



Collected Works

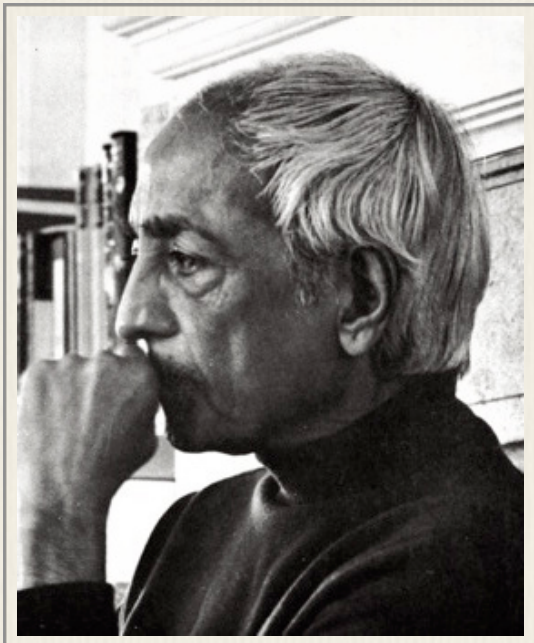
Volume II: 1934



J. KRISHNAMURTI



Preface



Friends, Most people who are at least thoughtful desire to find out if there is something which is more lasting, in which life is more full, complete, and they describe that reality as God, truth, or life itself. Now, to me, there is such a thing as reality; something that is enduring, complete, eternal, but as I have been saying in my last two talks, the very search for truth is to deny it, because that reality is to be a discovery, not to be followed. I hope you see the difference. If we go after truth, that reality, you must know what it is, you must

have a preconception, but if you begin to discover it, then that discovery is real and not the search for truth, so I want in my brief talk this morning to help you rather to discover it, and not to follow it.

First of all truth, or that reality, is not to be found by running after it, because when we seek something, it indicates that our mind, our whole being is trying to escape from that conflict in which mind and heart are caught up. Whereas, if we can become conscious, aware of the many hindrances which we create through fear, and then free the mind from that fear, from those hindrances, we shall discover what that eternal life is. That is, instead of trying to find out what truth is, let us discover what are the hindrances which we have created through fear, and in understanding the cause of fear and its many hindrances then we shall find out what that thing is which is indescribable.

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ADYAR, INDIA
4TH PUBLIC TALK

1ST JANUARY 1934

Krishnamurti was garlanded by a member of the audience who wished him a happy new year.

Krishnamurti: Thank you. I had forgotten that it is a new year. I wish you all a happy new year too.

In my brief talk this morning I want to explain how one may discover for oneself what is true satisfaction. Most people in the world are caught up in some kind of dissatisfaction, and they are constantly seeking satisfaction. That is, their search for satisfaction is a search for an opposite. Now dissatisfaction, discontent, arises from the feeling of emptiness, the feeling of loneliness, of boredom, and when you have this dissatisfaction you seek to fill the void, the emptiness in your life. When you are dissatisfied you are constantly seeking something to replace that which causes dissatisfaction, something to serve as a substitute, something that will give you satisfaction. You look to a series of achievements, a series of successes, to fill the aching void in your mind and in your heart. That is what most of you are trying to do. If there is fear, you seek courage which you hope will give you contentment, happiness.

In this search for the opposite, profound feelings are gradually being destroyed. You are becoming more and more superficial, more and more empty, because your whole conception of satisfaction, happiness, is one of substitution. The longing, the hunger of most people is for the opposite. In your hunger for attainment you pursue spiritual ideals, or you seek to have worldly titles conferred upon you, and both amount to exactly the same thing.

Let us take an example which may perhaps make the matter clearer; though, for the most part, examples are confusing and disastrous to understanding, for they give no clear perception of the abstract, from which alone can one come to the practical. Suppose that I desire something, and that through my endeavours I finally possess it. But this possession does not give me the satisfaction that I had hoped for; it does not give me lasting happiness. So I change my desire to something else, and I possess that. But even this new thing does not give me permanent satisfaction. Then I look to affection, to friendship; then to ideas, and finally I turn to the search for truth or God. This gradual process of the change of the objects of desire is called evolution, growth towards perfection.

But if you will really think about it, you will see that this process is nothing more than the progress of satisfaction, and therefore an ever increasing emptiness, shallowness. If you consider, you will see that this is the substance of your lives. There is no joy in your work, in your environment; you are afraid, you are envious of the possessions of others. From that there arises struggle, and from that struggle comes discontent. Then, to overcome that discontent, to find satisfaction, you turn to the opposite.

In the same way, when you change your desire from the so-called transient, the unessential, to the permanent, the essential, what you have done is you have merely changed the object of your satisfaction, the object of your gain. First it was a concrete thing, and now it is truth. You have merely changed the object of your desires; thereby becoming more superficial, more vain, more empty. Life has become unsatisfactory, shallow, transient.

I don't know whether you agree or disagree with what I am saying, but if you are willing to think about it, to discuss and question it, you will see that your hunger for truth, as I have been trying to explain during these talks, is merely the desire for gratification, satisfaction, the longing for safety, for security. In that hunger there is never reality. That hunger is superficial, passive; it results in nothing else but cunning, emptiness, and unquestioning belief.

There is a true hunger, a true longing; it is not the desire for an opposite, but the desire to understand the cause of the very thing in which one is caught up.

Now you are constantly seeking opposites: when you are afraid you seek courage as a substitute for fear, but that substitute does not really free you from fear. Fundamentally you are still afraid; you have merely covered that basic fear with the idea of courage. The man who pursues courage, or any other virtue, is acting superficially, whereas if he tried to understand intelligently this pursuit of courage, he would be led to the discovery of the very cause of fear, which would set him free from fear as well as from its opposite. And that is not a negative state: it is the only dynamic, positive way of living.

What, for instance, is your immediate concern when you have physical pain? You want immediate relief, don't you? You are not thinking of the moment when you felt no pain, or of the moment when you will have no pain. You are concerned only with the immediate relief from that pain. You are seeking the opposite. You are so consumed with that pain that you want to be free from it. The same attitude exists when your whole being is consumed with fear. When such fear arises, do not run away from it. Deal with it completely, with all your being, do not try to develop courage. Then only will you understand its fundamental cause, thereby freeing the mind and heart from fear.

Modern civilization has helped to train your mind and heart not to feel intensely. Society, education, religion have encouraged you toward success, have given you hope in gain. And in this process of success and gain, in this process of achievement and spiritual growth, you have sedulously, carefully destroyed intelligence, depth of feeling.

When you are really suffering, as when someone dies whom you really love, what is your reaction? You are so caught up in your emotions, in your sufferings, that for the moment you are paralysed with pain. And then what happens? You long to have your friend back again. So you pursue all the ways and means of reaching that person. The study of the hereafter, the belief in reincarnation, the use of mediums - all these you pursue in order to get into contact with the friend whom you have lost. So what has happened? The acuteness of mind and heart which you felt in your sorrow has become dull, has died.

Please try to follow intelligently what I am saying. Even though you may believe in the hereafter, please do not close your mind and heart against what I have to say.

You desire to have the friend whom you have lost. Now that very want destroys the acuteness, the fullness of perception. For, after all, what is suffering? Suffering is a shock to awaken you, to help you to understand life. When you experience death, you feel utter loneliness, the loss of support; you are like the man who has been deprived of his crutches. But if you immediately seek crutches again in the shape of comfort, companionship, security, you deprive the shock of its significance. Another shock comes, and again you go through the same process. Thus, though you have many experiences during your life, shocks of suffering that should awaken your intelligence, your understanding, you gradually dull those shocks by your desire and pursuit after comfort.

Thus you use the idea of reincarnation, belief in the hereafter, as a kind of drug or dope. In your turning to this idea there is no intelligence. You are merely seeking an escape from suffering, a relief from pain. When you talk about reincarnation you are not helping another to understand truly the cause of pain; you are not helping him to free himself from sorrow. You are only giving him a means of escape. If another accepts the comfort, the escape which you offer him, his feelings become shallow, empty, for he takes shelter in the idea of reincarnation. Because of this placid assurance that you have given him, he no longer feels deeply when someone dies, for he has dulled his feelings, he has deadened his thoughts.

So in this search for contentment, comfort, your thoughts and feelings become shallow, barren, trivial, and life becomes an empty shell. But if you see the absurdity of substitution and perceive the illusion of contentment, with its achievement, then there is great depth to thought and feeling; then action itself reveals the significance of life.

Question: There are many systems of meditation and self-discipline adapted to varying temperaments, and all of them are intended to cultivate and sharpen the mind or emotions, or both; for the usefulness and value of an instrument is great or small according to whether it is sharp or blunt. Now: (1) Do you think

that all these systems are alike futile and harmful without exception? (2) How would you deal with the temperamental differences of human beings? (3) What value has meditation of the heart to you?

Krishnamurti: Let us differentiate between concentration and meditation. Now when you talk of meditation, most of you mean the mere learning of the trick of concentration. But concentration does not lead to the joy of meditation. Consider what happens in what you call meditation, which is merely the process of training the mind to concentrate on a particular object or idea. You exclude from your mind all other thoughts or images except the one which you have deliberately chosen; you try to focus your mind on that one idea, picture, or word. Now that is merely contraction of thought, limitation of thought. When other thoughts arise during this process of contraction, you dismiss them, you brush them aside. So your mind becomes more and more narrow, less and less elastic, less and less free. Why do you want to concentrate? Because you see an enticement, a reward, awaiting you as the result of concentration. You want to become a disciple, you want to find the Master, you want to develop spiritually, you want to understand truth. So your concentration becomes utterly destructive of thought and emotion because you consider meditation, concentration, in terms of gain, in terms of escape from turmoil. Just think about it for a moment, those of you who have practised meditation, concentration, for years. You have been forcing your mind to adjust itself to a particular pattern, to conform itself to a particular image or idea, to shape itself according to a particular idiosyncrasy or prejudice. Now, all beliefs, ideals, idiosyncrasies depend on personal like and dislike. Your self-discipline, your so-called meditation, is merely a process by which you try to obtain something in return. And this assurance of something in return, this looking for a reward, also accounts for the large membership of churches and religious societies: these institutions promise a reward, a recompense to their followers who faithfully adhere to their discipline.

Where there is control, there is no meditation of the heart. When you are searching with an eye to gain, to recompense, your search has already ended. Take, for instance, the case of a scientist, a great scientist, not a pseudo-scientist. A true scientist is continually experimenting without seeking results. In his search

there are what we call results, but he is not bound by these results, for he is constantly experimenting. In that very movement of experiment he finds joy. That is true meditation. Meditation is not the seeking for a result, a by-product. Such a result is merely incidental, an outward expression of that great search which is ecstatic, eternal.

Now instead of banishing each thought that arises, as you do when you practise so-called meditation, try to understand and live in the significance of each thought as it comes to you; do this not at a particular period, at a particular hour or moment of the day, but throughout the day, continuously. In that awareness you will understand the cause of each thought and its significance. That awareness will release the mind from opposites, from pettiness, shallowness; in that awareness there is freedom, completeness of thought. It is in eternal movement, without limitation, and in that there is the true joy of meditation; in that there is living peace. But when you seek a result, your meditation becomes shallow, empty, as is shown by your acts. Many of you have meditated for years. What has it availed you? You have banished your thought from your action. In temples, in shrines, in chapels of meditation you have filled your minds with the supposed image of truth, God, but when you go out into the world, your actions exhibit nothing of those qualities which you are trying to attain. Your actions are quite the opposite; they are cruel, exploiting, possessive, destructive. So in this search for reward, recompense, you have differentiated between thought and action, you have made a division between the two, and your so-called meditation is empty, without depth, without profundity of feeling or greatness of thought.

If you are constantly aware, fully aware as each thought and emotion arises, in that flame your action will be the harmonious outcome of thought and feeling. That is the joy, the peace of true meditation, not this process of self-discipline, twisting, training the mind to conform to a particular attitude. Such discipline, such distortion, means only decay, boredom, routine, death.

Question: During the Theosophical Convention last week several leaders and admirers of Dr. Besant spoke, paying her high tributes. What is your tribute to and your opinion of that great figure who was a mother and friend to you? What was her attitude toward you through the many years of her guardianship of you

and your brother, and also subsequently? Are you not grateful to her for her guidance, training, and care?

Krishnamurti: Mr. Warrington kindly asked me to speak about this matter, but I told him that I did not want to. Now don't condemn me by using such words as "guardianship", "gratitude", and so on. Sirs, what can I say? Dr. Besant was our mother, she looked after us, she cared for us. But one thing she did not do. She never said to me, "Do this", or "Don't do that." She left me alone. Well, in these words I have paid her the greatest tribute.

(Cheers)

You know, followers destroy leaders, and you have destroyed yours. In your following of a leader, you exploit that leader; in your use of Dr. Besant's name so constantly you are merely exploiting her. You are exploiting her and other teachers. The greatest disservice you can ever do to a leader is to follow that leader. I know you wisely nod your heads in approval. Let me but quote her name and sanctify her memory, and I can exploit you because you want to be exploited; you want to be used as instruments, for that is easier than thinking for yourselves. You are all cogs, parts of machines, being used by exploiters. Religions use you in the name of God, society uses you in the name of law, politicians and educators use and exploit you. So-called religious teachers and guides exploit you in the name of ceremonies, in the name of Masters. I am merely awakening you to these facts. You can do about them what you will: with that I am not concerned, because I don't belong to any society, and I shall probably not come here again.

Comment from the audience: But we want you to come.

Krishnamurti: Please don't get sentimental about this. Probably some of you will be glad that I shall not come again.

Comment: No.

Krishnamurti: Wait a moment, please. I don't want you to ask me or not to ask me to return. That doesn't matter at all.

Sirs, these two things are wholly different: what you are thinking and doing, and what I am talking and doing. The two cannot combine. Your whole system is

based on exploitation, on the following of authority, on the belief in religion and faith. Not only your system, but the systems of the entire world. I cannot help those of you who are content with this system. I want to help those who are eager to break away, to understand. Naturally you will eject me, for I am opposed to all that you hold dear, sacred and worth while. But your rejection will not matter to me. I am not attached to this or any place. I repeat, what you are doing and what I am doing are two totally different things that have nothing in common.

But I was answering the question about Dr. A. Besant. Human mind is lazy, lethargic. It has been so dulled by authority, so shaped, controlled, conditioned, that it cannot stand by itself. But to stand by oneself is the only way to understand truth. Now are you really, fundamentally interested in understanding truth? No, most of you are not. You are only interested in supporting the system that you now hold, in finding substitutes, in seeking comfort and security; and in that search you are exploiting others and being exploited yourselves. In that there is no happiness, no richness, no fullness. Because you follow this way of life you have to choose. When you base your life either on the authority of the past or the hope of the future, when you guide your actions by the past greatness or the past ideas of a leader, you are not living; you are merely imitating, acting as a cog in a machine. And woe to such a person! For him life holds no happiness, no richness, but only shallowness, emptiness. This seems so clear to me that I am surprised that the question arises again and again.

Question: You have spoken in clear terms on the subject of the existence of Masters and the value of ceremonies. May I ask you a straightforward question? Are you disclosing to us your own genuine point of view without any mental reservation? Or is the ruthless manner of the presentation of your view merely a test of our devotion to the Masters and our loyalty to the Theosophical Society to which we belong? Please state your answer frankly, even though it may be hurtful to some of us.

Krishnamurti: What do you think I am? I have not given you a momentary reaction, I have told you what I really think. If you wish to use that as a test to fortify yourselves, to entrench yourselves in your old beliefs, I cannot help it. I have told you what I think, frankly, straightly, without dissimulation. I am not trying to

make you act in one way or another, I am not trying to entice you into any society or into a particular form of thought, I don't dangle a reward in front of you. I have told you frankly that Masters are unessential, that the idea of Masters is nothing more than a toy to the man who really seeks truth. I am not trying to attack your beliefs, I realize that I am a guest here; this is merely my frank opinion, as I have stated it over and over again.

I hold that where there is unrighteousness there are ceremonies, whether it be in Mylapore or in Rome or here. But why discuss this matter any longer? You know my point of view, as I have stated it repeatedly. I have given you my reasons for my opinion regarding Masters and ceremonies. But because you want Masters, because you like to perform ceremonies, because such performance gives you a certain sense of authority, of security, of exclusiveness, you continue in your practices. You continue them with blind faith, blind acceptance, without reason, without real thought or emotion behind your acts. But in that way you will never understand truth; you will never know the cessation of sorrow. You may find forgetfulness, oblivion, but you will never discover the root, the cause of sorrow and be free from it.

Question: You rightly condemn a hypocritical attitude of mind and such feelings and actions as are born from it. But since you say that you do not judge us, but somehow seem to regard the attitude of some of us as hypocritical, can you say what it is that gives you such an impression?

Krishnamurti: Very simple. You talk about brotherhood, and yet you are nationalists. I call that hypocrisy, because nationalism and brotherhood cannot exist together. Again, you talk about the unity of man, talk about it theoretically, and yet you have your particular religions, your particular prejudices, your class distinctions. I call that hypocrisy. Or again, you turn to self-glorification, subtle self-glorification, instead of what you call the gross self-glorification of the men of the world who seek distinctions, concessions, government honours. You also are men of the world, and your self-glorification is just the same, only a little more subtle. You, with your distinctions, your secret meetings, your exclusiveness, are also trying to become nobles, to attain honours and degrees, but in a different world. That I call hypocrisy. It is hypocrisy because you pretend to be open, you speak of the

brotherhood and the unity of man, while at the same time your acts are quite the opposite of your words.

Whether you do this consciously or unconsciously is of no importance. The fact is that you do it. If you do it consciously, with fully awakened interest, then, at least, you are doing it without hypocrisy. Then you know what you are doing. If you say, "I want to glorify myself, but since I cannot attain distinctions and honours in this world, I shall try to acquire them in another; I shall become a disciple, I shall be called this and that, I shall be honoured as a man of quality, a man of virtue", then, at least, you are perfectly honest. Then there is some hope that you will find out that this process leads nowhere.

But now you are trying to do two incompatible things at one time. You are possessive, and at the same time you talk about freedom from possession. You talk about tolerance, and yet you are becoming more and more exclusive in order "to help the world." Words, words, without depth. That is what I call hypocrisy. At one moment you talk of love for a Master, of reverence for an ideal, for a belief, for a God, and yet in the next moment you act with appalling cruelty. Your acts are acts of exploitation, possessiveness, nationalism, ill-treatment of women and children, cruelty to animals. To all this you are insensitive, yet you talk of affection. Is that not hypocrisy? You say, "We don't notice these conditions." Yes, that is just why they exist. Then why talk of love?

So to me, your societies, your meetings in which you talk of your beliefs, ideals, are gatherings of hypocrisy. Isn't that so? I am not speaking harshly, on the contrary; you know what I feel about the state of the world. Yet you who can help, you who say that you want to help, you who are trying to help, are becoming more and more narrow, more and more bigoted, sectarian. You have ceased to cry, to weep, to smile. Emotion means nothing to you. You are concerned only with ceaseless gain, gain of knowledge which is suffocating, which is merely theoretical, which is blind emptiness. Knowledge has nothing to do with wisdom. Wisdom cannot be bought; it is natural, spontaneous, free. It is not merchandise that you can buy from your guru, teacher, at the price of discipline. Wisdom, I say, has nothing to do with knowledge. Yet you search for knowledge, and in that search for knowl-

edge, for gain, you are losing love, all sense of feeling for beauty, all sensitivity to cruelty. You are becoming less and less impressionable.

That brings us to another question which we shall perhaps discuss later, the question of impressions and reactions. You are emphasizing ego consciousness, limitation. When you say, "I am doing this because I like it, because it gives me satisfaction, pleasure", I am entirely with you, for then you will understand. But if you say, "I am seeking truth; I am trying to help mankind", and if at the same time you increase your self-consciousness, your glory, then I call your attitude and your life a hypocrisy because you are seeking power through exploiting others.

Question: True criticism, according to you, excludes mere opposition, which amounts to the same thing as saying that it excludes all carping, fault-finding, or destructive criticism. Is not then criticism in your sense the same as pure thought directed toward that which is under consideration? If so, how can the capacity for true criticism or pure thinking be aroused or developed?

Krishnamurti: To awaken such true criticism without opposition you must first know that you are not truly critical, that you are not thinking clearly. That is the first consideration. To awaken clear thinking, I must first know that I am not thinking openly. In other words, I must become aware of what I am thinking and feeling. Only then can I know that I am thinking truly or falsely. Isn't that so? When you say that you are critical, you are merely opposing through prejudice, through personal like and dislike, through emotional reactions. In that state you say that you are thinking clearly, that you are critical. But I say that to be intelligently critical you must be free from this personal bias, this personal opposition. And to be intelligently critical, you must first realize that your thinking is influenced, narrow, bigoted, personal, even though you have not been conscious of this bondage. So you have first to become aware of this.

You see how the tension of this audience has gone down. Either you are tired, or you are not as much interested in this subject as you are in ceremonies and Masters. You don't see the importance of criticism because your capacities to doubt, to question, have been destroyed through education, through religion, through social conditions. You are afraid that doubt and criticism will wreck the

structure of belief that you have so carefully built up. You know that the waves of doubt will undermine the foundation of the house which you have built on the sands of faith. You are afraid of doubt and questioning. That is why your interest, your tension, has subsided. But tension is necessary for action; without such tension you will do nothing either in the physical world or in the world of thought and feeling, which is all one.

So first of all you must become aware that you are thinking very personally, that your thought is dominated by like and dislike, by reactions of pleasure and pain. Now you say to yourself, "I like your appearance; therefore I shall follow what you teach." Or, of another, "I don't like his beliefs; therefore I won't listen to him. I shall not even try to find out if what he says has any intrinsic value, I shall simply oppose him." Or, again, "He is a teacher of authority, and therefore I must obey him." Through such thinking, by such attitudes, you are gradually but surely destroying all sense of true intelligence, all creative thinking. You are becoming machines whose only activity is routine, whose only end is boredom and decay. Yet you question why you suffer, and seek a discipline whereby you can escape from that suffering.

Question: What are the rules and principles of your life? Since, presumably, they are based on your own conception of love, beauty, truth, and God, what is that conception?

Krishnamurti: What are my rules and principles of life? None. Please follow what I say, critically and intelligently. Don't object, "Must we not have rules? Otherwise our lives would be chaos." Don't think in terms of opposites. Think intrinsically with regard to what I am saying. Why do you want rules and principles? Why do you want them, you who have so many principles by which you are shaping, controlling, directing your lives? Why do you want rules? "Because", you reply, "we cannot live without them. Without rules and principles we would do exactly the things that we want to do; we might overeat or overindulge in sex, possess more than we should. We must have principles and rules by which to guide our lives." In other words, to restrain yourselves without understanding, you must have these principles and rules. This is the whole artificial structure of your lives - restraint,

control, suppression - for behind this structure is the idea of gain, security, comfort, which causes fear.

But the man who is not pursuing acquisitiveness, the man who is not caught up in the promise of reward or the threat of punishment, does not require rules; the man who tries to live and understand each experience completely does not need principles and rules, for it is only conditioning beliefs which demand conformity. When thought is unbound, unconditioned, it will then know itself as eternal. You try to control thought, to shape and direct it, because you have established a goal, a conclusion towards which you wish to go, and that end is always what you desire it to be, though you may call it God, perfection, reality.

You ask me concerning my conception of God, truth, beauty, love. But I say, if someone describes truth, if someone tells you the nature of truth, beware of that person. For truth cannot be described; truth cannot be measured by words. You nod your heads in agreement, but tomorrow you will again be trying to measure truth, to find a description of it. Your attitude towards life is based on the principle of creating a mould, and then fitting yourselves into that mould. Christianity offers you one mould, Hinduism offers another, Muhammadanism, Buddhism, Theosophy offer still others. But why do you want a mould? Why do you cherish preconceived ideas? All that you can know is pain, suffering and passing joys. But you want to escape from them; you don't try to understand the cause of pain, the depth of suffering. Rather, you turn to its opposite for your consolation. In your sorrow, you say that God is love, that God is just, merciful. Mentally and emotionally you turn to this ideal of love, justice, and shape yourselves after that pattern. But you can understand love only when you are no longer possessive; from possessiveness arises all sorrow. Yet your system of thought and emotion is based on possessiveness; so how can you know of love?

So your first concern is to free the mind and heart from possessiveness, and you can do that only when that possessiveness becomes a poison to you, when you feel the suffering, the agony which that poison causes. Now you are trying to escape from that suffering. You want me to tell you what my ideal of love is, my ideal of beauty, so that you can make of it another pattern, another standard, or compare my ideal with yours, hoping thereby to understand. Understanding does

not come through comparison. I have no ideal, no pattern. Beauty is not divorced from action. True action is the very harmony of your whole being. What does that mean to you? It means nothing but empty words, because your actions are disharmonious, because you think one thing and act another.

You can find enduring freedom, truth, beauty, love, which are one and the same, only when you no longer seek them. Please try to understand what I am saying. My meaning is subtle only in the sense that it can be carried out infinitely. I say that your very search is destroying your love, destroying your sense of beauty, of truth, because your search is but an escape, a flight from conflict. And beauty, love, truth, that Godhead of understanding, is not found by running away from conflict; it lies in the very conflict itself.



ADYAR, INDIA
5TH PUBLIC TALK

2ND JANUARY, 1934

This morning I want to explain something that requires very delicate thinking; and I hope you will listen, or rather, try to understand what I am going to say, not with opposition but with intelligent criticism. I am going to talk on a subject which, if understood, if thoroughly gone into, will give you an entirely new outlook on life. Also I would beg you not to think in terms of opposites. When I say that certainty is a barrier, don't think that you must therefore be uncertain; when I speak of the futility of assurance, please do not think that you must seek insecurity.

When you really consider, you will perceive that mind is constantly seeking certainties, assurances; it is seeking the certainty of a goal, of a conclusion, of a purpose in life. You inquire, "Is there a divine plan, is there predetermination, is there not free will? Cannot we, realizing that plan, trying to understand it, guide ourselves by that plan?" In other words, you want assurance, certainty, so that mind and heart can shape themselves after it, can conform to it. And when you inquire for the path to truth, you are really seeking assurance, certainty, security.

When you speak of a path to truth, it implies that truth, this living reality, is not in the present, but somewhere in the distance, somewhere in the future. Now to me, truth is fulfillment, and to fulfillment there can be no path. So it seems, to me at least, that the first illusion in which you are caught is this desire for assurance, this desire for certainty, this inquiry after a path, a way, a mode of living whereby you can attain the desired goal, which is truth. Your conviction that truth exists only in the distant future implies imitation. When you inquire what truth is, you are really asking to be told the path which leads to truth. Then you want to

know which system to follow, which mode, which discipline, to help you on the way to truth.

But to me there is no path to truth; truth is not to be understood through any system, through any path. A path implies a goal, a static end, and therefore a conditioning of the mind and the heart by that end, which necessarily demands discipline, control, acquisitiveness. This discipline, this control, becomes a burden; it robs you of freedom and conditions your action in daily life. Inquiry after truth implies a goal, a static end, which you are seeking. And that you are seeking a goal shows that your mind is searching for assurance, certainty. To attain this certainty, mind desires a path, a system, a method which it can follow, and this assurance you think to find by conditioning mind and heart through self-discipline, self-control, suppression.

But truth is a reality that cannot be understood by following any path. Truth is not a conditioning, a shaping of the mind and heart, but a constant fulfillment, a fulfillment in action. That you inquire after truth implies that you believe in a path to truth, and this is the first illusion in which you are caught. In that there is imitativeness, distortion. Now please don't say, "Without an end, a purpose, life becomes chaotic." I want to explain to you the falseness of this conception. I say that everyone must find out for himself what truth is, but this does not mean that each one must lay down a path for himself, that each one must travel an individual path. It does not mean that at all, but it does mean that each one must understand truth for himself. I hope that you see the distinction between the two. When you have to understand, to discover, to experiment with life, a path becomes a hindrance. But if you must hew out a path for yourself, then there is an individual point of view, a narrow, limited point of view. Truth is the movement of eternal becoming, so it is not an end, it is not static. Hence the search for a path is born of ignorance, of illusion. But when mind is pliable, freed from beliefs and memories, freed from the conditioning of society, then in that action, in that pliability, there is the infinite movement of life.

A true scientist, as I said the other day, is one who is continually experimenting, without a result in view. He does not seek results, which are merely the by-products of his search. So when you are seeking, experimenting, your action be-

comes merely a by-product of this movement. A scientist who seeks a result is not a true scientist. He is not truly seeking. But if he is searching without the idea of gain, then, though he may have results in his search, these results are of secondary importance to him. Now you are concerned with results, and therefore your search is not living, dynamic. You are seeking an end, a result, and therefore your action becomes increasingly limited. Only when you search without desire for success, achievement, does your life become continuously free, rich. This does not mean that in your search there will be no action, no result; it means that action, results, will not be your first consideration.

As a river waters the trees that grow on its banks, so this movement of search nourishes our actions. Co-operative action, action bound together, is society. You want to create a perfect society. But there can be no such perfect society, because perfection is not an end, a culmination. Perfection is fulfillment, constantly in movement. Society cannot live up to an ideal; nor can man, for society is man. If society tries to fashion itself according to an ideal, if man tries to live according to an ideal, neither is truly fulfilling; both are in decay. But if man is in this movement of fulfillment, then his action will be harmonious, complete; his action will not be mere imitation of an ideal.

So to me, civilization is not an achievement but a constant movement. Civilizations reach a certain height, exist for a time, and then decline, because in them there is no fulfillment for man, but only the constant imitation of a pattern. There is completeness, fulfillment, only when mind and heart are in this constant movement of fulfillment, of search. Now don't say, "Will there never be an end to search?" You are no longer searching for a conclusion, a certainty; therefore living is not a series of culminations, but a continual movement, fulfillment. If society is merely approximating to an ideal, society will soon decay. If civilization is merely an achievement of individuals collected as a group, it is already in the process of decay. But if society, if civilization, is the outcome of this constant movement in fulfillment, then it will endure, it will be the completeness of man.

To me, perfection is not the achievement of a goal, of an ideal, of an absolute, through this idea of progress. Perfection is the fulfillment of thought, of emo-

tion, and therefore of action - fulfillment which can exist at any time. Therefore perfection is free of time; it is not the result of time.

Well, sirs, there are many questions, and I shall try to answer them as concisely as possible.

Question: If a war breaks out tomorrow and the conscription law comes into force at once to compel you to take up arms, will you join the army and shout, "To arms, to arms!" as the Theosophical leaders did in 1914, or will you defy war?

Krishnamurti: Don't let us concern ourselves with what the Theosophical leaders did in 1914. Where there is nationalism there must be war. Where there are several sovereign governments there must be war. It is inevitable. Personally I would not affiliate myself with war activities of any kind because I am not a nationalist, class-minded or possessive. I would not join the army nor give help in any way. I would not join any organization that exists merely for the purpose of healing the wounded and sending them back to the field to get wounded again. But I would come to an understanding about these matters before war threatened.

Now, for the moment at least, there is no actual war. When war comes, inflaming propaganda is made, lies are told against the supposed enemy; patriotism and hatred are stirred up, people lose their heads in their supposed devotion to their country. "God is on our side", they shout, "and evil with the enemy." And throughout the centuries they have shouted these same words. Both sides fight in the name of God; on both sides priests bless - marvellous idea - the armaments. Now they will even bless the bombing planes, so eaten up are they with that disease which creates war: nationalism, their own class or individual security. So while we are at peace - though "peace" is an odd word to describe the mere cessation of armed hostilities - while we are, at all events, not actually killing each other on the field of battle, we can understand what are the causes of war, and disentangle ourselves from those causes. And if you are clear in your understanding, in your freedom, with all that that freedom implies - that you may be shot for refusing to comply with war mania - then you will act truly when the moment comes, whatever your action may be.

So the question is not what you will do when war comes, but what you are doing now to prevent war. You who are always shouting at me for my negative attitude, what are you doing now to wipe out the very cause of war itself? I am talking about the real cause of all wars, not only of the immediate war that inevitably threatens while each nation is piling up armaments. As long as the spirit of nationalism exists, the spirit of class distinction, of particularity and possessiveness, there must be war. You cannot prevent it. If you are really facing the problem of war, as you should be now, you will have to take a definite action, a definite, positive action; and by your action you will help to awaken intelligence, which is the only preventive of war. But to do that, you must free yourself of this disease of "my God, my country, my family, my house."

Question: What is the cause of fear, particularly of the fear of death? Is it possible ever to be completely rid of that fear? Why does fear universally exist, even though common sense speaks against it, considering that death is inevitable and is a perfectly natural occurrence?

Krishnamurti: To him who is constantly fulfilling there is no fear of death. If we are really complete each moment, each day, then we know no fear of tomorrow. But our minds create incompleteness of action, and so the fear of tomorrow. We have been trained by religion, by society, to incompleteness, to postponement, and this serves us as an escape from fear, because we have tomorrow to complete that which we cannot fulfil today.

But just a moment, please. I wish you would look at this problem neither from the background of your traditions, modern or ancient, nor through your commitment to reincarnation, but very simply. Then you will understand truth, which will free you wholly from fear. To me the idea of reincarnation is mere postponement. Even though you may believe profoundly in reincarnation, you still have fear and sorrow when someone dies, or fear of your own death. You may say, "I shall live on the other side; I shall be much happier, and shall do better work there than I can do here." But your words are merely words. They cannot quiet the gnawing fear that is always in your heart. So let us tackle this problem of fear rather than the question of reincarnation. When you have understood what fear is, you will see the unimportance of reincarnation; then we shall not even need to

discuss it. Don't ask me what happens after death to the man who is crippled, to the man who is blind in this life. If you understand the central point, you will then consider such questions intelligently.

You are afraid of death because your days are incomplete, because there is never fulfillment in your actions. Isn't that so? When your mind is caught up in a belief, belief in the past or in the future, you cannot understand experience fully. When your mind is prejudiced, there can be no complete understanding of experience in action. Hence you say that you must have tomorrow in which to complete that action, and you are afraid that tomorrow will not come. But if you can complete your action in the present, then infinity is before you. What prevents you from living completely? Please don't ask me how to complete action, which is the negative way of looking at life. If I tell you how, then you will merely make your action imitative, and in that there is no completeness. What you will have to do is to discover what prevents you from living completely, infinitely; and that, you will find, is this illusion of an end, of a certainty, in which your mind is caught, this illusion of attaining a goal. If you are constantly looking to the future in which to achieve, to gain, to succeed, to conquer, your action in the present must be limited, must be incomplete. When you are acting according to your beliefs or principles, naturally your action must be limited, incomplete. When your action is based on faith, that action is not fulfillment; it is merely the result of faith.

So there are many hindrances in our minds; there is the instinct of possessiveness, cultivated by society, and the instinct of non-possessiveness, also cultivated by society. When there is conformity and imitation, when mind is bound by authority, there can be no fulfillment, and from this there arises fear of death, and the many other fears that lie hidden in the subconscious. Have I made my answer clear? We shall deal with this problem again, in a different way.

Question: How does memory arise, and what are the different kinds of memory? You have said, "In the present is contained the whole of eternity." Please go more fully into this statement. Does it mean that the past and the future have no subjective reality to the man who lives wholly in the present? Can past errors, or, as one might call them, gaps in understanding, be adjusted or remedied in the ever continuous present in which the idea of a future can have no place?

Krishnamurti: If you have followed the previous answer you will understand the cause of memory; you will see how memory arises. If you don't understand an incident, if you don't live completely in an experience, then the memory of that incident, experience, lingers in your mind. When you have an experience that you cannot fully fathom, the significance of which you cannot see, then your mind returns to that experience. Thus memory is created. It is born, in other words, from incompleteness in action. And since you have many layers of memories arising from incomplete actions, there comes into being that self-consciousness which you call the ego, and which is nothing but a series of memories, an illusion without reality, without substance either here or in the highest plane.

There are various kinds of memory. For instance, there is the memory of the past, as when you recollect a beautiful scene. But are you interested in this? I see so many people looking all around. If you are not really interested in following this, we shall discuss nationalism and golf or tennis. (Laughter)

Now there is the memory which is associated with the pleasure of yesterday. That is, you have enjoyed a beautiful scene; you have admired the sunset or the moonlight on the waters. Then later, say when you are in your office, your mind returns to that scene. Why? Because when you are in an unpleasant and ugly environment, when your mind and heart are caught up in what is not pleasant, your mind tends automatically to return to the pleasant experience of yesterday. This is one type of memory. Instead of changing conditions around you, instead of altering the environment about you, you retrace the steps of a pleasant experience and dwell on that memory, supporting and tolerating the unpleasant because you feel that you cannot alter it. Therefore the past lingers in the present. Have I made that clear?

Then there is the memory, pleasant or unpleasant, which precipitates itself into the mind even though you do not want it. Uninvited past incidents come into your mind because you are not vitally interested in the present, because you are not fully alive to the present.

Another kind of memory is that concerned with beliefs, principles ideals. All ideals and principles are really dead, things of the past. The memory of ideals per-

sists when you cannot meet or understand the full movement of life. You want a measure to gauge that movement, a standard by which to judge experience; and acting in the measure of that standard you call living up to an ideal. Because you cannot understand the beauty of life, because you cannot live in its fullness, its glory, you want an ideal, a principle, an imitative pattern, to give significance to your living.

Again, there is the memory of self-discipline, which is will. Will is nothing else but memory. After all, you begin to discipline yourself through the pattern of memory. "I did this yesterday", you say, "and I have made up my mind not to do it today." So action, thought, emotion, in the vast majority of cases, is entirely the result of the past; it is based on memory. Therefore such action is never fulfillment. It always leaves a scar of memory, and the accumulation of many such scars becomes self-consciousness, the "I", which is always preventing you from understanding completely. It is a vicious circle, this consciousness of the "I".

So we have innumerable memories, memories of discipline and will, of ideals and beliefs, of pleasant attractions and unpleasant disturbances. Please follow what I am saying. Don't be disturbed by others. If this does not interest you, if your mind is constantly wandering, you may as well leave. I can go on, but what I say will mean nothing to you if you are not listening.

We are constantly acting through this veil of memories, and therefore our action is always incomplete. Hence we take comfort in the idea of progress; we think of a series of lives tending towards perfection. Thus we have never a day, never a moment, of rich, full completeness, because these memories are always impeding, curtailing, limiting, trammelling our action.

To return to the question: "Does it mean that the past and the future have no subjective reality to the man who lives wholly in the present?" Don't ask me that question. If you are interested, if you want to eradicate fear, if you really want to live richly, worship the day in which the mind is free of the past and of the future, then you will know how to live completely.

"Can past errors, or, as one might call them, gaps in understanding, be adjusted or remedied in the ever continuous present in which the idea of a future

can have no place?" Do you understand the question? As I have not previously read this question, I must think as I go along. You can remedy past gaps in understanding only in the present, at least, that is my view. Introspection, the process of analysis of the past, does not yield understanding, because you cannot have understanding from a dead thing. You can have understanding only in the ever active, living present. This question opens up a wide field, but I don't want to go into that now. It is only in the moment of the present, in the moment of crisis, in the moment of tremendous, acute questioning born of full action, that past gaps in understanding can be remedied, destroyed; this cannot be done by looking into the past, examining your past actions. Let me take an example which will, I hope, make the matter clear to you. Suppose that you are class-minded and are unconscious of this. But the training in that class consciousness, the memory of it, still remains with you, is still a part of you. Now to free the mind from that memory or training, don't turn back to the past and say, "I am going to examine my action to see if that action is bound by class consciousness." Don't do this, but rather, in your feelings, actions, be fully aware, and then this class-conscious memory will precipitate itself in your mind; in that moment of awakened intelligence, mind begins to free itself of this bondage.

Again, if you are cruel - and most people are unconscious of their cruelty - don't examine your actions to find out whether you are cruel or not. In that way you will never find out, you will never understand; for then the mind is constantly looking to cruelty and not to action, and is therefore destroying action. But if you are fully aware in your action, if your mind and heart are wholly alive in action, in the moment of action you will see that you are cruel. Thus you will find out the actual cause, the very root of cruelty, not the mere incidents of cruelty. But you can do this only in the fullness of action, when you are fully aware in action. Gaps in understanding cannot be bridged over through introspection, through examination, or through analysis of a past incident. This can be done only in the moment of action itself, which must ever be timeless.

I don't know how many of you have understood this. The problem is really very simple, and I shall try to explain it more simply. I am not using philosophical or technical terms, because I don't know any. I am speaking in everyday language.

Mind is accustomed to analyze the past, to dissect action in order to understand action. But I say you cannot understand in this way, for such analysis always limits action. Concrete examples of such limitation of action can be seen here in India and elsewhere, cases where action has almost ceased. Don't try to analyze your action. Rather, if you want to find out whether you are class-conscious, whether you are self-righteous, whether you are nationalistic, bigoted, authority-bound, imitative - if you are really interested in discovering these hindrances, then become fully aware, become conscious of what you are doing. Don't be merely observant, don't merely look at your action objectively, from the outside, but become fully aware, both mentally and emotionally, aware with your whole being in the moment of action. Then you will see that the many impeding memories will precipitate themselves in your mind and prevent you from acting fully, completely. In that awareness, in that flame, the mind will be able without effort to free itself from these past hindrances. Don't ask me, "How?" Simply try. Your minds are always asking for a method, asking how to do this or that. But there is no "how". Experiment, and you will discover.

Question: Since temple entry for Harijans helps to break down one of the many forms of division between man and man which exist in India, do you support this movement which is being zealously advocated in this country just now?

Krishnamurti: Now please understand that I am not attacking any personality. Don't ask, "Are you attacking Gandhiji?" and so on. I do not think that the problem of class distinction in India or elsewhere is going to be solved by allowing Harijans to enter temples. Class distinction ceases only when there are no more temples, no more churches, when there are no more mosques and no more synagogues; for truth, God, is not in a stone, in a carved image; it is not contained within four walls. That reality is not in any of these temples, nor does it lie in any of the ceremonies performed in them. So why bother about who enters and who does not enter these temples?

Most of you smile and agree, but you don't feel these things. You don't feel that reality is everywhere, in yourselves, in all things. To you, reality is personified, limited, confined in a temple. To you, reality is a symbol, whether it be Christian or Buddhist, whether it is associated with an image or with no image. But reality is

not a symbol. Reality has no symbol. It is. You cannot carve it into an image, limit it by a stone or by a ceremony or by a belief. When these things no longer exist, the quarrels between man and man will cease, as when nationalism - which has been cultivated through centuries for purposes of exploitation - no longer exists, there will be no more wars. Temples, with all their superstitions, with their exploiters the priests, have been created by you. Priests cannot exist by themselves. Priestcraft may exist as a means of livelihood, but that will soon disappear when economic conditions change, and the priests will alter their calling. The cause, the root of all these things, of temples, nationalism, exploitation, possessiveness, lies in your desire for security, comfort. Out of your own acquisitiveness, you create innumerable exploiters, whether they are capitalists, priests, teachers, or gurus, and you become the exploited. As long as this acquisitiveness, this self-security exists, there will be wars, there will be caste distinctions.

You cannot get rid of poison by merely discussing, by talking, by organizing. When you as individuals awaken to the absurdity, the falseness, the hideousness of all these things, when you really feel within you the gross cruelty of all this, only then will you create organizations of which you will not become slaves. But if you don't awaken, organizations will come into being that will make of you their slaves. That is what is happening now throughout the world. For God's sake, awaken to these things, at least those of you who think! Don't invent new ceremonies, create new temples, new secret orders. They are merely other forms of exclusiveness. There cannot be understanding, wisdom, as long as this spirit of exclusiveness exists, as long as you are looking for gain, for security. Wisdom is not in proportion to progress. Wisdom is spontaneous, natural; it cannot result from progress; it exists in fulfillment.

So even though all of you, Brahmins and non-Brahmins, are allowed to enter temples, that will not dissolve class distinctions. For you will go at a later hour than the Harijans; you will wash yourselves more carefully or less carefully. That poison of exclusiveness, that canker in your hearts, has not been rooted out, and nobody is going to root it out for you. Communism and revolution may come and sweep away all the temples in this country, but that poison will continue to exist, only in a different form. Isn't that so? Don't nod your heads in agreement, because

the next moment you will be doing the very thing against which I am talking. I am not judging you.

