a challenge and a response, and if we do not know how to respond truly, there will be misery. Similarly, if we do not know how to listen, our mind is so filled with our own thoughts, our own problems, our own conclusions and our own questions, that it is almost impossible to listen to somebody. Is it not possible to listen with an extraordinary alertness, but not with an effort? After all, understanding comes, not through effort but spontaneously when there is an effortless relaxation, a sense of communication with each other. When you love somebody very deeply and really, in that state of real affection, there is a sense of full communication. We do not have to make an effort or to exert ourselves. I think it is important during these discussions to listen with ease but yet with a tension because most of us, when we are at ease, are generally lazy, so relaxed that nothing can penetrate. But, there is a right tension, a psychological tension, not a tension to the breaking point; but, as the string of a violin, it must be tuned just right. Similarly, it is possible for us to listen in such a way that communication is possible instantaneously, at the same time and the same level.

In understanding fear we found that the desire to protect oneself projects the quality of fear, and that merely dealing with the symptom and not with the cause is utterly futile. So, the question of overcoming fear never arises to a thoughtful person, as it is only dealing with symptoms and not with the maker of symptoms. A conditioned response is like a wave in a lake when a stone is thrown, and we pursue and try to solve that wave which is a conditioned response. We came to the point of studying what Death means. We said that as reality is un-

known, so Death is also unknown. We have spent centuries in studying Reality, but we have hardly spent five minutes in studying Death. We have avoided Death as something abominable, something of which we are frightened and we have tried to overcome it by beliefs and ideations of morality. But we have never understood the significance of Death.

Response and challenge are not different things. They are only separate when the response is conditioned. Our response to a challenge is according to our environmental influence - Brahmin, Non-Brahmin, writer, poet, etc. There is always the distance of time between challenge and response; and when such responses cease, there is death. Let us experiment and be aware of the significance of death on all the different planes of consciousness. We have seen the effects of death on a body, to a bird, to a leaf, wearing out of the physical organism. But that is not death, that is only a part of awareness of death. In life, everything seems to end in death; all our activities, our civilization, wars, conflict with each other, our physical existence, emotional responses, ideation and thoughts, all come to an end. Seeing that all that is known to it comes to an end, the mind apprehends itself coming to an end and, as it does not like to die, seeks permanency by anchoring itself to something unknown which it considers to be secure; if it is not anchored to something which it knows to be secure, it ceases to function. Thought is the result of the past, the known, the accumulation of what it has read, what it has been told, social environment, religious background, and what it has been conditioned to. As long as the mind is the known, it translates the unknown or any new experience that comes, in the light of the known. When we meet a stranger, we view him with all our prejudices and conditioned responses. In the unknown, there is no security because we do not know it at all. Therefore the mind is afraid of the unknown; therefore it must project itself into the unknown and seek security there. So it must have a belief in the unknown, in Reincarnation, in God, or in an idea, and so on especially as the mind is afraid of coming to an end. Therefore our thoughts are always proceeding from the known to the known, from memory to memory. A memory is the residue, left in the mind, of an experience. The moment the mind is uncertain, it becomes anxious, and therefore it must have the known all the time. If the mind is moving from the known, to the known, it cannot



possibly know the unknown; and therefore we are unaware of the significance of Death. We are afraid even to talk about it, and so we put it away and think about God. We deny Death and hold on to God though we do not know what God is. Beauty is not the denial of the ugly. We cannot understand the pleasant by denying the unpleasant. We do not know what the ugly and the unpleasant mean, yet we have condemned them. We do not know what God is, yet we accept God.

Suicide is a part of death. A person who is committing suicide puts an end to his life when he is faced with a problem which he cannot solve, when his thoughts and feelings have come to a point when they cannot see into the future and cannot proceed further. When one is happy he has no problem and he does not wish to end that.

You ask whether hate is not a manifestation of death. Hate is a conditioned response, Death is also a conditioned response to something which we do not know. Hate does not exist by itself.

Our mind is ever seeking continuance through various means. To us, God is the ultimate continuance and Death the ultimate denial of continuance.

Because thought is the result of the past, it can only think in terms of time, today, yesterday and tomorrow, in terms of the known; and the known it wants to continue. If that continuance is denied, it will commit suicide. It is only concerned with moving from the known to the known. When it proceeds to God, it is only projecting itself into the unknown and seeking security there in God; therefore, that projection, God, is still the known through the mind has invested in God as the ultimate guarantee of its continuance. As long as the mind is moving from the known to the known, it is 'dead', and a 'dead' thing cannot understand anything. When the mind realises that it is 'dead', there will be life. We can discover something amazing when we realise that we are 'dead' and are alive only verbally.



## 14TH GROUP DISCUSSION

20TH NOVEMBER, 1947

These discussions are a process of self-exploration and self-examination, and not self-introspection which is quite different from awareness. It is as though we are watching a mirror in front of us, which is not distorting our thoughts and our feelings and actions, but is showing exactly 'what is' and not what we would like them to be.

