

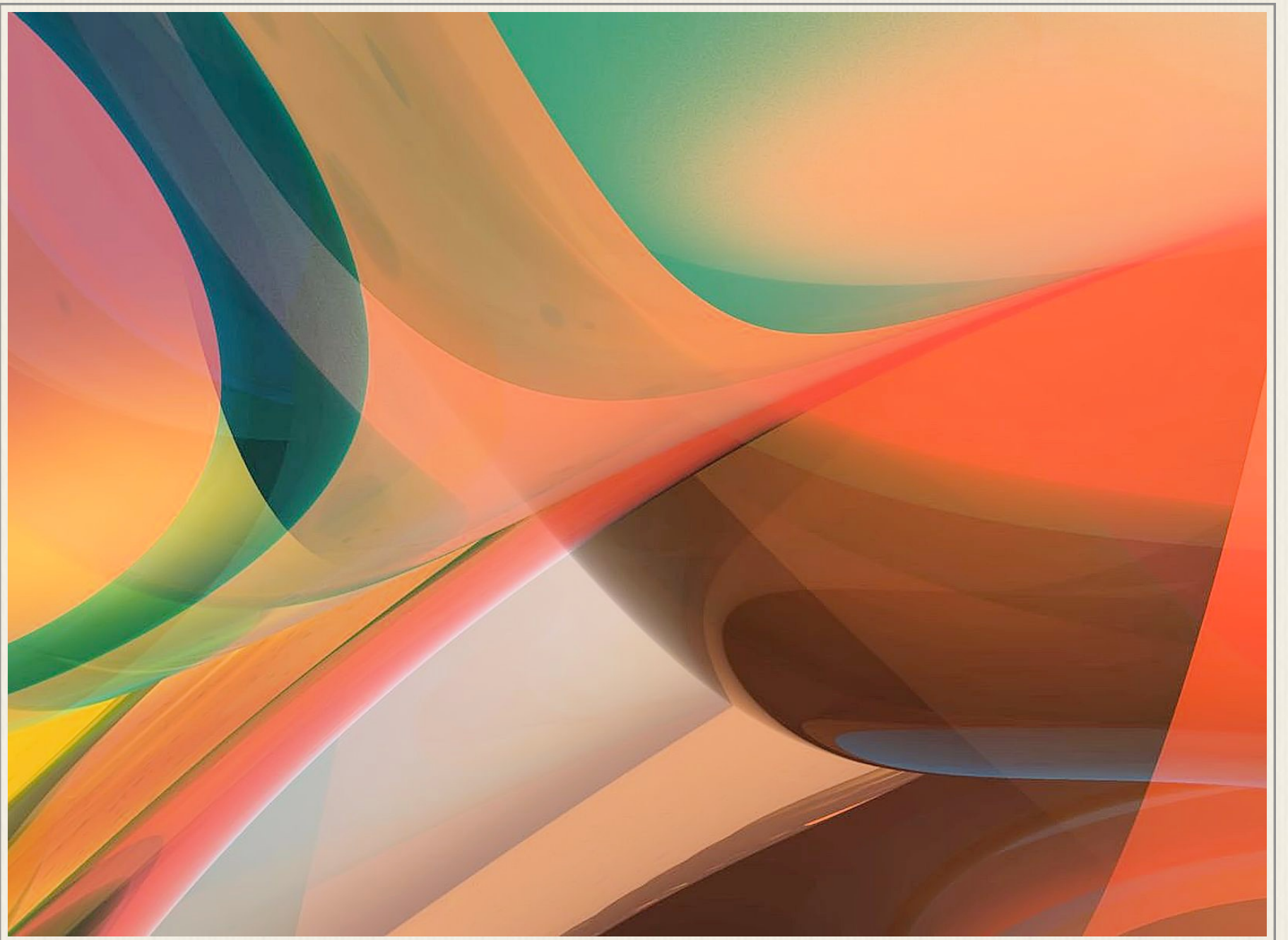


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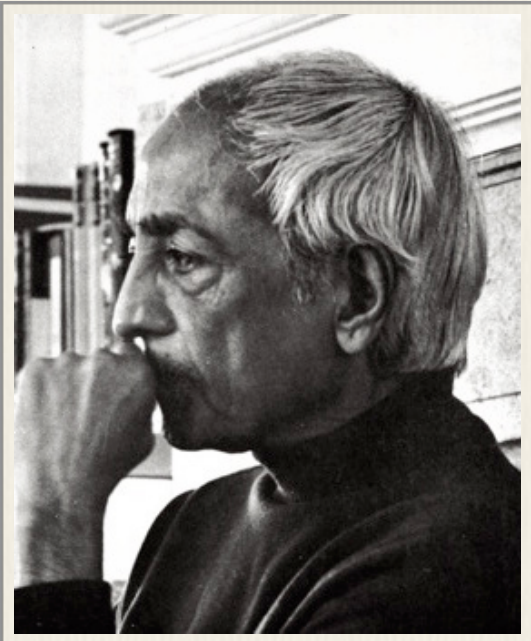
Volume IV: 1936



J. KRISHNAMURTI



PREFACE



People come to these talks with many expectations and hopes, and with many peculiar ideas; and for the sake of clarification, let us examine these and see their true worth. Perhaps there are a few of us here whose minds are not burdened with jargons which are but wearisome verbal repetitions. There may also be others who, having freed themselves from beliefs and superstitions, are eager to understand the significance of what I say. Seeing the illusory nature of imitativeness, they can no longer seek patterns and moulds for their conduct. They come in the hope of awakening their innate creativeness, so that they may live profoundly in the movement of life. They are not seeking a new jargon or mode of conduct, smartness of ideas or emotional assertiveness.

Now, I am talking to those who desire to awaken to the reality of life and create for themselves the true way of thinking and living. By this I do not mean that my words are restricted to the few, or to some imaginary clique of self-chosen intellectuals.

What I say may not seem vital to those who are merely curious, for I have no empty phrases or bold assertions with which to excite them. The curious, who merely desire emotional stimulation, will not find satisfaction in my words.

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OJAI, OAK GROVE
1ST PUBLIC TALK

5TH APRIL, 1936

People come to these talks with many expectations and hopes, and with many peculiar ideas; and for the sake of clarification, let us examine these and see their true worth. Perhaps there are a few of us here whose minds are not burdened with jargons which are but wearisome verbal repetitions. There may also be others who, having freed themselves from beliefs and superstitions, are eager to understand the significance of what I say. Seeing the illusory nature of imitativeness, they can no longer seek patterns and moulds for their conduct. They come in the hope of awakening their innate creativeness, so that they may live profoundly in the movement of life. They are not seeking a new jargon or mode of conduct, smartness of ideas or emotional assertiveness.