There is only one way to tackle all these problems, and that is fundamentally, not superficially, symptomatically. If you approach them fundamentally, there must be tremendous revolution; father will stand against son, brother against brother. It will be a time of the sword, of warfare, not of peace, because there is so much corruption and decay. But you all want peace, you want tranquillity at any price, with all this cankerous poison in your hearts and minds. I tell you that when a man seeks truth he is against all these cruelties, barriers, exploitations; he does not offer you comfort; he does not bring you peace. On the contrary, he turns to the sword because he sees the many false institutions, the corrupt conditions that exist. That is why I say that if you are seeking truth you must stand alone - it may be against society, against civilization. But unfortunately very few people are truly seeking. I am not judging you. I am saying that your own actions should reveal to you that you are building up rather than destroying those walls of class distinction; that you are safeguarding rather than demolishing them, cherishing rather than tearing them down, because you are continually seeking self-glorification, security, comfort, in one form or another.

Question: Can one not attain liberation and truth, this changing, eternal movement of life, even though one belongs to a hundred societies? Can one not have inward freedom, leaving the links outwardly unbroken?

Krishnamurti: Realization of truth has nothing to do with any society. Therefore you may belong or you may not. But if you are using societies, social or religious bodies, as a means to understand truth, you will have ashes in your mouth.

Can one not have inward freedom, leaving the links outwardly unbroken?" Yes, but along that way lie deceit, self-deception, cunning and hypocrisy, unless one is supremely intelligent and constantly aware. You can say, "I perform all these ceremonies, I belong to various societies, because I don't want to break my connection with them. I follow gurus, which I know is absurd, but I want to have peace with my family, live harmoniously with my neighbour and not bring discord to an

already confused world." But we have lived in such deceptions so long, our minds have become so cunning, so subtly hypocritical, that now we cannot discover or understand truth unless we break these ties: We have so dulled our minds and hearts that, unless we break the bonds that bind us and thereby create a conflict, we cannot find out if we are truly free or not. But a man of true understanding - and there are very few - will find out for himself. Then there will be no links that he desires either to retain or to break. Society will despise him, his friends will leave him, his relations will have nothing to do with him; all the negative elements will break themselves away from him, he will not have to break away from them. But that course means wise perception; it means fulfillment in action, not postponement. And man will postpone as long as mind and heart are caught up in fear.



ADYAR, INDIA
6TH PUBLIC TALK

3RD JANUARY, 1934

As this is my last talk here, I shall first answer the questions that have been asked me, and then conclude with a brief talk. But before I proceed to answer the questions, I should like again to thank Mr. Warrington, the President pro tem., for inviting me to speak at Adyar and for his great friendliness.

As I said at the beginning of my talks, I am really not interested in attacking your society. In saying this I am not going back on what I have said. I think that all spiritual organizations are a hindrance to man, for one cannot find truth through any organization.

Question: Which is the wiser course to take - to protect and shelter the ignorant by advice and guidance, or to let them find out through their own experience and suffering, even though it may take them a whole lifetime to extricate themselves from the effects of such experience and suffering?

Krishnamurti: I would say neither; I would say help them to be intelligent, which is quite a different thing. When you want to guide and protect the ignorant, you are really giving them a shelter which you have created for yourself. And to take the opposite point of view, that is, to let them drift through experiences, is equally foolish. But we can help another by true education - not this modern disease we call education, this passing through examinations and universities. I don't call that education at all. It is merely stultifying the mind. But that is a different question.

If we can help another to become intelligent, that is all we need do. But that is the most difficult thing in the world, for intelligence does not offer shelter from

the struggles and turmoils of life, nor does it give comfort; it only creates understanding. Intelligence is free, untrammelled, without fear or superficiality. We can help another to free himself from acquisitiveness, from the many illusions and hindrances which bind him, only when we begin to free ourselves. But we have this extraordinary attitude of wanting to improve the masses while we ourselves are still ignorant, still caught up in superstition, in acquisitiveness. When we begin to free ourselves, then we shall help another naturally and truly.

Question: While I agree with you as to the necessity for the individual to discover superstitions, and even religions as such, do you not think that an organized movement in that direction is useful and necessary, particularly as in its absence the powerful vested interests, namely, the high priests in all the principal places of pilgrimage, will continue to exploit those who are still caught up in superstitions and religious dogmas and beliefs? Since you are not an individualist, why don't you stay with us and spread your message instead of going to other lands and returning to us when your words will probably have been forgotten?

Krishnamurti: So you conclude organizations are necessary. I shall explain what I mean by organizations. There must be organizations for the welfare of man, the physical welfare of man, but not for the purpose of leading him to truth. For truth is not to be found through any organization, by any path, by any method. Merely helping man, through an organization, to destroy his superstitions, his beliefs, his dogmas, will not give him understanding. He will but create new beliefs in place of the old which you have destroyed. That is what is happening throughout the world. You destroy one set of beliefs, and man creates another; you take away a particular temple, and he creates another.

But if individuals, out of their understanding, create intelligence about them, create understanding about them, then organizations will come into being naturally. Now we start first with organizations and then say, "How can we live and adjust ourselves to all the demands of these organizations?" In other words, we put organization first and individuals afterwards. I have seen this in every society: individuals go to the wall while organization, that mysterious thing in which you are all working, becomes a force, a crushing power for exploitation. That is why I feel that freedom from superstition, from beliefs and dogmas, can begin only

with the individual. If the individual truly understands, then through his understanding, through the action of that understanding, he will naturally create organizations which will not be instruments of exploitation. But if we put organization first, as most people do, we are not destroying superstition but only creating substitutions.

Take, for example, the possessive instinct. Law sanctifies you, blesses you, in the possession of your wife, your children, and your properties; it honours you. Then if communism comes, it honours the person who possesses nothing. Now to me, both systems are the same; they are the same in contrary terms, in opposition. When you are forced to a certain action, shaped, moulded by circumstance, by society, by an organization, in that action there is no understanding. You are merely exchanging masters. Organizations will result naturally if there are people who truly feel and are intelligent about these things. But if you are concerned merely with organization, you destroy that vital feeling, that intelligent, creative thinking, because you have to consider the organization, the revenue of the organization, and the beliefs on which the organization is founded. You have to consider all the commitments, and therefore neither you nor the organization will ever be fluidic, alive, pliable. Your organization is much more important to you than freedom. If you really think about this, you will see.

A few individuals create organizations out of their enthusiasm, their enlivened interest, and the rest of the people fit into these organizations and become slaves to them. But if there were creative intelligence - which hardly exists in this country, because you are all followers, saying, "Tell me what to do, what discipline, what method to follow", like so many sheep - if you were truly free, if you had creative intelligence, then out of that would come action; you would tackle the problem fundamentally, that is, through education, through schools, through literature, through art; not through this perpetual talk about organizations. To have schools, to have the right kind of education, you must have organization; but all that will come naturally if individuals, if a few people are truly awake, are truly intelligent.

"Since you are not an individualist, why don't you stay with us and spread your message instead of going away to other lands and returning to us when your

words will probably have been forgotten?" I have promised this time to go to other countries, South America, Australia, the United States. But when I come back I intend to stay a long time in India. (Applause) Don't bother to applaud. Then I want to do things quite differently. Question: Which comes first, the individual or organization?

Krishnamurti: That is very simple. Are you concerned with patchwork, which implies the modification of nationalism, of class distinction, of possessiveness, of inheritance, fighting over who should enter temples, doing a little bit of alteration here and there: or do you desire a complete, radical change? That change means freedom from self-consciousness, from the limited "I" which creates nationalism, fear, distinctions, possessiveness. If you perceive fundamentally the falseness of these things, then there comes true action. So you have to understand and act. As you are, you are merely glorifying self-consciousness, and I feel that basically all religious societies are doing that, though in theory, in books, their teachings may be different. You know, I have often been told that the Upanishads agree with what I say. People tell me, "You are saying exactly what Buddha said, what Christ said", or, "Fundamentally you are teaching what Theosophists stand for." But that is all theory. You must really think about this, you must be really honest, frank. When I say "honest", "frank", I do not mean sincere, for a fool can be sincere. (Replying to an interruption) Please just follow this. A lunatic who holds steadfastly to one idea, one belief, is sincere. Most people are sincere, only they have innumerable beliefs. Instead of one, they have many, and they are trying to be sincere in holding to them.

If you are really frank, honest, you will see that your whole thought and action is based on this patchwork, this limited consciousness, this self-glorification, this desire to become somebody either spiritually or in the physical world. If you act and work with that attitude, then what you do must inevitably lead to patchwork; but if you act truly, then for you this whole structure has collapsed. For yourself you want glorification, you want safety, you want security, you want comfort; so you have to decide to do one thing or the other; you cannot do both. If frankly, honestly, you pursue security and comfort, then you will find out their emptiness.

If you are really honest with regard to this self-glorification, then you will perceive its shallowness.

But unfortunately our minds are not clear. We are biased, we are influenced; tradition and habit bind us. We have innumerable commitments. We have organizations to keep up. We have committed ourselves to certain ideas, to certain beliefs. And economics play a large part in our lives. We say, "If I think differently from my associates, from my neighbours, I may lose my job. Then how could I earn a living?" So we go on as before. That is what I call hypocrisy, not facing facts directly.

Perceive truly and act; action follows perception, they are inseparable. Find out what you desire to do, patchwork or complete action. Now you are laying emphasis on work, and therefore primarily on patchwork.

Question: Reincarnation explains much that is otherwise full of mystery and puzzle in life. It shows, among other things, that highly cherished personal relationships of any one incarnation do not necessarily continue in the next. Thus, strangers are in turn our relations and vice versa; this reveals the kinship of the human soul, a fact which, if properly understood, should make for true brotherhood. Hence, if reincarnation is a natural law and you happen to know that it is such; or, equally, if you happen to know that there is no such law, why do you not say so? Why do you always prefer in your answers to leave this highly important and interesting subject surrounded with the halo of mystery?

Krishnamurti: I don't think it is important; I don't think it solves anything fundamentally. I don't think it makes you understand that fundamental, living, unique unity, which is not the unity of uniformity. You say, "I was married to someone last life, and I am married to a different person in this life; does not this bring about a feeling of brotherhood, or affection, or unity?" What an extraordinary way of thinking! You prefer the brotherhood of a mystery to the brotherhood of reality. You would be affectionate because of relationship, not because affection is natural, spontaneous, pure. You want to believe because belief comforts you. That is why there are so many class distinctions, wars, and the constant use of that absurd word "tolerance". If you had no divisions of beliefs, no sets of ideals, if you

were really complete human beings, then there would be true brotherhood, true affection, not this artificial thing that you call brotherhood.

The question of reincarnation I have dealt with so often that I shall speak of it only briefly now. You may not consider at all what I say; or you may examine it, just as you like. I am afraid you will not consider it - though that does not matter - because you are committed to certain ideas, to certain organizations, bound by authority, by traditions.

To me, the ego, that limited consciousness, is the result of conflict. Inherently it has no value; it is an illusion. It comes into being through lack of understanding which in turn creates conflict, and out of this conflict grows self-consciousness or limited consciousness. You cannot perfect that self-consciousness through time; time does not free the mind from that consciousness. Please make no mistake; time will not free you from this self-consciousness, because time is merely postponement of understanding. The further you postpone an action, the less you understand it. You are conscious only when there is conflict; and in ecstasy, in true perception, there is spontaneous action in which there is no conflict. You are then not conscious of yourself as an entity, as the "I". Yet you desire to protect that accumulation of ignorance which you call the "I", that accumulation from which springs this idea of more and more, that centre of growth which is not life, which is but an illusion. So while you are looking to time to bring about perfection, self-consciousness merely increases. Time will never free you from that self-consciousness, that limited consciousness. What will free the mind is the completeness of understanding in action; that is, when your mind and heart are acting harmoniously, when they are no longer biased, tethered to a belief, bound by a dogma, by fear, by false value, then there is freedom. And that freedom is the ecstasy of perception.

You know, it would really be of great interest if one of you who believe so fundamentally in reincarnation would discuss the subject with me. I have discussed it with many, but all they can say is, "We believe in reincarnation, it explains so many things", and that settles the question. One cannot discuss with people who are convinced of their beliefs, who are positive of their knowledge. When a man

says that he knows, the matter is finished; and you worship the man who says, "I know", because his positive statement, his certainty, gives you comfort, shelter.

Whether you believe in reincarnation or not seems to me a very trivial matter; that belief is like a toy, it is pleasant; it does not solve a thing, because it is merely a postponement. It is merely an explanation, and explanations are as dust to the man who is seeking. But unfortunately you are choked with dust, you have explanations for everything. For every suffering you have a logical, suitable explanation. If a man is blind, you account for his hard lot in this life by means of reincarnation. Inequalities in life you explain away by reincarnation, by the idea of evolution. So, with explanations, you have settled the many questions concerning man, and you have ceased to live. The fullness of life precludes all explanations. To the man who is really suffering, explanations are like so much dust and ashes. But to the man who is seeking comfort, explanations are necessary and excellent. There is no such thing as comfort. There is only understanding, and understanding is not bound by belief or by certainties.

You say, "I know that reincarnation is true." Well, what of it? Reincarnation, that is, the process of accumulation, of growth, of gain, is merely the burden of effort, the continuance of effort; and I say there is a way of living spontaneously, without this continual struggle, and that is by understanding, which is not the result of accumulation, growth. This understanding, perception, comes to him who is not bound by fear, by self-consciousness.

Question: The man who remains unmoved in the face of dangers and trials in life, such as the opposition of his fellow men to a course of action, is always a man of steadfast will and sterling character. Public schools in England and elsewhere recognize the importance of developing will and character, which are commonly regarded as the best equipment with which to embark on life, for will insures success, and character insures a moral sanction. What have you to say about will and character, and what is their true value to the individual?

Krishnamurti: The first part of this question serves as the background of the question itself which is, "What have you to say about will and character, and what is their true value to the individual?" None, from my point of view. But that

does not mean that you must be without will, without character. Don't think in terms of opposites. What do you mean by will? Will is the outcome of resistance. If you don't understand a thing, you want to conquer it. All conquering is but slavery and therefore resistance; and out of that resistance grows will, the idea of "I must and I must not." But perception, understanding, frees the mind and heart from resistance, and so from this constant battle of "I must and I must not."

The same thing applies to character. Character is only the power to resist the many encroachments of society upon you. The more will you have, the greater is self-consciousness, the "I", because the "I" is the result of conflict, and will is born out of resistance which creates self-consciousness. When does resistance come into being? When you pursue acquisition, gain, when you desire to succeed, when you are pursuing virtue, when there is imitation and fear.

All this may sound absurd to you because you are caught up in the conflict of acquisition, and you will naturally say, "What can a man be without will, without conflict, without resistance?" I say that is the only way to live, without resistance, which does not mean non-resistance; it does not mean having no will, no purposefulness, being blown hither and thither. Will is the outcome of false values; and when there is understanding of what is true, conflict disappears and with it the developing of resistance which is called will. Will and the development of character, which are as the coloured glass that perverts the clear light, cannot free man; they cannot give him understanding. On the contrary, they will limit man.

But a mind that understands, a mind that is pliable, alert - which does not mean the cunning mind of a clever lawyer, a type which is so prevalent in India, a type which is destructive - the mind that is pliable, I say, the mind that is not bound, not possessive, to such a mind there is no resistance because it understands; it perceives the falseness of resistance, for it is like water. Water will assume any shape, and still it remains water. But you want to be shaped after a particular pattern because you have not complete understanding. I say that when you fulfil, act completely, you will no longer seek a pattern and exert your will to fit into that pattern, for in true understanding there is constant movement which is eternal life.

Question: You said yesterday that memory, which is the residue of accumulated actions, gives rise to the idea of time and hence progress. Please develop the idea further with special reference to the contribution of progress to human happiness.

Krishnamurti: There is progress in the field of mechanical science, progress with regard to machines, motor cars, modern conveniences, and the conquering of space. But I am not referring to that kind of progress, because progress in mechanical science must ever be transient; in that there can never be fulfillment for man. I must talk very briefly because I have many questions to answer. I hope that what I say will be clear; if not, we shall continue at a later time.

There can be no fulfillment for man in mechanical progress. There will be better cars, better aeroplanes, better machines, but fulfillment is not to be realized through this continual process of mechanical perfection - not that I am against machines. When we talk of progress as applied to what we call individual growth, what do we mean? We mean the acquiring of more knowledge, greater virtue, which is not fulfillment. What is called virtue here may be considered vice in another society. Society has developed the concepts of good and bad. Inherently there is no such thing as good or bad. Don't think in terms of opposites. You have to think fundamentally, intrinsically.

To me, through progress there cannot be completeness of action, because progress implies time, and time does not lead to fulfillment. Fulfillment lies in the present only, not in the future. What prevents you from living completely in the present? The past, with its many memories and hindrances.

I shall put it differently. While there is choice, there must be this so-called progress in things essential and unessential; but the moment you possess the essential, it has already become the unessential. And so we go on, continually moving from unessential to essential, which in its turn becomes the unessential, and this substitution we call progress. But perfection is fulfillment, which is the harmony of mind and heart in action. There cannot be such harmony if your mind is caught up by a belief, by a memory, by a prejudice, by a want. Since you are caught up in these things, you must become free of them, and you can become free only when

you as an individual have found out their true significance. That is, you can act harmoniously only when you discover their true significance by questioning, by doubting their existing values.

I am sorry but I must now stop answering questions. Many questions have been asked me with regard to the Theosophical Society, whether I would accept the presidency if it were offered me, and what would be my policy if I were elected; whether the Theosophical Society, which strives to educate the masses and raise the ethical standard, should be disbanded; what policy I would advocate for the Indo-British commonwealth, and so on. I do not propose to stand for the presidency of the Theosophical Society because I do not belong to that Society. That does not interest me - not that I think myself superior - for I do not believe in religious organizations, and also I don't want to guide a single man. Please believe me, sirs, when I say that I don't want to influence one single person; for the desire to guide shows inherently that one has an end, a goal, towards which he thinks all humanity must come like a band of sheep. That is what guidance implies.

Now I do not want to urge any man towards a particular goal or an end; what I want to do is to help him to be intelligent, and that is quite a different thing. So I have not time to answer these innumerable questions based on such ideas.

Since it is rather late, I should like to make a resume of what I have been saying during the last five or six days, and naturally I must be paradoxical. Truth is paradoxical. I hope that those of you who have intelligently followed what I have been saying will understand and act, but not make a standard of me for your actions. If what I have said is not true to you, you will naturally forget it. Unless you have really fathomed, unless you have thought over what I have said, you will simply repeat my phrases, learn my words by heart, and that is of no value. For understanding, the first requirement is doubt, doubt not only with regard to what I say, but primarily with regard to the ideas which you yourselves hold. But you have made an anathema of doubt, a fetter, an evil to be banished, to be put away; you have made of doubt an abominable thing, a disease. But to me, doubt is none of these; doubt is an ointment that heals.

But what do you generally doubt? You doubt what the other says. It is very easy to doubt someone else. But to doubt the very thing in which you are caught up, that you hold, to doubt the very thing that you are seeking, pursuing, that is more difficult. True doubt will not yield to substitution. When you doubt another, as when someone said during one of these talks the other day, "We doubt you", that shows you are doubting what I am giving, what I am trying to explain. Quite right. But your doubt is but the search for substitution. You say, "I have this, but I am not satisfied. Will that satisfy me, that other thing which you are offering? To find out, I must doubt you." But I am not offering you anything. I am saying, doubt the very thing that is in your hands, that is in your mind and heart; then you will no longer seek substitution.

When you seek substitution there is fear, and therefore increase of conflict. When you are afraid you seek the opposite of fear, which is courage; you proceed to acquire courage. Or, if you decide that you are unkind, you proceed to acquire kindness, which is merely substitution, a turning to the opposite. But if, instead of seeking a substitution, you really begin to inquire into that very thing in which your mind is caught - fear, unkindness, acquisitiveness - then you will discover the cause. And you can find out the cause only by continually doubting, by questioning, by a critical and intelligent attitude of mind, which is a healthy attitude, but which has been destroyed by society, by education, by religions that admonish you to banish doubt. Doubt is merely an inquiry after true values, and when you have found out true values for yourself, doubt ceases. But to find out, you must be critical, you must be frank, honest.

Since most people are seeking substitution, they are merely increasing their conflict. And this increase of conflict, with its desire for escape, we call progress, spiritual progress, because to us substitution or escape is further acquisition, further achievement. So what you call the search for truth is merely the attempt to find substitutes, the pursuit of greater securities, safer shelters from conflict. When you seek shelters you are creating exploiters, and having created them, you are caught up in that machine of exploitation which says, "Don't do this, don't do that, don't doubt, don't be critical. Follow this teaching, for this is true and that is false." So when you are talking of truth, you are really wanting substitution; you

want repose, tranquillity, peace, assured escapes, and in this want you create artificial and empty machines, intellectual machines, to provide this substitution, to satisfy this want. Have I made my meaning clear?

First of all, you are caught up in conflict, and because you cannot understand that conflict you want the opposite, repose, peace, which is an intellectual concept. In that want you have created an intellectual machine, and that intellectual machine is religion; it is utterly divorced from your feelings, from your daily life, and is therefore merely an artificial thing. That intellectual machine may also be society, intellectually created, a machine to which you have become slaves and by which you are ruthlessly trodden down.

You have created these machines because you are in conflict, because through fear and anxiety you are driven to the opposite of that conflict, because you are seeking repose, tranquillity. Desire for the opposite creates fear, and out of that fear arises imitation. So you invent intellectual concepts such as religions, with their beliefs and standards, their authority and disciplines, their gurus and Masters, to lead you to what you want, which is comfort, security, tranquillity, escape from this constant conflict. You have created this vast machine which you call religion, this intellectual machine which has no validity, and you have also created the machine that is called society, for in your social as well as in your religious life you want comfort, shelter. In your social life you are held by traditions, habits, unquestioned values; public opinion acts as your authority; and unquestioned opinion, habit, and tradition eventually lead to nationalism and war.

You talk of searching for truth, but your search is merely a search for substitution, the desire for greater security and greater certainty. Therefore your search is destroying that which you are seeking, which is peace, not the peace of stagnation, but of understanding, of life, of ecstasy. You are denied that very thing because you are looking for something that will help you to escape.

So to me the whole purpose - if I may use that word without your misunderstanding me - lies in destroying this false intellectual machine by means of intelligence, that is, by true awareness. You can understand, put away tradition, which has become a hindrance; you can understand, put away Masters, ideas, beliefs.

But do not destroy them merely to take up new ones; I don't mean that. You must not merely destroy, merely put away, you must be creative; and you can be creative only when you begin to understand true values. So question the significance of traditions and habits, of nationality, of discipline, of gurus and Masters. You can understand only when you are fully aware, aware with your whole being. When you say, "I am seeking God", fundamentally you mean, "I want to run away, to escape." When you say, "I am seeking truth, and an organization might help me to find it", you are merely seeking a shelter. Now I am not being harsh; I only want to emphasize and make clear what I am saying. It is for you to act.

We have created artificial hindrances. They are not real, fundamental hindrances; they are artificial. We have created them because we are seeking something, rewards, security, comfort, peace. To gain security, to help us avoid conflict, we must have many aids, many supports. And these aids, these supports, are self-discipline, gurus, beliefs. I have gone into all this more or less fully. Now when I am speaking about these things, please don't think in terms of opposites, for, then you will not understand. When I say that self-discipline is a hindrance, don't think that therefore you must not have discipline at all. I want to show you the cause of self-discipline. When you understand that, there is neither this self-imposed discipline nor its opposite, but there is true intelligence. In order to realize what we want - which is fundamentally false, because it is based on the idea of the opposite as a substitution - we have created artificial means, such as self-discipline, belief, guidance. Without such belief, without such authority, which is a hindrance, we feel lost; thus we become slaves and are exploited.

A man who lives by belief is not truly living; he is limited in his actions. But the man who, because he understands, is really free from belief and from the burden of knowledge, to him there is ecstasy, to him there is truth. Beware of the man who says, "I know", because he can know only the static, the limited, never the living, the infinite. Man can only say, "There is", which has nothing to do with knowledge. Truth is ever becoming; it is immortal; it is eternal life.

We have these hindrances, artificial hindrances, based on imitation, on acquisitiveness which creates nationalism, on self-discipline, gurus, Masters, ideals, beliefs. Most of us are enslaved by one of these, consciously or unconsciously. Now

please follow this, otherwise you will say, "You are merely destroying and not giving us any constructive ideas."

We have created these hindrances; and we can be free from them only by becoming aware of them, not through the process of discipline, not by substitution, not by control, not by forgetfulness, not by following another, but only by becoming aware that they are poisons. You know, when you see a poisonous snake in your room, you are fully aware of it with your whole being. But these things, disciplines, beliefs, substitutions, you do not regard as poisons. They have become mere habits, sometimes pleasurable and sometimes painful, and you put up with them as long as pleasure outweighs pain. You continue in this manner till pain overwhelms you. When you have intense bodily pain, your only thought is to get rid of that pain. You don't think of the past or the future, of past health, of the time when you are not going to have any more pain. You are only concerned with getting rid of pain. Likewise, you have to become fully and intensely aware of all these hindrances, and you can do that only when you are in conflict, when you are no longer escaping, no longer choosing substitutes. All choice is merely substitution. If you become fully aware of one hindrance, whether it be a guru, memory, or class consciousness, that awareness will uncover the creator of all hindrances, the creator of illusions, which is self-consciousness, the ego. When mind awakens intelligently to that creator, which is self-consciousness, then in that awareness the creator of illusions dissolves itself. Try it, and you will see what happens.

I am not saying this as an enticement for you to try. Don't try with the purpose of becoming happy. You will try it only if you are in conflict. But as most of you have many shelters in which you take comfort, you have altogether ceased to be in conflict. For all your conflicts you have explanations - so much dust and ashes - and these explanations have eased your conflict. Perhaps there are one or two among you who are not satisfied with explanations, not satisfied with ashes, whether dead ashes of yesterday, or future ashes of belief, of hope.

If you are really caught up in conflict you will find the ecstasy of life, but there must be intelligent awareness. That is, if I tell you that self-discipline is a hindrance, don't immediately reject or accept my statement. Find out if your mind is caught up in imitation, if your self-discipline is based on memory, which is but an

escape from the present. You say, "I must not do this", and out of that self-imposed prohibition grows imitation; so self-discipline is based on imitation, fear. Where there is imitation there cannot be the fruition of intelligence. Find out if you are imitative; experiment. And you can experiment only in action itself. These are not just so many words; if you think it over, you will see. You cannot understand after action has taken place, which would be self-analysis, but only in the moment of action itself. You can be fully aware only in action. Don't say, "I must not be class-conscious", but become aware to discover if you are class-minded. That discovery in action will create conflict, and that conflict itself will free the mind from class consciousness, without your trying to overcome it.

So action itself destroys illusions, not self-imposed discipline. I wish you would think this over and act; then you would see what it all means. It opens immense avenues to the mind and heart, so that man can live in fulfillment without seeking an end, a result; he can act without a motive. But you can live completely only when you have direct perception, and direct perception is not attained through choice, through effort born of memory. It lies in the flame of awareness, which is the harmony of mind and heart in action. When your mind is freed from religions, gurus, systems, from acquisitiveness, then only can there be completeness of action, then only can mind and heart follow the swift wanderings of truth.



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Friends, I think each one is caught up in either a religious problem or a social struggle or an economic conflict. Each one is suffering through the lack of the understanding of these various problems, and we try to solve each one of these problems by itself; that is, if you have a religious problem, you think you are going to solve it by brushing away the economic or the social problem and centering entirely on the religious problem, or you have an economic problem and you think that you are going to solve that economic problem by wholly confining yourself to that one particular conflict. Whereas, I say you cannot solve these problems by themselves; you cannot solve the religious problem by itself, nor the economic nor the social problem, unless you see the interrelationship between the religious, the social and the economic problems.

What we call problems are merely symptoms, which increase and multiply because we do not tackle the whole life as one, but divide it as economic, social or religious problems. If you look at all the various solutions that are offered for the various ailments, you will see that they deal with the problems apart, in watertight compartments, and do not take the religious, social and economic problems comprehensively as a whole. Now it is my intention to show that so long as we deal with these problems apart, separately, we but increase the misunderstanding, and therefore the conflict, and thereby the suffering and the pain; whereas, until we deal with the social problem and the religious and economic problems as a comprehensive whole, not as divided, but rather see the delicate and the subtle connection between what we call religious, social or economic problems - until you see this real connection, this intimate and subtle connection between these three, whatever problem you may have, you are not going to solve it. You will but increase the

struggle. Though we may think we have solved one problem, that problem again arises in a different form, so we go on through life solving problem after problem, struggle after struggle, without fully comprehending the full significance of our living.

So then, to understand the intimate connection between what we call religious, social and economic problems, there must be a complete reorientation of thought - that is, each individual must no longer be a cog, a machine, either in the social or the religious structure. Look and you will see that most human beings are slaves, merely cogs in this machine. They are not really human beings, but merely react to a set environment and therefore there is no true individual action, individual thought; and to find out that intimate relationship between all our actions, religious, political or social, you as an individual must think, not as a group, not as a collective body; and that is one of the most difficult things to do, for individuals to step out of the social structure, or the religious, and examine it critically, to find out what is false and what true in that structure. And then you will see that you are no longer concerned with a symptom, but are trying to find out the cause of the problem itself, and not merely deal with the symptoms.

Perhaps some of you will say at the end of my talk that I have given you nothing positive, nothing on which you can definitely work, a system which you can follow. I have no system. I think systems are pernicious things, because they may for the moment alleviate the problems, but if you merely follow a system you are a slave to it. You merely substitute a new system for the old, which does not bring about comprehension. What brings about comprehension is not to search for a new system, but to discover for yourselves, as individuals, not as a collective machine but as individuals, what is false and what is true in the existing system, not to substitute a new system for the old.

Now, to be able to criticize, to be able to question, is the first essential requirement for any thinking man, so that he will begin to discover what is false and what is true in the existing system, and therefore out of that thought there is action, and not mere acceptance. So during this talk, if you would understand what I am going to say, there must be criticism. Criticism is essential. Questioning is right, but we have been trained not to question, not to criticize, we have been care-

fully trained to oppose. For instance, if I am going to say anything which you are going to dislike - as I shall, I hope - you will naturally begin to oppose it, because opposition is easier than to find out if what I am saying has any value. If you discover what I am saying has value, then there is action, and hence you will have to alter your whole attitude towards life. Therefore, as we are not prepared to do that, we have made a clever technique of opposition. That is, if anything I am saying you do not like, you bring up all your deep-rooted prejudices and obstruct, and if I say anything which may hurt you, or which may emotionally upset you, you take shelter behind these prejudices, these traditions, this background; and from that background you react, and that reaction you call criticism. To me it is not criticism. It is merely clever opposition, which has no value.

Now, if you are all Christians - and presumably you are all Christians - perhaps I am going to say something which you may not understand, and instead of trying to find out what I want to convey, you will immediately take shelter behind the traditions, behind the deep-rooted prejudices and authorities of the established order, and from that fortress, on the defensive, attack. To me that is not criticism; that is a clever way of not acting, of avoiding full, complete action.

If you would understand what I am going to say, I would request you to be really critical, not to be clever in your opposition. To be critical demands a great deal of intelligence. Criticism is not skepticism, or acceptance; that would be equally stupid. If you merely said, "Well, I am skeptical about what you say", that would be as stupid as to merely accept. Whereas, true criticism consists not in giving values, but in trying to find out the true values. Is it not so? If you give values to things, if the mind gives values, then you are not finding out the intrinsic merit of the thing, and most of our minds are trained to give values. Take money, for example. Abstractly, money has no value. It has the value we give to it. That is, if you want power which money gives, then you use money to get power, so you are giving a value to something which has inherently no value; so likewise if you are going to find out and understand what I am going to say, you must have this capacity of criticism, which is really easy if you want to find out, if you want to discover, not if you say, "Well, I don't want to be attacked. I am on the defensive. I have everything I want, I am perfectly satisfied." Then such an attitude is pretty hopeless.

Then you are here merely out of curiosity - and the majority probably are - and what I shall say will have no significance, and therefore you will say it is negative, nothing constructive, nothing positive.

So please bear this in mind, that we are going to discover this evening, consider together, what are the false things and the true in the existing social and religious conditions; and to do that please do not bring in continually your prejudices, whether Christian, or of some other sect, but rather have this intelligent, critical attitude, not only with regard to what I am going to say, but with regard to everything in life, which means the cessation of seeking new systems, not the search for a new system which, when found, will again be perverted, corrupted. In the discovery of the false and the true in the social, the religious and the economic systems - the false and the true which we have created for ourselves - in the discovery of that, we shall keep our minds and hearts from creating false environments in which the mind is likely to be caught again.

Most of you are seeking a new system of thought, a new system of economics, a new system of religious philosophy. Why are you seeking a new system? You say, "I am dissatisfied with the old", that is, if you are seeking. Now I say, don't seek a new system, but rather examine the very system in which you are held, and then you will see that no system of any kind will bring about the creative intelligence which is essential for the understanding of truth or God or whatever name you like to give to it. That means that by the following of no system are you going to discover that eternal reality; but you are going to find it only when you, as individuals, begin to understand the very system that you have built up through the centuries, and in that system discover what is true and what is false.

So please bear that in mind - that I am not giving a new system of philosophy. I think these systems are cages for the mind to be caught up in. They do not help man, they are merely hindrances. These systems are a means of exploitation. Whereas, if you as individuals begin to question, you will see that in that questioning you create conflict, and out of the conflict you will understand - not in the mere acceptance of a new system which is merely another soporific which puts you to sleep and turns you into another machine.

So let us find out the false and the true in the existing systems - the systems of religion and sociology. To find out what is false and true, we must see what the religions are based on. Now, I am talking of religion as the crystallized form of thought which has become the community's highest ideal. I hope you are following all this. That is, religions as they are, not as you would like them to be. As they are, what are they based on? What is their foundation? When you see, when you examine and really critically think about it - not bring up your hopes and prejudices, but when you really think about it - you will see that they are based on comfort, giving you comfort when you are suffering. That is, the human mind is continually seeking security, a position of certainty, either in a belief or an ideal, or in a concept, and so you are continually seeking a certainty, security, in which the mind takes shelter as comfort. Now what happens when you are continually seeking security, safety, certainty? Naturally that creates fear, and when there is fear there must be conformity. Please, I have not the time to go into details. I will do that in my various talks, but in this talk I want to put it all concisely, and if you are interested you can think it over, and then we can discuss it in question and answer meetings.

So the so-called religions give the pattern of conformity to the mind that is seeking security born of fear, in search of comfort; and where there is the search for comfort, there is no understanding. Our religions throughout the world, in their desire to give comfort, in their desire to lead you to a particular pattern, to mould you, give you various patterns, moulds, securities, through what they call faith. That is one of the things they demand - faith. Please do not misunderstand. Do not jump ahead of me. They demand faith, and you accept faith because it gives you a shelter from the conflict of daily existence, from the continual struggle, worries, pains and sorrows. So out of that faith, which must be a dogmatic faith, churches are born, and out of that are established ideas, beliefs.

Now to me - and please bear this in mind, I want you to criticize, not accept - to me all beliefs, all ideals are a hindrance because they prevent you from understanding the present. You say beliefs, ideals, faith, are necessary as a lighthouse which will direct you through the turmoil of life. That is, you are more interested in beliefs, in tradition, in ideals and faith, than in comprehending the turmoil itself. To understand the turmoil you cannot have a belief, prejudice; you must look

at it completely, hold it with a fresh mind, with a mind uninfected, not with a mind which is biased with a particular prejudice which we call an ideal. So where there is a search for comfort, security, there must be a pattern, a mould, in which we take shelter, and therefore we begin to preconceive what God must be, and what truth must be.

Now to me, there is a living reality. There is something eternally becoming, fundamental, real, lasting, but it cannot be preconceived; it demands no belief, it demands a mind that is not tethered to an ideal as an animal is tied to a post, but on the contrary, demands a mind that is continually moving, experimenting, never staying. I say there is a living reality; call it God, truth, anything you like, which is of very little importance - and to understand that, there needs to be supreme intelligence, and therefore there cannot be any conformity, but rather the questioning of those things false and true in which the mind is caught up. And you will see that most people, most of you who are religiously inclined, are in search of truth, and that very search indicates that you are escaping from the conflict of the present, or you are dissatisfied with the present condition. Therefore you try to find out what is the real; that is, you leave the condition which creates conflict and run away and try to find out what God is, what truth is. Therefore that search is the denial of truth, because you are running away - there is escape, desire for comfort, security. Therefore, when religions are based as they are, on the giving of securities, there must be exploitation; and to me religions as they are exist on nothing but a series of exploitations. What we call the mediators between our present conflict and that supposed reality have become our exploiters, and they are priests, masters, teachers, saviours; because I say it is only through understanding the present conflict with all its significance, with all its delicate nuances - it is only thus that you can find out what is the real, and no one can lead you to it.

If both the inquirer and the teacher knew what truth is, then you could both go towards it; but the disciple cannot know what truth is. Therefore his inquiry after truth can only exist in the conflict, not away from conflict, and therefore, to me, any teacher who describes what truth is, what God is, is denying that very thing, that immeasurable thing which cannot be measured by words. The illusion of words cannot hold it, and the bridge of words cannot lead you to it. It is only

when you, as an individual, begin to realize in the immense conflict, the cause and therefore the falseness of that conflict, that you will find out what is truth. In that there is everlasting happiness, intelligence; but not in this spurious thing called spirituality which is but a conformity, driven by authority through fear. I say there is something exquisitely real, infinite; but to discover it man must not be an imitative machine, and our religions are nothing but that. And besides, our religions throughout the world keep people apart. That is, you with your particular prejudices, calling yourselves Christians, and the Indians, with their particular beliefs, calling themselves Hindus, never meet. Your beliefs are keeping you apart. Your religions are keeping you apart. "But", you say, "if the Hindus could only become Christians, then we would have a unity", or the Hindus say, "Let them all become Hindus." Even then there is a division, because belief necessitates a division, a distinction, and therefore exploitation and the continual struggle of distinctive classes.

We say religions unify. On the contrary. Look at the world split up into narrow little sects, fighting against each other to increase their membership, their wealth, their positions, their authorities, thinking they are the truth. There is only one truth, but you cannot go to it through any sect, through any religion. To discover what is true in religion, and what is false, you cannot be a machine; you cannot accept things as they are. You will if you are satisfied, and if you are satisfied you won't listen to me, and my talk will be useless. But if you are dissatisfied I will help you to question rightly, and out of the questioning you will find out what is truth, and in that discovery of what is true you will find out how to live richly, completely, ecstatically; not with this constant struggle, battling against everything for your own security, which you call virtue.

Again, this fear which is created through the search for security, this fear seeks shelter in society. Society is nothing else but the expression of the individual multiplied by the thousand. After all, society is not some mysterious thing. It is what you are. It is pressing, controlling, dominating, twisting. Society is the expression of the individual. This society offers security through tradition, which we call public opinion. That is, public opinion says that to possess, to possess property, is perfectly ethical, moral, and gives you distinction in this world, confers honours;

you are a great person in this world. That is what, traditionally, is accepted. That is the opinion which you have created as individuals, because you are seeking that. You all want to be somebody in the state, either Sir Somebody or Lord, you know, and all the rest of it, which is based on possessiveness, possessions; and that has become moral, true, good, perfectly Christian, or perfectly Hindu. It is the same thing. Now we call that morality. We call morality adjusting yourself to a pattern. Please, I am not preaching the reverse of it. I am showing you the falseness of it, and if you want to find out you will act, not seek the opposite. That is, you consider possessions, whether your wife, your children, your property, you consider that perfectly moral. Now suppose another society came into being where possessions are evil, where this idea of possessiveness is ethically forbidden - driven into your mentality as possessiveness is now driven in by circumstances, by condition, by education, by opinion. Then morality loses all significance, morality then is merely a convenience. Not the right perception of things, but the clever adjusting to circumstances - that you call morality. Suppose that you want, as individuals, to be not possessive, look what you have to fight! The whole system of society is nothing but possessiveness. If you would understand it and not be driven by circumstances which are not called moral, then you, as individuals, must begin to break away from that system voluntarily, and not be driven like so many sheep to accept the morality of un-possessiveness.

Now you are driven whether you like it or not, whether you think it is sane or not; you are driven by conditions, environment, which you have created, because you are still possessive, and now perhaps another system will come along and drive you to the opposite - to be non-possessive. Surely it is not morality; it is just sheepishness to be driven by environment to be possessive or non-possessive. Whereas, to me, true morality consists in understanding fully the absurdity of possessiveness and voluntarily fighting it; not being driven either way.

Now, if you look, this society is based on class-consciousness which is again the consciousness of security. As beliefs grow into religions, so possessions grow into the expression of nationality. As beliefs separate people, condition people, keep them apart, so possessiveness, expressing itself as class-consciousness and growing into nationality, keeps people apart. That is, all nationality is based on the

exploitation of the majority by the few for their own benefit through the means of production. That nationality, through the instrument of patriotism, is a means of war. All nationalities, all sovereign governments, must prepare for war; it is their duty, and it is no good your being a pacifist and at the same time talking about patriotism. You cannot talk about brotherhood, and then talk about Christianity, because that denies it; no more here than in India, or in any other country. In India they can talk about Hinduism and say we are one, all humanity is one. Those are just words - hypocrisy.

So all nationalities are a means of war. When I was speaking in India, they said to me (at present the Hindus are going through that disease of nationalism), "Let us look after our own country first because there are so many starving people; then we can talk about human unity", which is the same thing you talk about here. "Let us protect ourselves and then we will talk about unity, brotherhood, and all the rest of it." Now, if India is really concerned with the problem of starvation, or if you are really concerned with the problem of unemployment, you cannot deal merely with New Zealand's unemployment problem; it is a human problem, not the problem of one particular group called New Zealand. You cannot solve the problem of starvation as an Indian problem, or a Chinese problem, or the problem of unemployment as an English, or German, or American, or Australasian problem, but you must deal with it as a whole; and you can only deal with it as a whole when you are not nationalistic, and you are not exploited through the means of patriotism. You are not patriotic every morning when you wake up. You are only patriotic when the papers say you must be, because you must conquer your neighbour. We are therefore the barbarians, not the one invading your country. The barbarian is the patriot. To him his country is more important than humanity, man; and I say you will not solve your problems, this economic and nationality problem, so long as you are a New Zealander. You will solve it only when you are a real human being, free from all nationalistic prejudices, when you are no longer possessive, and when your mind is not divided by beliefs. Then there can be real human unity, and then the problem of starvation, the problem of unemployment, the problem of war, will disappear, because you consider humanity as a whole and not some particular people who want to exploit other people.

So you see what is dividing men, what is destroying the real glory of living in which alone you can find that living reality, that immortality, that ecstasy; but to find it you must first of all be individuals. That means you must begin to understand, and therefore act, to discover what is false in the existing system, and thereby you will, as individuals, form a nucleus. You cannot alter the mass. What is the mass? Yourselves multiplied. We are waiting for the mass to act, hoping that by some miracle there will be a complete change overnight, because we do not think, we do not want to act. So long as this attitude of waiting exists, there will be greater and greater struggle, more and more suffering, lack of comprehension; life becomes a tragedy, a worthless thing. Whereas if you, as individuals, act voluntarily because you want to understand and discover, then you will become responsible, then you will not become a reformer, then there will be a complete change, not based on possessiveness, on distinctions, but on real humanity in which there is affection, there is thought, and therefore an ecstasy of living.



AUCKLAND, NEW ZEALAND
1ST VASANTA SCHOOL GARDENS TALK

30TH MARCH, 1934

Friends, It seems rather a pity that on a fair morning like this we should talk about the various oppressions and cruelty that we every day support, and the various exploitations that are taking place consciously or unconsciously about us; and yet we smile through them all and try to endure them, leading a rather hideous and ugly life, trying to manage somehow to support the daily ills and the misfortunes that confront each one.

Now if you consider what is taking place, you will see that though there is this oppression, this cruelty, this extraordinary exploitation by individuals of others, yet we continually are seeking satisfaction. Either you as individuals are satisfied in tolerating all these things, or you are going to change them, you are going to alter them. Occasionally, in moments of immediate contact, there is an intense burning desire to change, to uproot, and live decently, humanly, completely, and when that immediate contact is taken away with the sufferings of life, we fall back to satisfaction. So if you are merely satisfied, that is, contented with things as they are in the world, then there is nothing more to be said; and I mean that. If you are really satisfied, happy, contented to go on as you are, with things crumbling, when there is so much corruption, exploitation and cruelty, real horrors taking place in the world, if you are really satisfied with it, I am afraid my talk will be utterly futile. But if you want to alter it, and if you think that, as human beings, we ought to have a different state, different condition, different environment, not only for the select few, but for the whole of humanity, then let us consider the problem together; not that I want to dogmatize or to push you in one direction or another, influencing you to act in a particular fashion, but rather through considering together we shall come to a natural conclusion from which we must necessarily and

naturally act. So there are two things open to each individual, either to do patchwork, to reform, or bring about a complete orientation of thought, a complete change.