When we discussed about fear we found that fear was only secondary but what was really significant was self-protection in all its extraordinary and subtle ways on different levels and different states of consciousness, which gave rise to fear. In understanding the process of self-protection which is primary, fear which is secondary, loses its significance.

In discussing death, we found that, realising that everything comes to an end - relationship, things and ideas, not only physiological but psychological also - we are afraid of death, we are desirous of proceeding from the known to the known, to give us continuity, and this continuity we call immortality. When that continuity comes to an end, we call that death. We do not know Death just as we do not know Reality. We have divided life into living and death and we have shunned death and clung onto what appeared to give us security. I think it is important that we should understand the whole question of death because, in that, there is renewal. That which ends has always a beginning. That which continues without an end has no renewal.

As thought moves from the known to the known, there is no ending of thought; therefore, there is no renewal; and it is only in death there is renewal. A society can be renewed only when it throws off the old. But you cannot have the

old and the new together and that leads to destruction. It is one of the tricks of the mind that, being confronted with uncertainty, it seeks security elsewhere in property, family, ideas and beliefs and so on. As one cannot think of the unknown, one can only think of the known, the outcome of the thought which is the result of the past. Thought abominates coming to an end, that is, to be uncertain of anything, and it wants continuance.

Ordinarily, in the physical sense, we desire to continue through property, through our job and through our routine. Psychologically, we continue through our memory. All our systems are based on continuity. We seek continuity in property, name, and identifying ourselves with something. When we find that there is no continuity or permanency in objects we turn to psychological factors, such as beliefs and ideas and so on. The thought, being afraid of discontinuity, thinks in terms of the continuity of the soul. Continuity implied through a belief or through the soul is the product of thought and therefore it is the result of the known, because thought can only think of something which it knows. So thought is really concerned with continuity and not with Truth or God. Continuity is a time-process and there cannot be a renewal in the time-process.

Memory is the residue left in the mind of insufficient experience; and when an experience is complete there is no memory.

Some say that the mind is the instrument of the spirit. But the spirit is also the process of the mind. The moment we say there is spirit, it is a process of thought. There is perception, sensation, contact, desire and identification, all processes of challenge and response. In other words, we have exercised thought which is the product of the mind. Even while we are sleeping, the unconscious is working, which gives hints to thoughts. When we are thinking about something beyond, it is also the process of the mind and therefore it is unreal.

To say that God is 'me' is incorrect as God or Truth cannot exist in contradiction, because we are in ourselves having the evil and the good, which is a contradictory state. Complete paralysis is death and incomplete paralysis is life. We come across several people who are both physiologically and psychologically half

dead, yet they function. If God is in us, we need not purify ourselves or renew ourselves.

Every experience is leaving a residue and we call it memory. When we meet an experience anew, it will not leave any residue; that occurs when we meet the experience direct without a screen. When new wine is put in the old bottle it breaks. When we are thinking about death, we are not looking at facts, but are translating it to suit our conditioning. Because we are not looking direct at facts but through a screen or a condition or a belief, we are not finding the truth of it. When we do that, we are only strengthening our conditioning and the walls of our conditioning are growing thicker and thicker. As memory is of the known, when we are facing the unknown, we withdraw and translate it in terms of the known. We think we can thereby have continuance. We cannot understand either Death or Reality through memory. There is no renewal through continuance. Because we are caught up in the walls of memory, whether the memory is of the leftist or the rightist, religious or the non-religious, we are dead. Only when the walls break there is going to be renewal. A society that is merely transforming itself within the walls, cannot produce culture. In order to bring about a renewal we must die; and that means we must start anew, putting away completely all memories of the past.



## 15TH GROUP DISCUSSION

22TH NOVEMBER, 1947

We have been discussing the question of death and fear and we said that any form of continuity is death because continuity implies a constant movement of thought in the fortress of the known. Thought is always moving from the known to the known, from memory to memory, from continuity to continuity, and it cannot think of the unknown. It can verbally picture the unknown or speculate on it, but that picture is not the unknown.

Because the mind is moving in the field of the known, it gives continuity to it through the family, through property, through responsibility, through the machine of routine, through ideation and through belief.

Memory is merely the residue of experience. We experience through the screen of the past and therefore there is no experience at all but only a modification of experience. If we have a certain belief, that belief not only creates that experience, but also translates that experience according to its conditioning. So there is never an experience which is free from conditioning.

When the continuity through the family, through the name, through relationship, etc. is threatened, there is fear; and the ultimate threat to continuity is death. There is no renewal or rebirth in that state; a renewal can only be effected in ending.

Meditation is thought freeing itself from continuity and then there is renewal, creation and reality. Our whole structure of thinking is based on the desire for continuity. In understanding continuity we can understand the significance of rebirth or renewal.