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Then there are those who come here to compare what I have to say with the many schools of thoughtlessness. (Laughter) No, please, this is not a smart remark. From letters I have received and from people who have talked to me, I know there are many who think that by belonging to special schools of thought they will advance and be of service to the world. But what they call schools of thought are nothing but imitative jargons which merely create divisions and encourage exclu-

siveness and vanity of mind. These systems of thought have really no validity, being founded on illusion. Though their followers may become very erudite and defend themselves with their learning, they are in reality thoughtless.

Again, there are many whose minds have become complicated by the search for systems of human salvation. They seek, now through economics, now through religion, now through science, to bring about order and true harmony in human life. Fanaticism becomes the impulse for many who try, through dogmatic assertions, to impose on others their own imaginings and illusions, which they choose to call truth or God.

So you have to find out for yourself why you are here, and under what impulse you came to listen to this talk. I hope we are here to discover together whether we can live sanely, intelligently, and in the fullness of understanding. I feel that this should be the labour of both the speaker and the audience. We are going to start on a journey of deep inquiry and individual experiment, not on a journey of dogmatic assertions, creating new sets of beliefs and ideals. To discover the reality of what I say, you must experiment with it.

Most of us are held by the idea that by discovering some single cause for man's suffering, conflict and confusion, we shall be able to solve the many problems of life. It has become the fashion to say: Cure the economic evils, then man's happiness and fulfilment are assured. Or: Accept some religious or philosophical idea, then peace and happiness can be made universal. In search of single causes we not only encourage specialists but also develop experts who are ever ready to create and expound logical systems, in which the thoughtless man is entrapped. You see exclusive systems or ideas for the salvation of man taking form everywhere throughout the world. We are so easily entrapped in them, thinking that this seemingly logical simplicity of single causes will help us to remove misery and confusion.

A man who gives himself over to these specialists and to the single cause finds only greater confusion and misery. He becomes a tool in the hands of experts or a willing slave of those who can readily expound the logical simplicity of a single cause.

If you deeply examine man's suffering and confusion, you will see without any doubt whatsoever that there are many causes, some complex, some simple, which we must understand thoroughly before we can free ourselves from conflict and suffering. If we desire to understand the many causes and their disturbances, we must treat life as a whole, not split it up into the mental and emotional, the economic and religious, or into heredity and environment. For this reason we cannot hand ourselves over to specialists, who naturally are trained to be exclusive and to be concentrated in their narrow divisions. It is essential not to do this; nevertheless, unconsciously we give ourselves over to another to be guided, to be told what to do, thinking that the religious or economic expert, because of his special knowledge and achievements, can direct our individual lives. Most specialists are so trained that they cannot take a comprehensive view of life; and because we adjust our lives, our actions, to the dictates of experts, we merely create greater confusion and sorrow. So, realizing that we cannot be slaves to experts, to teachers, to philosophers, to those people who say they have found God and who seemingly make life very simple, we should beware of them. We should seek simplicity, but in that very search we should be aware of the many illusions and delusions. Being conscious of all this, what should we, as individuals, do? We have to realize profoundly, not casually or superficially, that no one particular person or system is wholly going to solve for us our agonizing problems and clarify our complex and subtle reactions. If we can realize that there is no one outside of ourselves who is going to clear up the chaos and confusion that exist within and without us, then we shall not be imitative, we shall not crave for identification. We shall then begin to release the creative power within us. This signifies that we are beginning to be conscious of individual uniqueness. Each individual is unique, different, not similar to another; but by this I do not mean the expression of egotistic desires.

We must begin to be self-conscious, which most of us are not; in bringing the hidden into the open, into the light, we discover the various causes of disharmony, of suffering. This alone will help to bring about a life of fulfilment and intelligent happiness. Without this liberation from the hidden, the concealed, our efforts must lead us to delusions. Until we discover, through experiment, our subtle and deep limitations, with their reactions, and so free ourselves from them, we

shall lead a life of confusion and strife. For these limitations prevent the pliability of mind-emotion, making it incapable of true adjustment to the movement of life. This lack of pliability is the source of our egotistic competition, fear and the pursuit of security, leading to many comforting illusions.

Though we may think we have found truth, bliss, and objectify the abstract idea of God, yet, while we remain unconscious of the hidden springs of our whole being, there cannot be the realization of truth. The mouthing of such words as truth, God, perfection, can have no deep significance and import.

True search can begin only when we do not separate mind from emotion. As we have been trained to regard life, not as a complete whole, but as broken up into body, mind and spirit, we shall find it very difficult to orient ourselves to this new conception and reaction towards life. To educate ourselves to this way of regarding life, and not to slip back into the old habit of separative thought, requires persistence, constant alertness. When we begin to free ourselves, through experiment, from these false divisions with their special significances, pursuits and ideals, which have caused so much harm and falsely complicated our lives, then we shall release creative energy and discover the endless movement of life.

Can the mind-heart know and profoundly appreciate this state of endlessness, this ceaseless becoming? Infinity has a profound significance, only when there is liberation from the limitations which we have created through our false conceptions and divisions, as body, mind and spirit, each with its own distinctive ideals and pursuits. When the mind-heart detaches itself from harmful and limiting reactions and begins to live intensely, with deep awareness, then only is there the possibility of knowing profoundly this ceaseless becoming. Mind-emotion must be wholly free from identification and imitation, to know this blessedness. The awakening of this creative intelligence will alone bring about man's humanity, his balance and deep fulfilment.

Until you become conscious both of your environment and of your past, and understand their significance - not as two contrasted elements, which would only produce false reactions, but as a co-ordinated whole - and until you are able

to react to this whole, profoundly, there cannot be the perception of the endless movement of life.

True search begins only when there is a release from those reactions which are the result of division. Without the understanding of life's wholeness, the search for truth or happiness must lead to illusion. In pursuit of an illusion, one often feels an exhilaration, an emotionalism; but when one examines this emotional structure, it is nothing but a limitation, the building up of walls of refuge. It is a prison, though one may live in it and even enjoy it. It is an escape from the conflict of life into limitation; and there are many who will help and encourage you in this flight.

If these talks are to have any significance for you, you must begin to experiment with what I am saying, and live anew by becoming conscious of all your reactions. Be conscious of them, but do not at once discard some as being bad, and accept others as being good; for the mind, being limited, is unable to discern truly. What is important is to be aware of them. Then through that constant awareness, in which there is no sense of opposites, no division as mind and emotion, there comes the harmony of action which alone will bring about fulfilment.

Question: Are there not many expounders of truth besides yourself? Must one leave them all and listen only to you?