What I call patchwork is this continual alteration in the existing system of thought, but keeping the foundation as it is intact. That is patchwork, isn't it? To keep things fundamentally as they are and alter the superficial difficulties, change about the transient afflictions, but not tackle the fundamental things. Now such work and such thought based upon this idea I call patchwork or reform. It is like improving the slums of the city. Not that it is bad to improve the slums of the city; but that there should be slums, that there should be people who are exploiting, that there should be this distinction of class division, is the problem, not how much improvement you can make. Until we recognize that, and as long as there is not a radical, fundamental change, merely dealing with symptoms is not going to do anything.

So I want this morning to show that so long as thought, and therefore action, is based on this idea of self-aggrandizement, or self-growth, or continually limited self-consciousness, there must be problems arising from this limited consciousness. That is, whether you make any social changes or social reform, so long as the system of thought is based on possessiveness, security, proprietary rights and so on, there must be problems which can be dealt with only symptomatically, not radically. That is, sirs, suppose there is a reform in possessions; you still think it is perfectly right that you should own your little patch of ground, that everybody else should have patches of ground. That is, you want to cling to your particular possessions and let others have their own possessions; whereas, to me the very idea of possessiveness must lead to conflict with your neighbour, must lead to distinctions as nationalities, class consciousness, snobbery; and if you are reforming how much you shall possess or how much you shall not possess, then you are dealing only symptomatically, not radically. It is like going to a doctor who deals with the symptoms and not with the cause.

Let me take another example. To deal with the symptoms is to consider that you can stick to your particular religion and I can stick to mine, and let us be tolerant. Now, as I explained the other night, to me, the whole process of the founda-

tion of a religion comes through the adherence to a particular belief or dogma. You say you are a religious person, a Christian, because you have certain beliefs, certain ideals, certain dogmas, and you say to yourself that there will be a perfect world when all the people believe as you do, or all the people in the world come to your particular form of thought; and we are trying to patch up, to reform with that attitude towards religions. To me, real reform, real change, real radical change of thought, lies not in the patchwork of reforming religions but in seeing the absurdity of religions. So long as you have beliefs, there must be divisions. So long as you are engaged in a particular form of thought, naturally you are separate from me, and there is no human contact. Then, only prejudices meet, not real human understanding.

So as long as you merely want to reform, that is, to bring about changes in the existing systems of thought, of culture, of possessiveness, though you may momentarily alleviate the suffering, solve the innumerable problems that arise, you are but postponing, putting away for the moment the fundamental question, which is whether a society or a culture shall be based on self-aggrandizement, possessiveness and exploitation.

So you, as individuals, have to find out what you intend to do, whether you shall belong to a society, to a system of thought, based on this self-aggrandizement, with all its nuances, with its delicate subtleties; or whether you, as individuals, see that so long as that state exists there must be wars, there must be cruelties, there must be exploitation, and therefore you, as individuals, are prepared to change completely and not merely deal symptomatically. As individuals, we are confronted with this problem, with this question, whether we will deal symptomatically, do patchwork, or bring about a complete change of thought, not based on possessiveness and self-importance. Now such an attitude will necessarily bring about by degrees a new society, a new state, a new consciousness, in which there cannot be exploitation, there cannot be this incessant struggle to exist, to merely exist. And you will only deal with this question if you are really considering, if you are concerned, if you are really suffering, not merely sitting down intellectually discussing, theoretically observing. So it is for you to decide by reason, and therefore by action, whether as individuals you will, by your own understand-

ing, bring about a humanity in which there is real understanding, or continue with this ceaseless struggle.

I have been given some questions, and I will answer these. This is what I intend to do every day.

Question: Some of my friends have remarked that although they find your sayings intensely interesting, they prefer service rather than too much thinking about questions of truth. What are your observations on this point?

Krishnamurti: Sir, what do you mean by service? Everybody wants to help. That is the cry of those people who think they are serving the world. They are always talking about helping the world, especially those people who belong to sects. It is their particular form of disease, because they think that by doing something, it does not matter what, they are going to help, by serving people they will help. Who is to say what is service? A man that belongs to the army, prepared to kill the barbarian that enters his country, says he is serving the country. The man that kills, the butcher, says he is serving the community. The exploiter who has the means of production in his hands, monopolized, says he is serving the community. The man who exploits beliefs, the priest, says he is serving the country, community. Who is to decide?

Or shall we look at it quite differently. Do you think a flower, a rose, is ever considering that it is serving humanity, that it is helping the world by its existence because it is beautiful? On the contrary, because it is beautiful, supremely lovely, unconscious of its own magnificence, it is truly helping. Not like a man who goes about shouting that he is serving the world. That is, each one wants to use his means, or his ideas, to exploit the world, not to set the world free. Personally, if you will not misunderstand me, that is not my point of view at all. I do not want to help the world, as you would call it. I cannot help, it naturally happens. That is service. I do not desire to make others come to my particular form of belief or ask them to come into my particular cage of thought, because I hold that to have a belief is a limitation.

To really serve, one must be supremely free from the limited consciousness we call the "I", the ego, self-centred consciousness; and so long as that exists, you

are not really serving the world. Unless you really think, you cannot find out if you are truly helping the world. So let us not first consider whether we are helping the world, but rather find out if we have the capacity to think and to feel. To really think, mind must not be tethered to a belief. That is very simple is it not? To think really profoundly, frankly, completely, your mind cannot be held by prejudice or a certain belief, or by fear, or by preconceived ideas. To think, the mind must start anew, afresh, and not with a background of tradition. After all, tradition is only valuable when it helps you to think, not when it overpowers you by its weight.

Let me put this thing differently. We all want to help. When you see suffering in the world there is an intense desire to help; but to truly help people you have to go to the fundamental cause of things. You have to discover the cause of suffering, and you can only do that if there is profound thinking. And this thinking is not mere intellectual delight, but it can only take place, this thinking, in action.

Question: It is asserted here that only one or two people in the world can hope to grasp the importance of your message. Therefore the secondary teaching of modern Theosophy is necessary as a substitute for the salvation of the world. What have you to say?

Krishnamurti: Sir, first of all you must find out what I have to say before you can say it is impossible. This is what I want to say. Our whole system of thought and action and living is based on individual aggrandizement and growth at the expense of others. That is a fact, is it not? And so long as that fact in the world exists there must be suffering, there must be exploitation, there must be the division of classes; and no forms of religion can bring about peace, because they are the very creation of human cravings, they are the means of exploitation. That living reality, which I say exists - call it God, truth, or whatever name you like - that supreme intelligence which I say exists, which I say I have realized, is to be found only through freedom from the hindrances which you have created through the search for security and comfort, the security of religions and that artificial security of possessiveness.

Surely, to understand what I am saying is not very difficult. The difficulty lies in putting what I am saying into action. Now, to put it into action does not

need courage, but rather comprehension. Most of us are waiting for the world to change, rather than beginning to change ourselves. We are waiting for the world system to alter this attitude with regard to possessiveness, and are not trying to find out if we can, as individuals, be really free from possessiveness. To understand this, this freedom from possessiveness, one must discover intelligently what are one's needs. You know, when you have found out what are your needs, then you are not possessive. Each man will know his needs, very clearly, very simply, if he intelligently approaches it; but there cannot be the discovery of what are his needs so long as mind is caught up in possessiveness, greed and exploitation. So when you discover what are your needs, you are not making a compromise with your needs and the world's conditions which are based on possessiveness. I hope I am explaining this.

What I want to say is that there cannot be human, vital relationships, or living joyously in the plenitude of life in the present - which to me is the only eternity - so long as mind and heart are crippled through fear; and to overcome that fear we have created innumerable hindrances, such as religions, beliefs, possessiveness, securities. Hence, as individuals, we continually give suffering, continually add to the struggle, to the chaos of the world. Surely that is very simple, really, if you come to think of it.

If you really want to find out what I am saying, please examine one of the ideas I put forward and carry it out in action; then you will see that it does become practical, not vague, theoretical, impossible to grasp. Then you don't want any secondary teaching.

You know, this idea that as people do not understand, therefore you must give them something they will understand, is really a clever way of exploitation. It is the attitude of the capitalist class. It is the attitude of the man that has many possessions. That is, he wants to feed the world, to guide the world, he wants to guide the other man; whereas, I desire to awaken the other man so that he will act for himself. If I can awaken him to his own strength, to his own understanding, to his own responsibility, to his own action, then I destroy class distinction. Then I do not keep him in the nursery to be exploited as a child by one who is supposed to know more. That is the whole attitude of religions, that you can never find out

what truth is - only one or two people find out - therefore let me, as a mediator, help you; therefore I become your exploiter. That is the whole process of religion. It is a clever means of exploiting, being ruthless to keep the people in subjection, as the capitalist class does in exactly the same way - one class by spiritual means, one class by mundane. But if you look at it, both are ruthless exploitations. (Hear! Hear!) Sirs, please don't bother to say "hear, hear." What is important is to act, not intellectually agree with me. That has no value. Agreement can only take place in action. That means, when you say "hear, hear", that you have to stand out alone against society, against your neighbours, against your family, against everything that society for generations has built up. That demands great perception, not courage, not this heroic attitude towards life, but great and direct perception of what is true.

Now, to me, life is not meant to be a school. Life is not a thing from which you learn, it is meant to be lived - to be lived supremely, intelligently, divinely. Whereas, if you make it into a constant battle, struggle, continual effort, then life becomes hideous; and you have made it so because your whole thought is self-growth, self-expansion, self-aggrandizement, and as long as that exists, life becomes a hideous struggle.

So that is what I want to say. Surely that is very easily understood. Easily understood in a sense. One cannot grasp at once all its significance. One can see in what direction it lies, and to change one's attitude there must be great affliction, not contentment, great burning conflict which will force you to discover; and heaven knows, we have conflicts all day long, but we have trained our mind to be cunning, and so pass over these conflicts lightly, escape from them. Hence we may have conflict after conflict, problem after problem. Our mind has learnt to be cunning, and therefore to escape,

Question: Will you please explain in greater detail what you mean by your statement that "your teachers are your destroyers." How can a priest, provided he is honest in purpose, be a destroyer?

Krishnamurti: Sir, why do you want a priest; to keep you morally correct? Is that it? Or to lead you to truth? Or to act as your interpreter between God and

yourself? Or merely to perform a rite, a ceremony of marriage or death, or of Sunday morning? Why do you want priests? When we find out why we need them, then we shall discover they are destroyers.

If you say a priest is necessary to keep our morality straight, surely then you are no longer moral, even though the priest may force you to be moral; for to me morality is not compulsion; it is a voluntary action. Morality is not born of fear, conditioned by circumstances. True morality is voluntary understanding and therefore action. Therefore to me a priest is unnecessary to uphold your integrity. Or if you say he is necessary to lead you to truth as a mediator, as an interpreter, then I say both you and the priest must know what truth is. To be led somewhere you must know where you are going, and the leader must also know where he is going; and if you know where truth is, you don't want a leader. Please, that is not cleverness. These are just facts.

But now what have we done? We have preconceived what truth is, as contrast, as an opposite from that which we are. We say truth is tranquil, truth is wise, unbounded. Because we are not that, therefore we have made that into an opposite, and we want someone to help us to get there. What does that mean? Someone to help you to run away from this conflict to something which you suppose must be truth. Therefore, the priest is helping you to run away from realities, from facts.

I was talking to a priest the other day, and he told me that he maintained his church because there was so much unemployment. He said, "You know, the unemployed people have no homes, no beauty, no life, no music, no light, no colour, nothing - horror, a hideous life; and if they come once a week to the church, at least there is beauty, there is some quietness, there is some perfume, and they go away pacified for the rest of the week, and come back again." Surely is that not the greatest form of exploitation? That is, this particular priest was trying to pacify them in their conflict, trying to quiet them, in other words dope them from trying to discover the real cause of unemployment.

Now, if you say priests are necessary to perform the rites, the ceremonies of Christianity, then let us inquire whether those rites and ceremonies are necessary. Are they necessary? As I don't attend them, I cannot answer. They have no value

to me; but to you who attend them, are they valuable? In what way do you profit by them? You go to them on Sunday morning, feel very devotional, uplifted, whatever it is, and for the rest of the week you are either exploited or are exploiting. There is still cruelty, and all the rest of it. So where is the value, the necessity of the priest?

If you say it is a means of earning money, then we will put it in quite a different category altogether. If you treat it merely as a profession, as that of the law, the navy, the army, or any other profession, then it is quite a different thing, and most religions with their priests are that and nothing else but that - an old profession.

So if you look to a priest for your guidance as a teacher, I say he is your destroyer or exploiter. Please, I have nothing against Christian priests or Hindu priests - to me they are all the same. I say they are unessential to humanity. And please do not accept what I am saying as final authority to you, a dogmatic statement. Look at it, consider it yourself. If you accept what I am saying, I will also become your priest; therefore I will become your exploiter. Whereas, if you really consider the matter all around, not for a passing moment but completely, you will see that religions with all their sectarian teachers, are really keeping humanity apart. They are increasing the horrors of war, class distinctions, nationalities, and therefore all these things lead to war and greater exploitations in which there is no real affection, real love, real thoughtfulness.

Question: Is there a future life?

Krishnamurti: Are you really interested in it? I suppose you must be or you would not have put the question. Now, wait a minute. Why do you inquire if there is a future life; just for amusement or curiosity, or because you are afraid in the present, therefore you want to find out what is the future, or merely for information? Now, you know some of the modern scientists, some of the well-known scientists, are saying that there is a future life. They say that through mediums one can discover for oneself that there is life after death. All right, let us take it for granted there is. What if there is a future life? What have you done in discovering that there is a future life? You are not any happier, any more intelligent, any more human, thoughtful, affectionate. You are back where you were before. All you have

learnt is another fact - that there is a life hereafter. It may be a consolation; but even then what? You say, "It gives me certainty that I shall live next life." Then what? Even though it gives you certainty that you are going to live, you have precisely the same problem, the same troubles, the same transient joys and pleasures although there is another life. Whereas, to me, though it may be a fact, it is of very little importance. Sir, immortality is not in the future, immortality or eternity, or whatever you like to call it, is now present; and the present you can only understand when the mind is free of time.

Now I am afraid I have to be a little metaphysical, but I hope you do not mind. It is not really metaphysical. As long as the mind is a slave to time, there must be the fear of death, the fear and the hope of a future life, and a constant inquiry into that question. That is, where there is fear there is already a slow decay, a slow death though you may be living. The very inquiry into the future shows that you are already dying. To live completely, to live in that plenitude of the present, in the eternal now, mind must be free of time. Is that not so? Time, I am not using the word as we generally use it, for convenience, to catch a boat or tram, and the next appointment, and so on, I am using the word time as memory. If each morning you were born anew, afresh, not with all the memories of yesterday, with all the burdens, with all the encrustations of the past, then each day would be new, fresh, simple; and to be able to live in that, is to be free of time. That is, mind has become a storehouse of memory, afflicted by the past, burdened by the innumerable experiences which we have had.

Please, I hope you will think with me with regard to this, otherwise you will not quite understand it. So, with the burden of the past, the burden of innumerable memories, we confront, we meet every experience - a fresh experience, a fresh thought, a fresh environment, a fresh day; with the background of the past we meet the present. Is that not so? If you are a Christian, you have the background of a Christian mind, Christian dogmas, beliefs, tradition, and you try to meet life with those ideas. Or if you are a socialist, or any other person, you have certain prejudices, certain ideas, certain well-defined dogmas, and you meet life with that background, with those spectacles. Thus you are meeting the present continually with a background of the past, and therefore you do not understand the present.

There is a continual process of misunderstanding, which creates memory; and therefore, there is the accumulation, the accentuation of this memory, and hence the desire to know if I shall live a next life. Whereas, if you were able to meet everything anew, with an uninfected mind, with a mind that is not burdened with possessiveness of the past, or with the memory of a future, then you will see that there is no such thing as death; that there is no fear. Then life is continually becoming an ecstasy, not a fearful, horrible struggle; but that demands great alertness, awareness of thought, of mind and heart in the present.

I am afraid the questioner will be disappointed. He wants to know if there is or if there is not - a categorical reply, yes or no. I am afraid there cannot be a categorical reply. Beware of categorical replies, "yes" and "no." Is it not more important, really, to know how to live than to find out what happens when you die? It is only the dying already who want to know what happens after death - not the living. So let us inquire and find out if we can live richly, humanly, completely, divinely, instead of finding out what lies beyond. Then you will find out what lies beyond, when you know how to live supremely, intelligently. Then you will find out what is beyond. Then, that discovery is not a theoretical thing, it is a fact; then, you will discover that it has very little significance, because there is no such thing as "beyond." Life is one complete whole, without a beginning or an end. Then that ecstasy, that wisdom, brings about a completeness of living in the present.

Question: Will Britain become Fascist, and is it a progressive movement?

Krishnamurti: No movement based on possessiveness, keeping class distinctions, encouraging fear, can be a progressive or a true movement. I have read some Fascist books, and they talk about the divine right of possessiveness; keeping class distinctions, nationality, the limitations of frontiers. Surely that cannot be a human movement. Whereas, a true movement, which destroys these, which helps people to understand and think, that surely is a real movement, a spiritual movement, a human movement. You know these movements are encouraged or discouraged by individuals like yourselves. If they supply your demands, or possessiveness, guarantee your stronghold, your own investments, spiritual or mundane, you encourage them; and you discourage those which are trying to belittle, and help to destroy those that show the falseness of possessiveness. To me, there is no such

thing as instinctive human possessiveness. All possessiveness is an artificial thing, created by an artificial, wrong society. Instinctively, human beings are not possessive. They have been trained by circumstances which they have created. So whether Fascism is a progressive movement or not is of little importance. What is of importance is whether you, as individuals, see that so long as in the world, with its governments, so long as in the world there exists this continual self-aggrandizement, subtly, consciously or unconsciously, this self-importance, spiritually or mundanely, there must be sorrow, there must be continual cries of pain, there must be wars, there must be exploitation, and there will be no real love. Therefore it is for you as individuals to think anew, to discover, to find out if your whole basis of thought and action is based on this limited self-consciousness.



AUCKLAND NEW ZEALAND
2ND VASANTA SCHOOL GARDENS TALK

31ST MARCH, 1934

Friends, Most people who are at least thoughtful desire to find out if there is something which is more lasting, in which life is more full, complete, and they describe that reality as God, truth, or life itself. Now, to me, there is such a thing as reality; something that is enduring, complete, eternal, but as I have been saying in my last two talks, the very search for truth is to deny it, because that reality is to be a discovery, not to be followed. I hope you see the difference. If we go after truth, that reality, you must know what it is, you must have a preconception, but if you begin to discover it, then that discovery is real and not the search for truth, so I want in my brief talk this morning to help you rather to discover it, and not to follow it.

First of all truth, or that reality, is not to be found by running after it, because when we seek something, it indicates that our mind, our whole being is trying to escape from that conflict in which mind and heart are caught up. Whereas, if we can become conscious, aware of the many hindrances which we create through fear, and then free the mind from that fear, from those hindrances, we shall discover what that eternal life is. That is, instead of trying to find out what truth is, let us discover what are the hindrances which we have created through fear, and in understanding the cause of fear and its many hindrances then we shall find out what that thing is which is indescribable.

It is no good talking to a prisoner about freedom, to a man who is in prison; he will know what freedom is the moment he is out of prison. But most of us are desirous of finding out what freedom is before we are conscious of what prisons are; and as long as we are merely seeking freedom, reality, richness of life, we can-

not understand, it must be imaginative, unreal, shaped out of a limited, conscious mind. Whereas, if we can find out what are the prison walls that enclose the mind and heart, and then free the mind from its hindrances, surely, then, we shall be able to find out that which is.

So what are the hindrances that we have created? Is it not first of all authority, born of fear? Mind is caught up by some authority; driven, shaped, moulded by some external authority; either religious authority or social, or you have developed an inner authority. You know, one first of all accepts external authority, because we are incapable of acting, thinking and feeling for ourselves, so we set up an outside authority, that of religion, that of a teacher, that of a social system; and then we think we reject that external authority, and develop an inner authority, an inner law, which is only the reaction from the external. That is, instead of finding out what is this external authority which we have set up to be our guide, we reject that and we think we have to find out a law for ourselves, individually, and thereby live according to that law. That is what most people do. There is an external, objective authority which they reject or understand, and develop an inner authority, a subjective authority.

Now, to me, authority, whether objective or subjective, is the same, because authority implies shaping, an imitation, a control, a conditioning, whether imposed externally or by inward effort and exertion. So, that, to me, is the first hindrance. A man that understands does not need authority. There is only perception, and that perception does not demand the imitation of authority. I hope you see all this. First of all, one is a slave to social authority, religious authority, and you gradually develop by conflict, by trouble, what you call a subjective authority, and you say, "It is my understanding. I must obey that law which I have found out for myself." While the mind is merely the instrument of obedience, surely such a mind cannot understand. Understanding is perception, not an imposition, either externally or inwardly.

Again, to repeat the same thing put differently, we have external ideals imposed on us through education, through politics, through social influence, environment. Then we feel they are confining, limiting, controlling, dominating, usurping our individual thought, so we develop our own ideals - we think we develop our

own ideals, beliefs, to which we try to conform. That is what we have done; we have rejected the external and are obeying the inward ideal which we have established for ourselves, and we think we have made tremendous progress. What we have done is merely rejected the external, and established our own beliefs, and we are trying to imitate, to follow those beliefs. Now this idea of following, imitating, being guided, controlled, dominated, is, to me, the very first hindrance which prevents the clear perception of any experience, or that fulfillment in perfect understanding, because our whole mind, when it is obeying, being controlled, is dominated by this idea of gain. We think of wisdom, understanding, completeness, in terms of accumulation, not as infinite pliability, therefore eternal. That thing which is pliable is lasting, but that which is burdened, the result of many, many accumulations, therefore capable of resistance, is transient and cannot understand.

I am afraid I see by the faces there is very little understanding of what I am saying. Wait a minute, sirs; I am afraid by listening to one or two talks you are not going to understand what I am saying. What brings about understanding is not listening, merely listening, but rather trying to fulfil in action.

So to put it differently, mind and heart are the result of environment, and then your environment controls the way you think and the way you feel. Do not say: "Is that all - mind? There must be something more, something which is more lasting." I said to discover that, let us begin from things we know, and from that start - not from a mysterious thing which we do not know, about which we can but romance. So mind and heart, thought and feeling, are the result of environment, and so long as you are a slave to that environment, there cannot be understanding; you cannot then master environment, and to master environment is to understand it.

That is, environment is after all, the social system and that system which we call religion, made up of many doctrines, beliefs, dogmas, innumerable prejudices, and the mind is a slave to this environment. Take for instance, if you depend on mind for your livelihood, as most people do, as everyone must, you are controlled to a great extent by the beliefs that you hold. Suppose that you are a Roman Catholic, and you want to find a job in a Protestant place, or if Protestant, you want to find a job in a Roman Catholic institution or office; if they discover your

beliefs, it might not be so easy to find a job, so you put away your beliefs or accept what the other says momentarily, because you desire to earn money, because you must have money. Through external environment, mentally, you are under control, so your beliefs are merely the result of environment, conditioned by the environment; and as long as you do not break down the false environment of society and religion, your beliefs and ideals are worthless, because they are but the result of environment born of fear.

So to understand that which is lasting, eternal, there must be conflict between the individual and the environment, and only in that conflict can you pierce through the walls of limitation. We accept thoughtlessly or unconsciously so many conditions imposed by society or by religion, accept them as being true. Traditionally, our mind is driven into a mould, and we unconsciously accept these things, and therefore we are slaves to these things; and it is only by continually questioning, by constant awareness, that we can free the mind from the environment, and therefore be master of the environment.

Question: Virtue does not appear to be a very prominent feature in your teachings. Why is this? Has the virtuous life so small a part to play in the realization of truth?

Krishnamurti: What do you mean by virtue? Do you mean by virtue, a contrast to vice? That is, do you call courage, bravery, a virtue in contrast to fear? First of all, one is afraid, and you think you must develop the idea of courage, so you pursue courage; that is, you are running away from fear, and this process of running away from fear you call braveness, courage, which becomes virtue. To me, a man that pursues a virtue is no longer virtuous; whereas, if you begin to find out what causes fear, not cover up fear by the idea of what you think is brave, but try to find out what is the fundamental cause of fear, then in the discovery of the cause you are neither courageous nor fearful, you are free of both these opposites.

After all, virtue is merely the result of a false environment, isn't it? To resist the environment, you must have great character nowadays. At least that is what is called character. That is, society has created, or rather we have helped to create a society in which to be non-possessive is considered a great virtue. Isn't it? We have

established a society where possessiveness indicates constant fight with your neighbour, consciously or unconsciously, constant battle, self-assertion, continual cutting out of others; and a man who does not want to do that, you call a virtuous man, a noble man. To me it has nothing to do with nobility or virtue. If the environment is changed, if the social conditions are changed, then to be possessive or non-possessive is the same thing, then you call possessiveness neither virtue nor an evil thing. Whereas now, as society is constituted, to break away from these false standards is considered either a virtue or a sin. But if we begin to alter the environment in which the mind and heart are held, then this whole idea of virtue and sin have a different meaning altogether; because, to me, virtue is not to be sought after, to be gained, to be possessed, or sin to be abhorred or run away from - whatever is meant by sin.

So to me, to live naturally, that demands a great deal of intelligence, not brutal, savage, unthinking life, primitive life - I do not mean that when I use the word "naturally." To live a natural life, full, spontaneous life, creative, intelligent life, you can only do that when you understand the false standards and the true standards of society, and have broken away from it because you understand their significance; therefore, you are no longer bound by this pursuit of the opposite which we call virtue.

To put it very briefly, when you are afraid you are seeking courage, and we call that courage a virtue; whereas, really, what are you doing? You are running away from fear. You are trying to cover up fear by an idea, what you call courage. So momentarily you may cover up fear by an idea of what you call courage, but fear will continue to exist and show itself in different forms; whereas, if you try to find out what is the fundamental cause of fear, then mind is not caught up in the conflict of opposites.

Question: Do you think that the method of psychoanalysis, the bringing of the motives of the unconscious mind into a knowledge of the conscious, will assist the individual to free his mind from the primitive and egotistical complexes and cravings, and will thereby allow his thought to carry him on to that happiness of which you speak?

Krishnamurti: That is, the mind has many complexes, and the question is whether you can free the mind of these by self-analysis. Is that not the question? The mind and heart have many hindrances, impediments which we call complexes - unconscious, hidden. Can we free them; can we uproot them through the processes of self-analysis, and thereby free the mind from the egotistical and limited point of view?

I am afraid you will have to follow this a little bit carefully, because it may be the first time you have heard it, and you may find it rather complicated, but it is not. To me, the mind can be free of those impediments only in full consciousness, when your whole being is active, aware. Now, in the process of self-analysis, your whole being is not functioning; only that part of you which you call mind, thought, intellect. With that one part of the mind you are trying to discover the hidden complexes; whereas, I say, you can bring all these hidden hindrances into full conscious action, only when you are fully aware in the present.

I will put it differently. Now suppose you have the complex of snobbishness. Most people have it. How are you going to find out? To find out, to me, does not lie through this process of self-analysis; that is, intellectually to look into the actions that have taken place, and so discover this idea of snobbishness. First of all, you want to discover if you are a snob or not. You don't want to alter it, but to discover it, isn't it so? Wait a minute, please. Just follow this. When you discover it, then you will act one way or the other. First of all, you have to find out if you are a snob, so how are we going to discover it? Only when you are fully conscious, fully aware of that which you are saying and feeling at the moment of saying and feeling - not after you have said and felt. Is that not so? That is, if you are fully conscious of what you are saying and what you are thinking, then in that full awareness you will discover for yourself if you are a snob or not; not by sitting down and intellectually analyzing an event. I know there are innumerable questions arising out of this, but I cannot answer all those. But if you think of it, you will see that by this way of being continually alert, fully conscious in that which you are doing, you will bring the unconscious, hidden, into full consciousness, and thereby you will create the disturbance which is necessary, and by that disturbance you will free the mind of that complex, of that hindrance.

Question: You seem to regard the pursuit of ideals as an escape from life. Is there no substance of truth in the highest ideals? Krishnamurti: Why do we want ideals? I do not say they are not truths; but why do we want them? We say we need them because we cannot, without a standard, a measure, an ideal, guide our lives through the constant battles and struggles of life. Is that not it? So we want a standard, a continual measurement by which to judge our actions in daily life. What does that indicate? That we are more interested in the ideal, in the measurement, than in the conflicts, the struggles, the sorrows which confront us. So, as they are so large, so conflicting, so immense, these struggles, we establish ideals as a means of escape from them. Whereas, to me, to understand the conflict, the troubles, the sufferings, mind must be free to understand them as they are, not by a measure, not by a standard. Surely, when you are really in great conflict, great suffering, at that moment you are not thinking of the ideal, of what you should do and what you should not do. You are so consumed by the suffering, you want to find out. Then you are not looking for an ideal to lead you out of that. It is only when suffering diminishes, quietens down, that you turn to an ideal to help you out of that suffering.

To me, all ideals must be the means of alleviation of suffering, and, therefore, cannot possibly explain to you the reason of suffering. Take the average person, and you will see that he has innumerable ideals, many ideals, beliefs, and according to those he is trying to live all day long, if he at all thinks about it: so he makes of life a continual battle between what are facts and what he wants to be. Now, if he realizes, fundamentally, what are facts, and what are real, and recognizes their significance, then he will find out the very root of comfort, and therefore free himself from these false standards, false measurements, which are continually trying to shape his mind to a particular pattern.

Question: Do you believe in Communism, as understood by the masses?

Krishnamurti: I don't know what is understood by the masses, so I cannot explain that. So what is it, now? Let us look at it, not from the point of view of any "ism", but from the point of view of the ordinary human state. How can there be real understanding of peoples when you are considering yourself as a New Zealander, and I am considering myself as a Hindu? How can we contact each other?

How can there be a vital relationship between us, a human understanding between us? Or if we divide ourselves by certain labels, you calling yourselves Christians and I calling myself Hindu, with certain prejudices, dogmas, creeds, how can there be real brotherhood? We can talk about tolerance, which is an intellectual invention to keep you where you are and to keep me where I am, and try to be friendly. This does not mean I am talking of uniformity; now there is uniformity. You are all of one belief, one ideal, one dogma, though you may vary in that prison, painting each bar differently; but it is a prison, and you want to retain your prison with its decorations, and the Hindu wants to keep his prison with its decorations, and they try to be brotherly, and this brotherhood is called tolerance. Whereas, to me, the whole idea is the very negation of real understanding, human unity. So through the process of time, you may be driven as so many slaves to accept Communism, as now you accept Capitalism; and in that force of being driven, there cannot be voluntary action, as now there cannot be voluntary action. So if you merely accept either, and live in either, surely you are not being creatively individual. You are merely like so many sheep, either capitalistic sheep or communistic sheep, driven by environment, condition, forced to accept. Surely such a thing is not moral; such a thing is not rich or spiritual, true, And I say the true human state can only come about when you, as individuals, voluntarily do these things, because you see the necessity, the immense profundity in this - not merely superficial excitation. Then there is the possibility of individuals living creatively, fully; not when you are driven.

Question: What do you consider is the cause of unemployment?

Krishnamurti: You know we have built up a structure for many centuries, for many generations, a structure based on individual competitiveness, ruthless self-security, where the most clever, cunning, gets to the top, and gets the whole directive means into his hands. It is obvious. We see this everywhere, and naturally, when the world is divided up into nationalities, which are the culmination of that possessiveness and the greed of individuals, naturally there must be unequal distribution, therefore naturally, unemployment. You know, to me, it is very simple to see this. Perhaps for you it is very complicated, though you may be more educated than I am, though you may have read a great deal. The cause, to me, is very sim-

ple. So what are we going to do? That is, you will tell me; "Why don't you talk about the common conditions of labour, work for the change of economic conditions, then everything will be all right; so why not concentrate your whole mind on that particular subject, and then alter it?" How can I alter the whole of society of which you and I are a part? How can we alter it? By first of all having an intelligent attitude, and therefore action, towards the whole of life. That is, you cannot take up the economic problem by itself and say, "Solve that, and everything else is solved." The economic problem is merely the symptom of the whole human problem, so if we can create an intelligent opinion and therefore intelligent action as a whole, concerning all human beings, then we shall act definitely with regard to the economic conditions. So I feel that what I have to do is to create an opinion, not merely an intellectual opinion, but an opinion born of action; and then, when there is such an opinion, then, being intelligent, you will use any system, any intelligent system to bring about a complete change in the economic system.

Question: You do not believe in possession or exploitation; but without one or the other how could you travel or lecture to the world?

Krishnamurti: I will tell you very simply. To live in the world without exploitation, you must withdraw completely to a desert island. As the system is - as it is now - to live at all, if you live in that system, you must exploit it.

Let us understand what I mean by exploitation. Now, to me, if you do not discover for yourself intelligently what are your needs, then you become an exploiter. If you discover for yourselves, intelligently, what are your needs, then you are not an exploiter; but that demands a great deal of intelligence. We have, first of all, many things because we think by the possession of many things we shall be happy. So in order to possess those many things we must exploit; whereas, if you really thought out what are your essential needs, in that there is no exploitation, really, if you come to think of it. And I have found out for myself what are my needs. With regard to my travel, friends ask me to go to different places, and I go. If they don't ask me, I don't travel; and even if I don't talk or teach, well I can do something else. Now, if I wanted to convert you all to a particular form of thought, and force you, and collect funds to alter it - that I would call exploitation. That which I am talking about is the inevitable, whether you like it or not, and the

intelligent man intelligently accepts the inevitable. So I do not feel that I am exploiting, and I know I am not, nor am I possessive.

Again, that sense of possessiveness - to be really free of all that, one has to be so very alert, aware, so as not to deceive oneself, because in the thought that one is free of possessiveness may lie a great deal of self-deception. One so often thinks that one is free, but lives really in the cloak of self-deception. The moment your need is satisfied, you do not cling to it; you do not feel proprietorial rights over it.

Question: Would it give you any surprise if the Christ of the Gospels were suddenly to appear, so every eye should see him?

Krishnamurti: You know, mind wants miracles, romantic ideas, extraordinary supernatural phenomena. Not that there are not miracles, not that there are not supernatural phenomena; but we seek them because our minds and hearts are so poor, so empty, so wretched, so ugly, and we think we can overcome that poverty of mind and heart by seeking those miracles, running and chasing after phenomena. And the more you pursue phenomena and miracles, the less you are rich, the less plenitude of mind and heart, the less affection. When there is the plenitude of heart and mind, then whether there are miracles or superphysical phenomena will have very little significance. Now, we create such divisions, such distinctions between the physical and superphysical, because the physical is so intolerable, so ugly. We want to run away, and anyone that can lead you to the superphysical, you follow, and you call that spiritual; but it is nothing else but another form of real, gross materialism. Whereas, true spirituality consists in living harmoniously, with perfect unity in your heart and mind, because there is understanding, and in that understanding there is the delight of living.



AUCKLAND, NEW ZEALAND TALK TO THEOSOPHISTS

31ST MARCH, 1934

Friends, I will just say a few words before I attempt to answer some of these questions.

First of all, I should like to say that what I am going to say should not be taken in a partisan spirit. Most of you here are probably Theosophists, with certain definite ideals and ideas, with certain definite teachings, and you think I hold contrary views and make out that I belong to another camp with other ideals and beliefs. Let us rather approach the whole thing from the point of view of discovery rather than trying to say, "We believe in this, and you don't; therefore, we are upholders of certain ideas which you are trying to destroy." Now that spirit, that kind of attitude, indicates opposition rather than understanding; that you have something which you desire to protect, and if anyone questions what you have, you immediately will say that he is attacking or I am attacking. It is not at all my intention to attack anything, but rather to help you to discover if what you are upholding is true. If it is true, then no one can attack it, and it does not matter if anyone attacks it, if what you hold is real; and you can only find out what is real by considering it, not protecting it, not being on the defensive.

You know, wherever I go Theosophists ask me, as do other organizations, to speak to them; and Theosophists with whom I have lived for so long have taken up this unfortunate attitude, that I am attacking them, destroying their pet beliefs, which they must protect at all costs, and all the nonsense of it. Whereas, I feel if we can really consider together, reason together, and see what we have in our hands that we want to protect, then instead of belonging to any one particular camp, or particular section of thought, we shall naturally understand what is true;

and that which is true has no party. It is neither yours nor mine. So that is my attitude in addressing you, and in talking anywhere: to help you to discover - and I mean this honestly - if what you hold is really lasting, or a thing that you have built up out of conceit, out of self-protection, self-preservation, out of search for security. Such things have no value though they may wear the clothing of surety, of certainty and of wisdom.

Now, sirs, I would like to say that, to me, truth has no aspects. We are in the habit, especially Theosophists I think, and some others besides, of saying that truth has many aspects: Christianity is one aspect, Buddhism another, Hinduism another, and so on. This merely indicates that we want to stick to our own particular temperament and our own prejudices, and be tolerant to other people's prejudices. Whereas, to me, truth has no aspects; it is one, and that which is complete, whole, has no aspects. It is not like a light with many coloured lamps. That is, you place coloured lamps over that light, and then try to be tolerant to a red light if you are a green light, and invent that unfortunate word tolerance, which is so artificial, a dry thing that has no value. Surely you are not tolerant to your brother, to your children. When there is real affection there is no tolerance, so, it is only when the heart has withered, that we talk about tolerance. I, personally, do not care what you believe or do not believe, as my affection is not based on belief. Belief is an artificial thing; whereas affection is the innateness of things, and when that affection withers, then we try to spread brotherhood through the world and talk about tolerance, the unity of religions. But where there is real understanding there is no talk about tolerance.

Understanding does not lie through books. You can be students of books for many years, and if you do not know how to live, then all your knowledge withers; it has no substance, no value. Whereas, one moment of full awareness, full conscious understanding, brings about real, lasting peace; not a thing that is static, but that peace which is continually in movement, unlimited.

Now I wonder how I am going to answer all these questions.

Question: Can a ceremony be helpful, and yet be not limiting?

Krishnamurti: Do you really want to go into the question, or do you just want to deal with it superficially? How many of you really perform ceremonies? It has become, unfortunately, a subject over which you quarrel in the T. S.

Now what is a ceremony? Not the putting on of a tie, cleaning yourself, eating, or the appreciation of beauty - because I have discussed with people, and they have trotted out all these arguments. They say, "We go to church because there is so much beauty in it. It is our self-expression. Is not putting on a suit and cleaning your teeth, is that not a ceremony?" Surely this is not ceremony. The appreciation of beauty is not ceremony. You do not attend church or attend a ceremony to self-express. So ceremony as you use it has a very definite meaning. A ceremony, as far as I can make out, according to your own usage of that word, is where you either hope to advance spiritually through its efficacy, or you attend it in order to spread in the world spiritual forces. Shall we limit it to that, and not bring in extraneous arguments? Is that not so? Ceremony is only applicable where you are spreading spiritual force, and in which you hope to gain spiritual advancement. Let us examine these two things.

First of all, when you say you are spreading spiritual force in the world, how do you know that you are doing this? Either it must be based on authority, acceptance of someone else's edicts or precepts, or you feel that you are spreading it. So let us put away the authority of another, because that is childish. If someone else merely says, "Do that", and you do it, then there is no value; it does not matter who it is. Then we merely reduce ourselves into children, and become the instruments of authority. Therefore there is no vitality in our actions. We are merely imitative machines.

Now we might think that by attending a church we feel elated, we feel full of vitality and a sense of well-being. I am not insulting when I say that by taking to drink you feel the same, or attending a stimulating lecture; but why do you place ceremony as being much more important, more vital, more essential, than appreciation of something which really stimulates you? If you really examine it, it is much more than appreciation of beauty which stimulates. You hope by attending a ceremony, by some miraculous process your whole being is going to be cleansed. Now to me, such an idea is, if I may say so, really absurd. Such ideas are instru-

ments of true exploitation. Whereas, really being integral, complete within oneself, you cannot look to someone else to cleanse your mind and heart. One has to discover for oneself. So, to me, this whole conception that ceremonies are going to give you spiritual understanding and attainment, is really the very thing which every so-called materialistic person thinks. He wants to be somebody in this world, he wants to have money, so he begins to accumulate, possess, exploit, to be ruthless; and the man who wants to be somebody in the spiritual world does exactly the same thing, only he calls it spiritual. That is, behind it all, there is this idea of gain; and to me such an idea, the desire to attain, is in itself a limitation. And if you perform ceremonies as a means of gain, then all ceremonies are but limitation. Or if you go and perform ceremonies as essential, as necessary, then you are merely accepting it on authority or tradition. Surely such a mind cannot understand what life is, what the whole process of living is.

I am surprised that this question should arise wherever I go, especially among those who are supposed to be a little more advanced, whatever that may mean, who have been students of philosophy for years, who are supposed to be thoughtful. It but indicates that they have really sought substitutes. You are fed up with your old churches and institutions, and you want some new toy to play with, and you accept that new toy without finding out if it has any value; you cannot find out if anything has value so long as you are merely seeking substitutes.

Have I dealt with that question completely, comprehensively? I would really like to discuss this with people, this idea of ceremonies. I have discussed with those who have recently become priests, and they give me, not some valid reason, but some reason based on authority, as "We have been told", or some kind of excuse for their action.

Now, there is another aspect of it which is completely different. That is this idea that in ceremony lies magic - not white and black magic, I am not talking about that - that the mystery of life is unfolded through a ceremony. You know, I have talked with some Roman Catholics, and they will tell you that that is their reason why they go to church. That is not the reason given by any of the ceremonialists of the Theosophical bent, so do not use that club against me again. Now life is mystery. There is something immense, magical, about life; but to pierce its veil is

not to create spurious, unnatural things to discover the true mystery - and, to me, these sacerdotal ceremonies are unnatural. They are really a means of exploitation.

Question: It has been suggested that the power that speaks through you belongs to the higher planes, and cannot be sent below the intuitional, so that we must listen rather with our intuition if we would get your message. Is that correct?

Krishnamurti: What do you mean by intuition? What does intuition mean to you all? You say it is something which we feel instinctively without going through the process of logical reason: a "hunch", as the Americans would say. Now I really question whether your intuition is real or merely the glorified unconscious hopes; subtle, deceitful longings. You know, when you hear reincarnation spoken of, or you hear a lecturer talk about reincarnation, or you read of it in a book, and you jump to it and say, "I feel it is true, it must be", you call that intuition. Is it really intuition, or is it the hope that you will have another opportunity to live next life; therefore you cling to it, and call it intuition? Wait a minute. I am not denying that there is intuition, but what the average person, what the usual person calls intuition, that is not true, that is something without reason, validity, without understanding behind it.

Now the questioner says that it has been suggested that the power that speaks through me belongs to the higher planes, and cannot be sent below the intuitional. Surely you understand what I am talking about. Don't you? Pretty obvious. Now wait a minute. It is easy to understand what I am talking about, but if you don't pursue it, carry it out in action, there is no understanding; and because you don't carry it out in action, you rather transfer it to the intuitional world, and therefore say it is suggested that I am speaking from the higher plane, and therefore you must go to your higher and try to understand what that means. In other words, although you understand what I am trying to say, fairly well, it is difficult to put it into action; therefore, you say let us rather remove it to a higher plane, and from there we can discuss. Is that not so? If you say, "I do not understand what you are talking about", then there is a possibility of further discussion. I will then try to explain it differently, so that we can discuss it, go into it, consider it together; but to start with the assumption that to understand me you must go to the higher

plane - surely there is something radically wrong in that attitude. What is the higher plane, except that which is thought? Why go any further? But do you not see, my point is we are starting with something mysterious, something far away, and from that we try to find out the obvious, the realities, and, therefore, there are bound to be great deceptions, great hypocritical actions, falseness. Whereas, if we start with things that we do know, which are very simple to find out if you give your thought, then you can go really far, infinitely. But it is absurd to start from the mysterious, and then try to relegate life to that mystery, which may be romanticism, false, imaginative. Such an attitude of mind which says, "To understand you we must listen with our intuition", may be false, so that is why I said your intuitions may be utterly false. How can you listen with something which may be false, which may be your hopes, predilections, longings or dreams? Why not listen with your ears, with your reason? From that, when you know the limitation of reason, then you can go - that is, to climb high you must begin low; but you have already climbed high, and you have no further to go. That is what is the trouble with all of you. You have climbed the heights intellectually; naturally your beings are empty, arrogant. Whereas, if you begin near, then you will know how to climb, how to move infinitely.