Our process of thought is based on time - yesterday, today and tomorrow. Yesterday coming in contact with today creates the present. Yesterday's memory continuing today in a modified or transformed manner is the present. The present thought has its root in the past and so thought is continuity. The thinking process of a process of time and therefore a process of memory. Since we do not understand the process of our thinking, which is the result of time, merely to deny continuity is completely useless. If we want to understand the truth of continuity, we must watch it, go with it, every moment of the day. We are not concerned with physical continuity. What we are primarily concerned about is whether through things there is psychological continuity; that is, we are not concerned with the continuity of matter, but are concerned with the value we give to matter. We have seen that on one of the causes of the havoc and destruction in this world is our extraordinary adherence to property.

We need a certain amount of food, clothing and shelter. But, the moment we bring psychological value into it, it creates chaos. The moment we use our position or property as a means of psychological continuity, there is chaos.

When we feel pain we take immediate action to arrest it. We do not seem to take such psychological action with regard to property, which means we are not aware of what we are doing.

Our desire for continuity has brought us to death; it has made us insensitive and inactive. Psychologically we have given ourselves over to property and so we are dead, because things are dead. So, we have discovered the truth that the moment we have continuity through property, we are dead.

The same is the case with regard to relationship. When we seek continuity through the family, we give importance to continuity and not to the family, and thus we are creating the nation, the group, etc, which leads to disaster, or to death.

Similarly, ideas are also a form of continuity. We believe that we live even after our death. It is a belief through which we find continuity in some other quarter and at a different level. We cling to our God, our Truth, our Path and so on. So, the different kinds of organised beliefs have led us to division between ourselves, the Hindu, the Christian, and the Muslim and so on. There is only unity through

intelligence and love. It is only when we recognise we are dead that there can be life. If we recognise we are blind, we would be careful and would not make any dogmatic assertion about anything.

What happens if one of your nearest relatives passes away? It is a great shock and a paralysis to the mind because you have invested your affection in him and he has come to an end, and suddenly you find that there is a psychological and physical breakage. You suddenly realise that you are alone. As you do not like the loneliness, there is sorrow, not exactly because your relative is dead, but because you have discovered your loneliness which you do not like.

That is, as you do not like what you are, you seek continuity through property, relationship and ideas - which has led you to utter chaos and misery. We cannot proceed any further without the recognition of that.

If we recognise that we are dead, there will be a revolution in our daily life. There will no longer be the psychological attachment to name, to family and to position. There will be a revolution with regard to our beliefs, which implies the cessation of beliefs.

We have seen and heard about several revolutions which have all brought about misery. But a revolution which is completely different from the revolution of theory, is a revolution of values, a revolution of thought, which can only come about by the recognition of 'what is'. There is a revolution in thought when I know I am blind. My whole action will be different; Then I will be very tentative, very watchful; I do not accept, but listen, I move very slowly, my whole being is revolutionised. If I do not recognise that I am blind, my actions will be quite different. If we refuse to recognise what is, we cannot find what truth is, because truth may be in that which is and not away from it.



## 16TH GROUP DISCUSSION

25TH NOVEMBER, 1947

Before we proceed with our discussion about continuity and death, I think we ought to consider for a few minutes the art of listening. In order to understand, you should listen without any apprehension, without any fear of loss or fear of pain. Because you are suffocated with so many erroneous ideas and beliefs, there is no immediate communication with one another. Communication is possible not when there is fear but only when there is love.

We ought to consider very deeply the attitude of teaching and learning. Is there such a thing as teaching and learning? Do you learn anything? You may learn a technique, how to play the piano, or construct a motor, or how to drive. Our whole attitude towards life is the question of something we are going to learn, or something we are teaching. Communion with each other stops when there is this attitude of learning or teaching. There is beauty in real communion, which can only come with love. When there is, on the part of one, the attitude of learning, and, on the part of the other, the attitude of teaching, communion really ceases; and without communion, without partaking, without sharing, and without being together in good company, clear thinking is almost impossible.

During these few weeks of discussion have you learned anything? If you caught a few phrases or a few sentences from me, that is not learning. I was not teaching, but we were travelling together in deep communion, and therefore there was an understanding simultaneously, at the same time and at the same place.

A man who is merely teaching is not living any more than a man who is merely listening. If we can alter fundamentally that attitude of learning and teaching, we can enter into communion with each other. It is a mistake to go to some-



body to learn. If you are enthusiastic and eager, then you will be able to share the wisdom, the song, or the truth with another. When a child is learning music, the teacher instructs him how to put his fingers and so on. But if he is really interested, he would be pestering the teacher with so many questions about music; then the relationship between the teacher and the pupil is immediately changed.

We are used to being told or being directed; as such, I become the teacher, and you become the learner, which is really absurd. After all we all human beings, not divided into the teacher and the pupil and all the other absurdities.

We are here to find out what is reality, what is love, and not for me to tell you, and for you to follow. Now, if we can establish proper relationship, there would be a real affection and therefore a quick response.

In discussing continuity, we have found out that we seek continuity through name, property, etc. and that genetic continuance and physiological continuance have become extraordinarily important, as long as psychological continuance is maintained. This psychological continuance is doing great havoc in this world, as can be seen from history and from what is happening nowadays.