Krishnamurti: There can never be expounders of truth. Truth cannot be explained, any more than you can explain love to a man who has never been in love. Such a phrase as "expounders of truth" has no meaning.

What are we trying to do here? I am not asking you to believe what I say, nor am I subtly making you follow me in order that you may be exploited. Independently of me, you can experiment with what I say. I am trying to show you how one can live sanely and deeply, with creative richness, so that one's life is a fulfilment and not a continual frustration. This can be done when the mind-heart liberates itself from those false reactions, conceptions and ideas which it has inherited and acquired, the reactions born of egotistic fears and limitations, the reactions born of division and the conflict of the opposites. Those limitations and narrow reactions prevent the mind-heart from adjusting itself to the movement of life.

From this lack of pliability arise confusion, delusion and sorrow. Only through your own awareness and endeavour, and not through authority or imitation, can these limitations be swept away.

Question: What is your idea of infinity?

Krishnamurti: There is a movement, a process of life, without end, which may be called infinity. Through authority, imitation, born of fear, mind creates for itself many false reactions and thereby limits itself. Identifying itself with this limitation, it is incapable of following the swift movement of life. Because the mind, prompted by fear and in its desire for security and comfort, seeks an end, an absolute with which it can identify itself, it becomes incapable of following the never ending movement of life. Until the mind-heart can free itself from these limitations, in full consciousness, there cannot be the comprehension of this endless process of becoming. So do not ask what is infinity, but discover for yourself the limitations which hold the mind-heart in bondage, preventing it from living in this movement of life.



OJAI, OAK GROVE
2ND PUBLIC TALK

12TH APRIL, 1936

Most thoughtful people have the desire to help the world. They think of themselves as apart from the mass. They see so much exploitation, so much misery; they see scientific and technical achievements far in advance of human conduct, comprehension and intelligence. Seeing all this about them and desiring to change the conditions, they consider that the mass must first be awakened.

Often this question is put to me: Why do you emphasize the individual and not consider the mass? From my point of view, there can be no such division as the mass and the individual. Though there is mass psychology, mass intention, action or purpose, there is no such entity as the mass, apart from the individual. When you analyze the term, the mass, what is it? You will see that it is composed of many separate units, that is, ourselves, with extraordinary beliefs, ideals, illusions, superstitions, hatreds, prejudices, ambitions and pursuits. These perversions and pursuits compose that nebulous and uncertain phenomenon which we call the mass.

So the mass is ourselves. You are the mass and I am the mass, and in each one of us there is the one and the many, the one being the conscious, and the many the unconscious. The conscious can be said to be the individual. So in each one of us we have the one and the many.

The many, the unconscious, is composed of unquestioned values, values that are false to facts, values which through time and usage have become pleasant and acceptable; it is composed of ideals which give us security and comfort, without deep significance; of standards of conformity, which are preventing clear perception and action; of thoughts and emotions which have their origin in fear and

primitive reactions. This I call the unconscious, the mass, of which each one of us is a part, whether we know it or not, whether we acknowledge it or not.

If there is to be a clear reflection, the mirror must not be distorted, its surface must be even and clean. So must the mind-heart, which is an integrated whole, not two distinct and separate parts, be free from its self-created perversions before there can be discernment, comprehension, balance or intelligence. To live completely, experience must continually be brought into the conscious.

Most of us are unconscious of the background, of the perversions, the twists that prevent discernment, making us incapable of adjusting ourselves to the movement of life. Some of you may say: All this is quite obvious; we know this, and there is nothing new in it. I fear that if you merely dismiss what I say, without deep thought, you will not awaken your creative intelligence.

If we are to understand life wholly, completely, we must bring the unconscious, through experience, through experiment, into the conscious. Then there will be balance and deep intelligence. Only then can there be true search. So long as the mind-heart is bound by beliefs, ideals, or vain and illusory pursuits, what we call the search for truth or reality will inevitably lead to escapes. No psychologist or teacher can free the mind; its freedom can come only through its own inherent necessity.

The search for truth or God - the very naming of it helps to create a barrier - can truly begin only when there is this harmonious intelligence. As the mind-heart is perverted, limited by the reactions of ignorance, it is incapable of discerning that which is. How can one understand what is true if one's mind-heart is prejudiced? These prejudices are so deep-rooted and stretch so far into the past that one cannot discover their beginning. With a mind so prejudiced, how can we truly discern, how can there be happiness or intelligence? The mind-heart must become aware of its own process of creating illusions and limitations. No teacher can free it from this process. Until the mind-heart is deeply, profoundly conscious of its own process, its own power to create illusions, there cannot be discernment. To bring about this harmonious intelligence, there must be a fundamental change

in our habits of thought-emotion, and this requires patient perseverance, persistent thoughtfulness.

Until now it has been said that there is God, that there is truth, that there is something absolute, final, eternal, and on that assertion we have built our thought and emotion, our life, our morality. It has been said: Act in this manner, follow that, do not do this. Most people consider such teachings to be positive. If you examine these teachings, which are called positive instructions, you will discover that they are destructive of intelligence; for they become the frame within which the mind limits itself, to imitate and copy, thus making itself incapable of adjustment to the movement of life, twisting life to the pattern of an ideal, which only creates further sorrow and confusion.

To understand and awaken this harmonious intelligence, one must begin, not with assumptions and authoritative assertions, but negatively. When the mind is free of these ignorant responses, there is then the deep harmony born of intelligence. Then begins the joy of penetration into reality. No one can tell you of reality, and any description of it must ever be false.

To understand truth, there must be silent observation, and description of it but confuses and limits it. To comprehend the infinite process of life, we must begin negatively, without assertions and assumptions, and from that build the structure of our thought-emotion, our action and conduct. If this is not deeply understood, what I say will merely become mechanical beliefs and ideals, and create new absurdities based on faith and authority. We shall unconsciously revert to primitive attitudes and reactions born of fear, with its many delusions, though these may be clothed in new words.

When you are really able to think without any craving, without any desire to choose - for choice implies opposites - there is discernment.

What makes up this background? It is the result of a process without a beginning. It is composed of many layers, and a few words cannot describe them. You can take one or two layers and examine them - not objectively, for the mind itself is their creator and is part of them - and in analyzing and experimenting with them, the mind itself begins to perceive its own make-up, and the process of

creating its own prison. This deep understanding not only brings into consciousness the many layers, but also brings about the cessation of creating further limitations and barriers.

One of the layers or sections of this background is ignorance. Ignorance is not to be confounded with the mere lack of information. Ignorance is the lack of comprehension of oneself. The "oneself" is not of a given period, and no words can cover the whole process of individuality. Ignorance will exist so long as the mind does not uncover the process of creating its own limitations, and also the process of self-induced action. To do this, there must be great perseverance, experimentation, and comprehension.