You know, all these are means and ways of real exploitation. It is the way of the priests - to complicate matters, when things are infinitely simple. I won't go into what I have to say, I have explained that over and over again; but to make it complicated, to coat it with all kinds of traditions or prejudices and not recognize your prejudices, that is where the hideousness lies.

Question: If a person finds the Theosophical Society a channel through which he can express himself and be of service, why should he leave the Society?

Krishnamurti: First of all, let us find out if it is so. Don't say why he should or should not leave; let us go into the matter.

What do you mean by a channel through which he can express himself? Don't you express yourself through business, through marriage? Do you or don't you express yourself when you are working every day for your livelihood, when you are bringing up children? And as it shows that you do not express yourself

there, you want a Society in which to express yourself. Is that not it? Please, I hope I am not giving some subtle meaning to all this. So you say, "As I am not expressing myself in the world of action, in the everyday world, where it is impossible to express myself, therefore I use the Society to express myself." Is it so, or not? I mean, as far as I understand the question.

How do you express yourself? Now as it is, at the expense of others. When you talk about self-expression, it must be at the expense of others. Please, there is true expression, with which we will deal presently, but this idea of self-expression indicates that you have something to give, and therefore the Society must be, created for your use. First of all, have you something to give? A painter, or a musician, or an engineer, or any of these fellows, if he is really creative, does not talk about self-expression; he is expressing it all the time; he is at it in the outside world, at home, or in a club. He does not want a particular society so that he can use that society for his self-expression. So when you say "self-expression", you do not mean that you are using the Society for giving forth to the world a particular knowledge or something which you have. If you have something, you give it. You are not conscious of it. A flower is not conscious of its beauty. Its loveliness is ever present.

"Be of service to the world." Are you of service to the world, really? Please, you know, I wish you could really think, honestly, frankly; then if you really think honestly, frankly, you will be of service to the world - not in this extraordinary way. Let us find out if we are of service to the world. What is the world in need of at the present time - or at any time, in the past or in the future? People who have the capacity to be completely human; that is, people who are not bound up by their narrow circles of thoughts and prejudices and the limitations of their self-conscious emotionalism. Surely, if you really want to help the world, you cannot belong to any particular sect or society, any more than you can belong to any particular religion. If you say all religions are one, then why have any religion? Religions and nationalities really encage people, trammel them. This is shown throughout the world, throughout history; and the world has come now to more and more sects, more and more bodies enclosed by walls of beliefs, with their special guides; and yet you talk of brotherhood! How can there be real brotherhood when this possessive instinct is so deep, and so must lead to wars because it is based on na-

tionalism, patriotism. Surely your talk of brotherhood shows that you are not really brotherly. A man that is really brotherly, affectionate, does not talk about brotherhood; you do not talk about brotherhood to your sister, or to your wife, there is a natural affection. And how can there be brotherhood, real unity of humanity, when there is exploitation? So to really help the world - as you do talk about helping the world - if you would really help it to be free of all its commitments, its vested interests, its environments, then you will see that you are never talking about helping the world; then you do not put yourself on a pedestal to help somebody at a distance, lower down.

Question: Do you approve of our invoking the aid of the angels of the angelic kingdom, such as the Angel Raphael in sickness, the Angel of Fire in the ceremony of cremation? Are they props and crutches? (Laughter)

Krishnamurti: Please, some of you laugh at it, but you have your own particular prejudices, superstitions. You may not have this "angelic" superstition. You have some others,

Now, let us not look at it from the point of view of invoking aid. First of all, if you are normal, then there is a normal miracle taking place in the world; but we are so abnormal that we want abnormal actions to take place. I have answered the question so often. All right. First of all, suppose you are suffering, and you are cured, it may be by a doctor, it may be by an angel; if you do not know the cause of suffering, you will again become ill. Personally, I have dabbled a little in healing, but I want to do something else in life, to really heal the mind and heart; that is, to let you discover for yourself the cause of suffering; and I assure you, no calling on angels, continual attendance on the doctor, is ever going to show you the cause of suffering. You may be healed symptomatically for the moment, but unless you really find out for yourselves - nobody else can find out for you - what is the cause of suffering, you will again be ill. In discovering the cause you will become healthy.

Question: Have you sympathy for those who admire your beauty, but ignore your wisdom?

Krishnamurti: It is the same thing as the other question. Let us listen to you intuitively, and ignore your words. Only this is put differently. You know, wisdom is

not to be bought. You cannot buy it from books. You cannot get it by listening. You may listen to me for hundreds of years, but you are not going to be wise. What brings wisdom is action. Action is wisdom; it cannot be separated. And because we have divided action from our thought, from our emotions, from our intellectual capacity of reasoning, we are carried away by superficial things, and thereby are exploited.

Question: Do you consider that the Theosophical Society has finished its work in the world, and ought to retire into solitary confinement?

Krishnamurti: What do you think, you who are its members? Is that not a much more apt question, than yours to me? Sirs, may I put it this way? Why do you belong to any Society? Why are you Christians, Theosophists, Christian Scientists, and God knows what? Why do you exclude and seclude yourselves? "Because", you say, "this particular form of belief, this particular form of expression, of ideas, appeals to me; therefore I am going to subscribe myself to it." Or you belong to it because you hope to get something out of it: happiness, wisdom, office, position. So instead of asking me if the Society should retire, ask yourselves why you belong to it. Why do you belong to anything? There is this horrible idea that we want to be exclusive - the Western Club, the Eastern Golf Course, and all the rest of it. Exclusive hotels - you know. So likewise, we say we have something special, so do the Hindus, so do Roman Catholics. Every person in the world talks about having something special, so they exclude themselves, and become the owners of that special thing, and so thereby create more divisions, more conflicts, more heartaches. Besides, who am I to tell you if the Society should retire into confinement? I wonder how many of you have really asked why you belong to it. If you are really a social body, not a religious body, not an ethical body, then there is some hope for it in the world. If you are really a body of people who are discovering, not who have found, if you are a body of people who are giving information, not giving spiritual distinctions, if you are a body of people that have a really open platform, not for me or for someone special, if you are a body of people among whom there are neither leaders nor followers, then there is some hope. But I am afraid you are followers, and therefore you all have leaders. And such a society, whether it is this or another, is useless. You are merely followers or merely leaders.

In true spirituality there is no distinction of the teacher and the pupil, of the man who has knowledge and the man who has not. It is you that are creating it, because it is this that you are seeking - continually to be distinctive. You cannot all of you be Sir Richard Something-or-other, so you want to be somebody in this Society, or in another society, or in heaven. Don't you see, if you really thought about these things and were honest, you could be an extraordinarily useful body in the world. You could then really work for the intrinsic merit of its ideas - not for some phantasy and emotionalism of your leaders. Then you would examine any idea, and find out its true significance and work it out, and not depend on the honours conferred for your services, on the enticement to work. That way leads to narrowness, bigotry, to more divisions and cruelties, and ultimately to utter chaos of thought.

Question: What is your attitude to the early teachings of Theosophy, the Blavatsky type? Do you consider we have deteriorated or advanced?

Krishnamurti: I am afraid I do not know, because I do not know what Madame Blavatsky's teachings are. Why should I? Why should you know of someone else's teachings? You know, there is only one truth, and therefore there is only one way, which is not distant from that truth; there is only one method to that truth, because the means are not distinct from the end.

Now you who have studied Madame Blavatsky's and the latest Theosophy, or whatever it is, why do you want to be students of books instead of students of life? Why do you set up leaders and ask whose teachings are better? Don't you see? Please, I am not being harsh, or anything of that kind. Don't you see? You are Christians; find out what is true and false in Christianity - and you will then find out what is true. Find out what is true and false in your environment with all its oppressions and cruelties, and then you will find out what is true. Why do you want philosophies? Because life is an ugly thing, and you hope to run away from it through philosophy. Life is so empty, dull, stupid, ignominious, and you want something to bring romanticism into your world, some hope, some lingering, haunting feeling; whereas, if you really faced the world as it is, and tackled it, you would find it something much more, infinitely greater than any philosophy, greater than any book in the world, greater than any teaching or greater than any teacher.

We have really lost all sense of feeling, feeling for the oppressed, and feeling for the oppressor. You only feel when you are oppressed. So gradually we have intellectually explained away all our feelings, our sensitiveness, our delicate perceptions, till we are absolutely shallow; and to fill that shallowness, to enrich ourselves, we study books. I read all kinds of books, but never philosophies, thank goodness. You know, I have a kind of shrinking feeling - please, I put it mildly - when you say, "I am a student of philosophy", a student of this, or that; never of everyday action, never really understanding things as they are. I assure you, for your happiness, for your own understanding, for the discovery of that eternal thing, you must really live; then you will find something which no word, no picture, no philosophy, no teacher can give.

Question: Are the teachings which Theosophy gives concerning evolution of any consequence for the purpose of the growth of the soul?

Krishnamurti: What do you mean by evolution, sirs? As far as I can make out, growing from the unessential to the essential. Is it? Growing from ignorance to wisdom. Is that not so? Nobody shakes his head. All right. What do you mean by evolution? Gaining more and more experience, more and more wisdom, more and more knowledge, more and more and more and more; infinitely more and more. That is, you go from the unessential to the essential; and that essential becomes the unessential the moment you have attained, you have reached it. Is that not so?

Are you too tired? Is it too late? Please, you have to think with me. This is my second talk during the day; but if you do not think with me, it will be rather difficult for me. I have to push against a wall.

You consider something as essential today, and go after it, and get it; and tomorrow that thing becomes unessential, and you say, "I have learnt that." That which you had thought essential has become the unessential, so you go on and on and on, and you call that growth, evolution; getting more and more, discerning more and more between the essential and the unessential - and yet there is no such thing as the essential and the unessential. Is there? Because that which you think is

the essential today becomes the unessential tomorrow, for you want something else.

Let me put it differently. You see some pleasurable object you think you want to possess, and you possess it: then satisfied, you move to another thing. It may be some emotional craving, desire, and you get that. You want an idea, and you pursue that, and get it. And ultimately you want to reach God, truth, happiness; and the man who wants happiness, God, truth, you consider spiritual, and the man who wants a hat or a tie, or whatever it is, you call mundane, materialistic. The unessential is the hat, and the essential is the God or truth. What have we done? We have merely changed the object of our desires. We have said, "Well, I have had enough hats, enough cars, enough houses, and I want something else", and you go after that and get that, and then you finish with it and want something else; so you proceed gradually till you ultimately want something which you call God, and then you think you have reached the ultimate. All you have done is played with your desires, and this process of continual choosing you call evolution. Is it so or not?

Comment from audience: At one time one individual is satisfied with one thing and another individual with another.

Krishnamurti: But surely the desire is the same thing. Desire is the same whether it is the desire for a hat or for God. There is the desire behind it; wanting, until we have gone through the range of our desire; whereas, if we really understood the significance of each object which desire is running after, that it is neither essential nor unessential, we would then understand the true significance of that object; and evolution then has a different meaning - not this perpetual attainment, gaining, all the time succeeding.

Comment: Will we stop desire?

Krishnamurti: Surely not. If you stop desire, then - goodbye! It is death. How can you stop desire? It is not a thing you turn off and on. Why do you want to stop desire? Because it gives you pain. If it gives you pleasure you continue, you don't ask me; but the moment it gives you pain you say, "I had better stop it." Why

do you have pain? Because there is no understanding. If you understand a thing, then there is no pain.

Comment: Can you give an illustration of that point? That pain stops when you understand it.

Krishnamurti: Cannot you think it out? Perhaps I will give it later. Let me put it all differently. We are used to this idea of killing out desire, disciplining desire, controlling it, subjugating it. To me, this way of thinking is unhealthy, unnatural. You desire a hat or a coat or something - I do not know what - and you multiply desires because the object which the desire is pursuing does not give you satisfaction. Is that not so? So you pursue it, but you change to another object. Now, why is your desire pursuing one thing after another? Because you do not understand the very object which the desire is pursuing; you do not see the full significance of the desire for an object. You are more concerned with the gain and with the loss, rather than with the significance of this pursuit. Am I explaining? Please, one must think about it.

Question: Does what you wrote in "At the Feet of the Master" still hold good?

Krishnamurti: All right, sirs. What does the question imply? What are the implications in that question? Do I still believe in the Masters, eh? Isn't that so? And naturally, if I believe in them, I must still believe in the teachings, and so on. Let us find out. Let us look at it quite openly, not as if I were attacking your Masters, whom you have to protect.

Now, why do you want a Master? You say we need him for a guide - the same thing which the spiritualists say - the same thing the Roman Catholics say - the same thing everybody says in the world. This applies to everyone, not to you particularly. To guide you to what? That is the next question, obviously, isn't it? You say, "I must have a guide to happiness, to truth, to liberation, to nirvana, to heaven" - you must have somebody to lead you to that. (Please, I am not a clever lawyer trying to browbeat you; I am trying to help you to find out for yourselves. I am not trying to convert you to anything.) Now, if you are interested in the discovery of truth, then guides are of no importance, are they? It does not matter - you

would pick anybody. How do you know he is going to help you to truth? It may be that the man who sweeps the road will help you - your sister, neighbour, brother, anybody; so why do you pay particular attention to your guides? Oh, don't shake your heads. I know all about it. You say, "Oh yes, quite right, it is so; and yet you are all seeking probationary discipleship, distinctions, initiations. So to you what matters is, not truth, but who is the guide who will lead you. Isn't that it? No? Then please tell me what.

Comment: You said in "At the Feet of the Master" we had to be desireless, and now you say we have...

Krishnamurti: Wait a minute sir. Yes, it is a contradiction. I hope there will be lots of contradictions. There is a lady who said "No." She shook her head. I would like to find out.

Comment: I forget exactly what your question was with regard to the Master. I feel it is not the way I personally look to the Master. I feel that just as I look to you to help me to understand and discover, so the Master will help us to understand and discover.

Krishnamurti: That is, to most of you the Master is the guide. You cannot deny that, can you? You cannot say, "No, I do not care who will lead us to it."

Comment: I don't think the important thing is the guide; not the special guide.

Krishnamurti: You don't have special guides?

Comment: That is why we come to hear you.

Krishnamurti: Please, try to find out what I am talking about. Do not say, "We don't want Masters, guides", and all that; let us find out. So don't say, "This does not apply to me." If you really think about the thing I am talking about, it will apply to you, because we are all in the same circle.

So, if you want to find out what truth is, as I said this morning, if you ask a guide, then you must know, and he must know, both of you must know what truth is. But if you know what truth is, and you have a dim perception of it, then you

will ask nobody. Then you are not concerned whether you are a probationary pupil, or an initiate with special honours, and all the rest of it. You want truth, not distinctions. What do you say to that?

Comment: I would say that it is with many not the desire for distinction, but the desire for understanding.

Krishnamurti: You are not trying to protect. I am not trying to knock down. Please, let us discuss together with that attitude. How can you have understanding when you are a pupil, a distinguished person, a distinctive entity with more special privileges than someone else?

Comment: I do not feel that I have any special privileges; only what I make myself. I do not feel that anyone confers privileges upon me.

Krishnamurti: I am sorry I am not explaining fully. All right. What is it but distinction, self-aggrandizement, when you are somebody's special pupil? You will say, "No. That will help me to truth. That step is necessary towards truth." Is that not so? So that step is merely the accentuation and exaggeration of self-consciousness. To understand, there must be less and less of the "I" consciousness, not more and more. Is that not so? To understand anything there must be no prejudice; there must be no consciousness of "my path" and "your path", "my" this and "your" that. Anything that accentuates the "my" idea must be a hindrance. Must it not?

Comment: We are taught there are Masters.

Krishnamurti: Well, I cannot enter into that. If you say, "It is authority; we are told", then there is nothing more to be said; but does that satisfy you all?

Comment: No.

Krishnamurti: For the moment, forget everything you have learned here about the Masters, disciples, initiation. If you were really frank, you would see it. It is merely that everyone wants to be something, and this process of wanting to be somebody is used and exploited.

What is this consciousness which we call the "I"? When are you conscious of it? (Please, I must be brief, because I must stop.) What is this consciousness? When are you conscious of yourself? When there is this conflict, when there is a hindrance, a frustration. Remove all frustration, remove all hindrances, then you do not say "I". Then you are living. It is only when you are conscious of pain that you are conscious of the body. So when there is pain, emotionally or intellectually, then you are conscious as something separate. Now we have accentuated it, brought about a condition in the mind that we call the "I", and we take that as a fact and desire to proceed with the expansion of that consciousness into truth - enlarge that consciousness more and more, through probation and initiations and all the rest of it, which indicates you have a false cause. That is, the "I" is not reality. You have a false cause, and you have the false answers, as initiations, as expansion of consciousness of the "I"; and hence you say somebody is necessary to help you to realize truth, to expand your consciousness; or you say, "The world needs a plan, and there are wiser people than I; therefore I must become their instrument to help the world." Therefore you establish a mediator between them and yourself - somebody who knows and somebody who does not know. And therefore, you merely become an instrument of exploitation. I know you all smile and disagree with me; but please, it does not matter. I am not here to convince you, or you to convince me. If you look at it with reason you will see.

So you establish a plan known to the few, and you merely become an instrument of action, to carry out orders. Take, for instance, if the Masters said, "War is right." I am not saying that they have said it. You know in the last war how everybody said, "God is on our side", and we all jumped at it. Now, if you, as an individual, begin to really think, you will see war is a pernicious thing, And if you really thought of it, you could not join a war. But you say, "I do not know. The plan says there must be a war and good will come out of evil, so let me join." In other words, you really cease to think. You are merely instruments to be driven, cannon fodder. Surely that is not spiritual, all those things. So please, with regard to whether I believe in Masters or not, to me it is of very little importance. Whether you believe in a Master or not has nothing to do with spirituality. What is the differ-

ence between a medium that gets messages, and you that get messages from the Masters?

Comment: Are we to believe in nothing? Krishnamurti: Please, just a minute. Please, you see I have been talking about this. Why do you want belief? (Laughter) Please do not laugh, because everybody is in that position. We all want beliefs as props, as something to sustain us. Surely, the more and more you have beliefs, the less and less you have of strength, of inward richness. I am so sorry I cannot go into all this. It is half-past eight, but I would like to say this. Wisdom, or understanding, is not to be got at by holding on to things; holding on to your beliefs or ideas. Wisdom is born when you are really moving, not anchored to any particular form of belief; and then you will discover that it does not matter whether the Masters exist or do not exist, whether your Society is essential to the world or not. These things are of very little importance. Then you are bringing about a new civilization, a new culture in the world.

You know, it is most extraordinary! Dr. Besant said to all the members, and I used to hear this very often, "We are preparing for a World Teacher. Keep an open mind. He may contradict everything you think, and say it differently." And you have been preparing, some of you, for twenty years or more; and it does not matter whether I am the Teacher or not. No one can tell you, naturally, because no one else can know except myself; and even then I say it does not matter. I have never contradicted it. I say, "Leave it. That is not the point." You have been preparing for twenty years or more, and very few of you have really an open mind. Very few have said, "Let us find out what you are talking about. Let us go into it. Let us discover if what you say is true or false, irrespective of your label." And after twenty years you are in exactly the same position as you were before. You have innumerable beliefs, you have certainties, and your knowledge, and you are not really willing to examine what I am saying. And it seems such a waste of time, such a pity that these twenty years and more should go wasted, and you find yourselves exactly where you were, only with new sets of beliefs, new sets of dogmas, new sets of conditions. I assure you, you cannot find truth, or liberation, or nirvana, or heaven, or whatever you like to call it, by this process of attachment. That does not mean that you all must become detached, which only means you be-

come withered, but try to find out frankly, honestly, simply, whether what you are holding with such grim possessiveness has any significance, whether it has any value; and to find out if it has any value there cannot be the desire to cling to it. And then when you really look at it in that way, you will find something which is indescribable. Then you will discover something real, lasting, eternal. Then there will be no necessity for a teacher and a pupil. It will be a happy world when there are no pupils and no teachers.



AUCKLAND, NEW ZEALAND 2ND TALK IN TOWN HALL

1ST APRIL, 1934

Friends, Probably most of you have come because you are in search of something. At least most of you are here because you hope to find something by attending this meeting, because you are in search of something which you do not know, but hope to discover. You are here because there is a desire to find happiness, because everyone, in some way or another, is suffering; there is a continual gnawing going on in our minds and hearts, we are unsatisfied, incomplete, questioning. Continual explanations are being given for our innumerable sufferings, and so you come here to find out if you can get something in return for your search. By attending this talk, you hope to find an answer to your problems, the cause of your suffering.

Now, generally, what happens when you suffer? You want a remedy. When there is a problem, you want a solution. When there is an ache, you want a remedy. So we go from one remedy to another. We suffer and we want to find out what is the remedy for that suffering, so we go from one lesson, from one experience, to another, from one remedy to another or from one explanation to another, from one system to another or from one belief to another, changing your sects continually - that is, going from one cage to another cage, battering vainly against these bars to find out why there is suffering; and all the time mind and heart are merely seeking a remedy, an explanation. So, you will never find the explanation, because, what happens when you are suffering? Your immediate demand is that suffering should be relieved, that pain should be alleviated, so you accept a remedy which is given, without properly examining it, without properly finding out its true significance. You accept that because, psychologically, you have set up a hope and that hope blinds, and therefore there is no clear understanding of that remedy. If

you think over it, you will see that it is a fact. You go to a doctor; he gives you a remedy. You never ask him what it is. All you are concerned with is that the pain should go away.

Now you are here at this meeting with that same attitude of mind, if you are seeking. If you are here out of curiosity, well, I have nothing much to say, I am afraid. But if you are here to find out, if you are seeking a remedy, then you will be disappointed, because I do not want to give a remedy, an explanation; but in considering things together, reasoning together, we shall find out what is the cause of suffering.

So, to discover what is the cause of suffering, do not seek a remedy; but rather try to find out what is the cause of the suffering. One can deal superficially, symptomatically; but that way you will not find out the real, basic, fundamental cause; and you can only find out the cause of suffering if you are not creating a barrier by the immediate longing that you shall be freed from that pain. For instance, if you lose somebody whom you love greatly, there is intense suffering. Then a remedy is offered - that he lives on the other side, the idea of reincarnation, and so on. You accept that remedy for your suffering, but that sorrow still remains. That loneliness, that emptiness is still there, only you have covered it over with an explanation, a remedy, a superficial drug. Whereas, if you were really trying to discover what is the cause of that suffering, then you would examine, you would try to find out the full significance of the remedy which is being offered, whether it be the idea that he lives on the other side, or the belief in reincarnation. In that state of mind, when there is suffering, there is acuteness of thought, there is an intense questioning; and this intense questioning is really what causes suffering. Isn't it? If you have lived together with your wife, your brother, or anyone, and that brother, or wife, or friend has died, then you are face to face with your own loneliness, which creates in your mind the questioning attitude - the full consciousness of that loneliness. That moment of acute awareness, of full consciousness, is the moment to find out what is the cause of suffering.

Now, to me, to discover the cause of suffering, there must be that acute state of mind and heart which is seeking, which is trying to discover. In that state, you will see that the mind and heart have become the slave of environment. Mind,

with the vast majority of people, is nothing but environment. Mind and heart are environment, depending on their condition; and as long as the mind is a slave to environment, there must be suffering, there must be continual conflict of the individual against society; and the individual will be free of environment only when he, by questioning the environment, conquers the limitation placed on him by environment. That is, it is only when you understand the true significance of each environment, the true worth of the environment which has been placed about you by society, by religions, that you pierce through the limitation imposed, and thereby there is born true intelligence.

After all, one is unhappy because there is no intelligence, which is understanding. When you understand a thing you are no longer in conflict, you are no longer bound by that which has been imposed on you by authority, by tradition, by deep-rooted prejudices. So intelligence is necessary to be supremely happy and to awaken that intelligence, mind must be free of environment. The innumerable encrustations created by religions and society, throughout the ages, have become our environment. You can be free of environment, which individuals have created, only when you understand its standards, its values, its prejudices, its authorities. And you then begin to find out what is the fundamental cause of suffering, which is the lack of true intelligence, and that intelligence is not to be discovered by some miraculous process, but by being continually aware, therefore continually questioning, trying to discover the false and the true in the environment placed about us.

I have been given some questions, and I am going to try to answer them this evening.

Question: Do you believe in God? Are you an atheist?

Krishnamurti: I presume you all believe in God. It must be so, because you are all Christians, at least you profess to be, so you must believe in God.

Now why do you believe in God? Please, I am going to answer presently, so do not call me an atheist, or a theist. Why do you believe in God? What is a belief? You do not believe in something which is obvious, like the sunshine, like the person sitting next to you; you do not have to believe. Whereas, your belief in God is not real. It is some hope, some idea, some preconceived longing which may have

nothing to do with reality. If you do not believe, but really become aware of that reality in your life, as you are aware of sunshine, then your whole conduct of life will be different. At present, your belief has nothing whatever to do with your daily life; so, to me, whether you believe in God or not is immaterial. (Applause) Please do not bother to clap. There are many questions to answer.

So your belief in God, or your disbelief in God, to me are both the same, because they have no reality. If you were really aware of truth, as you are aware of that flower, if you were really conscious of that truth as you are conscious of fresh air and the lack of that fresh air, then your whole life, your whole conduct, your whole behaviour, your very affections, your very thoughts, would be different. Whether you call yourselves believers or disbelievers, by your conduct you are not showing it; so whether you believe in God or not is of very little importance. It is merely a superficial idea imposed by conditions and environment, through fear, through authority, through imitation. Therefore, when you say, "Do you believe? Are you an atheist?" I cannot answer you categorically; because, to you, belief is much more important than reality. I say there is something immense, immeasurable, unfathomable; there is some supreme intelligence, but you cannot describe it. How can you describe the taste of salt if you have never tasted it? And it is the people that have never tasted salt, that are never aware of this immensity in their lives, who begin to question whether I believe or whether I do not believe, because belief to them is much more important than that reality which they can discover if they live rightly, if they live truly; and as they do not want to live truly, they think belief in God is something essential to be truly human.

So, to be a theist or an atheist, to me, are both absurd. If you knew what truth is, what God is, you would neither be a theist nor an atheist, because in that awareness belief is unnecessary. It is the man who is not aware, who only hopes and supposes, that looks to belief or to disbelief, to support him, and to lead him to act in a particular way.

Now, if you approach it quite differently, you will find out for yourselves, as individuals, something real which is beyond all the limitations of beliefs, beyond the illusion of words. But that - the discovery of truth, or God - demands great intelligence, which is not assertion of belief or disbelief, but the recognition of the

hindrances created by lack of intelligence. So to discover God or truth - and I say such a thing does exist, I have realized it - to recognize that, to realize that, mind must be free of all the hindrances which have been created throughout the ages, based on self-protection and security. You cannot be free of security by merely saying that you are free. To penetrate the walls of these hindrances, you need to have a great deal of intelligence, not mere intellect. Intelligence, to me, is mind and heart in full harmony; and then you will find out for yourself, without asking anyone, what that reality is.

Now, what is happening in the world? You have a Christian God, Hindu Gods, Mohammedans with their particular conception of God - each little sect with their particular truth; and all these truths are becoming like so many diseases in the world, separating people. These truths, in the hands of the few, are becoming the means of exploitation. You go to each, one after the other, tasting them all, because you begin to lose all sense of discrimination, because you are suffering and you want a remedy, and you accept any remedy that is offered by any sect, whether Christian, Hindu, or any other sect. So, what is happening? Your Gods are dividing you, your beliefs in God are dividing you and yet you talk about the brotherhood of man, unity in God, and at the same time deny the very thing that you want to find out, because you cling to these beliefs as the most potent means of destroying limitation, whereas they but intensify it.

These things are so obvious. If you are a Protestant, you have a horror of the Roman Catholic; and if Roman Catholic, you have a horror of everybody else. That goes on everywhere, not only here. In India, among the Muhammadans, among all religious sects this goes on; because to all, belief - that cruel thing - is more vital, more important, than the discovery of truth, which is real humanity. Therefore, the people who believe so much in God are really not in love with life. They are in love with a belief, but not with life, and therefore their hearts and minds wither and become as nothing, empty, shallow.

Question: Do you believe in reincarnation?

Krishnamurti: First of all, I do not know how many of you are conversant with the idea of reincarnation, I will very briefly explain to you what it means. It

means that in order to reach perfection, you must go through a series of lives, gathering more and more experience, more and more knowledge, till you come to that reality, to that perfection. Briefly and crudely, without going into the subtleties of it, that is reincarnation: that you as the "I", the entity, the ego, take on a series of forms, life after life, till you are perfect.

Now I am not going to answer whether I believe it or not, as I want to show that reincarnation is immaterial. Do not reject what I say immediately. What is the ego? What is this consciousness which we call the "I"? I will tell you what it is, and please consider it; do not reject it. You are here to understand what I am saying, not to create a barrier between yourself and me by your belief. What is the "I", that focal point which you call the "I", that consciousness of which the mind is continually becoming aware? That is, when are you conscious of the "I"? When are you conscious of yourself? Only when you are frustrated, when you are hindered, when there is a resistance; otherwise, you are supremely unconscious of your little self as "I". Is that not so? You are only conscious of yourself when there is a conflict. So, as we live in nothing else but conflict, we are conscious of that most of the time; and, therefore there is that consciousness, that conception, which is born of the "I". The "I" in that conflict is nothing else but the consciousness of yourself as a form with a name, with certain prejudices, with certain idiosyncrasies, tendencies, faculties, longings, frustrations; and this, you think, must continue and grow and reach perfection. How can conflict reach perfection? How can that limited consciousness reach perfection? It can expand, it can grow, but it will not be perfection, however large, all-inclusive, because its foundations are conflict, misunderstandings, hindrances. So you say to yourself, "I must live as an entity beyond death, therefore I must come back to this life till I reach perfection."

Now then, you will say, "If you remove this conception of the 'I', what is the focal point in life?" I hope you are following this. You say, "Remove, free the mind from this consciousness of myself as an 'I', then what remains?" What remains when you are supremely happy, creative? There remains that happiness. When you are really happy, or when you are greatly in love, there is no "you". There is that tremendous feeling of love, or that ecstasy. I say that is the real. Everything else is false.

So let us discover what creates these conflicts, what creates these hindrances, this continual friction, let us find out whether it is artificial or real. If it is real, if this friction is intended to be the very process of life, then the consciousness of the "I" must be real. Now, I say this friction is a false thing, that it cannot exist in a humanity where there is well-organized planning for the needs of human beings, where there is true affection. So let us find out if the "I" is the false creation of a false environment, a false society, or if the "I" is something permanent, eternal. To me, this limited consciousness is not eternal. It is the result of false environment and beliefs. If you were doing what you really wanted to do in life, not being forced to do some particular job which you loathe, if you were following your true vocation, fulfilling yourself in your true vocation, then work would no longer be friction. A painter, a poet, a writer, an engineer, who really loves his work, to him life is not a burden.

But your work is not your vocation. Environment and social conditions are forcing you to do a certain piece of work whether you like it or not, so you have already created a friction. Then certain moral standards, certain authorities have established various ideals as true, as false, as being virtuous, and so on, and you accept these. You have taken on this cloak without understanding, without discovering its right value, and therefore you have created friction. So gradually your whole mind is warped and perverted and in conflict till you have become conscious of that "I" and nothing else. Therefore, you start with a wrong cause, produced by a wrong environment, and you have a wrong answer.

So whether reincarnation exists or does not exist is, to me, immaterial. What matters is to fulfil, which is perfection. You cannot fulfil in a future. Fulfillment is not of time. Fulfillment is in the present. So what is happening? Through friction, through continual conflict, memory is being created, memory as the "I" and the "mine", which becomes possessive. That memory has many layers, and constitutes that consciousness which we call the "I". And I say that this "I" is the false result of a false environment, and hence its problems, its solutions, must be entirely false, illusory. Whereas, if you, as individuals, begin to awaken to the limitations of environment imposed on you by society, by religions, by economic conditions, and begin to question, and thereby create conflict, then you will dissipate that little con-

sciousness which you call the "I; then you will know what is that fulfillment, that creative living in the present.

To put it differently, many scientists say that individuality, this limited consciousness, exists after death. They have discovered ectoplasm, and all the rest of it, and they say that life exists after death. You will have to follow this a little bit carefully, as I hope you have followed the other part; if not, you won't understand it. Individuality, this consciousness, this limited self-consciousness, is a fact in life. It is a fact in your life, isn't it? It is a fact, but it has no reality. You are constantly self-conscious, and that is a fact, but as I showed you, it has no reality. It is merely the habit of centuries of false environment which has made a fact of something which is not real. And though that fact may exist, and does exist, so long as that continues there cannot be fulfillment. And I say the fulfillment of perfection is not in the accumulation of virtues, not in postponement, but in complete harmony of living in the present. Sirs, suppose you are hungry now and I promise food to you next week, of what value is it? Or if you have lost someone whom you love greatly, even though you may be told or even though you may know for yourself as a fact that he lives on the other side, what of it? What matters is and what in reality takes place is that there is that emptiness, that loneliness in your heart and mind, that immense void; and you think you can get away from that, run away from it, by this knowledge that your brother, or your wife, or your husband, still lives. There is still in that consciousness death; there is still in that consciousness a limitation; there is still in that consciousness an emptiness, a continual gnawing of sorrow. Whereas, if you free the mind from that consciousness of the "I" by discovering the right values of environment, which no one can tell you, then you will know for yourselves that fulfillment which is truth, which is God, or any name you like to give it. But through the developing of that limited self-consciousness, which is the false result of a false cause, you will not find out what truth is, or what God is, what happiness is, what perfection is; for in that self-consciousness there must be continual conflict, continual striving, continual misery.

Question: Are you the Messiah?

Krishnamurti: Does it matter greatly? You know, this is one of the questions I have been asked everywhere I go: by newspaper reporters for a story; by the audi-

ence because they want to know, as they think that authority shall convince them. Now, I have never denied or asserted that I am the Messiah, that I am the Christ returned; that does not matter. No one can tell you. Even if I did tell you it would be utterly valueless, and so I am not going to tell you, because, to me, it is so irrelevant, so unimportant, futile. After all, when you see a marvellous piece of sculpture, or a marvellous painting, there is a rejoicing; but I am afraid most of you are interested in who has done the picture, most of you are interested in who the sculptor is. You are not really interested in the purity of action, whether in a picture or a statue, or in thought; you are interested to know who is speaking. So it indicates that you have not the capacity to find out the intrinsic merit of an idea, but are rather concerned with who speaks. And I am afraid a snobbery is being cultivated more and more, a spiritual snobbery, just as there is a mundane snobbery, but all snobbery is the same.

So, friends, don't bother, but try to find out if what I am saying is true; and in trying to find out if what I am saying is true, you will be rid of all authority, a pernicious thing. For really creative, intelligent human beings, there cannot be authority. To discover if what I am saying is true, you cannot approach it by mere opposition, or by saying, "We have been told so", "It has been said", "Certain books have said this and that", "Our spirit-guides have said." You know that is the latest thing, "Our spirit-guides have said this." I do not know why you give more importance to those spirits who are dead than to the living. You know the living can always contradict you, therefore you do not pay much attention to them, whereas, the spirits, you know, they can always deceive.

We have trained our minds, not to appreciate a thing for itself, but rather for who has created it, who has painted, who has spoken. So our minds and hearts become more and more shallow, empty, and in that there is neither affection nor real, reasonable thought, but merely masses of prejudices.

Question: What is spirituality?

Krishnamurti: I say it is harmonious living. Now wait a minute. I will explain to you what I mean. You cannot live harmoniously if you are a nationalist. How can you? If you are race-conscious, or class-conscious, how can you live intel-

ligerly, supremely, free from that consciousness of class? or how can you live harmoniously when you are possessive, when there is that idea of mine and yours? or how can you live intelligently, and therefore harmoniously, if you are bound by beliefs? After all, belief is merely an escape from the present conflict. A man that is in immense conflict with life, wanting to understand, has no belief, he is in the process of experimentation; he does not positively believe and then continue with the experiment. A scientist does not start with a belief in his experiments, he starts experimenting. And a man who is bound by authority, social or religious, surely he cannot live harmoniously, therefore spiritually, intelligently. Authority, then, is merely the process of imitation, falseness. A man who is full of thought is free of authority, because authority merely makes him into an imitative machine, into a cog - whether in a social or religious machine. Therefore such a man can live harmoniously, and in that harmony his mind and heart are normal, sane, full, complete, not burdened with fear.

Question: Is the study of music, or art generally, of value to one who is desirous to attain the realization of which you speak?

Krishnamurti: Do you mean to say you go and listen to music as though you were going to get something in return? Surely music is not merchandise, to be sold. You go there to enjoy yourself, not to get something in return. It is not a shop. Surely our whole idea of the realization of truth or of living ecstatically is not continual accumulation of things, accumulation of ideas, accumulation of sensations. You go and see a beautiful piece of painting, architecture - any of these things - because you enjoy them, not because you are going to get something in return. That is the real materialistic attitude, the attitude of exchange, trading. That is your approach to reality, that is your approach to God. You go to God with prayers, flowers, confessions, sacrifices, because in return you are going to get something. So your sacrifices, prayers, implorations, beggings, have no value, because you are looking for something in return. It is like a man that is kindly because you are going to give him something, and the whole process of civilization is based on that. Love is a merchandise to be bartered. Spirituality, or the realization of truth, is something you seek in return for doing some righteous action. Sir, it is not a righteous action when you seek something else in return for that kindly deed.

Question: If priests and churches, and similar organizations, are acting with men in a sense of first aid to relieve the symptoms till the Great Physician arrives to deal with the cause, is that wrong?

Krishnamurti: So you make priests and religions as the first stepping stone. Is that it? You are waiting for somebody else to come and reveal to you the cause? You are saying, as far as I can make out, "As there are so many symptoms, as we are suffering superficially, that is, dealing with the symptoms, it is necessary to have the priests and churches." Now do you say that? Do you recognize that? Do you recognize and assert that churches and priests are merely dealing with symptoms? If you really acknowledge that, then you will find out the cause. But you will not do that. You don't say that priests and churches deal superficially, symptomatically. If you really said that and felt that, then you would find out the cause for yourself immediately; whereas you do not say that. You say priests and churches will lead you to discover the cause, so the question is not truly put. To the vast majority of people, practically everybody, churches and priests will help you to go to the reality of truth. You do not say they deal with the symptoms. If you did, you would do away with them immediately, tomorrow. I wish you did! Then you would find out. Then no one need tell you what the cause is, because you are functioning intelligently, because you are beginning to question, not to accept. Then you are becoming real individuals, not machines driven by environment and fear. Then there will be more thoughtfulness, more affection, more humanity in the world, not these awful divisions.

Question: Seeing that human society has to be co-operative and collective, what value can the individual be to its success? Leadership suppresses the individual's freedom, and renders his uniqueness valueless. Krishnamurti: "Seeing that human society has to be co-operative and collective, what value can the individual be to its success?" Now let us find out if the individual, by becoming truly individual, will not co-operate. That is, instead of being driven to co-operation as you are now by circumstances - I should not say driven to co-operation, you are not co-operative - instead of being driven by conditions to act for yourselves, which is therefore not true, intelligent co-operation, is it possible to co-operate by becoming real individuals? I say it is possible, by becoming truly individual, that there will be

true and natural co-operation, without being driven by circumstances; so let us inquire into it.

After all, are you individuals, functioning with your full volition? That, after all, is the true individual, is it not? - the man who functions with full freedom; otherwise you are not individuals, you are mere cogs in a machine that is being driven. So I say it is only when you are truly individuals that there will be real co-operation. Now what is an individual? Not a human being who is driven to action by environment, by circumstances. I say true individuality consists in freeing the mind from the environment of the false, and therefore becoming truly individual, and so there must be co-operation.

Please, it is already late, and I cannot go into details, but if you are interested you will think it over, and you will see that in this world, as it is constituted, each individual is fighting his neighbour, searching for his own self-security, protection, preservation. There cannot be co-operation. It is an impossibility. There can only be co-operation which is intelligent, human, creative, not selfish co-operation, when you as individuals, become full individuals. That is, when you see that to have true co-operation in the world, there must be no competitive search for self-security. That means altering the whole structure of our civilization, with its vested interest, with its class possessiveness, with its nationalities, race-consciousness, divisions of people by religions. When you, as individuals, are really free, when you see the significance of these things and their falseness, then you become truly individual, and then you will be able to co-operate intelligently; that is inevitable. What is keeping us apart is our prejudice, our lack of perception of right values, of all these hindrances which we, as individuals, have created; and it is only as individuals that we can break down this system. It means that you cannot have any nationality, the sense of possessiveness, though you may have clothes, houses. That sense of possessiveness disappears when you have discovered your real needs, when your whole attitude is not that of possessive class-consciousness. When every individual takes an interest in the welfare of the community, then there can be true co-operation. Now there is no co-operation because you are being merely driven like so many sheep, in one direction or another, by circumstances, and your leaders suppress you because you are but the means of exploitation, and you are ex-

exploited because your whole thought, your whole structure, is self-preservation at the expense of everybody else. And I say there is true self-preservation, true security, in the world plan as a whole, when you, as individuals, destroy those things that are keeping people apart, fighting each other in continual wars which are the result of nationalities and sovereign governments. And I assure you, you will not have peace, you will not have happiness, so long as these things exist. They but bring about more and more strife, more and more wars, more and more calamities, pains and sufferings.. They have been created by individuals, and as individuals you have to begin to break them down and free yourselves from them, and then only will you realize that ecstasy of life.



AUCKLAND, NEW ZEALAND
3RD VASANTA SCHOOL GARDENS TALK

2ND APRIL, 1934

Friends, This morning I will first try to answer some of the questions, and then I will try to make a resume of what I have been saying, at the close of my answers.

Question: In order to discover lasting values, is meditation necessary, and, if so, what is the correct method of meditation?

Krishnamurti: I wonder what people generally mean by meditation. As far as I can make out, the so-called meditation which is but concentration, is not meditation at all. We are used to this idea that by concentrating, by making tremendous effort to control the mind and fix it on a certain idea or concept, certain picture or image, by focussing the mind on a particular point, we are meditating.

Now, what is happening when you are trying to do that? You are trying to concentrate your mind on a particular idea and banish all other ideas, all other concepts; and trying to fix the mind on that idea, to force the mind to limit itself to that, whether it be a great thought, an image, or a concept which you have picked up in a book. What is happening when you are doing that? Other ideas come creeping in and you try to banish them away, and so this continual conflict is kept up. Ideas creep in which you do not want, in the attempt to fix your mind on a particular idea. You are but creating conflict; making the mind become smaller, contracting the mind, forcing the mind to fix itself on a particular idea; whereas, to me, the joy of meditation consists, not in forcing the mind, but trying to discover the full significance of each thought as it arises. How can you say which is a better idea and which is a worse idea, which is noble, which is ignoble? You can only say that when the mind has discovered their true values. So, to me, the joy of meditation consists in this process of discovering the right value of each thought.

You discover by a natural process the significance of each thought, and therefore free the mind from this continual conflict.

Suppose you are trying to concentrate on an idea - you think of what you are going to wear, that idea comes into your mind, or whom you are going to see, or what you are going to have for lunch. Complete each thought, do not try to banish it away; then you will see that mind is no longer a battlefield of competing ideas. So your meditation is not limited to a few hours, or to a few moments during the day, but is a continual alertness of the mind and heart throughout the day; and that, to me, is true meditation. In that there is peace. In that there is a joy. But the so-called meditation you practise for discipline in order to get something in return, is, to me, a pernicious thing, it is really destroying thought. Why are we forced to do that? Why do we force ourselves to think concentratedly for a few moments during the day of things which we think we like? Because we are doing the rest of the day something we do not like, which is not pleasant. Therefore, we say, "To find, to think about something which I like, I must meditate." So you are giving a false answer to a false cause. That is, environment - economic, social, religious - prevents you from doing, fulfilling what you want to do; and as it prevents you, you have to find moments, an hour or two, in which to live. So, disciplining the mind, forcing it to a particular pattern then, is necessary, and hence the whole idea of discipline. Whereas, if you really understood the limitation of environment, and broke through it with action, then this process of disciplining the mind to act in a certain manner would become wholly unnecessary.