Certain political systems have limited physical continuity. for instance, the father can no longer leave as before property for his son to inherit. But there is the emotional continuity, the ideological continuity which ultimately brings about agony and misery.

Continuity is memory. All our life is a challenge and a response. There is the response to a condition and that condition is modified or altered according to circumstances, but it is always conditioned; and any experience which comes along is met through a screen of conditioned response. The conditioned response is memory. We experience and we translate our experience according to our belief. Therefore, that experience is not fully completed. It is always broken down to constitute a particular condition and therefore, there is never a complete action.

So, we, from day to day, carry yesterday to today and today to tomorrow and there is always the conditional burden of memory, not factual memory but psychological memory. The older we are, the heavier it becomes. This continuity is really decay, and the older we are the more we are decayed, the more mentally

sterile we are. I do not know if you have noticed that an experience that is followed through completely, leaves no residue.

Accumulated memory is static. It has no life unless we inject new life into it, ie, by our recalling the memory, we revive it. By this static memory which is dead we translate life which is a living thing.

We believe in God, not knowing what God is. We cannot have an idea of something which we do not know. We know Him by reading books written by somebody else. Reality can never be described. A man who loves, may tell us what love is; but can we know love in that way? We can imagine about it. In the very telling of what God or Love is, we have put that into a small vessel, in our own vessels; and it is not Truth. The very description of Reality by a person who has experienced Reality, is a denial of truth. If we put Reality into words, it ceases to be the Real. We think about God as a form of security, as a form of gratification or comfort. In other words, we are not really seeking God, but comfort through God. We seek happiness through things, property, relationship, etc. and, therefore, they become important. We do not know God and if we say that we are living in God, it is a form of traditional assertion.

Viewing it realistically, we can see that we love our family because it gives us joy; we love that which gives us pleasure, that which brings us a reward. As long as we are mutually agreeable, we love each other. It means that if we eliminate this pleasure or pain, there is nothing left, and so there is no love. We only know pleasure and pain and we do not know what love is. Therefore, to understand what love is, we must be free from pleasure and pain.

We do not know what God is, what Death is, and what Love is. These are the three amazing principles in life, of which we do not know, though we talk about them. So, the wise man says that he would not talk of them any more.

How can we find out what Love is? There are certain extraordinary moments in our life when we do love, i.e. when there is no pleasure or pain, when there is no relationship in love. These are very rare and extraordinarily beautiful moments.

Anything built on memory has no value; and as most of our relationship is built on memory, it has no significance. Therefore, how can our minds which are caught in the net of pain and pleasure be freed? Any action, inside the net, to get out of it, is still based on pleasure and pain. We have woven a net and brought everything into it. What is our response to this fact? We are looking at it through a screen and therefore we are not directly faced with it. The moment we face and recognise the fact without a screen, there is Truth. Since we are unwilling to face the fact we are hypocrites. So to get out of the net, we have, first of all, to be aware of the fact that we are hypocrites. The implications of this are tremendous. Love and hypocrisy can never go together. The very recognition of the fact that we are hypocrites or exploiters will bring about an instantaneous change in our actions.



## MADRAS 6TH PUBLIC TALK

23TH NOVEMBER, 1947 copy

I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,



when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or

another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.





## MADRAS 6TH PUBLIC TALK

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I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or



another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.



## MADRAS 6TH PUBLIC TALK

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I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant



trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or

another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to



keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.



## MADRAS 6TH PUBLIC TALK

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I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness



understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or

another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.



MADRAS 6TH PUBLIC TALK 23TH NOVEMBER, 1947  
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I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,



when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there

is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or

another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.



There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,

that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.



## MADRAS 6TH PUBLIC TALK 23TH NOVEMBER, 1947

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I think we ought to spend some time considering what is right listening. I think there is an art to listening. Most of us are accustomed to translate what is being said into our own terms, interpret it according to our own understanding, our background, our tradition. Is it not possible to listen as though we had no background at all, merely listen as we would listen to a song or music? You are not interpreting music when you are listening. You are listening to the silence in between two notes; you are attentive and sufficiently relaxed, sufficiently focussed to give your whole attention without any effort, because you feel a tremendous interest. Likewise when there is right communication - right communication exists only when there is affection, love - there is immediate response. There is no translation, there is no interpretation, there is comprehension at the same time, on the same level, but it is very rare to find people who love each other so completely that there is complete understanding. Most people meet, but on different levels and at different times, whereas what we are trying to do is not only to listen, but also at the same time to be creative, which is not merely following or accepting or denying verbally, but to experiment within yourself with what is being said as though you were following your own thoughts sufficiently alertly and yet silently. But the difficulty is that we do not know how to listen, how to see, and how to hear because when a thing that is said is new, we put it into old bottles, fit it into old terminologies and therefore we spoil it, like 'new wine put into old bottles'. What happens when you put new wine into old bottles? Fermentation starts and the bottles break and yet, I am afraid that is what most of us are doing. We do not approach our experience anew. We approach it anew only when there is a tremendous interest,

when there is great love it is something new every second and not a continuation of the old or an interpretation according to a pattern or a system of thought.