The deep understanding of oneself, the "oneself" without a beginning, is prevented through accumulative processes. I call accumulative processes the craving for identification with truth, the imitation of an ideal, the desire for conformity, all of which creates authority and engenders fear, leading to many delusions. The accumulative process continues while thought is caught up in and pursues the opposites, good and bad, positive and negative, love and hate, virtue and sin. The accumulative process gives to the mind-heart comfort and shelter against the movement of life. If the mind-heart perceives itself in action, then it will observe that it is creating those accumulative illusions for its own limited continuance and security. This process brings about pain, misery and conflict.

How can the mind disentangle itself from its own fears, ignorant reactions and the many delusions? All influences which force the mind to free itself from these limitations will only create further escapes and illusions. When the mind relies on outer circumstances to bring about these fundamental changes, it is not acting as a whole, it is separating and dividing itself as the past and the present, the outer and the inner. If such a division exists, the mind-heart must create for itself further illusions and sorrow.

Please try to understand all this carefully.

If the mind tries to free itself from these limitations because of compulsion, reward or punishment, or because it is sorrow-laden and so seeks happiness, or for any superficial reason, its attempt must inevitably lead to frustration and confu-

sion. It is important to understand this, for there is freedom from these limitations only when the mind itself comprehends the utter necessity for it. This necessity cannot be self-induced or self-imposed.

Question: How may we help the hopelessly insane?

Krishnamurti: Now, insanity is a problem of subtle varieties, for one may think that one is sane, and yet appear completely insane to others. There is the insanity which is brought about through organic, physical defect, and there is the lack of balance induced through the mind-heart being incapable of adjustment to life. Of course there is no such clear division and distinction between the purely physical and the purely mental causes leading to the many disturbances and maladjustments in life. I should think in most cases this lack of cohesion and balance begins when the individual, brought up and trained in ignorant, narrow and egotistic responses, is incapable of adjusting himself to the ever changing movement of life.

Most of us are not balanced, as most of us are unconscious of the many layers of limited values which bind the mind-heart. These limited values cripple thought and prevent us from understanding the infinite values which alone can bring about sanity and intelligence. We accept certain attitudes and actions as being in accord with human values. Take, for example, competition and war. If we examine competition, with its many implications, we see that it springs from the ignorant reaction of strife against another, whereas in fulfilment there cannot be this competitive spirit. We have accepted this competitive spirit as being a part of human nature, from which arises not only individual combativeness but also racial and national strife, thus contributing one of the many causes of war. A mind caught up in this primitive reaction must be considered incapable of deep adjustment to the realities of life. A man whose thought-emotion is based on faith, and so on belief, must of necessity be unbalanced, for his belief is merely a wish-fulfilment. When people say that they believe in reincarnation, in immortality, in God, these are but emotional cravings which to them become objectified concepts and facts. They can discover actuality only when they have understood and dissolved the process of ignorance. When one says, "I believe", one limits thought, and turns belief into a pattern according to which one guides and conducts one's life, thus allowing the mind-heart to become narrow, crystallized, and incapable of

adjustment to life and reality. With most people, belief becomes merely an escape from the conflict and confusion of life.

Belief must not be confused with intuition, and intuition is not wishfulfilment. Belief, as I have tried to point out, is based on escape, on frustration, on limitation, and this very belief prevents the mind-heart from dissolving its own self-created ignorance.

So each one has the capacity, the power, to be either sane, balanced, or otherwise. To discover whether one is balanced, one must start negatively, not with assertions, dogmas and beliefs. If one can think profoundly, then one will become aware of the extraordinary beauty of intelligent completeness.

Question: You said last Sunday that most people are not self-conscious. It seems to me that quite the contrary is true, and that most people are very self-conscious. What do you mean by self-conscious?

Krishnamurti: This is a difficult and subtle question to answer in a few words, but I will try to explain it as well as I can, and please remember that words do not convey all the subtle implications involved in the answer.

Every living thing is force, energy, unique to itself. This force or energy creates its own materials which can be called the body, sensation, thought or consciousness. This force or energy in its self-acting development becomes consciousness. From this there arises the "I" process, the "I" movement. Then begins the round of creating its own ignorance. The "I" process begins and continues in identification with its own self-created limitations. The "I" is not a separate entity, as most of us think; it is both the form of energy and energy itself. But that force, in its development, creates its own material, and consciousness is a part of it; and through the senses, consciousness becomes known as the individual. This "I" process is not of the moment, it is without a beginning. But through constant awareness and comprehension, this "I" process can be ended.



OJAI, OAK GROVE
3RD PUBLIC TALK

19TH APRIL, 1936

Friends, I want to give a brief talk before answering the questions, to explain something which perhaps may be difficult to understand. I will try to make it as simple and clear as possible.

I think most of us are trying to find out what is true happiness, for without being intelligently happy, life becomes very superficial, futile, and rather dreary. And so, in search of what we call happiness, we go from one experience to another, from one belief to another, from one theory to another, until we find such beliefs, such ideas, as give us satisfaction. Now these satisfactions are but escapes. The very search for happiness must result in a series of escapes: it may be, as I said, through authority, through sensation, through the mere multiplication of experiences, and the increase of power. These escapes become standards or values by which we cover up conflict.

After all, when you are conscious of conflict, there is disturbance which creates unhappiness; and to escape from that unhappiness you seek various experiences and develop certain values, standards, measures, which become your escape. So gradually you become unconscious of all except those standards, those patterns, and your life is nothing else man a living imitation of these values which you have established in your search for happiness.

If you examine, you will see that your mind and heart are held in a series of standards or values. Being so bound, mind is always giving further values, establishing further standards, and is ever sitting in judgment. Until the mind frees itself from this continual process of attributing values, it is never fresh, new; never crea-

tively empty, if I may use that word without being misunderstood. For in creative emptiness alone is there the birth of truth.

Conflict, suffering, is the process of breaking up this habit of attributing values. You have a set of values established through experience, through tradition, and these values have become your guides; with these past standards and values you approach a fresh experience, which must naturally create a conflict. This suffering is nothing else than the breaking up of old values to which the mind clings.

Now it is the very essence of stupidity to escape from conflict through a series of established values, or through forming a new set of values. The very essence of intelligence is to understand life or experience with an unburdened mind and heart, anew, afresh.

Instead of meeting life without any preconceived demands, you come to it with a mind and heart already prejudiced, almost incapable of swift adjustment, quick pliability. The lack of this instantaneous discernment of the movement of life creates sorrow. Conflict is the indication of bondage, which cannot be conquered, but whose significance must be understood. All conquering of obstacles through a new set of values is but another form of escape.