Please, you have to think it over rather carefully if you would see the significance of all this; because a disciplined mind - not a mind that is merely disciplined to carry out a technique - is a mind that has been trained along a certain particular pattern, and that pattern is the outcome of a false society, false ideas, false concepts. Whereas, if you are able to penetrate, and see what are the things that are false, then the mind is no longer a battle field of contradictory ideas: and in that you will find there is true contemplation. The joy of thought then is awakened. Question: What is the state of awareness which you speak of? Will you deal with it a little more fully.

Krishnamurti: Sirs, we are used to continual effort to do anything; to think is to make tremendous effort. We are used to this ceaseless effort. Now, I want to put what, to me, is not an effort but a new way of living. When you know something is a hindrance, something is a poison, when your whole being becomes conscious of something which is poisonous, there is no effort to throw it out: you have already moved away from it. When you know something is dangerous, poisonous, and when you become fully conscious of it in your mind and heart, you have already become free of it. It is only when we do not know that it is poison, or when that poison gives pleasure and at the same time pain, then we play with it.

Now, we have created many hindrances, such as nationalism, patriotism, imitative following of authority, bowing down to tradition, the continual search for comfort. All these we have created through fear. But, if we know with our whole being that patriotism is really a false thing, a poisonous thing, then you have not to battle against it. You have not got to get rid of it. The moment you know it is a poisonous thing, it is gone. How are we going to discover it is a poisonous thing? By not identifying yourselves with either patriotism or anti-patriotism. That is, you want to discover if patriotism is a poison; but if you identify yourself with either patriotism or the feeling of antipatriotism, then you cannot discover what is true. Isn't it so? You want to discover if patriotism is a poison. Therefore the first thing is to become aware, become conscious of the fact of non-identification with either. So, when you are not trying to identify yourself with either patriotism, or the feeling against patriotism, then you begin to see the true significance of patriotism. Then you are becoming aware of its true value.

After all, what is patriotism? I am trying to help you to become aware of this poison now. It does not mean that you must accept or reject what I am saying. Let us consider it together, and see if it is not a poison; and the moment you see it is poison, you need not battle against it. It has gone. If you see a poisonous snake, you have moved away from it. You are not battling against it. Whereas, if you are uncertain that it is a poisonous snake, then you go and play with it. In the same way, let us try to find out without acceptance or opposition if patriotism is a poison or not.

First of all, when are you patriotic? You are not patriotic every day. You do not keep up that patriotic feeling. You are being trained carefully to patriotism at school, through history books saying that your country has beaten some other country, your country is better than some other country. Why has there been this training of the mind to patriotism, which, to me, is an unnatural thing? Not that you do not appreciate the beauty of one country perhaps more than other countries; but that appreciation has nothing to do with patriotism, it is appreciation of beauty. For instance, there are some parts of the world where there is not a single tree, where the sun is blazing hot; but that has its own beauty. Surely a man that likes shade, the dancing of leaves, surely he is not patriotic. Patriotism has been cultivated, trained, as a means of exploitation. It is not an instinctive thing in man. The instinctive thing in man is the appreciation of beauty, not to say "my country." But that has been cultivated by those who desire to seek foreign markets for their goods. That is, if I have the means of production in my hands, and have saturated this country with my products, and then I want to expand, I must go to other countries, I must conquer markets in other countries. Therefore I must have means of conquering. So, I say "our country", and I stimulate this whole thing through press, propaganda, education, history books and so on, this sense of patriotism, so that at a moment of crisis we all jump to fight another country. And upon that feeling of patriotism the exploiters play till you are so bamboozled that you are ready to fight for the country, calling the others barbarians, and all the rest of it.

This is an obvious thing, not my invention. You can study it. It is obvious if you look at it with an unprejudiced mind, with a mind that does not want to identify itself with one or the other, but tries to find out. What happens when you find out that patriotism is really a hindrance to complete, full, real life? You do not have to battle against it. It has gone completely.

Comment: You would be up against the law of the land.

Krishnamurti: The law of the land! Why not? Surely, if you are free of patriotism and the law of the land interferes with you, and takes you to war and you do not feel patriotic, then you may become a conscientious objector, or go to prison, then you have to fight the law. Law is made by human beings, and surely it can be

broken by human beings. (Applause) Please don't bother to clap, it is a waste of time.

So what is happening? Patriotism, whether it is of the western kind, or of the eastern kind, is the same, a poison in human beings that is really distorting thought. So patriotism is a disease, and when you begin to realize, become aware that it is a disease, then you will see how your mind is reacting to that disease. When, in time of war, the whole world talks of patriotism, you will know the falseness of it, and therefore you will act as a true human being.

In the same way, for instance, belief is a hindrance. That is, mind cannot think completely, fully, if it is tethered to a belief. It is like an animal that is tied to a post by a string. It does not matter if that string be long or short; it is tied, so that it cannot wander fully, freely, extensively, completely; it can only wander within the length of that string. Surely such wandering is not thinking: it is only moving within the limited circle of a belief. Now, men's minds are tethered to a belief, and therefore they are incapable of thinking. Most minds have identified themselves with a belief, and therefore their thought is always circumscribed, limited by that belief or ideal; hence the incompleteness of thought. Beliefs separate people. So if you see that, if you really recognize with your whole being that belief is conditioning thought, then what happens? You become aware that your thought is conditioned, aware your thought is caught up, tethered to a belief. In the flame of awareness you will recognize the foolishness, and therefore you are beginning to free the mind from the conditioning, and hence you begin to think completely, fully.

Please experiment with this, and you will see that life is not a process of continual battle, battle against standards as opposed to what you want to do. There is then neither what you want to do, nor the standard, but right action, without personal identification.

Take another example. You are afraid of what your neighbour might say - a very simple fear. Now, it is no good developing the opposite, which is to say, "I don't care what the neighbour says", and do something in reaction to that opposition. But if you really become aware of why you are afraid of the neighbour, then

fear ceases altogether. To discover that "why", the cause of it, you have to be fully aware in that moment of fear, and then you will see what it is: you are afraid of losing a job, you may not marry off your son or your daughter, you want to fit into society, and all the rest of it. So you begin to discover through this process of alertness of mind, this continual awareness; and in that flame the dross of the false standards is burnt away. Then life is not a battle. Then there is nothing to be conquered.

You may not accept this. You may not accept what I am saying, but you can experiment. Experiment with these three instances I have given to you, fear, belief, patriotism, and you will see how your mind is tethered, conditioned, and therefore life becomes a conflict. Where the mind is enslaved, conditioned, there must be conflict, there must be suffering. Because, after all, thought is like the waters of a river. It must be in continual movement. Eternity is that movement. If you condition that free flowing movement of thought, of mind and heart, then you must have conflict, and that conflict then must have a remedy, and then the process begins: the searching for remedies, substitutes, and never trying to find out the cause of this conflict. So through the process of full awareness, you liberate the mind and heart from the hindrances which have been set about them through environment; and as long as environment is conditioning the mind, as long as the mind has not discovered the true significance of the environment, there must be conflict, and hence the false answer which is self-discipline.

Question: When one has discovered for oneself that every method of escape from the present has resulted in futility, what more is there to be done?

Krishnamurti: When you discover that you are escaping from conflict, that your mind is running away through superficial remedies, you want to know what remains. What does remain? Intelligence, understanding. Is that not so? Suppose you have some kind of sorrow, either the sorrow of death, or a momentary sorrow of some kind. You escape, when there is the sorrow of death, through this belief in reincarnation, or that life exists and continues on the other side. I went into that last night, so I will not go into it here. But when you recognize it is an escape, what happens? Then you are looking at the remedy to discover its significance, if it has

any value; and in the process of discovering, there is born intelligence, understanding; and that supreme intelligence is life itself. You don't want any more.

Or suppose you have some kind of momentary sorrow, and you want to escape from it, run away and try to amuse yourself, try to forget it. In trying to forget, you never understand the cause of that sorrow. So you increase and multiply the means of forgetfulness, it may be a cinema, a church, or anything. So it is not a question of what remains after you have ceased to escape; but in trying to discover the value of the escapes which you have created for yourself, there is true intelligence, and that intelligence is creative happiness, is fulfillment.

Question: What is the fundamental cause of fear?

Krishnamurti: Is not the fundamental cause self-preservation? Self-preservation, with all its subtleties? For instance, you may have money, and therefore you are not bothering about the competition of getting a job; but you are afraid of something else, afraid that your life may come suddenly to an end and there might be extinction, or afraid of loss of money. So, if you look at it, you will see that fear will exist so long as this idea of self-preservation continues, so long as the mind clings to this idea of self-consciousness, which idea I explained last night. As long as that ego consciousness remains, there must be fear; and that is the fundamental cause of fear. And I tried to explain last night also, how this limited consciousness which we call the "I" is brought about, how it is created through false environment, and the fighting that is brought about by that environment. That is, as the system now exists, you have to fight for yourself to live at all, so that creates fear; and then we try to find remedies to get rid of this fear. Whereas, if you really altered the condition that creates this fear, then there is no need for remedies; then you are really tackling at the very source the very creator of fear. Cannot we conceive of a state when you have not got to fight for your existence? Not that there are not other kinds of fear, which we will go into later; but it is this idea of nationality, this idea of race-consciousness, class-consciousness, the means of production in the hands of the few, and therefore the process of exploitation: it is these that prevent you from living naturally without this continual fight for self-preservation and security, which, I say, in an intelligent state is absurd. We are just like animals really, though we may call ourselves civilized, each one fighting for himself and his

family; and that is one of the fundamental causes of fear. If you really understand environment and the battling against it, then you do not care, and fear loses its grip.

But there is a fear of another kind, the fear of inward poverty. There is the fear of external poverty, and then there is the fear of being shallow, of being empty, of being lonely. So, being afraid, we resort to the various remedies in the hope of enriching ourselves. Whereas, what is really happening? You are merely covering up that hollowness, that shallowness, by innumerable remedies. It may be the remedy of literature, by reading a great deal - not that I am against reading. It may be this exaggeration of sport, this continual rush, of keeping together at all costs, being in the run, belonging to certain groups, certain classes, certain societies, being in the clique, among the smart set. You know, we all go through it. All these but indicate the fear of that loneliness which you must inevitably face one day or the other. And as long as that emptiness exists, that shallowness, that hollowness, that void, there must be fear.

To be really free of that fear, which is to be free of that emptiness, that shallowness, is not to cover it up by remedies; but rather to recognize that shallowness, become aware of it, which gives you then the alertness of mind to find out the values and the significance of each experience, of each standard, of each environment. Through that you will discover true intelligence; and intelligence is deep, profound, limitless, and therefore shallowness disappears. It is when you are trying to cover it up, trying to gain something to fill that emptiness, that the emptiness grows more and more. But, if you know that you are empty, not try to run away, in that awareness your mind becomes very acute, because you are suffering. The moment you are conscious that you are empty, hollow, there is tremendous conflict taking place. In that moment of conflict you are discovering, as you move along, the significance of experience - the standards, the values of society, of religion, of the conditions placed upon you. Instead of covering up emptiness, there is a depth of intelligence. Then you are never lonely even if you are by yourself or with a huge crowd, then there is no such thing as emptiness, shallowness.

Question: Will people act by instinct, or will someone have to point out the way always?

Krishnamurti: Now, instinct is not a thing to be trusted. Is it? Because instinct has been so perverted, so bound by tradition, by authority, by environment, that you can no longer trust it. That is, the instinct of possessiveness is a false thing, an unnatural thing. I will explain to you why. It has been created by a society which is based on individual security; and therefore the instinct of possessiveness has been carefully cultivated throughout the generations. We say, "Instinctively I am possessive. It is human nature to be possessive", but if you really look at it, you will see it has been cultivated by false conditions, and therefore the instinct of possessiveness is not true instinct. So we have many instincts which have been falsely fostered, and if you depend on another to lead you out of these false instinctive standards, then you will go into another cage; you will create another set of standards which will again pervert you. Whereas, if you really look into each instinct and not try to identify yourself with that instinct, but try to discover its significance, then out of that comes a natural spontaneous action, the true intuition.

You know, you have been here at my talks, fortunately or unfortunately, for the last four or five days, and merely listening to my talks is not going to do anything, is not going to give you wisdom. What gives wisdom is action. Wisdom is not a thing to be bought, or got from encyclopaedias, or from reading philosophies. I have never read any philosophies. It is only in the process of action that you begin to discern what is false and what is true; and very few people are alert, eager for action. They would rather sit down and discuss, or attend churches, create mysteries out of nothing, because their minds are slothful, lazy, and behind that there is the fear of going against society, against the established order. So listening to my talks, or reading what I have said, is not going to awaken intelligence or lead you to truth, to that ecstasy of life which is in continual movement. What brings wisdom is to become aware of one of these hindrances, and to act. Take, as I said, the hindrance of patriotism or of belief, and begin to act, and you will see to what depth, to what profundity of thought it will lead you. You go far beyond any theoretical theologian, any philosopher; and in that action you will find out that there comes a time when you are not seeking for a result from your action, a fruit from your action, but the very action itself has meaning. As a scientist experiments, and in the process of experimenting there are results, but he continues ex-

perimenting; so, in the same way, in the process of experimenting, in the process of liberating the mind and heart from hindrances there will take place action, result. But the essential thing is that there is this continual movement of mind and heart. If all action is really the expression of that movement, then action becomes the new society, the new environment and therefore society is not being approximated to some ideal, but in that action, society is also moving, never static, never still, and morality is then a voluntary perception, not forced through fear, or imposed externally by society or by religion.

So, gradually, in this process of liberating the mind from the false, there is not the replacement of the false by the true, but only the true. Then you are no longer seeking a substitution, but in the processes of discovering the false, you liberate the mind to move, to live eternally, and then action becomes a spontaneous, natural thing, and therefore life becomes, not a school in which to learn to compete, to fight, life becomes a thing to be lived intelligently, supremely, happily. And such a life is the life of a consummate human being.



AUCKLAND, NEW ZEALAND TALK TO BUSINESSMEN

6TH APRIL, 1934

Friends, I think that most of us think that it would be a marvellous world if there were no real exploitation, and that it would be a splendid world if every human being had the capacity to live naturally, fully and humanly. But there are very few who want to do anything about it. As ideals, as a Utopia, as a thing of a dream, everyone indulges in it, but very few desire action. You cannot bring about a Utopia nor can there be the cessation of exploitation without action.

Now, there can be action, collective action, only if there is first of all individual thinking out of that problem. Every human being, in sane moments, feels the horror of real exploitation, whether by the priest, by the business man, by the doctor, by the politician, or by anybody. We all feel really, in our hearts, the appalling cruelty of exploitation, if we have given a single moment's thought to it. And yet each one is caught up in this wheel, in this system of exploitation, and we are waiting and hoping that by some miracle a new system will come into being. And so, individually, we feel we have but to wait, let things take their natural course, and by some extraordinary means a new world will come into being. Surely, to create a new thing, a new world, a new conception of organization, individuals must begin. That is, the business people, or anyone in particular, must begin to find out if their action is really based on exploitation.

Now, as I said, there is the exploitation of the priest based on fear, there is the exploitation of the business man based on his own aggrandizement, accumulation of wealth, greed, subtle forms of selfishness and security; and as you are all here supposed to be business men, surely you cannot leave every human problem aside and concern yourselves wholly with business. After all, business men are hu-

man beings, and human beings, so long as they are exploited, must have this rebellious spirit in them continually. It is only when you have reached a certain level where you are fairly secure that you forget all about this condition, about changing the world, or bringing about a certain attitude of spontaneous action towards life. Because we have reached a certain stage of security, we forget, and feel everything is all right; but behind it all one can feel that there cannot be happiness, human happiness, so long as there is real exploitation.

Now, to me, exploitation comes into being when individuals seek more than their essential needs; and to discover your essential needs requires a great deal of intelligence, and you cannot be intelligent so long as your needs are the result of the pursuit of security, of comfort. Naturally, one must have food, shelter, clothing, and all the rest of it; but to make this possible for everyone, individuals must begin to realize their own needs, the needs which are human, and organize the whole system of thought and action on that, and then only can there be real creative happiness in the world.

But now what is happening? We are fighting each other all the time, elbowing each other out, there is continual competitiveness, where each one feels insecure, and yet we go on drifting, without taking a definite action. That is, instead of waiting for a miracle to take place to alter this system, it needs a complete revolutionary change, which each one recognizes.

Although we may have a slight fear of world revolution, we all recognize the immense necessity of a change. And yet, individually, we are incapable of bringing about that change, because, individually, we have not given consideration, individually we have not tried to find out why there should be this continual process of exploitation. When individuals are really intelligent, then they will create an organization which will provide the essential needs for humanity, not based on exploitation. Individually we cannot live apart from society. Society is the individual and as long as individuals are merely continually seeking their own self-security, for themselves or their family, there must be a system of exploitation.

And there cannot be real happiness in the world if individuals, as yourselves, treat the world's affairs, human affairs, apart from business. That is, you can-

not be, if I may say so, nationalistically inclined, and yet talk about the freedom of trade. You cannot consider New Zealand as the first important country, and then reject all other countries, because you feel, individually, the essential need for your own security. That is, sirs, if I may put it this way, there can be real freedom of trade, development of industries, and so on, only when there are no nationalities in the world. I think that is obvious. So long as there are tariff walls protecting each country there must be wars, confusion and chaos; but if we were able to treat the whole world, not as divided into nationalities, into classes, but as a human entity; not divided by religious sects, by capitalist class and the worker class; then only is there a possibility of real freedom in trade, in co-operation. To bring this about you cannot merely preach or attend meetings. There cannot be mere intellectual enjoyment of these ideas, there must be action; and to bring about action, individually we must begin, even though we may suffer for it. We must begin to create intelligent opinion, and thereby we shall have a world where individuality is not crushed out, beaten to a particular pattern, but becomes a means of expression of life; not the battered, conditioned shape which we call human beings. Most people want and realize there must be a complete change. I cannot see any way but by beginning as individuals, and then that individual opinion will become the realization of humanity.

Question: What intelligible meaning, may I ask, do you attach to the idea of a masculine God as postulated by practically the whole of the Christian clergy, and arbitrarily imposed upon the masses during the dark ages of the past and until the present moment? A God conceived of in terms of the masculine gender, must, by all the canons of sound and sane logic, be thought of, prayed to, importuned and worshipped in terms of personality. And a personal God - personal as we human beings necessarily are - must be limited in time, space, power and purpose, and a God so limited can be no God at all. In the very face of this colossal imposition, arbitrarily imposed upon the masses, is it any wonder that we find the world in its present catastrophic condition? God to be God must, in sober and sane reality, be the absolute and infinite totality of all existence, both negative and positive. Is that not so?

Krishnamurti: Sir, why do you want to know whether God is masculine or feminine? Why do we question? Why do we try to find out if there is a God, if it is personal, if it is masculine? Is it not because we feel the insufficiency of living? We feel that if we can find out what this immense reality is, then we can mould our lives according to that reality; so we begin to preconceive what that reality must be or should be, and shape that reality according to our fancies and whims, according to our prejudices and temperaments. So we begin to build up by a series of contradictions and oppositions, an idea of what we think God should be; and, to me, such a God is no God at all. It is a human means of escape from the constant battles of life, from this thing which we call exploitation, from the inanities of life, the loneliness, the sorrows. Our God is merely a means of escape from these things; whereas, to me, there is something much more fundamental, real. I say there is something like God; let us not inquire into what it is. You will find out if you begin to really understand the very conflict which is crippling the mind and heart: this continual struggle for self-security, this horror of exploitation, wars and nationalities, and the absurdities of organized religion. If we can face these and understand them, then we shall find out the real meaning instead of speculating; the real meaning of life, the real meaning of God.

Question: Do you follow Mahomet, or the Christ?

Krishnamurti: May I ask why anyone should follow another? After all, truth or God is not to be found by imitating another: then we will only make ourselves into machines. Surely, need we, as human beings, belong to any sect, whether Muhammadanism, Christianity, Hinduism, or Buddhism? If you set up one person as your Saviour, or as your guide, then there must be exploitation; there must be the shaping of the world into a particular narrow sect. Whereas, if we really do not set anyone up in authority, but if we find out whatever they say, or any human being says, then we shall realize something which is lasting; but merely following another does not lead us anywhere. I take it that you are all Christians, and you say you are following Christ. Are you? Are human beings, whether they belong to Christianity or Muhammadanism or Buddhism, really following their leaders? It is impossible. They don't. So why call yourselves by different names and separate yourselves? Whereas, if we really altered the environment to which we have become such

slaves, then we should be really Gods in ourselves, not follow anybody. Personally, I do not belong to any sect, large or small. I have found truth, God, or whatever you like to call it, but I cannot transmit it to another. One can discover it only through consummate intelligence, and not through imitation of certain principles, beliefs and personages. Question: Is there an exterior force or influence known as organized evil?

Krishnamurti: Is there? The modern business man, the nationalist, the follower of religion - I call these people evils, organized evils; because, sirs, individually we have created these horrors in the world. How have religions come into being with their power to exploit ruthlessly people through fear? How have they grown into such formidable machines? We individually have created them through our fear of the hereafter. Not that there is no hereafter: that is quite a different thing altogether. We have created it, and in that machine we are caught; and it is only the very rare few who break away, and those people you call Christ, Buddha, Lenin, or X, Y, Z.

Then there is the evil of society as it is. It is an organized, oppressive machine to control human beings. You think if human beings are released they will become dangerous, they will do all kinds of horrors; so you say, "Let us socially control them, by tradition, by opinion, by the limitation of morality; and it is the same thing economically. So gradually these evils become accepted as normal, healthy things. Surely it is obvious how through education we are made to fit into a system where individual vocation is never thought of. You are made to fit into some work; and so we create a dual life, throughout our lives, that of business from 10 to 5, or whatever it is, which has nothing to do with the other, our private, social, home-life. So we are living continually in contradiction, going occasionally, if you are interested, to church, to keep up the fashion, the show. We inquire into reality, into God, when there are moments of strife, moments of oppression, moments when there is a crash. We say, "There must be some reality. Why are we living?" So we gradually create in our lives a duality, and therefore we become such hypocrites.

So, to me, there is an evil. It is the evil of exploitation engendered by individuals through their longing for security, self-preservation at all costs, irrespective

of the whole of human beings; and in that there is no affection, no real love, but merely this possessiveness which we term as love. Question: Can you tell us how you have arrived at this degree of understanding?

Krishnamurti: I am afraid it would take very long, and it may be very personal. First of all, sirs, I am not a philosopher, I am not a student of philosophy. I think one who is merely a student of philosophy is already dead. But I have lived with all kinds of people, and I have been brought up, as you perhaps know, to fulfil a certain function, a certain office. Again, that means "exploiter". And I was also the head of a tremendous organization throughout the world, for spiritual purposes; and I saw the fallacy of it, because you cannot lead men to truth. You can only make them intelligent through education, which has nothing to do with priests and their means of exploitation - ceremonies. So I disbanded that organization; and, living with people, and not having a fixed idea about life, or a mind bound by a certain traditional background, I began to discover what, to me, is truth: truth to everybody - a life which one can live healthily, sanely, humanly; not based on exploitation, but on needs. I know what I need, and that is not very much, so whether I work for it by digging in a garden, or talking, or writing, that is not of great importance.

First of all, to discover anything, there must be great discontent, great questioning, unhappiness; and very few people in the world, when they are discontented, desire to accentuate that discontent, desire to go through it to find out. They generally want the opposite. If they are discontented, they want happiness, whereas, for myself - if I may be personal - I did not want the opposite, I wanted to find out; and so gradually through various questionings and through continual friction, I came to realize that which one may call truth or God. I hope I have answered it.

Question: Tell us something of your idea of the hereafter.

Krishnamurti: Isn't it extraordinary! This is supposed to be a meeting for business people, and we are talking about the hereafter, God, and all the rest. It indicates that we are not interested in our business at all; we are interested in this

merely as a means of getting money to exist; and our human interests are divorced from our daily living.

Now, with regard to what lies hereafter. Perhaps you have read what some of the great scientists in Europe are saying: that there is a continuance after death. Some of them maintain that there is an individual continuance, others with equal emphasis deny it. It is pretty obvious that there is some kind of continuity, whether it is the thought-form of the entity that dies, or the expression of the world thought, and so on.

Now, let us find out, inquire into what we call individuality. When we ask the question, "Is there a hereafter?" why do we ask it? Because you want to know if you will continue as Mr. X when you die; or you want to know because you love someone tremendously, and that person has died. So let us find out what is this thing we call individuality - that is, my brother, my wife, my child, or myself: what is it? When you talk about Mr. X, what is that Mr. X? Is it not form, name, certain prejudices, a certain bank account, certain class distinctions? That is, Mr. X has become the focal point of this condition of society.

I hope I am explaining this. I will put it this way. An ordinary individual now, as he is, is nothing else but the focal point of the environment, of society, of religion, of moral edicts and economic conditions - as the ordinary individual, he is that. Isn't it so? That focal point, with its contradictions, prejudices, hopes, longings, fears, likes and dislikes, that constitutes that bundle which we call an individual, as Mr. X. Now, we want to know if that Mr. X shall live in the hereafter. There is the possibility that he may live, and he lives now. Wait a minute. That is not of importance, is it? Because what we call individuals are nothing else but the result of false environment. This focal point of the present state of individuality is really false, isn't it? An ordinary man has to fight in this world to live at all. He has to be competitive, ruthless, and he must belong to certain classes of society, Bourgeois, Proletariat, Capitalist; or he belongs to certain religious sects called by various names, Christianity, Hinduism, Buddhism and so on. Surely these environments are false when I have to fight ruthlessly my neighbour to live at all. Isn't there something rotten in such a state? Isn't there something abnormal in dividing ourselves into class distinctions? Isn't there something crude when we have to call

ourselves Christians, Hindus, Muhammadans or Buddhists? So these false environments create friction in the mind, and mind identifies itself with that conflict, identifies itself as Mr. X. And then the question arises, "What happens? Shall I live, or not live?" As I say, there is a possibility that they may live; but in that living there is no happiness, creative intelligence, joy in life; it is a continual battle. Whereas, if we understand the true significance of all these environments placed on the mind - religious, social, and economic - therefore freeing the mind from conflict, we shall find out that there is a different focal unit, a different individuality altogether; and I say that individuality is continuous; it is not yours and mine. That individuality is the eternal expression of life itself, and in that there is no death, there is no beginning and end; in that there is a wider conception of life. Whereas, in this false individuality there must be death, there must be continual inquiry whether I shall live or shall not live. The fear is continual, haunting, pursuing.

Question: Do you think the social systems of the world will evolve to a state of international brotherhood, or will it be brought about through parliamentary institution, or by education?

Krishnamurti: As society is organized, you cannot have international brotherhood. You cannot remain a New Zealander, and I a Hindu, and talk about brotherhood. How can there be brotherhood really, if you are restricted by economic conditions, by this patriotism which is such a false thing? That is, how can there be brotherhood if you remain as a New Zealander, holding on to your particular prejudices, your tariff walls, patriotism, and all the rest; and I a Hindu living in India, with my prejudices? We can talk about tolerance, leaving each other alone, or my sending you missionaries and your sending me missionaries, but there cannot be brotherhood. How can there be brotherhood when you are a Christian and I am a Hindu, when you are priest-ridden and I am also priest-ridden in a different way, when you have one form of worship and I have another? - which does not mean that you must come to my form of worship or that I must go into yours.

So, as things are, they will not result in brotherhood. On the contrary, there is nationalism, more sovereign governments, which are but the instruments of war. So, as social institutions exist, they cannot evolve into a magnificent thing, because their very basis, their foundation is wrong; and your parliaments, your education

based on these ideas, will not bring about brotherhood. Look at all our nations. What are they? Nothing but instruments of war. Each country is better than the other, each country beating another, inflaming this false thing called patriotism. Please, you like certain countries, certain countries are more beautiful than others, and you appreciate it. You enjoy beauty as you enjoy a sunset, whether here, in Europe or America. There is nothing nationalistic, no patriotic feeling behind it - you enjoy it. Patriotism comes only when people begin to use your enjoyment to a purpose. And how can there be real brotherhood, through patriotism, when the whole form of government is based on class distinctions, when one class that has everything rules the other which has nothing, or sends representatives who have nothing to parliament? Surely this approach to human state, human unity is impossible. It is so obvious, it does not even need discussion.

So long as there are class distinctions developing into nationalities, based on exploitation by the possessive class, or the class which has the means of production in its hands, there must be wars; and through wars you are not going to get brotherhood. That is obvious. You can see that in Europe since the War: more national feeling, greater flag-waving, higher tariff walls. That, surely, is not going to produce brotherhood. It may produce brotherhood in the sense that there will be a great catastrophe and people will wake up and say, "For God's sake, let us wake up and be sensible." Eventually that may produce brotherhood; but nationalities are not going to produce brotherhood, any more than religious distinctions, which are really, if you come to think of it, based on refined selfishness. We all want to be secure in heaven - whatever that place is - safe, secure, certain, and so we create institutions, organizations, to bring about the certainty, and we call these religions, and thereby increase exploitation. Whereas, if we really see the falseness of all these things, not only perceive it intellectually but really feel it completely with our mind and heart, then there is a possibility of brotherhood. If we perceive it and act, then there is a voluntary, true, moral act. I call that a true moral act when we perceive a thing completely and act, and not when forced by circumstances, or there is brought about a brotherhood forced by the sheer brutal necessity of life. That is, when business people, the capitalist, the financiers, begin to see that this distinction does not pay, that they cannot make more money, they cannot be in the same

position, then they will bring about environment forcing the individual to become brotherly; as now you are forced by environment to be unbrotherly, to exploit, so you will also be forced to co-operate. Surely that is not brotherhood: that is merely an action brought about by convenience, without human intelligence and understanding.

So, to really bring human intelligence into action, individuals must morally and voluntarily act and then they will create an organization in which they will be real fighters against exploitation. But that needs a great deal of perception, a great deal of intelligent action, and you can begin only with yourself; you can only tend your own garden, you cannot look after your neighbour's.

Question: Please be candid. Can we know truth as you do, cease to exploit, and still remain in business, or do you suggest we sell out? Could you go into trade and remain as you are?

Krishnamurti: Sir, please, I am not dodging the issue. I will be perfectly candid. As the system is organized, unless you withdraw into a desert island where you cook and do everything for yourselves, there must be exploitation. Isn't that so? It is obvious. As long as the system is based on individual competition, security, possessiveness, as its foundation, there must be exploitation. But cannot you be free of that foundation because you are not afraid, because you have discovered what are your essential needs, because you are rich in yourself? Therefore, although you remain in trade, you find that your needs are very few; whereas, if there is poverty of mind and heart, your needs become colossal. But again, unless one is really honest, absolutely frank, and does not subtly deceive oneself, what I have said can be used to exploit further. I would not mind personally going into trade, but to me it would have no value, because I have no need to go into trade. Therefore, what is the use of my talking theoretically? Not that I have money; but I would do anything reasonable, sane, because my needs are very few, and I have no fear of being crushed out. It is when there is a fear of losing - the fear of the loss of security, preservation - that we fight. But if you are prepared to lose everything because you have nothing - well there is no exploitation. This sounds ridiculous, absurd, savage, primitive, but if you really think about it sanely, if you give a few minutes of your real creative thought to it, you will see it is not so absurd as all that. It is the savage

who is continually at the behest of his wants, not the man of intelligence. He does not cling to things, because inwardly he is supremely rich; therefore his external needs are very few. Surely we can organize a society which is based on needs, not on this exploitation through advertising. I hope I have answered your question, sir.

Question: Without wishing to exploit the speaker, I look upon him as one of the greatest of all exemplifiers of philosophic altruism, but I would much like him to tell his audience here this afternoon what belief he has in the ultimate millennium, that no doubt he and the whole of the human race seek.

Krishnamurti: Sir, to have a perfect millennium means the savage must be as intelligent as anyone else, must have as perfect conditions as anyone else. That is, all human beings living in the world at the precise moment, at the same time, must all be happy. Surely that is the millennium, isn't it? That is what we mean when we talk about it. All right, sir. Wait a minute. Is such a thing possible? Surely it is not possible. We think a millennium is a moment when the ideal has come into being, when civilization has reached its highest pinnacle. It is like a human being who shapes his life to a certain ideal, and reaches the height. What happens to such a human being? He wants something else, there is a further ideal. Therefore, he never reaches the culmination. But when a human being lives, not trying to achieve, to succeed, to reach a height, but is living fully, humanly, all the time, then his action, which must be reflected in society, will not reach a pinnacle. It will be constantly on the move, therefore continually increasing, and not striving after a culmination.



OJAI
1ST PUBLIC TALK

16TH JUNE, 1934

It is my purpose during these talks not so much to give a system of thought, as to awaken thought, and to do that I am going to make certain statements, naturally not dogmatic, which I hope you will consider, and as you consider them, there will arise many questions; if you will kindly put these to me, I will try to answer them, and thus we can discuss further what I have to say.

I wonder why most of you come here? Presumably you are seeking something. And what are you seeking? You cannot answer that question, naturally, because your search varies, the object of your search varies; the object of your search is constantly changing, so you do not definitely know what you seek, what you want. But you have established unfortunately a habit of going from one supposed spiritual teacher to another supposed spiritual teacher, of joining various organizations, societies, and of following systems; in other words, trying to find out what gives you greater and greater satisfaction, excitement.

This process of going from one school of thought to another, from one system of thought to another, from one teacher to another, you call the search for truth. In other words, you are going from one idea to another idea, from one system of thought to another, accumulating, hoping to understand life, trying to fathom its significance, its struggles, each time declaring that you have found something.

Now, I hope you won't say at the end of my talks that you have found something, because the moment you have found something you are already lost; it is an anchor to which mind clings, and therefore that eternal movement, this true search of which I am going to speak, ceases. And most minds are looking for a defi-

nite aim, with this definite desire to find, and when once there is established this desire, you will find something. But it won't be something living, it will be a dead thing that you will find, and therefore you will put that away to turn to another; and this process of continually choosing, continually discarding, you call acquiring wisdom, experience, or truth. Probably most of you have come here with this attitude, consciously or unconsciously, so your thought is expended merely on the search for schemes and confirmations, on the desire to join a movement or form groups, without the clarity of the fundamental or trying to understand what these fundamental things of life mean. So as I said, I am not putting forward an ideal to be imitated, a goal to be found, but my purpose is rather to awaken that thought by which the mind can liberate itself from these things which we have established, which we have taken for granted as being true.

Now, each one tries to immortalize the product of environment; that thing which is the result of the environment we try to make eternal. That is, the various fears, hopes, longings, prejudices, likes, personal views which we glorify as our temperament - these are, after all, the result, the product of environment; and the bundle of these memories, which is the result of environment, the product of the reactions to environment, this bundle becomes that consciousness which we call the "I". Is that not so? The whole struggle is between the result of environment with which mind identifies itself and becomes the "I", between that, and environment. After all, the "I", the consciousness with which the mind identifies itself is the result of environment. The struggle takes place between that "I" and the constantly changing environment.

You are continually seeking immortality for this "I". In other words, falsehood tries to become the real, the eternal. When you understand the significance of the environment, there is no reaction and therefore there is no conflict between the reaction, that is, between what we call the "I" and the creator of the reaction which is the environment. So this seeking for immortality, this craving to be certain, to be lasting, is called the process of evolution, the process of acquiring truth or God or the understanding of life. And anyone who helps you towards this, who helps you to immortalize reaction which we call the "I", you make of him your redeemer, your saviour, your master, your teacher, and you follow his system. You fol-

low him with thought, or without thought; with thought when you think that you are following him with intelligence because he is going to lead you to immortality, to the realization of that ecstasy. That is, you want another to immortalize for you that reaction which is the outcome of environment, which is in itself inherently false. Out of the desire to immortalize that which is false you create religions, sociological systems and divisions, political methods, economic panaceas, and moral standards. So gradually in this process of developing systems to make the individual immortal, lasting, secure, the individual is completely lost, and he comes into conflict with the creations of his own search, with the creations which are born out of his longing to be secure and which he calls immortality.

After all, why should religions exist? Religions as divisions of thought have grown, have been glorified and nourished by sets of beliefs because there is this desire that you shall realize, that you shall attain, that there shall be immortality.

And again, moral standards are merely the creations of society, so that the individual may be held within its bondage. To me, morality cannot be standardized. There cannot be at the same time morality and standards. There can only be intelligence, which is not, which cannot be standardized. But we shall go into that in my later talks.

So this continual search in which each one of us is caught up, the search for happiness, for truth, for reality, for health - this continual desire is cultivated by each one of us in order that we may be secure, permanent. And out of that search for permanency, there must be conflict, conflict between the result of environment, that is the "I", and the environment itself.

Now if you come to think of it, what is the "I"? When you talk about "I", "mine", my house, my enjoyment, my wife, my child, my love, my temperament, what is that? It is nothing but the result of environment, and there is a conflict between that result, the "I", and the environment itself. Conflict can only and must inevitably exist between the false and the false, not between truth and the false. Isn't that so? There cannot be conflict between what is true and what is false. But there can be conflict and there must be conflict between two false things, between the degrees of falseness, between the opposites.

So do not think this struggle between the self and the environment, which you call the true struggle, is true. Isn't there a struggle taking place in each one of you between yourself and your environment, your surroundings, your husband, your wife, your child, your neighbour, your society, your political organizations? Is there not a constant battle going on? You consider that battle necessary in order to help you to realize happiness, truth, immortality, or ecstasy. To put it differently: What you consider to be the truth is but self-consciousness, the "I", which is all the time trying to become immortal, and the environment which I say is the continual movement of the false. This movement of the false becomes your ever changing environment, which is called progress, evolution. So to me, happiness, or truth, or God, cannot be found as the outcome of the result of environment, the "I", the continually changing conditions.

I will try to put it again, differently. There is conflict, of which each one of you is conscious, between yourself and the environment, the conditions. Now, you say to yourself: "If I can conquer environment, overcome it, dominate it, I shall find out, I shall understand; so there is this continual battle going on between yourself and environment.

Now what is the "yourself"? It is but the result, the product of environment. So what are you doing? You are fighting one false thing with another false thing, and environment will be false so long as you do not understand it. Therefore the environment is producing that consciousness which you call the "I", which is continually trying to become immortal. And to make it immortal there must be many ways, there must be means, and therefore you have religions, systems, philosophies, all the nuisances and barriers that you have created. Hence there must be conflict between the result of environment and environment itself; and, as I said, there can be conflict only between the false and the false; never between truth and the false. Whereas, in your minds there is this firmly established idea that in this struggle between the result of environment, which is the "I", and the environment itself, lies power, wisdom, the path to eternity, to reality, truth, happiness.

Our vital concern should be with this environment, not with the conflict, not how to overcome it, not how to run away from it. By questioning the environment and trying to understand its significance, we shall find out its true worth.

Isn't that so? Most of us are enmeshed, caught up in the process of trying to overcome, to run away from circumstances. environment; we are not trying to find out what it means, what is its cause, its significance, its value. When you see the significance of environment, it means drastic action, a tremendous upheaval in your life, a complete, revolutionary change of ideas, in which there is no authority, no imitation. But very few are willing to see the significance of environment, because it means change, a radical change, a revolutionary change, and very few people want that. So most people, vast numbers of people, are concerned with the evasion of environment; they cover it up, or try to find new substitutions by getting rid of Jesus Christ and setting up a new saviour; by seeking new teachers in place of the old, but they do not ever inquire whether they need a guide at all. This alone would help, this alone would give the true significance of that particular demand.

So where there is a search for substitution, there must be authority, the following of leadership, and hence the individual becomes but a cog in the social and religious machinery of life. If you look closely you will see that your search is nothing but a search for comfort and security and escape; not a search for understanding, not a search for truth, but rather a search for an evasion and therefore a search for the conquering of all obstacles; after all, all conquering is but substitution, and in substitution there is no understanding.

There are escapes through religions, with their edicts, moral standards, fears, authorities; and escapes through self-expression - what you call self-expression, what the vast majority of people call self-expression, is but the reaction against environment, is but the effort to express oneself through reaction against that environment - self-expression through art, through science, through various forms of action. Here I am not including the true, spontaneous expressions of beauty, of art, of science; they in themselves are complete. I am talking of the man who is seeking these things as a means of self-expression. A real artist does not talk about his self-expression, he is expressing that which he intensely feels; but there are so many spurious artists, like the spurious spiritual people, who are all the time seeking self-expression as a means of getting something, some satisfaction which they cannot find in the environment in which they live.

Through this search for security and permanency, we have established religions with all their inanities, divisions, exploitations, as means of escape; and these means of escape become so vital, so important, because, to tackle environment, that is, the conditions about us, demands tremendous action, voluntary, dynamic action, and very few are willing to take that action. On the contrary, you are willing to be forced to an action by environment, by circumstances; that is, if a man becomes highly moral and virtuous through depression, you say what a nice man he is, how he has changed. For that change you depend upon environment; and so long as there is the dependence on environment for righteous action, there must be means of escape, substitutions, call it religion or what you will. Whereas, for the true artist who is also truly spiritual there is spontaneous expression, which in itself is sufficient, complete, whole.

So what are you doing? What is happening to each one of you? What are you trying to do in your lives? You are seeking; and what are you seeking? There is a conflict between yourself and the constant movement of environment. You are seeking a means to overcome that environment, so as to perpetuate your own self which is but the result of that environment; or, because you have been thwarted so often by environment, which prevents you from self-expressing, as you call it, you seek a new means of self-expression through service to humanity, through economic adjustments, and all the rest of it.

Each one has to find out for what he is searching; if he is not searching, then there is satisfaction and decay. If there is conflict, there is the desire to overcome that conflict, to escape from that conflict, to dominate it. And as I have said, conflict can exist only between two false things, between that supposed reality which you call the "I", which to me is nothing else but the result of environment, and the environment itself. And hence if your mind is merely concerned with the overcoming of that struggle, then you are perpetuating falseness, and hence there is more conflict, more sorrow. But if you understand the significance of environment, that is, wealth, poverty, exploitation, oppression, nationalities, religions, and all the inanities of social life in modern existence, not trying to overcome them but seeing their significance, then there must be individual action, and complete revolution of ideas and thought. Then there is no longer a struggle, but rather light dispelling

darkness. There is no conflict between light and darkness. There is no conflict between truth and that which is false. There is only conflict where there are opposites.



OJAI
2ND PUBLIC TALK

17TH JUNE, 1934

You may remember that yesterday I was talking about the birth of conflict, and how the mind seeks a solution for it. I want to deal this morning with the whole idea of conflict and disharmony, and show the utter futility of mind trying to seek a solution for conflict, because the mere search for the solution will not do away with the conflict itself. When you seek a solution, a means of dissolving the conflict, you merely try to superimpose, or substitute in its place, a new set of ideas, a new set of theories, or you try to run away from conflict altogether. When people desire a solution for their conflict, that is what they seek.

If you observe, you will see that when there is conflict, you are at once seeking a solution for it. You want to find a way out of that conflict, and you generally do find a way out; but you have not solved the conflict, you have merely shifted it by substituting a new environment, a new condition, which will in turn produce further conflict. So let us look into this whole idea of conflict, from where it arises, and what we can do with it.

Now, conflict is the result of environment, isn't it? To put it differently, what is environment? When are you conscious of environment? Only when there is conflict and a resistance to that environment. So, if you observe, if you look into your lives, you will see that conflict is continually twisting, perverting, shaping your lives; and intelligence, which is the perfect harmony of mind and heart, has no part in your lives at all. That is, environment is continually shaping, moulding your lives to action, and naturally out of that continual twisting, moulding, shaping, perversion, conflict is born. So where there is this constant process of conflict there cannot be intelligence. And yet we think that by continually going through conflict we

shall arrive at that intelligence, that fullness, and that plenitude of ecstasy. But by the accumulation of conflict we cannot find out how to live intelligently; you can find out how to live intelligently only when you understand the environment which is creating conflict, and mere substitution, that is, the introduction of new conditions, is not going to solve the conflict. And yet if you observe you will see that when there is conflict, mind is seeking a substitution. We either say, "It is heredity, economic conditions, past environment", or we assert our belief in karma, reincarnation, evolution; so we are trying to give excuses for the present conflict in which the mind is caught, and are not trying to find out what is the cause of conflict itself, which is to inquire into the significance of environment.

Conflict then can exist only between environment - environment being economic and social conditions, political domination, neighbours - between that environment, and the result of environment which is the "I". Conflict can exist only so long as there is reaction to that environment which produces the "I", the self. The majority of people are unconscious of this conflict - the conflict between one's self, which is but the result of the environment, and the environment itself; very few are conscious of this continuous battle. One becomes conscious of that conflict, that disharmony, that struggle between the false creation of the environment, which is the "I", and the environment itself, only through suffering. Isn't that so? It is only through acuteness of suffering, acuteness of pain, acuteness of disharmony, that you become conscious of the conflict.