So, if I may suggest, it would be worth. while if we could listen with that peculiar quality of creative attention, as though we were meeting something anew. As I said over and over again, a truth that is repeated ceases to be a truth and by merely hearing it, it becomes a repetition, which you translate into your own terms, which you fit into particular channels with which you are familiar and so it ceases to be the truth. Whereas if you listen with that intense creative understanding, creative stillness, which is not interpretation, then it is your truth and that is what liberates you and gives you freedom, gives you happiness. We miss that happiness, that creative joy, if we merely translate or absorb the old books, or hear the words of some teacher or saint. So, there can be happiness only when the mind is capable of receiving the new, but as our mind is the result of the old, it is extremely difficult to listen as though we have never heard it before. I do not know if you have listened to the songs of the birds in the morning. You must have. You never compare it to yesterday's song. It is new, it is something very lovely because your mind is fresh, untroubled by the day's activities and so is capable of hearing it as if for the first time even though the song is as old as the hills. Similarly, please listen to whatever I am saying as though you were hearing it anew, and you will see an extraordinary thing taking place in yourself, because happiness is not something that is old, but happiness is something that is constantly renewing itself.

As I said last week, what is sought through an object or material or psychological, can never yield happiness. In that case what seems happiness is merely gratification which is always impermanent. So to understand happiness or to be happy, we must understand the process of becoming happy and that is what we are all trying to do. We are trying to become happy. We are trying to become virtuous. We are trying to become cleverer than we are. So if we can understand the becoming and the being, then perhaps we shall understand what happiness is.

Surely becoming and being are two wholly different states. Becoming is continuous and have you noticed that that which is continuous is always binding. Relationship is binding if it is merely continuous, if it is merely a habit. If it is merely a gratification, it is merely a habit. The moment it ceases to be continuous, there is

a new quality in relationship and if you go into it further you will see that where there is continuity, habit, a thought process which is moving from continuity to continuity, there is always a bond of friction, of pain; yet if we do not understand this continuity, which is the becoming there is no being. You never say to yourself, 'I will become happy'. So, being can only be understood, when becoming ceases.

To put it differently, after all, virtue gives freedom. Have you ever noticed that an immoral man is stupid, because he is caught, he is miserable; while the really virtuous are free and happy and are not becoming something but being. That is, there can be freedom only in virtue, because it is orderly, clear and free but a man who is not virtuous is disorderly and unclear and his mind is confused. So virtue is not an end in itself, but it creates that freedom without which reality cannot exist; but when we translate virtue as a means of becoming, then there is friction. So becoming and being virtuous are two wholly different states. Virtue is understanding, is it not? That which you understand brings freedom. That which you do not understand creates confusion, darkness and so on. The moment you understand something there is virtue. So, is understanding to come through effort, or is there a state in which effort has ceased for understanding to be? Does understanding come through effort, or does understanding come when there is no effort? Have you tested it or tried it? If I want to understand what you are saying, must I make an effort to listen? When I make an effort there are distractions. Then, distractions become more important than listening. Not being interested in what you are saying, I have to make an effort not to be distracted, in order to listen. Whereas if there is interest, if there is communion, then there is no effort. Now, you are listening to me without effort. The moment you make an effort, you have ceased to understand.

After all when you see a picture or a painting, do you make an effort? If you want to criticize, to compare, or to find out who painted it, then you have to make an effort. If you really want to understand, you sit quietly in front of it, if the picture appeals to you. In that quietness in which there is no distraction, you understand the beauty of the picture.

So, surely virtue comes without any effort. But since our whole existence is based on effort, we must find out why we are making an effort, why this constant

trouble, why this incessant battle to be something. To be something is what we are striving all day long, consciously or unconsciously. We strive to become something. I wonder if you have ever asked yourself why we are striving. Is striving inevitable? Is striving part of existence and what do we mean by making an effort. Essentially it is to be something other than what we are. Is it not so? You see what is and you do not like it and you want to be something else. The essential reason behind all effort is the desire to transform what is into something which is to be. I am stupid and I am striving to become clever. Can stupidity ever become cleverness or must stupidity merely cease? If we can understand that, we shall understand the whole significance of making an effort. That is, we are afraid to face what is. We are afraid to understand what is and therefore we always strive to transform, to move, to change. Surely a rose is not striving. It is what it is. In the very being there is a kind of creation. It does not desire to be other than what is. It knows no strife other than the natural strife to live. With us, there is not only the natural struggle to survive, that is, for food, clothing and shelter, but there is the struggle to transform that which is. Yet we do not understand that which is.