You might say that a mind which does not give values is really the mind of a primitive. It is true in one sense; the primitive meets life unconsciously, incompletely, without understanding its significance fully. But to meet life completely and to understand its significance fully, requires a mind that is unconditioned by the past, and this can come about only through intense awareness, through discernment. This demands, unlike the mind of the primitive, integrate action in the present without the urge of fear or the search for a reward. It is the intelligence of complete aloneness.

It is only when the unburdened and vulnerable mind and heart meet life, the unknown, the immeasurable, that there is the ecstasy of truth. When the mind is not burdened with values, with memories, with preconceived beliefs, and is able to meet the unknown, in that meeting there is born wisdom, the bliss of the present. So conflict is the very process of awakening man to full consciousness; and if

we are not continually aware, we create a series of escapes which we call values, though they may be changing, and through those values we try to find happiness.

Values become the medium of escape. A mind that is in conflict and meets it without trying to interpret that conflict according to certain values becomes fully, completely aware. Then that mind and that heart shall awaken to the reality of life, the bliss of the present.

Question: Do you advocate renunciation and self-abnegation as a means of finding personal happiness?

Krishnamurti: Personal happiness does not exist. So there are no means to it. There is only the creative ecstasy of life, whose expressions are many. This idea of sacrifice, renunciation, self-abnegation, is false. You think that happiness is to be found through giving up certain things, following certain actions. So you are really trading in, exchanging your sacrifice, your abnegation, for happiness. There is no abnegation or renunciation, but only understanding; and in that there is creative happiness which is not personal, individualistic.

Let me put it differently. I begin to accumulate because I think happiness lies through accumulation, but I find at the end of a certain time that possession does not bring me happiness. Therefore I begin to renounce possessions and try to possess and pursue abnegation; which is only another form of acquisitiveness. But if I discern the inherent significance of possessiveness, then in that there is creative happiness.

Question: Isn't it true that the essential can be found in all the phases of life, in everything?

Krishnamurti: I do not think that there is the essential or the unessential. What is the essential? What is the unessential? One day I want a thing and that becomes the most essential, the most important, and in the very possession of it, it has become the unessential. Then I want some other thing; and so I go on, moving from one essential which becomes the unessential, to another essential which in its turn becomes the unessential.

In other words, where there is a craving there can never be lasting discernment. As most people are slaves to craving, they are in constant conflict of the essential and the unessential. From possessiveness merely of things, which no longer gives satisfaction, you move to mental and emotional possession of virtues, of truth, of God. From things, which were once essential, you have moved "forward" to abstraction. This abstraction becomes the essential.

Can't we look at life, not from this point of view of the essential and the unessential, but from that which is intelligent, comprehensive? Why have we this division of the essential and the unessential, the important and the unimportant? Because we are always thinking in terms of acquisition, gain; but if we look at it from the point of view of understanding, then this division ceases, then we are meeting life continually as a whole. This is one of the most difficult things to do, because we have been and are being trained in religious and economic systems which impose certain sets of values. To a mind that is really not attributing values but is trying to live completely, without the desire of gain, to such a mind there are no degrees of changing values, and therefore there is no conflict between the impermanent and the permanent, between the stationary, and the constant movement of life.

Question: It is all right for you to talk about fundamental things of life, but what about the ordinary man?

Krishnamurti: What are we discussing? We are discussing, as far as I am concerned, how to live intelligently, and therefore divinely, humanly; not with this competitive, ruthless brutality of acquisitiveness, of exploitation, whether by a class or by a teacher, economic or religious. All this applies, naturally, to us all, that is to the ordinary man. I do not segregate myself from the average, from the ordinary man. People who are concerned about the ordinary man have separated themselves from him. They are concerned about the average man. Why? They say, "I can give up tradition, but what about the man in the street? If he gives it up, there will be chaos." So he must have a tradition, while the people who are concerned about him need not.

Now if you are not thinking in terms of distinctions, either of class or of needs, if you discern the significance of a thing in itself, then you will help that man in the street to free himself without imposition from, let us say, tradition. That is, if you are convinced of the futility of tradition, if you see the significance of it, then you will naturally help the other without imposition, without exploitation. In understanding the fundamental things of life intelligently, you will help the other to extricate himself from this cruel chaos.

If we, all of us here, really felt deeply about these things, really understood, we should act with intelligence. First, surely, one must begin with oneself. One must deal with the fundamental things because they are the simplest; and in a civilization that is becoming more and more complex, if we don't understand for ourselves these simple and fundamental things, we shall but add to the confusion, exploitation and ignorance.

So what we are discussing applies to everyone, and as you have the opportunity, which, unfortunately, not everyone has, if you become conscious, aware, and begin to understand and therefore act, such action will help to dispel ignorance, the cause of suffering.

Question: How can one cope with memory and the obsession of its pictures?

Krishnamurti: First of all, by understanding how memory is formed, how it is created. Now, as I tried to explain the other day, memory is nothing else than incompleting action. I am not including in that the capacity to recall incidents. But memory is the residue, the scar of action which has not been completely lived or completely understood. Till that action is wholly understood, the memory of it or scar on the mind continues. The mind is mostly the residue or the scars of many incompleting, unfulfilled actions. If one is class conscious or if one is religiously prejudiced, naturally one cannot meet experience wholly, completely; one approaches it with this bias, which creates inevitably a conflict. As long as one does not understand the cause and the significance of that conflict, completely, wholly, there must be further scars or barriers as memories. In that conflict, if one merely escapes or seeks substitutions, then memory as a barrier must be continually per-

verting the completeness of understanding, which alone is the fulfillment of action. I hope I am not explaining it in very complicated language.

For instance, suppose a man born in India has certain religious prejudices. With these perversions of thought, he approaches life. Naturally he does not discern its full significance, because he is always looking at life through these perversions, and therefore there must be conflict. From this he develops a series of self-defensive memories, barriers, which he calls values. Such defensive reactions must further pervert the comprehension of experience or of life.

When one fully realizes that prejudice or any other perversion is continually corrupting, twisting, the fullness of understanding, then one begins to be aware; in that awareness one discovers the hindrances. It is only through the flame of awareness, through full consciousness, not through self-analysis, that one can discern the prejudices, the escapes, the self-defensive values which are continually twisting experience. In the very fullness of experience itself are the barriers against discernment to be discovered and understood, and not through intellectual self-analysis or self-dissection. If you are intensely aware in the fullness of experience, then you will see how the perversions, impediments, limitations, spring forth.

If the mind and heart can free themselves from these values, which are but memories stored up for self-defensive purposes, that you have inherited or acquired, then life is an eternal becoming. But that requires, as I said, great purposefulness, an incessant inquiry into the cause and significance of suffering, conflict. If you are sitting at ease with life, or merely seeking satisfaction, the bliss of the eternal present is not for you. It is only in moments of great crisis, great conflict, that the mind frees itself from all these self-protective accumulations and accretions. Then only is there the ecstasy of life, truth.