What happens when you become conscious of the conflict? What happens when in that intensity of suffering you become fully conscious of the battle, the struggle which is going on? Most people want an immediate relief, an immediate answer. They want to shelter themselves from that suffering, and therefore they find various means of escape, which I mentioned yesterday, such as religions, excitements, inanities, and the many mysterious avenues of escape which we have created through our desire to protect ourselves from this struggle. Suffering makes one conscious of this conflict, and yet suffering will not lead man to that fullness, to that richness, that plenitude, that ecstasy of life, because after all, suffering can only awaken the mind to great intensity. And when the mind is acute, then it begins to question the environment, the conditions, and in that questioning, intelli-

gence is functioning; and it is only intelligence that will lead man to the fullness of life and to the discovery of the significance of sorrow. Intelligence begins to function in the moment of acuteness of suffering, when mind and heart are no longer escaping, escaping through the various avenues which you have so cleverly made, which are so apparently reasonable, factual, real. If you observe carefully, without prejudice, you will see that so long as there is an escape you are not solving, you are not coming face to face with conflict, and therefore your suffering is merely the accumulation of ignorance. That is, when one ceases to escape, through the well-known channels, then in that acuteness of suffering, intelligence begins to function.

Please, I do not want to give you examples and similes, because I want you to think it out, and if I give examples I do all the thinking and you merely listen. Whereas if you begin to think about what I am saying, you will see, you will observe for yourself how mind, being accustomed to so many substitutions, authorities, escapes, never comes to that point of acuteness of suffering which demands that intelligence must function. And it is only when intelligence is fully functioning that there can be the utter dissolution of the cause of conflict.

Whenever there is the lack of understanding of environment there must be conflict. Environment gives birth to conflict, and so long as we do not understand environment, conditions, surroundings, and are merely seeking substitutions for these conditions, we are evading one conflict and meeting another. But if in that acuteness of suffering which brings forth in its fullness a conflict, if in that state we begin to question environment, then we shall understand the true worth of environment, and intelligence then functions naturally. Hitherto mind has identified itself with conflict, with environment, with evasions, and therefore with suffering; that is, you say, "I suffer." Whereas, in that state of acuteness of suffering, in that intensity of suffering in which there is no longer escape, mind itself becomes intelligence.

To put it again differently, so long as we are seeking solutions, so long as we are seeking substitutions, authorities for the cause and the alleviation of conflict, there must be identification of the mind with the particular. Whereas if the mind

is in that state of intense suffering in which all the avenues of escape are blocked, then intelligence will be awakened, will function naturally and spontaneously.

Please, if you experiment with this, you will see that I am not giving you theories, but something with which you can work, something which is practical. You have so many environments, which have been imposed on you by society, by religion, by economic conditions, by social distinctions, by exploitation and political oppressions. The "I" has been created by that imposition, by that compulsion; there is the "I" in you which is fighting the environment and hence there is conflict. It is no use creating a new environment, because the same thing will still exist. But if in that conflict there is conscious sorrow and suffering - and there is always suffering in all conflict, only man wants to run away from that struggle and he therefore seeks substitutes - if in that acuteness of suffering you stop searching for substitutes and really face the facts, you will see that mind, which is the summation of intelligence, begins to discover the true worth of environment, and then you will realize that mind is free of conflict. In the very acuteness of suffering lies its own dissolution. So therein is the understanding of the cause of conflict.

Also, one should bear in mind that what we call accumulation of sorrows does not lead to intensity, nor does the multiplication of suffering lead to its own dissolution; for acuteness of mind in suffering comes only when the mind has ceased to escape. And no conflict will awaken that suffering, that acuteness of suffering, when the mind is trying to escape, for in escape there is no intelligence.

To put it briefly again, before I answer the questions that have been given to me: First of all everyone is caught up in suffering and conflict, but most people are unconscious of that conflict; they are merely seeking substitutions, solutions and escapes. Whereas if they cease seeking escapes and begin to question the environment which causes that conflict, then mind becomes acute, alive, intelligent. In that intensity mind becomes intelligence and therefore sees the full worth and significance of the environment which creates conflict.

Please, I am sure half of you don't understand this, but it doesn't matter. What you can do, if you will, is to think this over, really think it over, and see if what I am saying is not true. But to think over it is not to intellectualize it, that is,

to sit down and make it vanish away through the intellect. To find out if what I am saying is true, you have to put it into action, and to put it into action you must question the environment. That is, if you are in conflict, naturally you must question the environment, but most minds have become so perverted that they are not aware that they are seeking solutions, escapes through their marvellous theories. They reason perfectly, but their reasoning is based on the search for escape, of which they are wholly unconscious.

So if there is conflict, and if you want to find out the cause of that conflict, naturally the mind must discover it through acuteness of thought and therefore the questioning of all that which environment places about you - your family, your neighbours, your religions, your political authorities; and by questioning there will be action against the environment. There is the family, the neighbour and the state, and by questioning their significance you will see that intelligence is spontaneous, not to be acquired, not to be cultivated. You have sown the seed of awareness and that produces the flower of intelligence.

Question: You say that the "I" is the product of environment. Do you mean that a perfect environment could be created which would not develop the "I" consciousness? If so, the perfect freedom of which you speak is a matter of creating the right environment. Is this correct?

Voices from audience: "No."

Krishnamurti: Wait a minute. Can there ever be right environment, perfect environment? There cannot. Those people who answered "no" haven't thought it out fully, so let us reason together, go into it fully.

What is environment? Environment is created, this whole human structure has been created, by human fears, longings, hopes, desires, attainments. Now, you cannot make a perfect environment because each man is creating, according to his fancies and desires, new sets of conditions; but having an intelligent mind, you can pierce through all these false environments and therefore be free of that "I" consciousness. Please, the "I" consciousness, the sense of "mine", is the result of environment; isn't it? I don't think we need discuss it because it is pretty obvious.

If the state gave you your house and everything you required, there would be no need of "my" house - there might be some other sense of "mine", but we are discussing the particular. As that has not been the case with you, there is the sense of 'mine', possessiveness. That is the result of environment, that "I" is but the false reaction to environment. Whereas if the mind begins to question the environment itself, there is no longer a reaction to environment. Therefore we are not concerned with the possibility of there ever being a perfect environment.

After all, what is perfect environment? Each man will tell you what to him is a perfect environment. The artist will say one thing, the financier another, the cinema actress another; each man asks for a perfect environment which satisfies him, in other words, which does not create conflict in him. Therefore there cannot be a perfect environment. But if there is intelligence, then environment has no value, no significance, because intelligence is then freed from circumstance, it is functioning fully.

The question is not whether we can create a perfect environment, but rather how to awaken that intelligence which shall be free of environment, imperfect or perfect. I say you can awaken that intelligence by questioning the full value of any environment in which your mind is caught up. Then you will see that you are free of any particular environment, because then you are functioning intelligently, not being twisted, perverted, shaped by environment.

Question: Surely you cannot mean what your words seem to convey. When I see vice rampant in the world, I feel an intense desire to fight against that vice and against all the suffering it creates in the lives of my fellow human beings. This means great conflict, for when I try to help I am often viciously opposed. How then can you say that there is no conflict between the false and the true?

Krishnamurti: I said yesterday that there can be struggle only between two false things, conflict between the environment and the result of environment which is the "I". Now between these two lie innumerable avenues of escape which the "I" has created, which we call vice, goodness, morality, moral standards, fears, and all the many opposites; and the struggle can exist only between the two, between the false creation of the environment which is the "I", and the environment

itself. But there cannot be struggle between truth and that which is false. Surely that is obvious, isn't it? You may be viciously opposed because the other man is ignorant. It doesn't mean you mustn't fight - but don't assume the righteousness of fighting. Please, you know there is a natural way of doing things, a spontaneous, sweet way of doing things, without this aggressive, vicious righteousness.

First of all, in order to fight, you must know what you are fighting, so there must be understanding of the fundamental, not of the divisions between the false things. Now we are so conscious, we are so fully conscious of the divisions between the false things, between the result and the environment, that we fight them, and therefore we want to reform, we want to change, we want to alter, without fundamentally changing the whole structure of human life. That is, we still want to preserve the "I" consciousness which is the false reaction to environment; we want to preserve that and yet want to alter the world. In other words, you want to have your own bank account, your own possessions, you want to preserve the sense of "mine", and yet you want to alter the world so that there shall not be this idea of "mine", and "yours".

So what one has to do is to find out if one is dealing with the fundamental, or merely with the superficial. And to me the superficial will exist so long as you are merely concerned with the alteration of environment so as to alleviate conflict. That is, you still want to cling to the "I" consciousness as "mine", but yet desire to alter the circumstances so that they will not create conflict in that "I". I call that superficial thought, and from that there naturally is superficial action. Whereas if you think fundamentally, that is, question the very result of the environment which is the "I", and therefore question the environment itself, then you are acting fundamentally, and therefore lastingly. And in that there is an ecstasy, in that there is a joy of which now you do not know because you are afraid to act fundamentally.

Question: In your talk yesterday you spoke of environment as the movement of the false. Do you include in environment all the creations of nature, including human forms?

Krishnamurti: Doesn't environment continually change? Doesn't it? For most people it doesn't change because change implies continual adjustment, there-

fore continual awareness of mind, and most people are concerned with the static condition of the environment. Yet environment is moving because it is beyond your control, and it is false so long as you do not understand its significance.

"Does environment include human forms?" Why set them apart from nature? We are not concerned so much with nature, because we have almost brought nature under control, but we have not understood the environment created by human beings. Look at the relationship between peoples, between two human beings, and all the conditions which human beings have created that we have not understood, even though we have largely understood and conquered nature through science.

So we are not concerned with the stability, with the continuance of an environment which we understand, because the moment we understand it there is no conflict. That is, we are seeking security, emotional and mental, and we are happy so long as that security is assured and therefore we never question environment, and hence the constant movement of environment is a false thing which is creating disturbance in each one. As long as there is conflict, it indicates that we have not understood the conditions placed about us; and that movement of environment remains false so long as we do not inquire into its significance, and we can only discover it in that state of acute consciousness of suffering.

Question: It is perfectly clear to me that the "I" consciousness is the result of environment, but do you not see that the "I" did not originate for the first time in this life? From what you say it is obvious that the "I" consciousness, being the result of environment, must have begun in the distant past and will continue in the future.

Krishnamurti: I know this is a question to catch me about reincarnation. But that doesn't matter. Now let's look into it.

First of all you will admit, if you think about it, that the "I" is the result of environment. Now to me it doesn't matter whether it is the past environment or present environment. After all, environment is of the past also. You have done something which you haven't understood, you did something yesterday which you haven't understood, and that pursues you till you understand it. You cannot solve

that past environment till you are fully conscious in the present. So it doesn't matter whether the mind is crippled by past or present conditions, What matters is that you shall understand the environment and this will liberate the mind from conflict.

Some people believe that the "I" has had a birth in the distant past and will continue in the future. It is irrelevant to me, it has no significance at all. I will show you why. If the "I" is the result of the environment, if the "I" is but the essence of conflict, then the mind must be concerned, not with that continuance of conflict, but with freedom from that conflict. So it does not matter whether it is the past environment which is crippling the mind, or the present which is perverting it, or whether the "I" has had a birth in the distant past. What matters is that in that state of suffering, in that consciousness, that conscious acuteness of suffering, there is the dissolution of the "I".

This brings in the idea of karma. You know what it means, that you have a burden in the present, the burden of the past in the present. That is, you bring with you the environment of the past into the present, and because of that burden, you control the future, you shape the future. If you come to think of it, it must be so, that if your mind is perverted by the past, naturally the future must also be twisted, because if you have not understood the environment of yesterday it must be continued today; and therefore, as you don't understand today, naturally you will not understand tomorrow either. That is, if you have not seen the full significance of an environment or of an action, this perverts your judgment of today's environment, of today's action born of environment, which will again pervert you tomorrow. So one is caught up in this vicious circle, and hence the idea of continual rebirth, rebirth of memory, or rebirth of the mind continued by environment.

But I say mind can be free of the past, of past environment, past hindrances, and therefore you can be free of the future, because then you are living dynamically in the present, intensely, supremely. In the present is eternity, and to understand that, mind must be free of the burden of the past; and to free the mind of the past there must be an intense questioning of the present, not the considering of how the "I" will continue in the future.



OJAI
3RD PUBLIC TALK

18TH JUNE, 1934

This morning I am only going to answer questions.

Question: What is the difference between self-discipline and suppression?

Krishnamurti: I don't think there is much difference between the two because both deny intelligence. Suppression is the gross form of the subtler self-discipline, which is also repression; that is, both suppression as well as self-discipline are mere adjustments to environment. One is the gross form of adjustment, which is suppression, and the other, self-discipline, is the subtle form. Both are based on fear: suppression, on an obvious fear; the other, self-discipline, on fear born of loss, or on fear which expresses itself through gain.

Self-discipline - what you call self-discipline - is merely an adjustment to an environment which we have not completely understood; therefore in that adjustment there must be the denial of intelligence. Why has one ever to discipline one's self? Why does one discipline, force one's self to mould after a particular pattern? Why do so many people belong to the various schools of disciplines, supposed to lead to spirituality, to greater understanding, greater unfoldment of thought? You will see that the more you discipline the mind, train the mind, the greater its limitations. Please, one has to think this over carefully and with delicate perception and not get confused by introducing other issues. Here I am using the word self-discipline as in the question, that is, disciplining one's self after a certain pattern, preconceived or pre-established, and therefore with the desire to attain, to gain. Whereas to me the very process of discipline, this continual twisting of mind to a particular pre-established pattern, must eventually cripple the mind. The mind which is really intelligent is free of self-discipline, for intelligence is born out of the

questioning of environment, and the discovery of the true significance of environment. In that discovery is true adjustment, not the adjustment to a particular pattern or condition, but the adjustment through understanding, which is therefore free of the particular condition.

Take a primitive; what does he do? In him there is no discipline, no control, no suppression. He does what he desires to do, this primitive. The intelligent man also does what he desires, but with intelligence. Intelligence is not born out of self-discipline or suppression. In the one instance it is wholly the pursuit of desire, the primitive man pursuing the object he desires. In the other instance, the intelligent man sees the significance of desire and sees the conflict; the primitive man does not, he pursues anything he desires and creates suffering and pain. So to me self-discipline and suppression are both alike - they both deny intelligence.

Please experiment with what I have said about discipline, self-discipline. Don't reject it, don't say you must have self-discipline, because there will be chaos in the world - as if there were not already chaos; and again, don't merely accept what I say, agreeing that it is true. I am telling you something with which I have experimented and which I have found to be true. Psychologically I think it is true, because self-discipline implies a mind that is tethered to a particular thought or belief or ideal, a mind that is held by a condition; and as an animal that is tethered to a post can only wander within the distance of its rope, so does the mind which is tethered to a belief, which is perverted through self-discipline, wander only within the limitation of that condition. Therefore such a mind is not mind at all, it is incapable of thought. It may be capable of adjustment between the limitations of the post and the farthest point of its reach; but such a mind, such a heart cannot really think and feel. The mind and the heart are disciplined, crippled, perverted, through denying thought, denying affection. So you must observe, become aware how your own thought, how your own feelings are functioning, without wanting to guide them in any particular direction. First of all, before you guide them, find out how they are functioning. Before you try to change and alter thought and feeling, find out the manner of their working, and you will see that they are continually adjusting themselves within the limitations established by that

point fixed by desire and the fulfillment of that desire. In awareness there is no discipline.

Let me take an example. Suppose that you are class-minded, class-conscious, snobbish. You don't know that you are snobbish, but you want to find out if you are; how will you find out? By becoming conscious of your thought and your emotions. Then what happens? Suppose that you discover that you are snobbish, then that very discovery creates a disturbance, a conflict, and that very conflict dissolves snobbishness. Whereas if you merely discipline the mind not to be snobbish, you are developing a different characteristic which is the opposite of being a snob, and being deliberate, therefore false, is equally pernicious.

So, because we have established various patterns, various goals, aids, which we are continually, consciously or unconsciously, pursuing, we discipline our minds and hearts towards them, and therefore there must be control, perversion. Whereas if you begin to inquire into the conditions that create conflict, and thereby awaken intelligence, then that intelligence itself is so supreme that it is continually in movement and therefore there is never a static point which can create conflict.

Question: Granted that the "I" is made up of reactions from environment, by what method can one escape its limitations; or how does one go about the process of re-orientation, in order to avoid conflict between the two false things?

Krishnamurti: First of all, you want to know the method of escape from the limitations. Why? Why do you ask? Please, why do you always ask for a method, for a system? What does it indicate, this desire for a method? Every demand for a method indicates the desire to escape. You want me to lay down a system so that you may imitate that system. In other words, you want a system invented for you to superimpose on those conditions which are creating conflict, so that you can escape from all conflict. In other words you merely seek to adjust yourselves to a pattern, in order to escape from conflict or from your environment. That is the desire behind the demand for a method, for a system. You know life is not Pelmanism. The desire for a method indicates essentially the desire to escape.

"How does one go about the process of re-orientation in order to avoid constant conflict between the two false things?" First of all, are you aware that you are in conflict, before you want to know how to get away from it? Or, being aware of conflict, are you merely seeking a refuge, a shelter which will not create further conflict? So let us decide whether you want a shelter, a safety zone, which will no longer yield conflict, whether you want to escape from the present conflict to enter a condition in which there shall be no conflict; or whether you are unaware, unconscious of this conflict in which you exist. If you are unconscious of the conflict, that is, the battle that is taking place between that self and the environment, if you are unconscious of that battle, then why do you seek further remedies? Remain unconscious. Let the conditions themselves produce the necessary conflict, without your rushing after, invoking artificially, falsely, a conflict which does not exist in your mind and heart. And you create artificially a conflict because you are afraid you are missing something. Life will not miss you. If you think it does, something is wrong with you. Perhaps you are neurotic, not normal.

If you are in conflict, you will not ask me for a method. Were I to give you a method you would merely be disciplining yourself according to that method, trying to imitate an ideal, a pattern which I have laid down, and therefore destroying your own intelligence. Whereas if you are really conscious of that conflict, in that consciousness suffering will become acute and in that acuteness, in that intensity, you will dissolve the cause of suffering, which is the lack of understanding of the environment.

You know we have lost all sense of living normally, simply, directly. To get back to that normality, that simplicity, that directness, you cannot follow methods, you cannot merely become automatic machines; and I am afraid most of us are seeking methods because we think that through them we shall realize fullness, stability and permanency. To me methods lead to slow stagnation and decay and they have nothing to do with real spirituality, which is, after all, the summation of intelligence.

Question: You speak of the necessity of a drastic revolution in the life of the individual. If he does not want to revolutionize his outward personal environment

because of the suffering it would cause to his family and friends, will inward revolution lead him to the freedom from all conflict?

Krishnamurti: First of all, sirs, don't you also feel that a drastic revolution in the life of the individual is necessary? Or are you merely satisfied with things as they are, with your ideas of progress, evolution and your desire for attainment, with your longings and fluctuating pleasures? You know, the moment you begin to think, really begin to feel, you must have this burning desire for a drastic change, drastic revolution, complete re-orientation of thinking. Now, if you feel that that is necessary, then neither family nor friends will stand in the way. Then there is neither an outward revolution nor an inward revolution; there is only revolution, change. But the moment you begin to limit it by saying, "I must not hurt my family, my friends, my priest, my capitalistic exploiter or state exploiter", then you really don't see the necessity for radical change, you merely seek a change of environment. In that there is merely lethargy which creates further false environment and continues the conflict.

I think we give the rather false excuse that we must not hurt our families and our friends. You know when you want to do something vital, you do it, irrespective of your family and friends, don't you? Then you don't consider that you are going to hurt them. It is beyond your control; you feel so intensely, you think so completely that it carries you beyond the limitation of family circles, classified bondages. But you begin to consider family, friends, ideals, beliefs, traditions, the established order of things, only when you are still clinging to a particular safety, when there is not that inward richness, but merely the dependence on external stimulation for that inward richness. So if there is that full consciousness of suffering, brought about by conflict, then you are not held in the bondage of any particular orthodoxy, friends or family. You want to find out the cause of that suffering, you want to find out the significance of the environment which creates that conflict; then in that there is no personality, no limited thought of the "I". But it is only when you cling to that limited thought of the "I" that you have to consider how far you shall wander and how far you shall not wander.

Surely truth, or that Godhead of understanding, is not to be found by clinging either to family or tradition or habit. It is to be found only when you are com-

pletely naked, stripped of your longings, hopes, securities; and in that direct simplicity there is the richness of life.

Question: Can you explain why environment started being false instead of true? What is the origin of all this mess and trouble? Krishnamurti: Who do you think created environment? Some mysterious God? Please, just a minute; who created environment, the social structure, the economic, the religious structure? We. Each one has contributed individually, until it has become collective, and the individual who has helped to create the collective, now is lost in the collective, for it has become his mould, his environment. Through the desire for security, financial, moral and spiritual, you have created a capitalistic environment in which there is nationality, class distinction and exploitation. We have created it, you and I. This thing hasn't miraculously come into being. You will again create another capitalistic, acquisitive system of a different kind, with a different nuance, with a different colour, so long as you are seeking security. You may abolish this present pattern, but so long as there is possessiveness, you will create another capitalistic state, with a new phraseology, a new jargon.

And the same thing applies to religions, with all their absurd ceremonies, exploitations, fears. Who has created them? You and I. Throughout the centuries we have created these things and yielded to them through fear. It is the individual who has created false environment everywhere. And he has become a slave, and that false condition has resulted in a false search for the security of that self-consciousness which you call the "I", and hence the constant battle between the "I" and the false environment.

You want to know who has created this environment and all this appalling mess and trouble, because you want a redeemer to lift you out of that trouble and set you in a new heaven. Clinging to all your particular prejudices, hopes, fears and preferences, you have individually created this environment, so individually you must break it down and not wait for a system to come and sweep it away. A system will probably come and sweep it away and then you will merely become slaves to that system. The communistic system may come in, and then probably you will be using new words, but having the same reactions, only in a different manner, with a different tempo.

That is why I said the other day that if environment is driving you to a certain action, it is no longer righteous. It is only when there is action born out of the understanding of that environment that there is righteousness.

So individually we must become conscious. I assure you, you will then individually create something immense, not a society which is merely holding to an ideal and therefore decaying, but a society that is constantly in movement, not coming to a culmination and dying. Individuals establish a goal, strive after its attainment, and after attaining, collapse. They try all the time to reach some goal and stay at that stage which they have attained. As the individual so the state - the state is trying all the time to reach an ideal, a goal. Whereas to me the individual must be in constant movement, must ever be becoming, not seeking a culmination, not pursuing a goal. Then self-expression, which is society, will be ever in constant movement.

Question: Do you consider that karma is the interaction between the false environment and the false "I"?

Krishnamurti: You know karma is a Sanskrit word which means to act, to do, to work, and also it implies cause and effect. Now karma is the bondage, the reaction born out of the environment which the mind has not understood. As I tried to explain yesterday, if we do not understand a particular condition, naturally the mind is burdened with that condition, with that lack of understanding; and with that lack of understanding we function and act, and therefore create further burdens, greater limitations.

So one has to find out what creates this lack of understanding, what prevents the individual from gathering the full significance of the environment, whether it be the past environment or the present. And to discover that significance, mind must really be free of prejudice. It is one of the most difficult things to be really free of a bias, of a temperament, of a twist; and to approach environment with a fresh openness, a directness, demands a great deal of perception. Most minds are biased through vanity, through the desire to impress others by being somebody, or through the desire to attain truth, or to escape from their environment, or expand their own consciousness - only they call this by a special spiritual

name - or through their national prejudices. All these desires prevent the mind from perceiving directly the full worth of the environment; and as most minds are prejudiced, the first thing that one has to become conscious of is one's own limitations. And when you begin to be conscious, there is conflict in that consciousness. When you know that you are really brutally proud or conceited, in the very consciousness of conceit it begins to dissipate, because you perceive the absurdity of it; but if you begin merely to cover it up, it creates further diseases, further false reactions.

So to live each moment now without the burden of the past or of the present, without that crippling memory created by the lack of understanding, mind must ever meet things anew. It is fatal to meet life with the burden of certainty, with the conceit of knowledge, because, after all, knowledge is merely a thing of the past. So when you come to that life with a freshness, then you will know what it is to live without conflict, without this continual straining effort. Then you wander far on the floods of life.



OJAI
4TH PUBLIC TALK

19TH JUNE, 1934

I shall first answer some of the questions that have been put to me, and then give a brief talk.

Question: Does intuition include past experience and something else, or only past experience?

Krishnamurti: To me intuition is intelligence, and intelligence is not past experience, it is the understanding of past experience. I am going to talk presently about this whole idea of past experience, memory, intelligence and mind, but I shall now answer this particular point, whether intuition is born of the past.

To me, the past is a burden, the past being but gaps in understanding; and if you really base your action on the past, on so-called intuition, it is bound to lead you astray. Whereas if there is spontaneous action in the ever-moving present, in that action is intelligence and that intelligence is intuition. Intelligence is not to be separated from intuition. Most people like to separate intuition from intelligence, because intuition gives them a certain security and hope. Many people say they act "on intuition", that is, they act without reason, without depth of thought. Many people accept a theory, an idea because they say their "intuition" tells them that it is true. There is no reason behind it, they merely accept it because that theory or idea gives them some solution, some comfort. It is really not reason that is functioning, but it is merely their own hopes, their own longings which are directing their minds. Whereas intelligence is detached from environment and therefore there is reason, thought, behind it.

Question: How can I act freely and without self-repression when I know that my action must hurt those that I love? In such a case, what is the test of right action?

Krishnamurti: I think I answered this question the other day, but probably the questioner wasn't here, so I will answer it again. The test of right action is in its spontaneity, but to act spontaneously is to be greatly intelligent. The majority of people have merely reactions which are perverted, twisted, and stifled because of the lack of intelligence. Where intelligence is functioning, there is spontaneous action.

Now the questioner wants to know how he can act freely and without self-repression when he knows his action must hurt those he loves. You know, to love is to be free - both parties are free. Where there is the possibility of pain, where there is the possibility of suffering in love, it is not love, it is merely a subtle form of possession, of acquisitiveness. If you love, really love someone, there is no possibility of giving him pain when you do something that you think is right. It is only when you want that person to do what you desire or he wants you to do what he desires, that there is pain. That is, you like to be possessed; you feel safe, secure, comfortable; though you know that comfort is but transient, you take shelter in that comfort, in that transience. So each struggle for comfort, for encouragement, really but betrays the lack of inward richness; and therefore an action separate, apart from the other individual naturally creates disturbance, pain and suffering; and one individual has to suppress what he really feels in order to adjust himself to the other. In other words, this constant repression, brought about by so-called love, destroys the two individuals. In that love there is no freedom; it is merely a subtle bondage. When you feel very ardently that you must do something, you do it, sometimes cunningly and subtly, but you do it. There is always this urge to do, to act independently.

Question: Am I right in believing that all conditions and environment become right to a really intelligent mind? Is it not a question of seeing the art in the pattern?

Krishnamurti: To an intelligent mind environment yields its significance; therefore that intelligent mind is the master of environment, that mind is free of environment, is not conditioned by environment. What conditions the mind? The lack of understanding. Isn't it? Not environment, environment does not limit the mind; what limits the mind is the lack of understanding of a particular condition. Where there is intelligence, mind is not conditioned by any environment, because it is all the time conscious, aware and functioning, and therefore discerning, perceiving the full worth of the environment. Mind can only become conditioned by the environment when it is lethargic and lazy, trying to escape from the condition itself. Though mind may think in that condition, it is not functioning truly, it is only thinking within that limited circle of condition, which to me is not thinking at all.

So what creates intelligence, what awakens intelligence is this perception of true values, and as the mind is crippled with so many values imposed on it by tradition, one has to be free of these past experiences, past burdens in order to understand the present environment. So the battle is between the past and the present. The struggle is between the background which we have cultivated through the centuries and the ever changing circumstances in the present. Now, a mind that is clouded by the past cannot understand these swift changes of environment. In other words, to understand the present, mind must be supremely free of the past; that is, it must have a spontaneous appreciation of values in the present. I am going to talk about that later on.

"Is it not a question of seeing the art in the pattern?" Surely. That is, in the pattern of circumstances, in the pattern of environment, mind must see the subtle value, so hidden, so delicate; and to perceive that subtlety, that delicacy, the mind must be alive, pliable, acute, not burdened by values of yesterday.

Question: There seems to be the idea that liberation is a goal, a culmination. What is the difference in this case between striving for liberation and striving for any other culmination? Surely the idea of an end, a goal, a culmination is wrong. How then ought we to regard liberation if not in this way?

Krishnamurti: I am afraid the questioner has not been hearing what I have been talking about; probably he has read some old books of mine and then has put the question.

Now, mind is seeking a culmination, a goal, an end, because mind wants to be certain, assured. Take away all the assurances and certainties from the mind, which are subtle forms of self-glorification or of the craving for self-continuance. Take all that away from the mind, strip it naked, and then you will see that the mind is battling again for security, for shelter, because from that security it can judge, it can function, it can act safely like an animal tethered to a post.

As I said, liberation is not an end, it is not a goal; it is the understanding of right values, eternal values. Intelligence is ever becoming, it has no end, no finality. In the desire to attain there is a subtle craving for self-continuance, glorified self-continuance; and every struggle, every effort to attain liberation indicates an escape from the present. This summation of intelligence, which is liberation, is not to be understood through effort. After all, you make an effort when you want, when you desire to acquire something. But liberation is not to be acquired, truth is not to be acquired. So where there is a craving for liberation, for a culmination, for attainment, there must be an effort to sustain, to preserve, to perpetuate that consciousness which we call the "I". The very essence of that "I" is an effort to reach a culmination, because it lives in a series of movements of memory, moving towards an end.

"But then, how ought we to regard liberation if not in this way?" Why regard it at all? Why do you want liberation? Is it because I have been talking about it for the last ten years? Or is it because you want to escape from conditions, or because it will give you greater excitement, greater stimulation, greater intellectual domination? Why do you want liberation? You say, "I am not happy, and if I can find liberation there will be happiness; because I am in misery, if I find this other, then misery will disappear." If you say so, then you are merely seeking substitution.

Liberation is not to be "regarded" in any way. It is born. It comes into being only when the mind is not trying to escape from the condition in which it is

caught, but rather to understand the significance of that condition which creates conflict. You see, as you don't understand the condition, the environment which creates conflict, you seek an idea, a culmination, an end, a goal, saying to yourself, "If I understand that, this will disappear", or, "If I have that, I can impose that on this condition." So it is but a subtle form of continual escape from the present. All ideals, beliefs, goals and culminations are but ways out of the present. Whereas if you really come to think of it, the more you are pursuing an end, a goal, an aim, a belief, an ideal, the more you are burdening the future, because you are escaping from the present and therefore creating more and more limitation, conflict, sorrow. Question: Some people say your idea is that we should become liberated now, while we have the opportunity, and that we can become masters later on, at some other time. But if we are to become masters at all, why is it not good for us to begin to set our feet on that way now?

Krishnamurti: Is there the opportunity now for you to be liberated? What do you mean by opportunity? How could you be liberated now? By some miraculous process? And later on become a master? Sir, what is a master, and what is liberation? What is masterhood? Surely if it is not liberation it cannot be masterhood? If liberation is not the summation of intelligence in the present, surely that intelligence is not going to be acquired in some far distant future. So you want liberation now and masterhood afterwards? I wonder why you want liberation now. I am afraid liberation has no meaning when you want it. And this idea of becoming a master - the questioner must think that life is like passing an examination, becoming something - I am afraid this becoming a master, becoming liberated has no meaning to you. Don't you see, when you really don't want to become anything, but live completely in one day, in the richness of a single day, you will know what masterhood or liberation is. This wanting is continually creating a future which can never be fulfilled, therefore you are living incompletely in the present.

During the last three days I have been talking about mind and intelligence. Now to me there is no division between mind and intelligence. Mind stripped of all its memories and hindrances, functioning spontaneously, fully, being aware, creates understanding, and that is intelligence, that is ecstasy; that to me is immortality, timelessness. Intelligence is timelessness, and intelligence is mind itself. This in-

telligence is the real, is mind itself, it is not to be divided from mind; this intelligence is ecstasy, it is ever becoming, ever in movement.

Now memory is but the impediment to that intelligence; memory is independent of that intelligence; memory is the perpetuation of that "I" consciousness which is the result of environment, of that environment the full significance of which the mind has not seen. So memory stupefies, thwarts the ever becoming intelligence, the ever moving, timeless intelligence. Mind is intelligence, but memory has imposed itself on mind. That is, memory being that I consciousness, identifies itself with the mind, and the "I" consciousness comes as it were between intelligence and the mind, thus dividing, stupefying, thwarting, perverting it. So memory, identifying itself with mind, tries to become intelligence, which to me is wrong - if I may use the word "wrong" here - because mind itself is intelligence, and it is memory that perverts the mind and so clouds intelligence. And hence mind seems ever to seek that timeless intelligence, which is the mind itself.

So what is memory? Isn't memory incident, experience, fear, hope, longing, belief, idea, prejudice and tradition, action, deed, with their subtle and complex reactions? The moment there is hope, longing, fear, prejudice, temperament, it conditions the mind, and that conditioning creates memory, which obscures the clarity of mind which is intelligence. This memory rolls through time, coagulating and hardening itself into the self-consciousness of the "I". When you talk about the "I", it is that. It is the crystallizing, the hardening of the memory of your reactions, the reactions of experience, incidents, beliefs, ideals, and after becoming a solidified mass, that memory becomes identified and confused with the mind. If you think it over you will see this. Self-consciousness, or that consciousness of the particular, the "I", is nothing else but the bundle of memory, and time is nothing else but the field in which it can function and play. So this hardened mass of reactions cannot be resolved, cannot resolve itself backwards in time through analysis, the analysis of the past, because this very looking back, this analysis of the past is one of the tricks of memory itself. You know, taking an unhealthy pleasure in reasserting and reconditioning the past in the present is the constant activity, the metier of memory, isn't it? Please, this is not cleverness, this is not a philosophical concept. Just think it out for a minute, and you will see that this is true. There is this mass of

reactions born out of condition, environment, prejudice, various longings and all these, therefore there is the thing which you call the "I".

Then there is born this idea that you must dissolve the "I", because of what I have been saying. Or you yourself feel the stupidity of it, so you begin to unwind; memory begins to unwind itself backward into the past, which is the process of self-analysis. And if you really come to think of it, memory itself is taking an unhealthy pleasure in reconditioning the past in the present. And likewise, the future of memory is a greater hardening through further craving, further accumulation of experiences and reactions. In other words, time is memory or self-consciousness. You cannot resolve or dissolve self-consciousness by going into the past, The past is but the accumulation of memory, and delving into the past is not going to resolve that consciousness in the present; nor going into the future - which is but further accumulation, further craving, further reaction and hardening, which we call beliefs, ideals, hopes - the future which is still involved in time. As long as this process of memory as past and future continues, intelligence can never act with completeness or fullness in the present.

Intuition as commonly understood is based on the past, the past accumulation of memory, past accumulation of experiences, which is but a warning to act carefully - or freely - in the present. As I said, this timelessness is not a philosophical concept to me, it is a reality, and you will see that it is a reality if you experiment with what I am saying. That is, you will see that it is a reality if your mind is not clogged by the past accumulation which you call memory, which functions and directs you in the present, preventing you from being fully intelligent and therefore living completely in the present.

So liberation or truth or God is the release of the mind, which is itself intelligence, from the burden of memory. I have explained to you what I mean by memory, not the memory of facts or falsehoods, but the burden placed on the mind through self-consciousness which is memory, and that memory is the reaction to the environment which has not been understood. Immortality is not the perpetuation of that "I" consciousness, which is but the result of a false environment, but immortality is the freedom, the release of the mind from the burden of memory.



OJAI
5TH PUBLIC TALK

22ND JUNE, 1934

This morning I want to talk about fear, which creates, which necessitates compulsion, influence.

Now, we have divided mind into thought, reason, intellect; but, as I explained in my last talk, to me mind is intelligence, self-creative but clouded over by memory; mind, which is intelligence, is clouded over by memory and is confused with that "I" consciousness, the result of environment. So mind becomes enslaved by the environment which it itself has created through craving, and therefore there is fear continually. Mind has created environment, and as long as we do not understand that environment there must be fear. We do not give our complete thought to environment and we are not fully conscious of it, so mind becomes enslaved to that environment and thereby there is fear; and compulsion is the instrument of fear. So naturally the lack of understanding of environment is brought about by that lack of intelligence, and because we do not understand environment, fear is thereby created, and fear necessitates influence, either outer or inner.

And how is this continual compulsion created, which has become the instrument, this penetrating instrument of fear? Memory clouds the mind, and this, I have said over and over again, is the result of the lack of understanding of the environment which creates conflict, and memory becomes self-consciousness. This mind, clouded over, limited and confined by memory, seeks perpetuation of the result of environment which is the "I", so in perpetuating the "I", mind seeks the adjustment, alteration or modification of environment, its growth and expansion. You know, mind is continually seeking adjustment to the environment; but adjustment to environment does not bring about understanding, nor can we see the sig-

nificance of that environment by merely modifying the state of mind or trying to change or expand that environment. Because mind is continually seeking its own protection, it gets clouded over by memory which has become confused, identified with self-consciousness - that self-consciousness which desires to perpetuate itself; therefore it tries to alter, adjust, modify the environment, or in other words, mind seeks to make the "I", as it thinks, immortal, universal and cosmic. Isn't it so?

So mind, which seeks immortality, really desires the continuance of this "I" consciousness, the perpetuation of environment; that is, so long as mind clings to the idea of "I" consciousness, which is but the lack of understanding of environment and therefore the cause of conflict, so long will it seek, in that limitation, its own perpetuation, and this perpetuation we call immortality, or that cosmic consciousness in which the particular still remains. So long as mind, which is intelligence, is held in the bondage of memory, which is the "I" consciousness, there is the search of the false for the false. This "I", as I explained, is the false reaction to environment; there is a false cause and it is ever seeking a false solution, a false effect, a false result. So when the mind clouded by memory is seeking to perpetuate itself as self-consciousness, it is seeking false immortality, a false cosmic expansion, or whatever you like to call it.

In this process of the perpetuation of the "I", that self-preserving memory, in the perpetuation of that "I" is born fear - not superficial fear, but the fundamental fear with which I shall deal presently. Remove that fear, which has as its outward expression nationality, growth, achievement, success - remove that fundamental fear, the anxiety for the perpetuation of that "I", and all fears cease. So fear exists as long as there is this desire for the perpetuation of that thing which is false; this "I" is false, therefore you must have a false reaction, which is fear itself. And where there is fear there must be discipline, compulsion, influence, domination, the search for power which the mind glorifies as virtue and as divine. If you really think of it you will see that where there is intelligence there cannot be the hunt for power.

Now all life is moulded by fear and conflict, and hence by compulsion, by the enforcing of decrees and fetters which some consider virtuous and worthy, and others baneful and evil. Isn't that so? These are the restraints you have established

in your search for perpetuation, free from fear; in that search you have created disciplines, codes and authorities, and your life is moulded, controlled and shaped by compulsion of various forms and degrees. Some call that compulsion virtuous, others evil.

We have first of all, outward compulsion which is the restraint of environment upon the individual. The ordinary person whom you call unevolved, unspiritual, is controlled by environment, outward environment, that is, by religion, codes of conduct, moral standards, political and social authority; he is a slave to all these because all these are rooted in the economic needs of the individual. Aren't they? Remove entirely the economic needs upon which the individual depends, then codes of conduct, moral standards, political, economic and social values disappear. So in these restraints of the outer environment which create conflict between the individual and the outer environment, in which the individual is crushed, warped, twisted, he becomes increasingly unintelligent. The individual who is merely conditioned all the time by outward environment, shaped by certain rules, laws, reactions, edicts, moral standards - the more and more you crush him, the less and less intelligent he becomes. But intelligence is the understanding of environment, seeing its subtle significance freed from compulsion.

These restraints imposed on the individual, which he calls outer environment, have as their exponents the quacks and the exploiters in religion, in popular morality, and in the political and economic life of man. The exploiter is the individual who uses you consciously or unconsciously, and you yield to him consciously or unconsciously, because you do not understand; you become the exploited economically, socially, politically, religiously, and he becomes your exploiter. So in that way life becomes a school, a frame, a steel frame, in which the individual is beaten into shape, in which he becomes merely a machine - the individual becomes merely a cog in a machine, thoughtless and rigidly limited. Life becomes a continual struggle, a battle, and therefore he has established this false idea that life is a series of lessons to be learned, to be acquired, so that he may be forewarned, so that he may meet life anew tomorrow, but with his preconceived ideas. Life becomes merely a school, not a thing to be lived, to be enjoyed, to be lived ecstatically, fully, without fear.

The outer environment forces the individual, crushes him into this steel frame of standards, of morality, of religious ideas, of moral edicts, and as the individual is crushed from the outside, he seeks and escapes into a world which he calls the inner. Naturally, when the mind is being twisted, shaped, perverted by outer environment, and there is constant conflict outside, constant battle, constant false adjustments, the mind hopes for tranquillity, for happiness, for a different world; so the individual builds up a romantic haven of escape in which he seeks compensation for the loss and suffering in the outer world.

Please, as I said, you are here to find out, to criticize, not to oppose. You can oppose after you have thought over very carefully what I have been saying. You can put up barriers if you wish to, but first find out fully what it is that I want to convey; and to do that you must be super-critical, aware, intelligent.

As I have said, being crushed by outward circumstances which create suffering, and in an effort to escape from those outward circumstances, the individual creates an inner world, begins to develop an inner law and creates his own individual restraints, which he calls self-discipline, or co-operation with that which he has learned to call his high self.

Most people - the so-called spiritual people - have rejected the outer force of environment and its influence, but have developed an inner law, an inner standard, an inner discipline, which they call bringing the high self down to the low; that is in other words, merely substitution. So there is self-discipline. Then there is that which is called the inner voice, whose power and control is far greater even than the outward environment. But what is after all the difference between the one and the other, the outer and the inner? They are both controlling, perverting the mind which is intelligence, through this desire for self-perpetuation. And also you have what you call intuition, which is merely the unfettered fulfillment of your own secret hopes and desires. So you have filled the inner world, what you call the inner world, with all these - self-discipline, the inner voice, intuition. All, if you come to think of it, are subtle forms of that same conflict, carried into a different world in which there is no understanding, but merely a moulding, an adjusting to a more subtle, what you call a more spiritual, environment.

You know in the outer world some have sought and found social distinctions, and likewise the so-called spiritual people merely seek in this inner world, and generally find, their spiritual peers and superiors; and again as there is conflict in the outer between individuals, so there is created in this inner world a spiritual conflict between ideals, attainment, and their own cravings. You see then what has been created.

In the outer world there is no expression for the mind clouded by memory, for that "I" consciousness there is no expression, because the environment is too strong, too powerful, too crushing; there you fit into the mould, or if you don't, you are broken. So you develop an inner or more subtle form of environment, in which exactly the same process takes place. That environment which you have created is an escape from the outer, and there again you have standards, moral laws, intuitions, the high self, inner voice, and to them you are constantly adjusting. This is a fact.

In essence these restraints which we call the outer and inner, are born of craving, and so there is fear; and from fear there comes restraint, compulsion, influence, and the desire for power, which are but the outward expressions of fear. Where there is fear there cannot be intelligence, and as long as we have not understood that, there must be this division in life as the outer and the inner, and therefore our actions must always be influenced, either compelled by the outer, and therefore false, or compelled by the inner, which is equally false, because in the inner also you are trying merely to adjust to certain other standards.

Fear is created when the false seeks a perpetuation of itself in the false environment. And so what happens to our action, which is our daily conduct, to our thought and emotion, what is happening to these?

Mind and heart are shaping themselves to environment, external environment, but when they find that they cannot, for the compulsion becomes too strong, they then turn to an inner condition in which the mind and heart seek perfect ease and satisfaction. Or they have thoroughly satisfied themselves through economic, social, religious or political achievements, and then they turn to the inner, there also to succeed, to be successful, to attain; and to attain, they must have always a

culmination, a goal, which but becomes the condition to which the mind and heart are continually adjusting themselves.