So the difficulty is to understand what is and a mind cannot understand what is, if it is distracted, if it is seeking something other than what is, if it is trying to transform what is into something else. Is not our whole education based on that? Are not our religious conceptions and formulae rooted in that? You are this and you must become that, you are greedy and you must become non-greedy, and therefore strive, strain and struggle to become that. But, if you understood what is, there is no striving. If you are greedy and if you really understood what greed is, then there is no becoming non-greedy. But to understand what greed is you have to give your whole attention, you have to be significantly aware of its extensional values. We won't understand as long as we are striving to change what is into something which is more desirable.

Take a very simple example. If one is stupid and one tries to become clever, can one become clever? You would say 'yes', yet can one become clever by passing examinations, by studying and acquiring knowledge and sharpening one's mind? Surely not. That person is still stupid. Greed can never become non-greed. Only when greed, stupidity, etc., cease, is there virtue, intelligence, a state in which there



is no greed, no stupidity. Only when I know that I am stupid, will I begin to have intelligence. But, merely to strive after cleverness is not intelligence. Do you need to make an effort in order to understand what is? You make an effort only when you are distracted. Our whole tendency, educationally, spiritually, socially is based on transforming what is into something other than what is. We have spent our days and our energies in transforming what is without understanding what is. Is it not extraordinary, if we look at it in that way? How can you transform anything without understanding what is? To understand what is, surely you must not suppress it, you must not control it, but merely look at it without condemnation or justification. Surely, suppression or discipline do not bring understanding. They only distract from what is. Whereas, if we spent all that energy which we now waste by striving to change what is, in understanding what is, we would find an extraordinary transformation, which is not the result of effort, but the result of understanding. Understanding comes only when there is no effort, when there is a stillness, and when there is no striving to be other than what is.

Question: What is the difference between introspection and awareness?

Krishnamurti: Introspection begins when there is the desire to change the self. I introspect myself in order to transform, modify, change myself into something. That is why we look into ourselves. I am unhappy and I look into myself to find the cause of unhappiness. To introspect is to look into oneself, to change oneself, to modify oneself according to environmental and religious demands. What happens in that process? In that process there is condemnation. I do not like this and I must become that. I am greedy and I must change to be non-greedy. I am angry and I must become peaceful. By that strife you begin to modify. But the effort becomes tyrannic, does it not? This introspection leads nowhere. Have you tried to become introspective? Is there not a continuity in introspection and therefore a bondage? Every experience is translated according to the pattern of the self, which is always examining, translating, interpreting, putting away things which it does not like and accepting things which it wants. So, introspection is a constant struggle to change what is, whereas awareness is the recognition of what is and therefore the understanding of what is. You cannot recognize or understand something when you condemn it. You can understand only when you are observant,

when you are not dissecting or pulling apart to see what is. It is only when you are quiet that what is begins to unfold.

Let us take an example and I hope I can make it clearer. When the man of introspection, is aware that he is greedy, what is his reaction? It is one of condemnation, is it not? Or it may be a denial or a justification. He wants to change it, that is, to change the quality of greed which is painful or pleasant. He either identifies himself with it and therefore pursues it or he denies it and puts it aside. Therefore the reaction is always one of justification, condemnation or identification because he is always translating what is in terms of becoming. This is what we are doing in our daily life, and we are spending our life in this constant transformation of what is, that is, we are striving to be free from greed and still we are greedy, we are confused and weary. After all, the action of a man of introspection is residual, his action springs always from the residue of yesterday, whereas for the man of awareness there is no residual response. He is simply aware, which means, he is not translating, not condemning, not justifying and not identifying himself with anything and therefore his response is non-residual, it is spontaneous. So, there is a great deal of difference between residual response and awareness, the one is a becoming and therefore a constant strife, and the other is being aware of what is and therefore understanding what is and going above and beyond what is, which the introspector can never do.

So, if you really go into it very deeply you will see the extraordinary creative quality of being aware and the destructive quality of introspection. The man of introspection, the introvert, which is unfortunately, a psychoanalytical phrase, is a man who is concerned with changing what is and he can never be creative. He is only concerned with improving himself and he can never be free. He is only moving within the fortress of his own desires and therefore he can never find reality. He is never happy. Reality will shun him because he is immersed in the idea of becoming righteous. You know that a respectable man, a righteous man, is a curse, which does not mean that the sinner is not also a curse. But at least the sinner is aware and is inquiring and therefore there is a possibility that he will see more than the man who is respectable in his enclosure. Whereas a man of awareness

understands directly what is, and in that understanding of what is, there is an extraordinary transformation, an instantaneous transformation, which is creation.

Question: Do you believe in immortality?

Krishnamurti: What do you mean by a belief? Why do you believe and what is there to believe? Do you believe that you are alive? Do you believe that you hear? Does not belief come to be when you are confused, disturbed, anxious and because you need to believe in something to give you a sense of tranquility? Belief then is not what is, and a man who is aware of what is, will never believe. What is there to believe? Surely, when a man believes, his belief is based on some authority which gives him security, certainty, such as the society which provides him with a job, or the organization which gives him a house. For that same reason a man believes in the Master or in his brother because it places him in a safe position. So, belief ensures security and a man who is secure can never find reality, and can never find what is eternal. Only the man who is inquiring, uncertain, anxiously searching, neither accepting nor denying, will find reality. But a man who is resting in his security can never find reality and because belief makes a man secure, it not only binds him but destroys his creative thinking.