Question: If everyone gave up all possessions, as you suggest, what would happen to all business and the ordinary pursuits of life? Are not business and possessions necessary if we are to live in the world?

Krishnamurti: I have never said give up. I have said that acquisitiveness is the cause of competition, of exploitation, of class distinctions, of wars and so on. Now if one discerns the real significance of possessiveness, whether of things or of

people or of ideas, which is ultimately the craving for power in different forms, if the mind can free itself from that, then there can be intelligent happiness and well-being in the world. We have through many centuries built up a system of acquisitiveness, of possessiveness, seeking personal power and authority. Now as long as that exists in our hearts and minds, we may change the system momentarily through revolution, through crisis, through wars, but as long as that craving exists, it will inevitably lead, in another form, to the old system. And, as I said, the freedom from acquisitiveness is not to be learned eventually, through postponement; it must be discerned immediately, and that is where the difficulty lies. If we cannot see the falseness of possessiveness immediately, we shall then not be able individually, and therefore collectively, to have a different civilization, a different way of living.

So my whole attack, if I may use that word, is not on any system, but on that desire for possessiveness, acquisitiveness, leading finally to power.

You think now possessiveness gives happiness. But if you think about it deeply, you will see that this craving for power has no end. It is a continual struggle in which there is no cessation of conflict, suffering. But it is one of the most difficult things, to free the mind and heart from acquisitiveness.

You know, in India we have certain people called sannyasis, who leave the world in search of truth. They have generally two loin cloths, the one they put on, and one for the next day. A sannyasi in search of truth, sought various teachers. In his wanderings he was told that a certain king was enlightened, that he was teaching wisdom. So this sannyasi went to the king. You can see the contrast between the king and the sannyasi: the king who had everything, palaces, jewels, courtiers, power; and the sannyasi who had only two loin cloths. The king instructed him concerning truth. One day, while the king was teaching him, the palace caught fire. Serenely the king continued with his teaching, while the sannyasi, that holy man, was greatly disturbed because his other loin cloth was burning.

You know, you are all in that position. You may not be possessive with regard to clothes, houses, friends, but there is some hidden pursuit of gain to which you are attached, to which you cling, which is eating your hearts and minds away.

As long as these unexplored, hidden poisons exist, there must be continual conflict, suffering.

Question: You say that you are affiliated with no organization, yet obviously you are trying to make people think along certain lines. Can the world thought be changed without an organization whose purpose it is to bring your ideas constantly before the public?

Krishnamurti: I wonder if I am making you think along a certain definite line. I hope not. I am trying to show that thinking is necessary, being in love is necessary; and to think deeply and to be greatly in love, you cannot have a storehouse of self-defensive reactions or memories. Surely when you are in love, you are vulnerable. If I am only making you think along certain lines, then please beware of me, because then I will force you and thus exploit you, and you will exploit me for your own various ends.

What I am saying is that to live greatly, to think creatively, one must be completely open to life, without any self-protective reaction, as you are when you are in love. So you must be in love with life. This requires great intelligence, not information or knowledge, but that great intelligence which is awakened when you meet life openly, completely, when the mind and heart are utterly vulnerable to life,

You ask, "Can the world thought be changed without an organization whose purpose it is to bring your ideas constantly before the public?" Naturally not, you must have an organization; that is obvious. So we need not discuss it. But when you talk about organization, I think you mean quite a different thing. To convert people to certain beliefs, to force them, to urge them through opinion, through pressure, to adopt a certain method, certain ideas - for that purpose most organizations are formed, not merely for printing books and distributing them. That is how all religions are formed. That is how the followers destroy the teachers, by making their teachings into absolute dogmas which become the authority for exploitation. For that purpose, organization of the wrong kind is necessary. Whereas, if you are interested in these ideas which I am explaining, you will naturally help to print and to distribute books, but without the desire to convert, to exploit.

Question: Even after they have passed beyond the need of organized authority, most people are troubled with the inner conflict of choice between desire and fear. Can you explain how to distinguish, or what you consider true desire?

Krishnamurti: Is there such a thing as true desire? The essential desire and the unessential desire? One day you want a hat, another day a car, and so on, satisfying your cravings. Yet another day you want to attain the highest truth or God. You pass through a whole series of desires. What is the essential in all this? Things are essential; love is essential; the understanding of truth is essential. So why separate desire into false and true, important and unimportant? Can't you look at it differently, meet desire intelligently? Your minds are so crippled with contradictory values that you cannot discern truly.

I wonder if I am explaining this. Suppose you are possessive. Don't say to yourself, "Well, I have heard this afternoon that I mustn't be possessive, so I will get rid of that desire." Don't develop a contradictory resistance. If you are possessive, be completely and wholly aware of it; then you will see what happens. The mind must free itself from this contradictory desire, the comparative desire which is really a self-protective reaction against suffering; then you will discern the whole significance of acquisitiveness. You can only understand acquisitiveness, or any other problem, in its isolation, not by bringing it into comparison, into opposition. When there is no contradictory or opposite desire, then only is there the discernment of the true significance of desire. The continual contradiction in desire creates fear, and where there is fear, there must be escape. And so there ensues a ceaseless battle between desire, reason, the urge for fulfillment, and their opposites.

In this battle, intelligence, true fulfillment, is wholly lost. As long as mind is caught up in the conflict of opposites, there can be only an escape, a substitution as the essential and the unessential, the false and the true. In this there is no creative happiness.

Question: Are there not times when one needs to separate oneself from outward confusion to aid in the realization of true self?

Krishnamurti: If you put needs first, then they become your masters and intelligence is destroyed. To find out your needs requires intelligence, for needs are

constantly changing, constantly renewing themselves. But if you set out to find exactly what your needs are, and having discovered them you limit yourself to those needs, then your life will become very superficial, narrow, small.

So in the same way, if you are seeking solitude merely in order to find out what truth is, then solitude becomes only a means of escape. But in your search during your active life there come naturally periods of solitude. These moments of solitude then are not false; they are natural, spontaneous. Question: You said on Monday that to have true intelligence, one must have passed through a state of great aloneness. Is this the only way of arriving at true intelligence?

Krishnamurti: Let us consider what we do now. We are seeking security, constantly hedging ourselves in with certainties. Whenever there comes a state of utter uncertainty, doubt, we take immediate flight from it. So we have established comforting securities, certainties. Please think it over and you will see that this is so. And it is only when you are stripped of all hope, in the sense of security, certainty, only when you are completely naked, stripped of all protective measures and reactions, that there is the ecstasy of truth. In those moments of complete aloneness, which only comes when all escapes and their significance have been truly discerned, is there the blessedness of the present.