So in the meantime what happens to our feelings, to our emotions, to our thoughts, to our love, to our reason? What happens when you are merely adjusting, when you are merely modifying, altering? What happens to anything - what happens to a house whose walls you are merely decorating though its foundations are rotten? So likewise our thoughts and our emotions are merely taking shape, altering themselves, modifying themselves after a pattern, either the external or the inward pattern; or according to an external compulsion or an inward direction. So greatly are our actions being limited through influence, that all reason merely becomes the imitation of a pattern, an adjustment to a condition, and love becomes but another form of fear. Our whole life - after all our life is our thoughts and our emotions, our joys and our pains - our whole life remains incomplete, our whole process of thought or the expression of that life is merely an adjustment, a modification, never a fullness, a completeness. And hence there arises problem after problem, the adjustment to environment which must be constantly changing, and conformity to patterns, which also must vary. So you go on with this battle, and this battle you call evolution, the growth of self, the expansion of that consciousness which is but memory. You have invented words to pacify your mind, but continue with this struggle.

Now, if you really ponder over this - and I think you have an opportunity during these days, those of you who stay quietly here - if you recognize this and without the desire to alter, without the desire to modify, become aware of this outward environment, of these circumstances, conditions, and the inner world in which there are the same conditions, the same environments, which you have called merely by more subtle, more lovely names; if you really become aware of this, then you will begin to understand the true significance of the outer and the inner; there is an immediate perception, the release of life, then mind becomes intelligence and it can function naturally, creatively, without this constant battle. Then mind - intelligence - recognizes the obstacles, and because of its understanding of these obstacles, it penetrates; there is no adjustment, there is no modification, there is only understanding. Hence intelligence does not depend on the outer

or the inner, and in that awareness there is no desire, no craving, but the perception of what is true. To perceive what is true, there cannot be craving.

You know, when there is a craving, your mind is already clouded, is already perverted, because mind identifies itself with one and rejects the other - where there is craving there is no understanding; but when mind does not identify itself with the "I" but becomes aware of both the outer and the inner, of the subtle divisions, of the various emotions, of the delicate nuances of mind dividing itself as memory and intelligence - then in that awareness you will see the full significance of the environment which we have created throughout the centuries, that environment which we call the outer, and that which we call the inner, both of which are continually changing, adjusting themselves to each other.

All that you are now concerned with is modification, alteration, adjustment, and therefore there must be fear. Fear has its instruments in compulsion, and compulsion exists only when there is no understanding, when intelligence is not functioning normally.



OJAI 6TH PUBLIC TALK

23RD JUNE, 1934

I will give a brief talk first and then answer some of the questions that have been put to me.

I dealt yesterday with the whole idea of fear and how it necessitates compulsion; this morning I am going to deal again, briefly, with the way incompleteness creates compulsion. Where there is incompleteness there is the desire for guidance, for authority, for that moulding influence which has become tradition, tradition which is no longer thought but which acts merely as a guide. Whereas to me tradition should be a means of awakening thought, not dampening, killing thought. Where there is insufficiency, there must be compulsion; and out of this compulsion is born a particular mode of life or a method of action, and therefore further conflict, further struggle, further pain. That is, where one, consciously or unconsciously, feels the poignancy of insufficiency, there must be conflict, there must be misery and a sense of shallowness and emptiness and of the utter futility of life. One may not be conscious of this insufficiency, or one may be conscious of it.

So where there is insufficiency, what is the process of the mind? What happens when one becomes conscious of this emptiness, this shallowness within one's self? What do we do when we feel, when we become conscious of this emptiness, of this void in ourselves? We desire to fill that emptiness, and we look for a pattern, for a mould created by another; we imitate, follow that pattern, we discipline ourselves in that mould which another has established, hoping that we may thereby fill this emptiness, this shallowness of which we have become more or less conscious.

That pattern, that mould begins to influence our lives, compelling us to adjust ourselves, our minds, hearts and actions to that particular pattern. So we begin to live, not within our own experience, within our own understanding, but within the expression, the ideas, the limitations of another's experience. That is what is happening. If you really think about it for a while, you will see that we begin to reject our own particular experiences and the understanding of these experiences, because we feel that insufficiency, and we turn to imitate, to copy and to live through another's experience. And when we look to another's experience and do not live by our own understanding, there naturally comes more and more insufficiency, more and more conflict; but also if we say to ourselves that we must live by our own experience, our own understanding, we again turn that into an ideal, into another pattern, and after that pattern we shape our lives.

Suppose that you say to yourself, "I am not going to depend on another's experience, but will live by my own", then surely you have already created a mould for your adjustment. When you say, "I shall live by my own experience", you are already placing a limitation on your thought, for this idea that you must live by your own understanding creates complacency, which is only an ineffectual adjustment leading to stagnation. You know most people say that they will reject the outward pattern which they are constantly imitating, and will try to live within their own understanding. They say, "We will do only what we understand; and thereby they create another pattern which they weave into their lives. And then what happens? They become more and more satisfied; hence they slowly decay.

We look, for the dissipation of this insufficiency, to mere action, because where there is insufficiency and emptiness our one desire is to fill that emptiness and so we look to action merely to fill that. Again, what do we do when we look to an action to complete that insufficiency? We are merely trying through accumulation to fill that void and so we are not trying to find out what the cause of insufficiency is.

Please, when you feel that you are insufficient, what happens? You try to fill that insufficiency, you try to become rich, and you say that to become rich, to become complete, you must look to another, so you begin to adjust your own thoughts and feelings to the ideas and experiences of another. But this does not

give you richness, this does not bring about completeness or fulfillment. And then you say to yourself, "I will try to live by my own understanding", which has its dangers, as I pointed out, leading to complacency; and if you merely look to action, saying, "I shall go out into the world and act so as to become rich, complete", you are again, by substitution, trying to fill that void. Whereas if you become aware through action, then you will find out the cause of insufficiency. That is, instead of seeking completeness, you create action, through intelligence.

Now what is action? It is after all what we think and feel. And as long as you are not aware of your own thinking, of your own feeling, there must be insufficiency, and no amount of outward activity is going to replenish you. That is, only intelligence can dispel this emptiness, and not accumulation; and intelligence is, as I have pointed out, perfect harmony of mind and heart. So if you understand the functioning of your own thought and your own emotion, and thereby in that action become aware, then there is intelligence, which dispels insufficiency and which does not try to replace it by sufficiency, completeness, because intelligence itself is completeness.

So when there is completeness there cannot be compulsion. But disharmony, incompleteness, creates separation between mind and heart. Isn't that so? What is disharmony? It is the consciousness of the division between what you think and what you feel, and thereby in that distinction there is conflict. Whereas to me, to think and to feel is the same. So having conflict and disharmony, and having divided the mind from feelings, we then further separate and divide mind and heart from intelligence - intelligence which to me is truth, beauty and love. That is, conflict, which as I have explained is the struggle between the result of environment, which is the "I" consciousness, and the environment itself - that conflict between the result of environment and environment itself, brings about struggle which produces disharmony. We divide mind from emotion, and having divided mind from emotion, we proceed still further to divide intelligence from mind and heart; whereas to me they are one. Intelligence is thought and emotion in perfect harmony, and therefore intelligence is beauty itself, inherently, not a thing to be sought after.

When there is great conflict, great disharmony, when there is the full consciousness of emptiness, then there arises the search for beauty, truth and love to influence and to direct our lives. That is, being aware of that emptiness, you externalize beauty in nature, in art, in music, and begin to surround yourself artificially with these expressions in order that they may become in your life, influences for refinement, culture and harmony. Isn't that the process the mind goes through? As I said, through conflict we have divided intelligence from mind and emotion, and then there comes the consciousness of that insufficiency, that void. Then we begin to seek happiness, completeness, in art, in music, in nature, in religious ideals, and these begin to influence our lives, to control, to dominate and to guide us, and we think that in this way we shall arrive at that completeness; we hope through the accumulation of positive influences and experiences that we can overcome disharmony and conflict. This is merely going further and further away from that which is intelligence, and therefore from truth, beauty and love, which is completeness itself.

That is, in our feeling of insufficiency, incompleteness, we begin to accumulate, hoping to become complete through this gathering of experiences and the enjoyment of other people's ideas and patterns. Whereas to me incompleteness disappears when there is intelligence, and intelligence itself is beauty and truth. We cannot see this so long as mind and heart are divided, and they divide themselves through conflict. We separate intelligence itself from mind and heart, and this process goes on continually, this process of separation and the search for fulfillment. But fulfillment lies in intelligence itself, and to awaken that intelligence is to find out what creates disharmony and therefore division.

What creates disharmony in our lives? The lack of understanding of environment, of our surroundings. When you begin to question and understand environment, its full worth and significance, not try to imitate or follow it or adjust yourselves to it or escape from it, then there is born intelligence, which is beauty, truth and love.

Question: In your opinion, would it be better for me to become a deaconess of the Protestant Episcopal Church, or could I be of greater service to the world by remaining as I am?

Krishnamurti: I suppose the questioner wants to know how to help the world, not whether she should join some church or other, which is of little importance.

How is one to help the world? Surely by not creating more sectarian divisions, by not creating more nationalism. Nationalism is, after all, the growth, the fulfillment of economic exploitation, and religions are the crystallized outcome of certain sets of beliefs and creeds. If one wants really to help the world, it cannot be, from my point of view, through any organized religion, whether it be Christianity with its innumerable sects, or Hinduism with its innumerable sects, or any other religion. These are in reality pernicious divisions of mind, of humanity. And yet we think that if all the world became Christian, then there would be the brotherhood of religions, and the unity of life. To me religion is the false result of a false cause, the cause being conflict, and religion merely a means of escape from that conflict. So the more you develop and strengthen the sectarian divisions of religion, the less true brotherhood there will be; and the more you strengthen nationalism, the less will be the unity of man.

Question: Is greed the product of environment or of human nature?

Krishnamurti: What is human nature? Isn't it itself the product of environment? Why divide them? Is there such a thing as human nature apart from environment? Some believe that the distinction between human nature and environment is artificial, for by altering the environment they say that human nature can be changed and moulded. After all, greed is merely the result of false environment, therefore of human nature itself.

When the individual tries to understand his environment, the conditions in which he lives, then because there is intelligence there can be no greed. Then greed would not be a vice or a sin to be overcome. You do not understand and alter the environment which produces greed, but you fear the result and call it sin. But the mere search for perfect environment, therefore perfect human nature, cannot produce intelligence; but where there is intelligence there is the understanding of the environment, therefore freedom from its reactions. Now environment or society forces you, urges you to be self-protective. But if you begin to understand the

environment which produces greed, then in seeing the significance of environment, greed vanishes altogether, and you do not then replace it by its opposite.

Question: I understand you to say that conflict ceases when it is faced without the desire to escape. I love someone who doesn't love me, and I am lonely and miserable. I honestly think I am facing my conflict, and I am not seeking an escape; but I am still lonely and miserable. So what you say has not worked. Can you tell me why?

Krishnamurti: Perhaps you are merely trying to use my words as a means of escape; perhaps you are using my words, my ideas to fill your own emptiness.

Now you say you have faced the conflict. I wonder if you really have. You say you love someone; but you really want to possess that person, therefore there is conflict. And why do you want to possess? Because you have the idea that through possession you will find happiness, completeness.

So the questioner has not really faced the problem, he desires to possess the other and hence is limiting his own affection. Because after all, when you really love someone, in that love there is freedom from possession. We have occasionally, rarely, that sense of intense affection in which there is no possessiveness, acquisitiveness. And this leads us back to what I just now said in my talk, that possessiveness exists so long as there is insufficiency, the lack of inward richness; and that inward richness exists not in accumulations but in intelligence, in the awareness of action in conflict, caused by the lack of understanding of environment.

Question: Does not the very fact that people come to hear you make of you a teacher? And yet you say we should not have teachers. Should we then stay away?

Krishnamurti: You should stay away if you make of me a teacher, if you make of me your guide. If I am creating in your lives an influence, if by my words and actions I am compelling you towards a certain action, then you should stay away, then what I say is to you worthless, it has no meaning, then you will make of me a teacher who exploits you. And in that there can be no understanding, no richness, no ecstasy, nothing but sorrow and emptiness. But if you come to listen so that you can find out how to awaken intelligence, then I am not your exploiter,

then I am merely an incident, an experience which enables you to penetrate the environment that is holding you in bondage.

But most people want teachers, most people want guides, masters, either here on the physical plane or on some other plane; they want to be guided, to be compelled, to be influenced to do right, to act rightly, because in themselves they have no understanding. They do not understand environment, they do not understand the various subtleties of their own thoughts and emotions; therefore they feel that if they follow another they will come to fulfillment; which, as I explained yesterday, is another form of compulsion. As there is compulsion here forcing you into a certain groove because there is no intelligence, so you seek teachers in order to be influenced, to be guided, to be moulded, and again in that there is no intelligence. Intelligence is truth, completeness, beauty and love itself. And no teacher, no discipline can lead you to it; because they are all forms of compulsion, modifications of environment. It is only when you fully understand the significance of environment and see its value, only then is there intelligence.

Question: How can one determine what shall fill the vacuum created in the process of eliminating self-consciousness?

Krishnamurti: Sir, why do you want to eliminate self-consciousness? Why do you think it is important to dissolve self-consciousness, or that "I", that egotistic limitation? Why do you think it is necessary? If you say it is necessary because you seek happiness, then that self-consciousness, that limited particularity of the ego will still continue. But if you say, "I see conflict, my mind and heart are caught up in disharmony, but I see the cause of this disharmony, which is the lack of understanding of environment which has created that self-consciousness", then there is no void to be filled. I am afraid the questioner has not understood this at all.

Please let me explain this once again. What we call self-consciousness, or that "I" consciousness, is nothing else but the result of environment; that is, when the mind and heart do not understand environment, the surroundings, the conditions in which an individual finds himself, then through the lack of that understanding, conflict is created. Mind is clouded by this conflict, and this continual conflict creates memory and becomes identified with mind and thus this idea of

"I", of ego consciousness, becomes hardened. Hence further conflict, suffering and pain. But the understanding of the circumstances, the surroundings, the conditions which create this conflict does not come through substitution but through intelligence, which is mind and love; that intelligence which is ever self-creating, ever in movement. And that to me is eternity, a timeless reality. Whereas, you are seeking the perpetuation of that consciousness which is the result of environment, which you call the "I", and that "I" can disappear only when there is the understanding of environment. Intelligence then functions normally, without restraint or compulsion. Then there is not this frightful struggle, this search for beauty, search for truth, and the constant battle of possessive love, because intelligence itself is complete.



OJAI 7TH PUBLIC TALK

24TH JUNE, 1934

Let us for a moment, imaginatively at least, look over the world from a point of view which will reveal the inner workings and the outer workings of man, his creations and his battles; and if you can do that imaginatively for a moment, what do you see spread before you? You see man imprisoned by innumerable walls, walls of religion, of social, political and national limitations, walls created by his own ambitions, aspirations, fears, hopes, security, prejudices, hate and love. Within these barriers and prisons he is held, limited by the coloured maps of national boundaries, racial antagonisms, class struggles and cultural group distinctions. You see man throughout the world imprisoned, enclosed by the limitations, the walls of his own creation. Through these walls and through these enclosures he is trying to express what he feels and what he thinks, and within these he functions with joy and with sorrow.

So you see man throughout the world as a prisoner, imprisoned within the walls of his own creation, within the walls of his own making; and through these enclosures, through these walls of environment, through the limitation of his ideas, ambitions and aspirations - through these he is trying to function, sometimes successfully, and sometimes with hideous struggle. And the man who succeeds in making himself comfortable in the prison we call successful, whereas the man who succumbs in the prison we call a failure. But both success and failure are within the walls of the prison.

Now when you look at the world in that way you see man in that limitation, in that enclosure. And what is that man, what is that individuality? What is his en-

vironment, and what are his actions? That is what I want to talk about this morning.

First of all, what is individuality? When you say, "I am an individual", what do you mean by it? I think you mean by that - without giving subtle philosophical or metaphysical explanations - you mean by individuality, the consciousness of separation, and the expression of that separate consciousness which you call self-expression. That is, individuality is that full recognition, full consciousness of separate thought, separate emotion, limited and held in the bondage of environment; and the expression of that limited thought and of that limited feeling, which are the same essentially, he calls his self-expression. This self-expression of the individual, which is but the consciousness of separation. is either forced and compelled by circumstances to take some particular channel of action; or, in spite of circumstances, expresses intelligence, which is creative living. That is, as an individual he has become conscious of his separative action, is compelled, forced, circumscribed, urged to function along some particular channel which he does not choose at all. Most people are forced into work, activities, vocations for which they are not at all suited. They spend the rest of their existence in battling against these circumstances and so waste all their energies in struggle, pain, suffering, and occasionally in pleasure. Or a man pierces through the limitations of environment because he understands its full significance, and lives intelligently, creatively, whether in the world of art, music, science, or of professions, without the sense of separation through expression.

This expression of creative intelligence is very rare, and though it has the appearance of individuality or separateness, to me it is not individuality but intelligence. Where there is true intelligence functioning, there is not the consciousness of individuality; but where there is frustration, effort and struggle against circumstances, there is the consciousness of individuality which is not intelligence.

The man who is functioning intelligently and who is therefore free of circumstances we call creative, divine. To a man who is in prison, the liberated man, the intelligent man is as a god. So we need not discuss that man who is free, because we are not concerned with him; the majority of people are not concerned with him, and I am not going to deal with that freedom because liberation, divin-

ity, can be understood, realized, only when you have left the prison. You cannot understand divinity in prison. So it is utterly futile, merely metaphysical or philosophical, to discuss what is liberation, what is divinity, what is God; because what you can now discern as God must be limited, since your mind is circumscribed, held in bondage; therefore I will not describe that.

As long as this spontaneous, intelligent expression which we call life, which is that exquisite reality, is thwarted, there is merely the accentuation of the consciousness of the individual. The more you battle against environment without understanding, the more you struggle against circumstances, the more you become conscious, in that effort, of your limitation.

Please, do not suppose the opposite of that limited consciousness to be complete annihilation, or mechanical functioning, or group activity. I am showing you the cause of individuality, how individuality arises; but with the dissipation, the disappearance of that limited consciousness, it does not follow that you become mechanical, or that there will be a collective functioning through the focus of a single dominating individual. Because intelligence is free of the particular which is the individual, as well as of the collective (for after all, the collective is but the multiplicity of individuals), and there is the disappearance of this limited consciousness which we call individuality, it does not follow that you become mechanical, collective; but rather that there is intelligence, and that intelligence is co-operative, not destructive, not individualistic or collective.

Every man then is thwarted, and conscious of his own separateness he functions and acts in and through environment, battling against it and making colossal efforts to adjust, modify and alter circumstances. Isn't this what you are all doing? You are thwarted in your love, in your vocation, in your actions; and in the struggle against your limitations you become acute in your consciousness, and you begin to modify and alter circumstances, environment. Then what happens? You merely increase the walls of resistance, for modification or alteration is but the result of the lack of understanding; when you understand you don't seek to modify, to alter, to reform.

So in modification, adjustment, alteration, in your efforts to break through the limitations, the walls, there is what you call activity. For the vast majority of people action is nothing but the modification of environment, and this action leads to the enlarging of the walls of prison, or the limitation of environment. If you don't understand something and merely try to modify it, your action must increase the barriers, must build up new sets of barriers; your efforts merely enlarge the prison. And these barriers, these walls man calls environment; and the functioning within them he calls action.

I wonder if I have explained this. Without understanding the significance of environment, man struggles to alter, modify that environment, and thereby but heightens the walls of his prison, though he thinks he has removed them. These walls are environment, ever changing, and action to him is but the modification of this environment.

So there is never a release, never a completeness, a richness in this action; there is but increasing fear, and never fulfillment. The multiplication of problems is the whole process of the existence of the individual, of yourself. You think you have solved one problem, and in its place there grows another, and so you continue to the very end of life, and when there is no problem at all, then you call that death. When there is no possibility of a further problem, naturally that to you is annihilation and death.

And again is not your affection, love, born of fear and hedged about by jealousy, suspicion, and oppressed by possessiveness and sorrow? For this love is born out of the desire to possess, born of insufficiency, born of incompleteness. And thought is merely the reaction to limitation, to environment. Isn't it? When you say, "I think", "I feel", you are reacting to environment and not trying to pierce through that environment. But intelligence is the process of piercing through environment, not the reaction to environment. That is, when you say, "I think", you mean you have certain sets of ideas, beliefs, dogmas and creeds. And as an animal that is tethered to a post wanders within the length of its rope, so you wander within the limitation of these beliefs, dogmas and creeds. Surely that is not thinking. That is merely having reactions to bondage, to beliefs, dogmas and creeds; these reactions produce an effort, a conflict, and that conflict you call thinking, but

it is merely like walking round and round within the walls of a prison. Your action is but reaction to this prison, producing further fear, further limitation; isn't that so?

When we talk about action what do we mean? Movement within the limitation of environment, that movement confined to a fixed idea, a fixed prejudice, a fixed belief, dogma or creed; such movement within that limitation you call action. So the more you act, the less intelligent and free you become, because you have always this fixed point of safety, of security, this dogma or creed; and as you begin to act from that, naturally you are only creating further limitations, further walls of restriction. Then your action is not creative, your action is not born of intelligence, which is completeness itself. Therefore there is no joy, no ecstasy, no fullness of life, no love.

So, not having that creative intelligence which is the comprehension of environment, man begins to play within the walls of his prison, he begins to embellish and decorate the prison and he makes himself comfortable within its walls; and he thinks and hopes to bring beauty into that ugly prison. Therefore he begins to reform, he searches out societies which talk about brotherhood, but which are also within the prison; he tries to become free while remaining possessive. So this beautifying, reforming, playing, seeking comfort within the walls of that prison, he calls living, functioning, acting. And as there is no intelligence, no creative ecstasy of living, he must ever be crushed down by the false structure which he has raised. Thus he begins to resign himself to the prison because he sees he cannot alter, he cannot break down these limitations; because he has not the desire or the intensity of suffering which demands the breaking down of that prison, he resigns himself to it and takes flight into romanticism or escapes through the glorification of his own self. Now this glorification of his own self he calls religion, spiritualism, occultism, either scientific or spurious.

Isn't that what each one does? Please, is this not applicable to you? Don't say this applies to the individual whom we are observing from the top of the world. This individual is yourself, your neighbour, every one of you. So as I talk of these things, don't look at your neighbour or think of some distant friend, which is but an immediate escape. Rather, as I am talking, let the mirror of intelligence be cre-

ated in front of you, so that you can see the picture of yourself, without a twist, without bias, and with clarity. Out of that clarity will be born action, not lethargic thought or the mere modification of environment.

Again, if you are not imaginative or romantic, if you do not seek what is called God or religion, you create about you a whirlpool of bustle, you become inventors of schemes, you begin to reform your environment, to alter your prison walls, and you increase further the activities in that prison.

You begin, if you are not imaginative or romantic or mystic, to create greater and greater activity within that prison, calling yourselves reformers, and so create greater and greater limitation, restriction and chaos in the prison. Hence you have unnatural divisions called religions and nationalities, caused or created by exploiters and perpetuated for their own profession and benefit.

Now what is religion? What is the function of religion as it is? Don't imagine some marvellous, true and perfect religion; we are discussing what exists, not what should exist. What is this religion to which man has become a slave, to which he has succumbed unintelligently, hopelessly, to be slaughtered on the altar by the exploiter? How has it been created? It is the individual who has created it through the desire for his own security, which naturally creates fear. When you begin the search for your own security through what you call spirituality, which is spurious, you must have fear. When mind seeks security, what does it expect? To be assured of a condition in which it can be at ease, a point of certainty from which it can think and act, and to live perpetually in that condition. But a mind that seeks certainty is never assured. It is the mind that does not seek certainty that can become assured. It is the mind which has no fear, which sees the futility of an aim, of a culmination, of an achievement, that lives intelligently, therefore with surety, and so is immortal.

Thus the search for security must create fear, and from fear is born the desire for creeds and beliefs in order to ward off that fear. With your beliefs, your creeds, dogmas and authorities, you push fear into the background. To ward off fear you seek guides, masters, systems, because you hope that by following them, by obeying them, by imitating them you will have peace, you will have comfort.

They are the tricksters who become priests, exploiters, preachers, mediators, swamis and yogis.

Don't nod your head in approval, because you are all in this chaos. You are all caught up in it. You can only nod your head in approval when you are free of it. In listening to me and nodding your head you show mere intellectual approval of an idea which I am expressing. And what value has that?

Where there is the craving for security there must be fear, so mind and heart seek out spiritual trainers to learn from them ways of escape. As in a circus the animals are trained to function for the amusement of spectators, so the individual through fear seeks out these spiritual trainers whom he calls priests and swamis, who are the defenders of spurious spirituality and the inanities of religion. Naturally the function of spiritual trainers is to create amusements for you, and so they invent ceremonies, disciplines and worship; all these pretend to be beautiful in expression, but degenerate into superstition. This is but knavery under the cloak of service.

Discipline is merely a form of adjustment to an environment of a different kind, and yet the battle continues constantly within you even though through discipline you are stifling that creative intelligence. And worship, which in reality is most lovely, which is affection, love itself, becomes objectified, exploited, worthless, without any significance or value.

Naturally out of all this fear is born the search for security, the search for God or truth. Can you ever find God? Can you ever find truth? But truth exists; God is. You cannot find truth, you cannot find God, because your search is but an escape from fear, your search is but a desire for a culmination. Therefore when you seek out God, you are merely seeking a comfortable resting place. Surely that is not God, that is not truth; that is merely a place, an abode of stagnation from which all intelligence is banished, in which all creative life is extinct. To me the very search for God or truth is the very denial of it. The mind that is not seeking a culmination, a goal, an end, shall discover truth. Then divinity is not an externalized, unfulfilled desire, but that intelligence which is itself God, which is beauty, truth, completeness.

As I said, we have created unnatural divisions which we call religions and social organizations for human life. After all, these social organizations are essentially based on our needs, our needs of shelter, food and sex. The whole structure of our civilization is based on that. But this structure has become so monstrous, and we have glorified our needs so fearfully that our needs for shelter, food and sex, which are simple, natural and clean, have become complicated and made hideous, cruel, appalling, by this colossal and ever-crumbling structure which we call society, and which man has created.

After all, to discover our needs in their simplicity, in their naturalness, in their cleanliness, in their spontaneity, demands tremendous intelligence. The man who has discovered his needs is no longer caught by environment.

But because there is so much exploitation, so much unintelligence, so much ruthlessness in glorifying these needs, this structure which we call nationalism, economic independence, political and social organizations, class divisions, prestige of peoples and their racial cultures - this structure exists for the exploitation of man by man and leads him to conflict, disharmony, war and destruction. After all, this is the purpose of all class distinctions, this is the function of all nationalities, sovereign governments, racial prejudices, this utter spoliation and exploitation of man by man, leading to war. Now this is how things are, this whole structure, the creation of our human mind which we have individually built up. These monstrous, cruel, appalling social and religious distinctions, dividing, separating, disuniting human beings, have created havoc in the world. You as individuals have created them; they haven't come into being naturally, mysteriously, spontaneously. Some miraculous god has not created them. It is the individual who has created them, and you alone as individuals can destroy them. If we wait for some other monstrous system to come into being to create a new condition for you to live in, then you will become only a slave again to that new condition. In that there can be no intelligence, no spontaneous, creative living.

As an individual you must begin to perceive the true significance of environment, whether it is of the past or of the present, that is, perceive the true significance of continually changing circumstances; and in the perception of that which is true in environment, there must be great conflict. But you do not desire conflict,

you want reforms, you want someone to reform the environment. As most people are in conflict and try to escape from that conflict by seeking a solution, which can be but a modification of environment, as most people are caught up in conflict, I say: Become intensely conscious of that conflict, don't try to escape it, don't try to seek out solutions for it. Then in that acuteness of suffering you will discern the true significance of environment. In that clarity of thought there is no deception, no security, no withholding, and no limitation.

This is intelligence, and this intelligence is pure action. When action is born of that intelligence, when action is itself intelligence, then you do not seek that intelligence or buy it through action. There is then completeness, sufficiency, richness, the realization of that eternity which is God. And that completeness, that intelligence prevents forever the creation of barriers and prisons.



OJAI 8TH PUBLIC TALK

25TH JUNE, 1934

This morning I am going to answer questions.

Question: Do I understand you to mean that the ego, made from the effects of environment, is the visible shell, surrounding a unique and immortal nut? Does that nut grow or shrivel or change?

Krishnamurti: You know some of you bring the spirit of speculation, the spirit of gambling into your inquiry as to what is truth. Just as you speculate in the stock market to get rich quickly, and thus exploit others, cheat others, through this pernicious habit of gambling, so does a philosophical mind indulge in its habit of speculation. With that attitude of mind you begin to inquire if there is an immortal and enduring soul, entity or being which is complete in itself, or an ever increasing, growing, expanding individuality.

Now why do you want to know? What lies behind this inquiry, this spirit of speculation? Wouldn't it be better not to inquire, not to speculate, but rather to ascertain if the environment creates that conflict resulting in that individual consciousness, of which I spoke yesterday? Would that not be better than merely to speculate, because all speculation about these matters must be utterly false, since one cannot possibly conceive, in that state of limitation, in that state of conflict between the result of environment and environment itself, one cannot conceive that reality, that eternal life which is truth. If you say that it is consciousness ever increasing, ever expanding, or that it is complete in itself, eternal, I think it is incorrect, because it is neither of these two things from the point of view of that which is intelligence. If you are merely speculating to discover whether that being grows, or eternally is, then the result will be a pattern, a metaphysical or philosophical

concept according to which you will, consciously or unconsciously, mould your lives. Therefore such a pattern will be merely an escape, an escape from that conflict which alone can free man from his speculation, from his gambling.

So if you become conscious of the conflict, then you will see in its intensity the meaning of eternity; that is, when you begin to free the mind and heart from all conflict there is intelligence, and then timelessness has a different significance altogether. It is a fulfillment, not a growth. It is ever becoming, not towards an end, but inherently. You can understand this intellectually, superficially, but you cannot understand it fundamentally in all its depth, richness, if the mind and heart are merely seeking a metaphysical refuge, or taking delight in philosophical speculations.

Question: If the eternal is intelligence and therefore truth, then it is not bothered by the false which is the "I" and the environment. Similarly, there is no inducement to the false, the "I", the environment, to be troubled about the eternal, truth, intelligence; for, as you have said repeatedly, the one cannot be reached by the other, no matter how great is the effort. And it also appears that throughout the thousands of years of human life, the eternal has not made much headway in dissipating the false and creating truth. As they seem to be unrelated according to you, why not let the eternal be the eternal, and let the false get worse if it pleases? In a word, why bother about anything at all?

Krishnamurti: Why bother about it? Why do you bother about anything in life? Because there is conflict, because man is caught in sorrow, in pain, transient joys, innumerable struggles, vain gropings, subtle fancies and romanticisms which are always collapsing; because there is continual strife in the mind, you begin to inquire why this struggle exists. If there is not a struggle, why bother about it? I quite agree with the questioner, why bother about anything if there is not this struggle, the struggle of earning money and keeping that money, the struggle of adjusting yourself to your neighbours, environment and conditions and demands, the struggle to be yourself, to express what you feel. If you don't feel that there is a struggle, then don't bother, let it alone. But I do not think there is a single human being in the world - except perhaps the savages in remote places away from civilization - who is not in the struggle, in the ceaseless search for security, for comfort,

driven by fear. In that struggle man begins to create ideas concerning truth as ways of escape.

I say there is a mode of life in which conflict ceases altogether, a way to live spontaneously, naturally, ecstatically. This to me is a fact, not a theory. And I would like to help those who are in sorrow, who are not seeking an end, who are trying to discover the cause of this conflict; those who are not seeking a solution - because there is no solution - to awaken in themselves that intelligence which dissipates, through understanding, the cause of conflict. But if you are not in conflict then there is nothing more to be said. Then you have ceased to think, then you have ceased to live, because you have merely found a security, a shelter away from this constant movement of life, which without understanding becomes a conflict, but when understood becomes a delight, an ecstasy, a continual movement, timeless; and that is eternity.

So what is this conflict? Conflict, as I said, can only exist between two false things, conflict cannot exist between understanding and ignorance, conflict cannot exist between truth and that which is false. So man's whole conflict, his pain and his suffering, lies between two false things, between what he considers the essential and the inessential. Let us consider what these two false things are; not what was created first, not the old question: which came first - the chicken or the egg? That is again a metaphysical laziness of the speculative mind which is not really thinking.

So long as we do not understand the true worth of the environment which creates the individual who battles against it, there must be struggle, there must be conflict, there must be ever increasing restraint and limitation. Therefore action, as I said yesterday, creates further barriers. And mind and heart - which to me are the same, I divide them for convenience of speech - are impaired and clouded over by memory, and memory is the result born of the search for security, it is the outcome of adjustment to environment, and that memory is continually clouding the mind that is intelligence itself, and therefore dividing it from intelligence; that memory creates the lack of understanding, that memory creates the conflict between the mind and environment. But if you can approach environment anew and not burdened by this memory of the past which is but a careful adjustment

and therefore merely a warning; if you are that intelligence, that mind which is continually renewing itself, not adjusting, modifying itself to a condition, but meeting everything anew, like the sun on a fresh morning, like the evening stars, then in that freshness, in that alertness, there comes the comprehension of all things. Therefore conflict ceases altogether, because intelligence and conflict cannot exist together. Disharmony ceases when intelligence is functioning in its plenitude.

Question: When a person I love, without attachment or longing, comes into my thoughts and I dwell on them pleasantly for a moment, is this what you decry as not living fully in the present?

Krishnamurti: What is living fully in the present? I will try again to explain what I mean. A mind that is in conflict, in struggle, is continually seeking an escape; either the memory of the past unconsciously precipitates itself in the mind, or the mind deliberately turns back into the past and lives in the delight of that past, which is one form of escape. Or else the mind in conflict, in struggle, which is without understanding, seeks a future, a future that you call a belief, a goal, a culmination, an achievement, a success, and escapes to that. It is the function of memory to be cunning and to escape from the present. This process of looking back is but one of the tricks of memory which you call self-analysis, which but perpetuates memory, and therefore limits and confines the mind, banishing intelligence.

So there are these various forms of escape, and when mind has ceased to escape through memory, when memory no longer clouds the mind and heart, there is then that ecstasy of living in the present. This can only be when mind is no longer taking delight in the past or the future, when mind does not create division; in other words, when that supreme intelligence which is truth, which is beauty, which is love itself, is functioning normally, without effort - then in that state intelligence is timeless, and then there is not this fear of not living in the present.

Question: When love is freed of all possessiveness, does this not necessarily result in asceticism and hence abnormality?

Krishnamurti: If you were free of possessiveness, you would not ask this question. Before you have come to that immense thing, you are already afraid, and are therefore building a protective wall which you call asceticism. So let us con-

sider first, not whether it will be asceticism and therefore abnormality, when you are free of possessiveness, but whether that possessiveness itself creates the struggle and produces the abnormal.

Why is there this idea of possession? Is it not born out of insufficiency, out of incompleteness? And because of that insufficiency, sex and other problems assume great importance, and hence possessiveness plays a tremendous part in the lives of people. In completeness, which is intelligence itself, there is no abnormality. But being insufficient, incomplete, knowing poverty, emptiness, utter loneliness and shallowness of thought and emotion, we depend on other people, on books, on literature, on ideas, on philosophy to enrich our lives, and thus we begin to acquire, store up. This process of storing up for guidance in the present is but the functioning of memory which depends on knowledge which is of the past and therefore dead.

As a man of many possessions looks for comfort in his things, so the man of poverty, of shallowness, of incompleteness, looks to the possession of his friend, of his wife or of his love; and out of this possessiveness comes the battle and the constant gnawings of mind and heart. And when there is freedom from these conflicts, which can come only through awareness, through the understanding of environment, and not through effort - when there is this freedom, this understanding, then there is no possessiveness and hence there is no abnormality. After all, the ascetic is one who eschews life because he does not understand it. He runs away from life, from life with all its expressions; whereas intelligence does not seek to escape from anything, because there is nothing to be put away; intelligence is complete, and in that completeness there is no division.

Question: If priests are exploiters, why did Christ found the apostolic succession and Buddha his sangha?

Krishnamurti: First of all, how do you know? You have been told, you have read of it in books. How do you know they are not the fabrications of priests for their own profession, for their own benefit? An authority seasoned through the mists of time becomes invulnerable, and then man accepts that authority as being final. Why accept the Christ or the Buddha, or anyone, including myself? Let us

rather ascertain whether priests are exploiters, not merely accept that they are not, simply because Christ is supposed to have established the apostolic succession. That is only the habit of a lazy mind that wants to settle everything by authority, by precedent, saying that because someone has said it, therefore it must be true, it does not matter whether that someone is great or small.

So let us find out. As I tried to explain yesterday, religions are the outcome of man's search for security. And therefore when a mind is seeking shelter, certainty, a place where it can rest, an assurance of immortality, when a mind seeks these, then there must be those to comfort and satisfy that mind. You may call them priests, exploiters, mediators, swamis; all these are of the same type. Now when you are seeking shelter, there is always the fear of losing it; when you are seeking gain, naturally with it comes the fear of loss. So the fear of loss drives you continually to this search for security, which to me is utterly false. And therefore a false cause creates a false product; and this product is the priest, the swami, the exploiter.

Why do you want a priest at all? As a convenient person for marrying you or burying you, or to give you a blessing which will wash away all your so-called sins? There is no such thing as sin - there is only the lack of understanding, and that lack of understanding cannot be washed away by any priest, whether he claims apostolic succession or not. Intelligence alone can free you from that lack of understanding, not the benedictions of a priest, or going to an altar or to the grave.

Do you go to a priest because he will awaken your intelligence, give you stimulation? Then treat this as you treat drink. If you are addicted to drink, it is a pity, because all dependence reveals a lack of intelligence, and then there must be suffering. And man is caught up in this suffering continually, although he does not and will not see the cause; he therefore multiplies means and ways of escape. But the cause is the very search for security, for this certainty which does not exist.

The mind which is intelligent seeks no security, because there is no place, no abode where it can rest. Intelligence itself is tranquillity, creativeness, and as long as there is not that intelligence there must be suffering. Running away from the

cause of suffering is not going to give you that intelligence; on the contrary, it makes you more blind, more ignorant; and more and more you will suffer. What gives you perception immediately, directly, is that full intensity of awareness in the present. To understand the environment, whatever it be, is intelligence. Then you are really beyond all priests, then you are beyond all limitations, beyond the gods themselves.

Question: You refer to two forms of action: reaction to environment, which creates conflict, and penetration of environment, which brings freedom from conflict. I understand the first, but not the second. What do you mean by the penetration of environment?

Krishnamurti: There is the reaction to environment when the mind does not understand the environment, and acts without understanding, thereby further increasing the limitation of environment. That is one form of action in which most people are caught up. You react to one environment which creates a conflict, and to escape from that conflict you create another environment which you hope will bring you peace, which is but acting in environment without understanding that the environment may change. That is one form of action.

Then there is the other which is to understand environment and to act, which does not mean that you understand first and then act, but the very understanding itself is action; that is, it is without the calculation, modification, adjustment, which are the functions of memory. You see environment as it is, with all its significance, in the mirror of intelligence, and in that spontaneity of action there is freedom. After all, what is freedom? To move so that there are no barriers, to leave no barriers behind, or create them as you go along. Now the creation of barriers, the creation of environment is the function of memory, which is self-consciousness, which divides mind from intelligence. To put it again differently: action between two false things, the environment and the result of environment, action between these must ever create, must ever increase barriers and therefore diminish, banish intelligence. Whereas, if you recognize this - recognition is not a matter of intellect, recognition must be born of your complete being - then in that full awareness there takes place a different action, which is not burdened by memory - and I have explained what I mean by memory. Therefore every movement of

thought and emotion takes a different nuance, a different significance. Then intelligence is not a division between the object which is environment and the creator which you call the self. Then intelligence does not divide, and therefore is itself the spontaneity of action.



OJAI 9TH PUBLIC TALK

28TH JUNE, 1934

This morning I want to deal with the idea of values. Our whole life is merely a movement from value to value, but I think there is a way, if I may use that word with consideration and delicacy, whereby the mind can be freed from the sense of valuation. We are accustomed to values and their continual change. What we call the essential soon becomes the unessential, and in the process of this continual change of values lies conflict. As long as we do not understand the fundamental in the change of values, and the cause of that change, we shall ever be caught up in the wheel of conflicting values.

I want to deal with the root idea of values, whether it is fundamental, whether mind which is intelligence, can always act spontaneously, naturally, without imparting values to environment. Now wherever there is dissatisfaction with environment, with circumstances, that discontent must lead to the desire for change, for reform. What you call reform is merely the creation of new sets of values and the destruction of the old. In other words, when you talk of reform, you really mean mere substitution. Instead of living in the old tradition with established values, you want, with the change of circumstances, to create new sets of values; that is, where there is this sense of valuation, there must be the idea of time, and therefore continual change of values.

In times of stagnation, in times of settled comfort, that which is but the gradual transformation of values we call the struggle between the old generation and the new. That is, in times of peace and quietness, there takes place a gradual change of values, mostly unconscious, and this change, this gradual change, we term the struggle between the old and the young. In times of upheaval, in times of

great conflict, violent and ruthless changes in values take place, which we call revolution. The swift change of values, which we call revolution, is violent, ruthless. The slow, gradual change of values is the continual battle that takes place between the settled, comfortable, stagnating mind and the circumstances that are forcing that stagnating mind into new conditions so that it has to create a new set of values.

So then, these circumstances change slowly or rapidly, and the creation of new values is merely the result of adjustments to ever changing environment. Therefore values are merely the pattern of conformity. Why should you have values at all? Please don't say: "What will happen to us if we do not have values?" I haven't come to that, I haven't said that yet. So please follow this. Why should you have values? What is this whole idea of searching for values but a conflict between the new and the old, the ancient and the modern? Aren't values merely a mould, established by yourself or by society, to which mind, in its laziness, in its lack of perception desires to conform? Mind seeks a certainty, a conclusion, and in that search it acts; or it has trained itself to develop a background, and from that background it functions; or it has a belief, and from that belief it begins to colour its activities. Mind demands values so that it will not be at a loss, so that it will always have a guide to follow, to imitate. Hence values become merely the moulds in which the mind stagnates, and even the purpose of education seems to be to compel mind and heart to accept new conformities.

So all reforms in religion, in moral standards, in social life and political organizations are merely the dictates of desire for adjustment to ever changing environment. That is what you call reform. Environments are constantly changing; circumstances are continually in movement, and reforms are made only because of the need for adjustment between the mind and the environment, not because the mind pierces through the environment, and therefore understands it. These new values are glorified as being fundamental, original and true. To me they are nothing else but subtle forms of coercion and conformity, subtle forms of modification; and these new values help, futilely, to bring about a scrappy reformation, a deceitful transformation of cloaks which we call change.

So through this ever increasing conflict, divisions and sects are created. Each mind creates a new set of values according to its own reactions to the environment, and then begins the division of peoples; there come into being class distinctions and fierce antagonisms between creeds, between doctrines. And out of the immensity of this conflict, experts come into activity and call themselves reformers in religion and healers of social and economic ills. Being experts, so blinded are they by their own expertism, that they merely increase division and struggle. These are the religious reformers, social reformers, and economic and political reformers, all experts in their own limitations, and all dividing our life and human functioning into compartments and conflict.

Now to me life cannot be divided that way at all. You can't think you are going to change your soul and yet be a nationalist; you can't be class conscious and yet talk about brotherhood, or create tariff walls around your own particular country and talk about the unity of life. If you observe, this is what you are doing all the time. You may have plenty of money, well established conditions about you, and be possessive, nationalistic and class conscious, and yet divide that separative consciousness from your spiritual consciousness in which you try to be brotherly, follow ethics, morality and try to realize God. In other words, you have divided life into various compartments and each compartment has its own special values, and you thereby only create further conflict.

This division, this reliance on experts, is nothing else but the laziness of the mind, so that it need not think, but merely conform. Conformity, which is but the creation and destruction of values, is environment to which mind is constantly adjusting itself, and so mind becomes increasingly bound and enslaved. But conformity must exist so long as mind is bound by environment. So long as mind has not understood the significance of environment, circumstances, conditions, there must be conformity. Tradition is but the mould for the mind, and a mind that imagines itself free from tradition merely creates its own mould. A man who says, "I am free of tradition", has probably another mould of his own to which he is a slave.