What do we mean by immortality? We will perhaps understand it if we can understand what is continuity. If we can understand death perhaps we shall be able to understand immortality. If we can understand the ending of things, then we shall be able to understand that which is imperishable, immortal. And therefore to understand the immortal, the imperishable, we have to understand the ending which we call death. We say we understand death because we see a dead body. Surely that is not death. Death is the unknown, is it not? As reality, the imperishable, is the unknown, so death is the unknown and you do not know it. But you have searched for years, for centuries and given all your thoughts to truth which is also the unknown but you have avoided thinking about death. Why is that? I think, there is the problem, if we can understand it. Death, the unknown, you have shunned and put away, and you have pursued reality, you have pursued and you have written volumes about God; every temple has an image of Him or inscriptions about Him. By your thoughts you have given life to things. Why have we pursued reality, God, the Truth, the unknown? You do not know it. If you

knew it the world would be different and we would love one another. Why do you shun one and accept the other? You shun death because you fear the cessation of continuity and pursue immortality because you want continuity. So you invest in God, not knowing what you are investing in. Is this not very odd? And after investing in God you ask, is there immortality, because you want insurance, a further guarantee and the man who assures you of immortality, will gratify you and you will be pleased.

Surely the problem is not whether there is immortality or whether there is not. If I tell you there is, what difference will it make? Will you transform your life tomorrow? Certainly not. If I tell you there is not, you will go to someone else who will assure you there is. So you are between the believer and the non-believer and it gives you pain. And to understand anxiety or fear of death, you must find out why there is this division between reality and death; why you pursue ceaselessly, generation after generation what you call God not knowing what it is and always avoiding the thought of death. Has there been a sacred book about death? No there have always been books and books on God.

If you know God as an idea or as a formula it cannot be real. Surely the unknown can never be translated into things. The real cannot be explained to him who does not know it. There is immediate communication between two persons who love each other. You can write poems about love, volumes and volumes about it, but you cannot communicate it to another if he does not know it. Similarly, it seems to me futile to inquire whether there is God, because if you search rightly you will find out if there is or if there is not. Similarly if you search rightly you will find out the significance of death. We seek continuity through property, through family, or through beliefs or ideation and as long as we are assured of continuity there is no fear. So the man who is seeking psychological continuity invests in property and when he realizes its impermanency, he seeks other forms of continuity, psychological continuity in the nation, in the race and if that is denied to him, then in belief of the ultimate continuity in God, the unknown, and when that assurance is threatened he calls it death of which he is afraid. So, we are not really concerned with reality or God or death, we are concerned with continuity which we call by a lovely word 'immortality.' You only want continuity in some form or

another, to be given to you by a name, by the family, by the priest, by the book, by tradition, by the temple.

What happens to anything that continues? It decays, or it becomes a routine and therefore merely functions as a machine. Continuity is a guarantee of decay, but the moment you think you will cease to continue you become afraid. If you are aware of that fear you will see that the fear ceases. Only then will you be able to understand that there is no division between death and life because death and reality are the unknown, but a mind that is moving, that has its being in the known can never find the unknown. The known is always the continuous and the mind clings to the known and gives life to the known, and therefore it is always moving within the house of the known and it is that known which wants to be continued. Surely that which is known is already in the net of time. It can never know the unknowable and it is only when the mind is freed from the net of time that there is the timeless. Then only there is a life that is not thought in terms of time or continuity. To understand death there must be no fear. But a man who desires continuity is frightened and the escapes that civilization has created to allay his fear have so drugged him, made him so dull, that he cannot see the significance of death. Surely death is as lovely as the real is, because both are the unknown, but a mind that is merely functioning within the known can never understand the unknown. Question: Please explain further what you mean by the clarification of the conscious?

Krishnamurti: I said in my talk last Sunday that the superficial consciousness must clarify itself and be clear, for the hidden to project itself - the hidden motives, unconscious and subconscious hidden demands, pursuits, ignorance and darkness, the hidden being not the real. That is, if we would understand anything, the immediate mind must be calm. What generally happens when you have a problem is that you think about it, worry over it like a dog worries a bone, you take it, tear it, look at it from different angles and at the end of the day you are tired of the problem and you go to bed, worn out by your struggle to comprehend and to find a solution. When you go to bed and when you sleep your conscious mind is relaxed because having thought a great deal you cannot think any more. Being relaxed, when you wake up in the morning you see the answer.