OJAI, OAK GROVE
4TH PUBLIC TALK

26TH APRIL, 1936

Many of you come to these meetings with the hope that by some miracle I am going to solve your difficulties, whether economic, religious or social. And if I cannot solve them, or if you are incapable of solving them for yourselves, you hope that some miraculous event or circumstance will dissolve them; or else you lose yourselves in some philosophic system, or hope that by joining a particular church or society your difficulties will of themselves disappear.

As I have often tried to point out, these problems, whether social, religious or economic, are not going to be solved by depending on any particular system. They must be solved as a whole, and one must deeply comprehend one's own process of creating ignorance and being caught up in it. If one can understand this process of accumulating ignorance, with its self-sustaining action, and discern consciousness as the combination of these two - ignorance and action - one will then profoundly comprehend this conflicting and sorrowful existence. But unfortunately most of us are indifferent. We wait for outward circumstances to force us to think, and this compulsion can only bring about greater suffering and confusion. You can test this out for yourself.

Then there are those who depend on faith for their understanding and comfort. They think that there is a supreme being who has made them, who will guide them, who will protect and save them. They fervently believe that by following a certain creed or a certain system of thought, and by forcing themselves into a certain mould of conduct and discipline, they will attain to the highest.

As I tried to explain last Sunday, faith or acceptance is a hindrance to the deep comprehension of life. Most of us, unfortunately, are incapable of experi-

menting for ourselves or we are disinclined to make the effort; we are unwilling to think deeply and go through the real agony of being uncertain. So we depend on faith for our understanding and comfort. We often think that we are changing radically, and that our attitude is being fundamentally altered; but unfortunately we are merely changing the outward forms of our expression, and we still cling to the inner demands and cravings for support and comfort.

Most of us belong to the category of those who depend on faith for the explanation of their being. I include in that word faith the many subtle demands, prayers and supplications to an external being, whether he be a Master or saint; or the appeal to the authority of beliefs, ideals and self-imposed disciplines. Having such a faith, with all its implications, we are bound to create duality in our life; that is, there is the actor ever trying to approximate himself and his actions to a concept, to a standard, to a belief, to an ideal. So there is a constant duality. If you examine your own attitude and action in life, you will see that there seems to be a separate entity who is looking at action, who is trying to mould, to shape the process of life according to a certain pattern, with the result that there is an ever increasing conflict and sorrow. If you observe, you will perceive that this duality in action is the cause of friction, conflict and misery, for one's effort is spent in making one's life conform to a particular pattern or concept. And we think that a man is happy and intelligent who is able to live in complete union with his ideal, with his preconceived beliefs. A person who can completely shape his actions to a principle, to an ideal, is considered sincere, wise and noble. It is but a form of rigidity, a lack of deep pliability, and hence a decay.

So in one's life there is the abstract and the actual; the actual being the conflict, and the abstract, the unconscious, made up of those beliefs and ideals, those concepts and memories that one has so sedulously built up as a means of self-protection. There is taking place in each one a conflict between the abstract and the actual, the unconscious and the conscious. Each one is trying to bridge over the gap that exists between the unconscious and the conscious, and this attempt must lead to rigidity of mind-heart and hence to a gradual withering, a contraction, which prevents the complete understanding of oneself and so of the world. One often thinks this attempt to unify the actual with the abstract will bring about

deep fulfilment; but if one discerns, it is but a subtle form of escape from the conflict of life, a self-protection against the movement of life.

Before we can attempt to bring about this unity, we must know what is our unconscious, who has created it, and what is its significance. If we can deeply comprehend this, that is, if we can become aware of our own subtle motives, concepts, conceits, actions and reactions, we will then discern that there is only consciousness, the "I" process, which becomes perceptible to sense as individuality. This process must ever create a duality in action and bring about the artificial division of the conscious and the unconscious. From this process there arises the conception of a supreme deity, an ideal, an objective towards which there is a constant striving. Until we comprehend this process, there must be ignorance and hence sorrow.

The lack of comprehension of oneself is ignorance. That is, one must discern how one has come into being, what one is, all the tendencies, the reactions, the hidden motives, the self-imposed beliefs and pursuits. Until each one deeply understands this, there can be no cessation of sorrow, and the confusion of divided action, as economic and religious, public and private, will continue. The human problems that now disturb us will disappear only when each one is able to discern the self-sustaining process of ignorance. To discern needs patience and constant awareness.

As I have explained, there is no beginning to ignorance; it is sustained by its own cravings, through its own acquisitive demands and pursuits, and action merely becomes the means of maintaining it. This interacting process of ignorance and action brings about consciousness and the identity of the "I." As long as you do not know what you are and do not discern the various causes that result in the continued "I" process, there must be illusion and sorrow.

Each one of us is unique in the sense that each one is continually creating his own ignorance, which is without a beginning and is self-sustained through its own actions. This ignorance, though it has no beginning, can come to an end when there is a deep discernment of this vicious circle. Then there is no longer the "I" attempting to get outside of the circle to a greater reality, but the "I" itself per-

ceives its own illusory nature and so weans itself away from itself. This demands alertness and constant awareness.

We are now making an effort to acquire virtues, pleasures, possessions, and are developing many tendencies towards greater accumulation and security; or, if we are not doing this, we go about it negatively by denying these things and trying to develop another series of subtle self-protections. If you examine this process carefully, you will perceive that consciousness, the mind, is ever isolating itself through acquisitive and self-protective desires. In this separative process duality is created, which brings conflict, suffering and confusion. The "I" process itself creates its own illusions, sorrows, through its self-created ignorance. To understand this process, there must be awareness, without the desire to choose between opposites. Choice in action creates duality, and this affirms the process of consciousness as individuality. If the mind-heart, not cognizant of its own secret demands, pursuits, of its hopes and fears, chooses, there must be the further creation of limitation and frustration. Thus, through the lack of understanding of ourselves, there is choice, which creates circumstances necessitating a further series of choices, and so mind-heart is caught over and over again in its own self-created circle of limitation.

Those of you who want to experiment with what I am saying will soon discover that there is no such thing as an external entity or environment guiding you, and that you are entirely responsible for yourself, for your own limitations and sorrows. If you see this, then environment does not become a separate force in itself, controlling, dominating, twisting the fulfilment of the individual. Then you begin to realize that there is only consciousness, perceived as individuality, and that it does not conceal or cover any reality. The "I" process is not proceeding to reality, to greater happiness, intelligence, but it is itself creating its own sorrow and confusion.