So freedom is not in going from an old mould into a new one, from an old stupidity into a new stupidity, or from restraint of tradition to the license of mindlessness, of lack of mind. And yet you will observe that those people who talk a

great deal about freedom, liberation, are doing that; that is, they have put away their old tradition and have now a pattern of their own to which they conform, and naturally this conformity is but mindlessness, the absence of intelligence. What you call tradition is merely outer environment with its values, and what you call freedom from tradition is but enslavement to some inner environment and its values. One is imposed, and the other self-created; isn't it? That is, circumstances, environment, conditions, are imposing certain values and making you conform to those values, or you develop your own values to which you are again conforming. In both cases there is merely adjustment, not comprehension of environment. From this there arises, naturally, the question whether mind can ever discover lasting values, so that there will not be this constant change, this constant conflict created by values which one has established for oneself, or which have been imposed on one externally.

What is it that we call changing values? To me these changing values are but cultivated fears. There must be the change of values so long as there are essentials and unessentials, so long as there are opposites, and the whole idea and the great worship of success, in which we include gain and loss and achievement - as long as these exist and the mind is pursuing these as its aim, its goal, there must be the changing of values, and therefore conflict.

Now what is it that creates the changing of values? Mind which is also heart, is befogged and clouded by memory, and is ever undergoing a change, modifying or altering itself, is depending ever on the movement of circumstances, the lack of understanding of which creates memory. That is, as long as mind is clouded by memory, which is the outcome of adjustment to environment, and not the understanding of environment, that memory must come between intelligence and environment, and therefore there cannot be the full comprehension of environment.

This memory, which you call mind, is giving and imparting values, isn't it? That is the whole function of memory, which you call mind. That is, mind, instead of being itself intelligence which is direct perception, mind clouded by memory is giving values as true and false, essential and unessential, according to its cunning, according to its calculating fears and its search for security. Isn't that so? That is

the whole function of memory, which you call the mind, but which is not mind at all. To the majority of people, except perhaps here and there to one rare, happy person, mind is merely a machine, a storehouse of memory which is continually giving values to the things it meets, to experiences. And the imparting of values depends on its subtle calculations, cunning and deceitfulness, based on fear and the search for security.

Though there is no such thing as fundamental security - it is obvious, the moment you begin to think, observe awhile, that there is no such thing as security - memory seeks security after security, certainty after certainty, essential after essential, achievement after achievement. As the mind is constantly seeking security, the moment it has that security, it regards as unessential what it has left behind. Again, it is only imparting values, and thus in this process of movement from goal to goal, from essential to essential, in the process of this constant movement, its values are changing, always coloured by its own security and anxiety for its perpetuation.

So mind-heart, or memory, is caught up in the struggle of changing values, and this battle is called progress, the evolutionary path of choice leading to truth. That is, mind, seeking security and reaching its goal, is not satisfied with it, therefore again moves on and again begins to give new values to all things in its path. This process of movement you call growth, the evolutionary path of choice between the essential and the unessentials.

This growth is to me nothing else but memory conforming and adjusting itself to its own creation which is the environment; and fundamentally there is no difference between that memory and the environment. Naturally, action is always the result of calculation when it is born of this conformity and adjustment. Isn't it? When mind is clouded over by memory, which is but the result of the lack of understanding of environment, such a mind, befogged by memory, must in its action seek an escape, a culmination, a motive, and therefore that action is never free, it is always limited, and is always creating further bondages, further conflict. So this vicious circle of memory, burdened by its conflict, becomes the creator of values. Values are environment, and mind and heart become its slaves.

I wonder if you have understood all this. No, I see someone shaking his head. Let me put the same idea differently and perhaps make it clear, if I can.

As long as mind does not understand environment, that environment must create memory, and the movement of memory is the changing of values. Memory must exist so long as the mind is seeking a culmination, a goal; and its action must ever be calculated, can never be spontaneous - by action I mean thought and emotion - and therefore that action must ever lead to greater and greater burdens, greater and greater limitation. The growth of this limitation, the extension of this prison, is called evolution, the path of choice towards truth. That is how mind functions for most people, and so the more it functions, the greater becomes the suffering, the greater the intensity of struggle. The mind creates ever new and greater barriers, and then seeks further escapes from that conflict.

So how is one to free the mind from giving values at all? When the mind imparts values, it can only impart them through the fog of memory, and therefore cannot understand the full significance of environment. If I examine or try to understand circumstances through the various deep-rooted prejudices - national, racial, social or religious prejudices - how can I understand environment? Yet that is what mind attempts, the mind which is befogged by memory.

Now intelligence imparts no values, which are but the measures, standards or calculations, born out of self-protectiveness. So how is there to be this intelligence, this mirror of truth, in which there are only absolute reflections and no perversions? After all, the intelligent man is the summation of intelligence; his is an absolute, direct perception without twists and perversions which result when memory functions.

What I am saying can only apply to those who are really in conflict, not to those who want to reform, who want to do patchwork. I have explained what I mean by reform, by patchwork - it is an adjustment to an environment, born out of the lack of understanding.

How is one to have this intelligence which destroys struggle and conflict and the ceaseless effort which wears out mind itself? You know, when you make an effort, you are as a piece of wood that is being whittled away continually until there

is no wood left at all. So if there is this continual effort, this constant wear, mind ceases to be itself; and effort only exists so long as there is conformity or adjustment to environment. Whereas if there is immediate perception, immediate, spontaneous understanding of environment, there is no effort to adjust oneself. There is an immediate action.

So how is one to awaken this intelligence? Now, what happens in moments of great crisis? In that rich moment when memory is not escaping, in that acute, intense awareness of the circumstance, of the environment, there is the perception of what is true. You do this in moments of crisis. You are fully conscious of all circumstances, of the condition about you, and also you are aware that mind cannot escape. In that intensity which is not relative, in that intensity of acute crisis, intelligence is functioning and there is spontaneous understanding.

After all, what is it that we call a crisis, a sorrow? When the mind is lethargic, when it has gone to sleep, when it has conditioned itself in contentment, in stagnation, there comes an experience to awaken you, and that awakening, that shock, you call crisis, sorrow. Now if that crisis or conflict is really intense, then you will see in that state of acuteness of mind and heart, that there is an immediate perception. That intensity becomes relative only when memory comes in with its calculations, modifications, and clouds.

Please, I hope you will experiment with what I am saying. Each one has moments of crisis. They occur very often; if one is aware they occur every minute. Now in that crisis, in that conflict, observe, without the desire for a solution, without the desire for escape, without the desire to overcome it. Then you will see that mind has understood instantaneously the cause of conflict, and in understanding the cause, there is the dissolution of the cause. But we have so trained the mind to escape, to let memory cloud the mind, that it is very difficult to become intensely aware. Hence we seek means and ways of escape or of awakening that intelligence, which to me is again false. Intelligence functions spontaneously if the mind ceases to escape, ceases to seek solutions.

So when the mind is not imparting values, which is mere conformity, when there is spontaneous understanding of the prison, which is environment, then there is the action of intelligence, which is freedom.

As long as the mind, clouded by memory, imparts values, action must create further walls of prison; but in the spontaneous understanding of the walls of the prison, which is environment, in that understanding there is the action of intelligence, which is freedom; because that action, that intelligence, is not creating or imparting values. Values must exist - values which are circumstances and therefore bondage, conformity to environment - these values of conformity, of circumstances, must exist so long as there is fear, which is born of the search for security. And when the mind, which is intelligence, sees the full significance of environment and therefore understands environment, there is spontaneous action which is intelligence itself, and therefore that intelligence is not imparting values, but is completely understanding the circumstances in which it exists.



OJAI 10TH PUBLIC TALK

29TH JUNE, 1934

From the questions that have been put to me, my talks seem to have created some confusion, I think because we are caught up in the words themselves and do not go deeply into their meaning or use them as a means of comprehension.

To me there is a reality, an immense living truth; and to comprehend that, there must be utter simplicity of thought. What is simple is infinitely subtle, what is simple is greatly delicate. There is a great subtlety, an infinite subtlety and delicacy, and if you use words merely as a means of getting to that delicacy, to that simplicity of thought, then I am afraid you will not comprehend what I want to convey. But if you would use the significance of words as a bridge to cross, then words will not become an illusion in which the mind is lost.

I say there is this living reality, call it God, truth, or what you like, and it cannot be found or realized through search. Where there is the implication of search, there must be contrast and duality; whenever mind is seeking, it must inevitably imply a division, a distinction, a contrast, which does not mean that mind must be contented, mind must be stagnant. There is that delicate poise, which is neither contentment, nor this ceaseless effort born of search, of this desire to attain, to achieve; and in that delicacy of poise lies simplicity, not the simplicity of having but few clothes or few possessions. I am not talking of such simplicity, which is merely a crude form, but of simplicity born of this delicacy of thought, in which there is neither search nor contentment.

As I said, search implies duality, contrast. Now where there is contrast, duality, there must be identification with one of the opposites, and from this there arises compulsion. When we say we search, our mind is rejecting something and

seeking a substitute that will satisfy it, and thereby it creates duality, and from this there arises compulsion. That is, the choice of the one is the overcoming of the other, isn't it?

When we say we seek out or cultivate a new value, it is but the overcoming of that in which the mind is already caught up, which is its opposite. This choice is based on attraction to one or fear of the other, and this clinging through attraction, or rejection through fear, creates influence over the mind. Influence then is the negation of understanding, and can exist only where there is division, the psychological division from which there arise distinctions such as class, national, religious, sex. That is, when the mind is trying to overcome, it must create duality, and that very duality negates understanding, and creates the distinctions which we call class, religion, sex. That duality influences the mind, and hence a mind influenced by duality cannot understand the significance of environment or the significance of the cause of conflict. These psychological influences are merely reactions to environment from that centre of "I" consciousness, of like and dislike, of antitheses, and naturally where there are antitheses, opposites, there can be no comprehension. From this distinction there arises the classification of influences as beneficial and evil. So as long as mind is influenced - and influence is born of attraction, opposites, antitheses - there must be the domination or compulsion of love, of intellect, of society, and this influence must be a hindrance to that understanding which is beauty, truth and love itself.

Now if you can become aware of this influence, then you can discern its cause. Most people seem to be aware superficially, not at the greatest depth. It is only when there is awareness at the greatest depth of consciousness, of thought and emotion, that you can discern the division that is created through influence, which negates understanding.

Question: After listening to your talk about memory, I have completely lost mine, and I find I cannot remember my huge debts. I feel blissful. Is this liberation?

Krishnamurti: Ask the person to whom you owe the money. I am afraid that there is some confusion with regard to what I have been trying to say concerning

memory. If you rely on memory as a guide to conduct, as a means of activity in life, then that memory must impede your action, your conduct, because then that action or conduct is merely the result of calculation, and therefore it has no spontaneity, no richness, no fullness of life. It does not mean that you must forget your debts. You cannot forget the past. You cannot blot it out of your mind. That is an impossibility. Subconsciously it will exist, but if that subconscious, dormant memory is influencing you unconsciously, is moulding your action, your conduct, your whole outlook on life, then that influence must ever be creating further limitations, imposing further burdens on the functioning of intelligence.

For example, I have recently come from India; I have been to Australia and New Zealand where I met various people, had many ideas and saw many sights. I can't forget these, though the memory of them may fade. But the reaction to the past may impede my full comprehension in the present, it may hinder the intelligent functioning of my mind. That is, if my experiences and remembrances of the past are becoming hindrances in the present through their reaction, then I cannot comprehend or live fully, intensely, in the present.

You react to the past because the present has lost its significance, or because you want to avoid the present; so you go back to the past and live in that emotional thrill, in that reaction of surging memory, because the present has little value. So when you say, "I have completely lost my memory", I am afraid you are fit for only one place. You cannot lose memory, but by living completely in the present, in the fullness of the moment, you become conscious of all the subconscious entanglements of memory, the dormant hopes and longings which surge forward and prevent you from functioning intelligently in the present. If you are aware of that, if you are aware of that hindrance, aware of it at its depth, not superficially, then the dormant subconscious memory, which is but the lack of understanding and incompleteness of living, disappears, and therefore you meet each movement of environment, each swiftness of thought anew.

Question: You say that the complete understanding of the outer and inner environment of the individual releases him from bondage and sorrow. Now, even in that state, how can one free himself from the indescribable sorrow which in the nature of things is caused by the death of someone he really loves?

Krishnamurti: What is the cause of suffering in this case? And what is it that we call suffering? Isn't suffering merely a shock to the mind to awaken it to its own insufficiency? The recognition of that insufficiency creates what we call sorrow. Suppose that you have been relying on your son or your husband or your wife to satisfy that insufficiency, that incompleteness; by the loss of that person whom you love, there is created the full consciousness of that emptiness, of that void, and out of that consciousness comes sorrow, and you say, "I have lost somebody."

So through death there is, first of all, the full consciousness of emptiness, which you have been carefully evading. Hence where there is dependence there must be emptiness, shallowness, insufficiency, and therefore sorrow and pain. We don't want to recognize that; we don't see that that is the fundamental cause. So we begin to say, "I miss my friend, my husband, my wife, my child. How am I to overcome this loss? How am I to overcome this sorrow?"

Now all overcoming is but substitution. In that there is no understanding and therefore there can only be further sorrow, though momentarily you may find a substitution that will completely put the mind to sleep. If you don't seek an overcoming, then you turn to seances, mediums, or take shelter in the scientific proof that life continues after death. So you begin to discover various means of escape and substitution, which momentarily relieve you from suffering. Whereas, if there were the cessation of this desire to overcome and if there were really the desire to understand, to find out, fundamentally, what causes pain and sorrow, then you would discover that so long as there is loneliness, shallowness, emptiness, insufficiency, which in its outer expression is dependence, there must be pain. And you cannot fill that insufficiency by overcoming obstacles, by substitutions, by escaping or by accumulating, which is merely the cunning of the mind lost in the pursuit of gain.

Suffering is merely that high, intense clarity of thought and emotion which forces you to recognize things as they are. But this does not mean acceptance, resignation. When you see things as they are in the mirror of truth, which is intelligence, then there is a joy, an ecstasy; in that there is no duality, no sense of loss, no division. I assure you this is not theoretical. If you consider what I am now saying, with my answer to the first question about memory, you will see how memory cre-

ates greater and greater dependence, the continual looking back to an event emotionally, to get a reaction from it, which prevents the full expression of intelligence in the present. Question: What suggestion or advice would you give to one who is hindered by strong sexual desire?

Krishnamurti: After all, where there is no creative expression of life, we give undue importance to sex, which becomes an acute problem. So the question is not what advice or suggestion I would give, or how one can overcome passion, sexual desire, but how to release that creative living, and not merely tackle one part of it, which is sex; that is, how to understand the wholeness, the completeness of life.

Now, through modern education, through circumstances and environment, you are driven to do something which you hate. You are repelled, but you are forced to do it because of your lack of proper equipment, proper training. In your work you are being prevented by circumstances, by conditions, from expressing yourself fundamentally, creatively, and so there must be an outlet; and this outlet becomes the sex problem or the drink problem or some idiotic, inane problem. All these outlets become problems.

Or you are artistically inclined. There are very few artists, but you may be inclined, and that inclination is continually being perverted, twisted, thwarted, so that you have no means of real self-expression, and thus undue importance comes to be given either to sex or to some religious mania. Or your ambitions are thwarted, curtailed, hindered, and so again undue importance is given to those things that should be normal. So, until you understand comprehensively your religious, political, economic and social desires, and their hindrances, the natural functions of life will take an immense importance, and the first place in your life. Hence all the innumerable problems of greed, of possessiveness, of sex, of social and racial distinctions have their false measure and false value. But if you were to deal with life, not in parts but as a whole, comprehensively, creatively, with intelligence, then you would see that these problems, which are enervating the mind and destroying creative living, disappear, and then intelligence functions normally, and in that there is an ecstasy.

Question: I have been under the impression that I have been putting your ideas into action; but I have no joy in life, no enthusiasm for any pursuit. My attempts at awareness have not cleared my confusion, nor have they brought any change or vitality into my life. My living has no more meaning for me now than it had when I started to listen to you seven years ago. What is wrong with me?

Krishnamurti: I wonder if the questioner has, first of all, understood what I have been saying before trying to put my ideas into action. And why should he put my ideas into action? And what are my ideas? And why are they my ideas? I am not giving you a mould or a code by which you can live, or a system which you can follow. All that I am saying is, that to live creatively, enthusiastically, intelligently, vitally, intelligence must function. That intelligence is perverted, hindered, by what one calls memory, and I have explained what I mean by that, so I won't go into it again. So long as there is this constant battle to achieve, so long as mind is influenced, there must be duality, and hence pain, struggle; and our search for truth or for reality is but an escape from that pain.

And so I say, become aware that your effort, your struggle, your impinging memories are destroying your intelligence. To become aware is not to be superficially conscious, but to go into the full depth of consciousness so as not to leave undiscovered one unconscious reaction. All this demands thought; all this demands an alertness of mind and heart, not a mind that is cluttered up with beliefs, creeds and ideals. Most minds are burdened with these and with the desire to follow. As you become conscious of your burden, don't say you mustn't have ideals, you mustn't have creeds, and repeat all the rest of the jargon. The very "must" creates another doctrine, another creed; merely become conscious, and in the intensity of that consciousness, in the intensity of awareness, in that flame you will create such crisis, such conflict, that that very conflict itself will dissolve the hindrance.

I know some people come here year after year, and I try to explain these ideas in different ways each year, but I am afraid there is very little thought among the people who say, "We have been listening to you for seven years." I mean by thought, not mere intellectual reasoning, which is but ashes, but that poise between emotion and reason, between affection and thought; and that poise is not influenced, is not affected by the conflict of the opposites. But if there is neither the

capacity to think clearly, nor the intensity of feeling, how can you awaken, how can there be poise, how can there be this alertness, awareness? So life becomes futile, inane, worthless.

Hence the very first thing to do, if I may suggest it, is to find out why you are thinking in a certain way, and why you are feeling in a certain manner. Don't try to alter it, don't try to analyze your thoughts and your emotions; but become conscious of why you are thinking in a particular groove and from what motive you act. Although you can discover the motive through analysis, although you may find out something through analysis, it will not be real; it will be real only when you are intensely aware at the moment of the functioning of your thought and emotion; then you will see their extraordinary subtlety, their fine delicacy. So long as you have a "must" and a "must not", in this compulsion you will never discover that swift wandering of thought and emotion. And I am sure you have been brought up in the school of "must" and "must not" and hence you have destroyed thought and feeling. You have been bound and crippled by systems, methods, by your teachers. So leave all those "must" and "must not". This does not mean that there shall be licentiousness, but become aware of a mind that is ever saying, "I must", and "I must not." Then as a flower blossoms forth of a morning, so intelligence happens, is there, functioning, creating comprehension.

Question: The artist is sometimes mentioned as one who has this understanding of which you speak, at least while working creatively. But if someone disturbs or crosses him, he may react violently, excusing his reaction as a manifestation of temperament. Obviously he is not living completely at the moment. Does he really understand if he so easily slips back into self-consciousness?

Krishnamurti: Who is the person that you call an artist? A man who is momentarily creative? To me he is not an artist. The man who merely at rare moments has this creative impulse and expresses that creativeness through perfection of technique, surely you would not call him an artist. To me, the true artist is one who lives completely, harmoniously, who does not divide his art from living, whose very life is that expression, whether it be a picture, music, or his behaviour; who has not divorced his expression on a canvas or in music or in stone from his daily conduct, daily living. That demands the highest intelligence, highest harmony. To

me the true artist is the man who has that harmony. He may express it on canvas, or he may talk, or he may paint; or he may not express it at all, he may feel it. But all this demands that exquisite poise, that intensity of awareness, and therefore his expression is not divorced from the daily continuity of living.



OJAI
11TH PUBLIC TALK

30TH JUNE, 1934

What we call happiness or ecstasy is to me creative thinking. And creative thinking is the infinite movement of thought, emotion and action. That is, when thought, which is emotion, which is action itself, is unimpeded in its movement, is not compelled or influenced or bound by an idea, and does not proceed from the background of tradition or habit, then that movement is creative. So long as thought - and I won't repeat each time emotion and action - so long as thought is circumscribed, held by a fixed idea, or merely adjusts itself to a background or condition and therefore becomes limited, such thought is not creative.

So the question which every thoughtful person puts to himself is how can he awaken this creative thinking; because when there is this creative thinking, which is infinite movement, then there can be no idea of a limitation, a conflict.

Now this movement of creative thinking does not seek in its expression a result, an achievement; its results and expressions are not its culmination. It has no culmination or goal, for it is eternally in movement. Most minds are seeking a culmination, a goal, an achievement, and are moulding themselves upon the idea of success, and such thought, such thinking is continually limiting itself. Whereas if there is no idea of achievement but only the continual movement of thought as understanding, as intelligence, then that movement of thought is creative. That is, creative thinking ceases when mind is crippled by adjustment through influence, or when it functions with the background of a tradition which it has not understood, or from a fixed point, like an animal tied to a post. So long as this limitation, adjustment exists, there cannot be creative thinking, intelligence, which alone is freedom.

This creative movement of thought never seeks a result or comes to a culmination, because result or culmination is always the outcome of alternate cessation and movement, whereas if there is no search for a result, but only continual movement of thought, then that is creative thinking. Again, creative thinking is free of division which creates conflict between thought, emotion and action. And division exists only when there is the search for a goal, when there is adjustment and the complacency of certainty.

Action is this movement which is itself thought and emotion, as I explained. This action is the relationship between the individual and society. It is conduct, work, co-operation, which we call fulfillment. That is, when mind is functioning without seeking a culmination, a goal, and therefore thinking creatively, that thinking is action, which is the relationship between the individual and society. Now if this movement of thought is clear, simple, direct, spontaneous, profound, then there is no conflict in the individual against society, for action then is the very expression of this living, creative movement.

So to me there is no art of thinking, there is only creative thinking. There is no technique of thinking, but only spontaneous creative functioning of intelligence, which is the harmony of reason, emotion and action, not divided or divorced from each other.

Now this thinking and feeling, without a search for a reward, a result, is true experiment, isn't it? In real experiencing, real experimenting, there cannot be the search for result, because this experimenting is the movement of creative thought. To experiment, mind must be continually freeing itself from the environment with which it conflicts in its movement, the environment which we call the past. There can be no creative thinking if mind is hindered by the search for a reward, by the pursuit of a goal.

When the mind and heart are seeking a result or a gain, thereby complacency and stagnation, there must be practice, an overcoming, a discipline, out of which comes conflict. Most people think that by practicing a certain idea, they will release creative thinking. Now, practice, if you come to observe it, ponder over it, is nothing but the result of duality. And an action born of this duality must per-

petuate that distinction between mind and heart, and such action becomes merely the expression of a calculated, logical, self-protective conclusion. If there is this practice of self discipline, or this continual domination or influence by circumstances, then practice is merely an alteration, a change towards an end; it is merely action within the confines of the limited thought which you call self-consciousness. So practice does not bring about creative thinking.

To think creatively is to bring about harmony between mind, emotion and action. That is, if you are convinced of an action, without the search of a reward at the end, then that action, being the result of intelligence, releases all hindrances that have been placed on the mind through the lack of understanding.

I am afraid you are not getting this. When I put forward a new idea for the first time, and you are not accustomed to it, naturally you find it very difficult to understand; but if you will think over it, you will see its significance.

Where the mind and heart are held by fear, by lack of understanding, by compulsion, such a mind, though it can think within the confines, within the limitations of that fear, is not really thinking, and its action must ever throw up new barriers. Therefore its capacity to think is ever being limited. But if the mind frees itself through the understanding of circumstances, and therefore acts, then that very action is creative thinking.

Question: Will you please give an example of the practical exercise of constant awareness and choice in everyday life.

Krishnamurti: Would you ask that question if there were a poisonous snake in your room? Then you wouldn't ask, "How am I to keep awake? How am I to be intensely aware?" You ask that question only when you are not sure that there is a poisonous snake in your room. Either you are wholly unconscious of it, or you want to play with that snake, you want to enjoy its pain and its delights.

Please follow this. There cannot be awareness, that alertness of mind and emotion, so long as mind is still caught up in both pain and pleasure. That is, when an experience gives you pain and at the same time gives you pleasure, you do nothing about it. You act only when the pain is greater than the pleasure, but if the pleasure is greater, you do nothing at all about it, because there is no acute con-

flict. It is only when pain overbalances pleasure, is more acute than pleasure, that you demand an action.

Most people wait for the increase of pain before they act, and during this waiting period, they want to know how to be aware. No one can tell them. They are waiting for the increase of pain before they act, that is, they wait for pain through its compulsion to force them to act, and in that compulsion there is no intelligence. It is merely environment which forces them to act in a particular way, not intelligence. Therefore when a mind is caught up in this stagnation, in this lack of tenseness, there will naturally be more pain, more conflict.

By the look of things political, war may break out again. It may break out in two years, in five years, in ten years. An intelligent man can see this and intelligently act. But the man who is stagnating, who is waiting for pain to force him to action, looks to greater chaos, greater suffering to give him impetus to act, and hence his intelligence is not functioning. There is awareness only when the mind and heart are taut, are in great tenseness.

For example, when you see that possessiveness must lead to incompleteness, when you see that insufficiency, lack of richness, shallowness must ever produce dependence, when you recognize that, what happens to your mind and heart? The immediate craving is to fill that shallowness; but apart from that, when you see the futility of continual accumulation, you begin to be aware how your mind is functioning. You see that in mere accumulation there cannot be creative thinking; and yet mind is pursuing accumulation. Therefore in becoming aware of that, you create a conflict, and that very conflict will dissolve the cause of accumulation.

Question: In what way could a statesman who understood what you are saying, give it expression in public affairs? Or is it not more likely that he would retire from politics when he understood their false bases and objectives?

Krishnamurti: If he understood what I am saying, he would not separate politics from life in its completeness; and I don't see why he should retire. After all, politics now are merely instruments of exploitation; but if he considered life as a whole, not politics only - and by politics he means only his country, his people, and the exploitation of others - and regarded human problems not as national but as

world problems, not as American, Hindu or German problems, then, if he understood what I am talking about, he would be a true human being, not a politician. And to me, that is the most important thing, to be a human being, not an exploiter, or merely an expert in one particular line. I tried to explain that yesterday in my talk. I think that is where the mischief lies. The politician deals with politics only; the moralist with morals, the so-called spiritual teacher with the spirit, each thinking that he is the expert, and excluding all others. Our whole structure of society is based on that, and so these leaders of the various departments create greater havoc and greater misery. Whereas if we as human beings saw the intimate connection between all these, between politics, religion, the economic and social life, if we saw the connection, then we would not think and act separately, individually.

In India, for example, there are millions starving. The Hindu who is a nationalist says, "Let us first become intensely national; then we shall be able to solve this problem of starvation." Whereas to me, the way to solve the problem of starvation is not to become nationalistic, but the contrary; starvation is a world problem, and this process of isolation but further increases starvation. So if the politician deals with the problems of human life merely as a politician, then such a man creates greater havoc, greater mischief, greater misery; but if he considers the whole of life without differentiation between races, nationalities, and classes, then he is truly a human being, though he may be a politician.

Question: You have said that with two or three others who understand, you could change the world. Many believe that they themselves understand, and that there are others likewise, such as artists and men of science, and yet the world is not changed. Please speak of the way in which you would change the world. Are you not now changing the world, perhaps slowly and subtly, but nevertheless definitely, through your speaking, your living, and the influence you will undoubtedly have on human thought in the years to come? Is this the change you had in mind, or was it something immediately affecting the political, economic and racial structure?

Krishnamurti: I am afraid I have never thought of the immediacy of action and its effect. To have a lasting, true result, there must be behind action, great ob-

servation, thought, and intelligence, and very few people are willing to think creatively, or be free from influence and bias. If you begin to think individually, you will then be able to co-operate intelligently; and as long as there is no intelligence there cannot be co-operation, but only compulsion and hence chaos.

Question: To what extent can a person control his own actions? If we are, at any one time, the sum of our previous experience, and there is no spiritual self, is it possible for a person to act in any other way than that which is determined by his original inheritance, the sum of his past training, and the stimuli which play upon him at the time? If so, what causes the changes in the physical processes, and how?

Krishnamurti: "To what extent can a person control his own actions?" A person does not control his own actions if he has not understood environment. Then he is only acting under the compulsion, the influence of environment; such an action is not action at all, but is merely reaction or self-protectiveness. But when a person begins to understand environment, sees its full significance and worth, then he is master of his own actions, then he is intelligent; and therefore no matter what the condition he will function intelligently.

"If we are, at any one time, the sum of our previous experience, and there is no spiritual self, is it possible for a person to act in any other way than that which is determined by his original inheritance, the sum of his past training, and the stimuli which play upon him at the time?"

Again, what I have said applies to this. That is, if he is merely acting from the burden of the past, whether it be his individual or racial inheritance, such action is merely the reaction of fear; but if he understands the subconscious, that is, his past accumulations, then he is free of the past, and therefore he is free of the compulsion of the environment.

After all, environment is of the present as well as of the past. One does not understand the present because of the clouding of the mind by the past; and to free the mind from the subconscious, the unconscious hindrances of the past, is not to roll memory back into the past, but to be fully conscious in the present. In that consciousness, in that full consciousness of the present, all the past hindrances

come into activity, surge forward, and in that surging forward, if you are aware, you will see the full significance of the past, and therefore understand the present. "If so, what causes the changes in the physical processes, and how?" As far as I understand the questioner, he wants to know what produces this action, this action which is forced upon him by environment. He acts in a particular manner, compelled by environment, but if he understood environment intelligently, there would be no compulsion whatever; there would be understanding, which is action itself.

Question: I live in a world of chaos, politically, economically, and socially, bound by laws and conventions which restrict my freedom. When my desires conflict with these impositions, I must break the law and take the consequences, or repress my desires. Where then, in such a world, is there any escape from self-discipline?

Krishnamurti: I have spoken about this often, but I will try again to explain it. Self-discipline is merely an adjustment to environment, brought about through conflict. That is what I call self-discipline. You have established a pattern, an ideal, which acts as a compulsion, and you are forcing the mind to adjust itself to that environment, forcing it, modifying it, controlling it. What happens when you do that? You are really destroying creativeness; you are perverting, suppressing creative affection. But if you begin to understand environment, then there is no longer repression or mere adjustment to environment, which you call self-discipline.

How then can you understand environment? How can you understand its full worth, significance? What prevents you from seeing its significance? First of all, fear. Fear is the cause of the search for protection or security, security which is either physical, spiritual, religious or emotional. So long as there is that search there must be fear, which then creates a barrier between your mind and your environment, and thereby creates conflict; and that conflict you cannot dissolve as long as you are only concerned with adjustment, modification, and never with the discovery of the fundamental cause of fear.

So where there is this search for security, for a certainty, for a goal, preventing creative thinking, there must be adjustment, called self-discipline, which is but compulsion, the imitation of a pattern. Whereas when the mind sees that there is

no such thing as security in the piling up of things or of knowledge, then mind is released from fear, and therefore mind is intelligence, and that which is intelligence does not discipline itself. There is self-discipline only where there is no intelligence. Where there is intelligence, there is understanding, free from influence, from control and domination.

Question: How is it possible to awaken thought in an organism wherein the mechanism requisite for the apprehension of abstract ideas is absent?

Krishnamurti: By the simple process of suffering; by the process of continual experience. But you see, we have taken such shelter behind false values that we have ceased to think at all, and then we ask, "What are we to do? How are we to awaken thought?" We have cultivated fears which have become glorified as virtues and ideals, behind which mind takes shelter, and all action proceeds from that shelter, from that mould. Therefore there is no thinking. You have conventions, and the adjusting of oneself to these conventions is called thought and action, which is not at all thought or action, because it is born of fear, and therefore cripples the mind.

How can you awaken thought? Circumstances, or the death of someone you love, or a catastrophe, or depression, force you into conflict. Circumstances, outer circumstances, force you to act, and in that compulsion there cannot be the awakening of thought, because you are acting through fear. And if you begin to see that you cannot wait for circumstances to force you to act, then you begin to observe the very circumstances themselves; then you begin to penetrate and understand the circumstances, the environment, You don't wait for depression to make you into a virtuous person, but you free your mind from possessiveness, from compulsion.

The acquisitive system is based on the idea that you can possess, and that it is legal to possess. Possession glorifies you. The more you have, the better, the nobler you are considered. You have created that system, and you have become a slave to that system. You can create another society, not based on acquisitiveness, and that society can compel you as individuals to conform to its conventions, just as this society compels you to conform to its acquisitiveness. What is the differ-

ence? None whatever. You as individuals are merely being forced by circumstances or law to act in a particular direction, and therefore there is no creative thinking at all; whereas if intelligence is beginning to function, then you are not a slave to either society, the acquisitive or the non-acquisitive. But to free the mind, there must be great intensity; there must be this continual alertness, observation, which itself creates conflict. This alertness itself produces a disturbance, and when there is that crisis, that intensity of conflict, then mind, if it is not escaping, begins to think anew, to think creatively, and that very thinking is eternity.



OJAI 12TH PUBLIC TALK

1ST JULY, 1934

I think most people have lost the art of listening. They come with their particular problems, and think that by listening to my talk their problems will be solved. I am afraid this will not happen; but if you know how to listen, then you will begin to understand the whole, and your mind will not be entangled by the particular.

So, if I may suggest it, don't try to seek from this talk a solution for your particular problem, or an alleviation of your suffering. I can help you, or rather you will help yourself only if you think anew, creatively. Regard life, not as several isolated problems, but comprehensively, as a whole, with a mind that is not suffocated by the search for solutions. If you will listen without the burden of problems, and take a comprehensive outlook, then you will see that your particular problem has a different significance; and although it may not be solved at once, you will begin to see the true cause of it. In thinking anew, in relearning how to think, there will come the dissolution of the problems and conflicts with which one's mind and heart are burdened, and from which arise all disharmony, pain and suffering.

Now, each one, more or less, is consumed by desires whose objects vary according to environment, temperament and inheritance. According to your particular condition, to your particular education and upbringing, religious, social, and economic, you have established certain objectives whose attainment you are ceaselessly pursuing, and this pursuit has become paramount in your lives.

Once you have established these objectives, there naturally arise the specialists who act as your guides towards the attainment of your desires. Hence the perfection of technique, specialization, becomes the means to gain your end; and in order to gain this end, which you have established through your religious, eco-

nomic, and social conditioning, you must have specialists. So your action loses its significance, its value, because you are concerned with the attainment of an objective, not with the fulfillment of intelligence which is action; you are concerned with the arrival, not with that which is fulfillment itself. Living becomes merely the means to an end, and life a school in which you learn to attain an end. Action therefore becomes but a medium through which you can come to that objective which you have established through your various environments and conditions. So life becomes a school of great conflict and struggle, never a thing of fulfillment, of richness, of completeness.

Then you begin to ask, what is the end, the purpose of living. This is what most people ask; this is what is in the minds of most people here. Why are we living? What is the end? What is the goal? What is the purpose? You are concerned with the purpose, with the end, rather than with living in the present; whereas a man who fulfills never inquires into the end because fulfillment itself is sufficient. But as you do not know how to fulfil, how to live completely, richly, sufficiently, you begin to inquire into the purpose, the goal, the end, because you think you can then meet life, knowing the end - at least you think you can know the end - then, knowing the end, you hope to use experience as a means towards that end; hence life becomes a medium, a measure, a value to come to that attainment.

Consciously or unconsciously, surreptitiously or openly, one begins to inquire into the purpose of life, and each one receives an answer from the so-called specialists. The artist, if you ask him what is the purpose of life, will tell you that it is self-expression through painting, sculpture, music, or poetry; the economist, if you ask him, will tell you that it is work, production, co-operation, living together, functioning as a group, as society; and if you ask the religionist he will tell you the purpose of life is to seek and to realize God, to live according to the laws laid down by teachers, prophets, saviours, and that by living according to their laws and edicts you may realize that truth which is God. Each specialist gives you his answer about the purpose of life, and according to your temperament, fancies and imagination you begin to establish these purposes, these ends, as your ideals.

Such ideals and ends have become merely a haven of refuge because you use them to guide and protect yourself in this turmoil. So you begin to use these

ideals to measure your experiences, to inquire into the conditions of your environment. You begin, without the desire to understand or to fulfil, merely to inquire into the purpose of environment; and in discovering that purpose, according to your conditioning, your preconceptions, you merely avoid the conflict of living without understanding. So mind has divided life into ideals, purposes, culminations, attainments, ends; and turmoil, conflict, disturbance, disharmony; and you, yourself, the self-consciousness. That is, mind has separated life into these three divisions. You are caught up in turmoil and so through this turmoil, this conflict, this disturbance which is but sorrow, you work towards an end, a purpose. You wade through, plough through this turmoil to the goal, to the end, to the haven of refuge, to the attainment of the ideal; and these ideals, ends, refuges have been designed by economic, religious and spiritual experts.

Thus you are, at one end, wading through conditions and environment, and creating conflict while trying to realize ideals, purposes and attainments which have become refuges and shelters at the other. The very inquiry into the purpose of life indicates the lack of intelligence in the present; and the man who is fully active - not lost in activities, as most Americans are, but fully active, intelligently, emotionally, fully alive - has fulfilled himself. Therefore the inquiry into an end is futile, because there is no such thing as an end and a beginning; there is but the continual movement of creative thinking, and what you call problems are the results of your ploughing through this turmoil towards a culmination. That is, you are concerned with how to overcome this turmoil, how to adjust yourselves to environment in order to arrive at an end. With that your whole life is concerned, not with yourself and the goal. You are not concerned with that, you are concerned with the turmoil, how to go through it, how to dominate it, how to overcome it, and therefore how to evade it. You want to arrive at that perfect evasion which you call ideals, at that perfect refuge which you call the purpose of life, which is but an escape from the present turmoil.

Naturally, when you seek to overcome, to dominate, to evade, and to arrive at that ultimate goal, there arises the search for systems and their leaders, guides, teachers, and experts; to me all these are exploiters. The systems, the methods,

and their teachers, and all the complications of their rivalries, enticements, promises and deceits, create divisions in life known as sects and cults.

That is what is happening. When you are seeking an attainment, a result, an overcoming of the turmoil, and not considering the "you", the "I" consciousness, and the end which you are ceaselessly and consciously, or unconsciously, pursuing, naturally you must create exploiters, either of the past or the present; and you are caught up in their pettinesses, their jealousies, their disciplines, their disharmonies and their divisions. So the mere desire to go through this turmoil ever creates further problems, for there is no consideration of the actor or the manner of his action, but merely the consideration of the scene of turmoil as a means to get to an end.

Now to me, the turmoil, the end, and the "you" are the same; there is no division. This division is artificial, and it is created by the desire to gain, by the pursuit of acquisitive accumulation, which is born of insufficiency.

In becoming conscious of emptiness, of shallowness, one begins to realize the utter insufficiency of one's own thinking and feeling, and so in one's thought there arises the idea of accumulation, and from that is born this division between "you", the self-consciousness, and the end. To me, as I said, there can be no such distinction, because the moment you fulfil there can no longer be the actor and the act, but only that creative movement of thought which does not seek a result, and so there is a continual living, which is immortality.

But you have divided life. Let us consider what this "I", this actor, this observer, this centre of conflict is. It is but a long, continuous scroll of memory. I have discussed memory very carefully in my previous talks, and I cannot go into details now. If you are interested, you will read what I have said. This "I" is a scroll of memory in which there are accentuations. These accentuations or depressions we call complexes, and from these we act. That is, mind, being conscious of insufficiency, pursues a gain and therefore creates a distinction, a division. Such a mind cannot understand environment, and as it cannot understand it, it must rely on the accumulation of memory for guidance; for memory is but a series of accumulations which act as a guide towards an end. That is the purpose of memory. Mem-

ory is the lack of comprehension; that lack of comprehension is your background, and from that proceeds your action.

This memory is acting as a guide towards an end, and that end, being pre-established, is merely a self-protective refuge which you call ideals, attainment, truth, God or perfection. The beginning and the end, the "you" and the goal, are the results of this self-protective mind.

I have explained how a self-protective mind comes into being; it comes into being as the result of the consciousness or awareness of emptiness, of void. Therefore it begins to think in terms of achievement, acquisition, and from that it begins to function, dividing life and restricting its actions. So the end and the "you" are the result of this self-protective mind; and turmoil, conflict and disharmony are but the process of self-protection, and are born out of this self-protection, spiritual and economic.

Spiritually and economically you are seeking security, because you rely on accumulation for your richness, for your comprehension, for your fullness, for your fulfillment. And so the cunning, in the spiritual as well as in the economic world, exploit you, for both seek power by glorifying self-protection. So each mind is making a tremendous effort to protect itself, and the end, the means, and the "you" are nothing else but the process of self-protection. What happens when there is this process of self-protection? There must be conflict with circumstances, which we call society; there is the "you" trying to protect itself against the collective, the group, the society.

Now, the reverse of that isn't true. That is, don't think that if you cease to protect yourself you will be lost. On the contrary, you will be lost if you are protecting yourself due to the insufficiency, due to shallowness of thought and affection. But if you merely cease to protect yourself because you think through that you are going to find truth, again it will be but another form of protection.

So, as we have built up through centuries, generation after generation, this wheel of self-protection, spiritual and economic, let us find out if spiritual or economic self-protection is real. Perhaps economically you may assert self-protection for awhile. The man who has money and many possessions, and who has secured

comforts and pleasures for his body, is generally, if you will observe, most insufficient and unintelligent, and is groping after so-called spiritual protection.

Let us inquire however if there really is spiritual self-protection, because economically we see there is no security. The illusion of economic security is shown throughout the world by these depressions, crises, wars, calamities, and chaos. We recognize this, and so turn to spiritual security. But to me there is no security, there is no self-protection, and there never can be any. I say there is only wisdom, which is understanding, not protection. That is, security, self-protection, is the outcome of insufficiency, in which there is no intelligence, in which there is no creative thinking, in which there is constant battle between the "you" and society, and in which the cunning exploit you ruthlessly. As long as there is the pursuit of self-protection there must be conflict, and so there can be no understanding, no wisdom. And as long as this attitude exists, your search for spirituality, for truth, or for God is vain, useless, because it is merely the search for greater power, greater security.

It is only when the mind, which has taken shelter behind the walls of self-protection, frees itself from its own creations that there can be that exquisite reality. After all, these walls of self-protection are the creations of the mind which, conscious of its insufficiency, builds these walls of protection, and behind them takes shelter. One has built up these barriers unconsciously or consciously, and one's mind is so crippled, bound, held, that action brings greater conflict, further disturbances.

So the mere search for the solution of your problems is not going to free the mind from creating further problems. As long as this centre of self-protectiveness, born of insufficiency, exists, there must be disturbances, tremendous sorrow and pain; and you cannot free the mind of sorrow by disciplining it not to be insufficient. That is, you cannot discipline yourself, or be influenced by conditions and environment, in order not to be shallow. You say to yourself, "I am shallow; I recognize the fact, and how am I going to get rid of it?" I say, do not seek to get rid of it, which is merely a process of substitution, but become conscious, become aware of what is causing this insufficiency. You cannot compel it; you cannot force it; it cannot be influenced by an ideal, by a fear, by the pursuit of enjoyment and pow-

ers. You can find out the cause of insufficiency only through awareness. That is, by looking into environment and piercing into its significance there will be revealed the cunning subtleties of self-protection.

After all, self-protection is the result of insufficiency, and as the mind has been trained, caught up in its bondage for centuries, you cannot discipline it, you cannot overcome it. If you do, you lose the significance of the deceits and subtleties of thought and emotion behind which mind has taken shelter; and to discover these subtleties you must become conscious, aware.

Now to be aware is not to alter. Our mind is accustomed to alteration which is merely modification, adjustment, becoming disciplined to a condition; whereas if you are aware, you will discover the full significance of the environment. Therefore there is no modification, but entire freedom from that environment. Only when all these walls of protection are destroyed in the flame of awareness, in which there is no modification or alteration or adjustment, but complete understanding of the significance of environment with all its delicacies and subtleties - only through that understanding is there the eternal; because in that there is no "you" functioning as a self-protective focus. But as long as that self-protecting focus which you call the "I" exists, there must be confusion, there must be disturbance, disharmony and conflict. You cannot destroy these hindrances by disciplining yourself or by following a system or by imitating a pattern; you can understand them with all their complications only through the full awareness of mind and heart. Then there is an ecstasy, there is that living movement of truth, which is not an end, not a culmination, but an ever creative living, an ecstasy which cannot be described, because all description must destroy it. So long as you are not vulnerable to truth, there is no ecstasy, there is no immortality.