There is a phrase, 'go and sleep over a problem for the answer.' What happens is that your conscious mind, not understanding the problem puts it aside and having detached itself from it, has become clarified; and the unconscious or the deeper layers begin to project themselves into the conscious and when you wake up, the problem has been very simply solved. So, similarly the conscious mind, the upper layers of consciousness must be clarified so that the mind can always be tranquil, so that it can receive intimations or hints from the hidden. But we are not tranquil. Our conscious mind is incessantly restless, moving from problem to problem, from one desire to another, from one demand to another, from one distraction to another and from one attraction to another. Have you not noticed that the superficial layer is never still? It is always battling and striving, being very cunning in business, in law, cunning with God, with everything, it is so alive, so alert with knowledge and with education. So, how can such a mind be receptive? Surely, Sir, a room is useful only when it is empty and a conscious mind that is not empty is really a useless mind, it is no good for anything except modern civilization which is so utterly degraded and degenerated, because it is the product of the upper layer. The upper layer is mechanical, swift and cunning, ever safeguarding itself. Is not the modern civilization only mechanical and industrial, even though the upper layer may talk about beauty and the dance, and invest a great deal of money in education, in painting, in discussing the true dance, the unknown dance, the modern dance and so on? And if the upper layer of consciousness is not still, how can it be receptive, how can it receive intimations of things hidden, of things unknown?

So the problem then is how to make the upper layer of the mind, that superficial layer of consciousness, act. But is that not a wrong question to put to oneself? Because, to make the superficial consciousness act is only another form of activity. 'How' immediately becomes the problem and therefore you are back again where you were. What is important is to be aware of what is, aware that the superficial mind is restless, without denying or justifying it; aware of all its destructiveness and all its cleverness and its substitutions. And you will see that by being, not becoming, aware of it, the superficial consciousness becomes free to act.

When you are interested in something you listen to it. You are observing now the picture which I am painting and therefore the superficial layer is very quiet. If there is any distraction, your listening becomes merely a distraction. So the difficulty lies not in making the superficial consciousness which you call mind quiet but in being aware of all the extraordinary and rapid activities of the mind. To slow it down is very difficult and you can do it only if every thought is followed through fully, without fear and without condemnation. As long as the conscious mind, the superficial layer, is agitated, restless, demanding, seeking, striving and translating, it cannot understand and it is only in the clarity of the upper layers of consciousness that it can receive intimations of the hidden.

Question: You have realized reality. Can you tell us what God is? Krishna-murti: Sirs, how do you know that I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. To know something you must be of it. You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. And what does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being if what I say is not the truth why would you even listen to me? Surely, my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. And to understand what has been realized and to know him who has realized, is not at all important. Is it? I know the whole tradition says 'be with a man who has realised.' How can you know that he has realized? All that you can do is to keep company with him, which is extremely difficult nowadays. There are very few good people, in the real sense of the word 'good,' who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love. We idealize those who have realized and hope that they will give us something which is again a false relationship.

How can the man who has realized, communicate, if there is no love? That is our difficulty. In all our discussions we do not really love each other and we are suspicious. You want something from me, knowledge, realization, or you want to

keep company with me all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not, or you are the high or the low. And since our heart has withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal because that is merely an achievement. Beauty is not an achievement, it is reality, now, not tomorrow, and if there is love you will understand the unknown, you will know what God is, and nobody need tell you and that is the beauty of love. It is eternity in itself. And because we have no love we want someone else like God to give us that. If we really loved, not an ideal, do you know what a different world this would be? We would be really happy people. Therefore we would not invest our happiness in things, in family, in ideals. We would be happy and therefore things, family and ideals will not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking that they will give us happiness and one of the things in which we invest is God.

Now, you want me to tell you what reality is. Can the indescribable be put in words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is the immeasurable, is that the real? If you formulate it, is that the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known it ceases to be the unknowable and yet that is what we are hankering after. Every moment we want to know because then we will be able to continue, then we will be able to have ultimate permanency and happiness. We want to know because we are not happy, because we are striving miserably, because we are worn out and degraded; yet instead of realizing the simple fact that we are degraded, that we are dull, that we are weary,



that everything is in turmoil, we want to move away from what is known into the known. That which is emphasized is still the known and therefore we can never find the real. Therefore, instead of asking who has realized, or what God is, why not give your whole attention and awareness to what is? Then you will find the unknown, or rather, it will come to you. If you understood what is known, you would experience that extraordinary silence, not induced, not enforced, that silence which is extraordinarily creative, that creative emptiness in which alone reality can enter. It cannot come to that which is becoming, which is striving, it can only come to that which is being, which understands what is. Then you will see that reality is not in the distance, the unknown is not far off, it is in what is. As the answer to a problem is in the problem, so reality is in what is, and if we can understand it then we shall know truth. But it is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill will, ambition and so on. And the very fact of being aware of what is, is truth. It is truth that liberates, not your striving to be free. So, reality is not far, but we place it far away because we use it as a means to self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action because the mind is lazy, it is slothful and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action,-not a continuous action, and complete action can only be understood when the mind understands the process of continuity, which is memory, not the factual, but the psychological memory and as long as memory functions, the mind cannot understand what is. And one's mind, one's whole being, becomes extraordinarily creative, passively alert when we understand the significance of ending, because in ending there is renewal while in continuity there is death, there is decay.