Take a very simple example and you can test this out for yourself. Many of you have very strong beliefs, which you make out to be the result of intuition; but they are not. These beliefs are the outcome of secret fears, longings and hopes. Such beliefs are unconsciously guiding you, forcing you into certain activities, and all experience is translated according to your ideals and beliefs. Hence there is no

comprehension of life, but only the storing up of self-protective memories which increase in their intensity and limitation through further experience. If you are aware, you will observe that this process is taking place in you, and that your activities are being approximated to a standard, to an ideal. The complete approximation to an ideal is called success, fulfilment, happiness; but what one has really achieved is a rigidity, a complete isolation, a self-protection through escape into security, and so there is no comprehension of life, nor is there the cessation of ignorance with its sorrow and confusion.

Question: What is the purpose of suffering? Is it to teach us not to repeat the same mistake?

Krishnamurti: There is no purpose in suffering. Suffering exists because of the lack of comprehension. Most of us suffer economically, spiritually, or in our relationships with each other. Why is there this suffering? Economically, we have a system based on acquisitiveness, exploitation, fear; this system is being encouraged and maintained by our cravings and pursuits, and so it is self-sustaining. Acquisitiveness and a system of exploitation must go together, and they are ever present where there is ignorance of oneself. It is again a vicious circle; our craving has produced a system, and that system maintains itself by exploiting us.

There is suffering in our relationships with others. It is created by an inner craving for comfort, security, possession. Then there is that suffering caused by profound uncertainty, which prompts us to find peace, security, reality, God. Craving certainty, we invent many theories, create many beliefs, and the mind becomes limited and enmeshed in them, overheated with them, and so it is incapable of adjusting itself to the movement of life.

There are many kinds of suffering, and if you begin to discern their cause, you will perceive that suffering must coexist with the demand on the part of each individual to be secure, whether financially, spiritually, or in human relationship. Where there is a search for security, gross or subtle, there must be fear, exploitation and sorrow.

Instead of comprehending the cause of sorrow, you ask what is its purpose. You want to utilize sorrow to gain something further. So you begin to invent the

purpose; you say that sorrow is the result of a past life, it is the result of environment, and so on. These explanations satisfy you, so you continue in your ignorance, with the constant recurrence of sorrow.

Suffering exists where there is ignorance of oneself. It is but an indication of limitation, of incompleteness. There is no remedy for suffering itself. In the discernment of the process of ignorance, suffering disappears.

Question: Is it not true that good deeds are rewarded, and that by leading a kind and an upright life we will attain to happiness?

Krishnamurti: Who rewards you? Reward in this world is called making a success of life, getting on the top, by exploiting people, being decorated by the government or by your party, and so on. And if you are denied this kind of reward, you want another kind, a spiritual reward - either discipleship from a Master, initiation, or a recognition for having done good in your past life.

Do you seriously think that such a thing exists, except as a childish encouragement and impetus; that it has any validity? Are you kind and do you love because you are going to get a reward now or in a future life? You may laugh at this, but if you deeply examine and understand your motives and actions, you will perceive that they are tinged with this idea of reward and punishment. So our actions are never integral, complete and full. From this arise sorrow and conflict, and our lives become small, petty, and without any deep significance.

If there is no reward or punishment, and so the utter freedom from fear, then what is the purpose of living? This would be the natural question you would ask, because you have been trained to think in terms of reward and punishment, achievement, competition, and all those qualities that make up what you consider to be human nature. When we understand profoundly, the significance of our existence, of the process of ignorance and action, we will see that what we call purpose has no significance. The mere search for the purpose of life covers up, detracts from the comprehension of oneself.

Reward has no significance; it is merely a compensation for the effort you have put forth. All effort put forth in order to gain a reward, here or in the hereafter, leads to frustration, and reward becomes so much dust in your mouth.

Question: Do you not consider philanthropy an important element in creating a new environment leading to human welfare?

Krishnamurti: If we understand philanthropy to be the love of man and the effort to promote his happiness, then it will have value only in so far as we consider him as a unique individual and help him to realize that in his own hands lie his happiness and the welfare of the whole. But, I fear, this would not be considered as philanthropy; for most of us do not realize that we are unique, that the process of creating ignorance and sorrow lies within our own power, and that only through the comprehension of ourselves can there be freedom from them. If this is fully and deeply comprehended, then philanthropy will have significance.

Charity merely becomes a compensation, and with it go all the subtle and gross exploitations to which man has become so accustomed.



OJAI, OAK GROVE
5TH PUBLIC TALK

3RD MAY, 1936

I wish to explain this morning one idea, and if we can grasp it, not so much as a fact, but deeply and significantly, I think then it will have a profound value in our lives. So please help me by thinking with me.

Most of us have created a concept of reality, of immortality, of a constant, eternal something. We have a vague inclination to seek what we call God, truth, perfection, and we are constantly striving to realize these ideals, these conceptions. To help us to attain these objectives, we have systems, modes of conduct, disciplines, meditations and various aids. These include the paraphernalia of churches, ceremonies, and other forms of worship, and all these are supposed to help us to realize those conceptions of reality that we have created for ourselves. So we have set in motion the process of want.

Now, there is in us a perpetual want, a continual striving after satisfaction which we call reality. We try to mould ourselves after a pattern, according to a particular system of conduct, of behaviour, which promises to give us the satisfying understanding of what we call reality, happiness.

This want is quite different from search. Wanting indicates an emptiness, a trying to become something, whereas true search leads to deep comprehension. Before we can understand what is truth, reality, or know if there be such a thing, we must discern what it is that is constantly seeking. What is it that is ever in the movement of want? What is it that is ever craving, pursuing attainment? Until we have understood this, want is an endless process which prevents true discernment; it is a constant striving without understanding, a blind following, a ceaseless fear with its many illusions.

So the question is not what is reality, God, immortality, and whether one should believe in it or not, but what is the thing that is striving, wanting, fearing and longing. What is it and why does it want? What is the centre in which this want has its being? What is the consciousness, the conception from which we start and in which we have our being? From this we must begin our inquiry. I am going to try to explain this process of want, which creates its own prison of ignorance; and please cross over the bridge of words, for the mere repetition of my phrases can have no lasting significance.

This thing that is continually wanting is the consciousness which has become perceptible as the individual. That is, there is an "I" that is wanting. What is the "I"? There is a self-sustaining energy, a force which, through its development, becomes consciousness. This energy or force is unique to each living being. This consciousness becomes perceptible to the individual through the senses. It is at once both self-maintaining and self-energizing, if I may use those words. That is, it is not only maintaining, supporting itself through its own ignorance, tendencies, reactions, wants, but also by this process it is storing up its own potential energies; and this process can be fully comprehended by the individual only in his awakened discernment.

You see something that is attractive, you want it, and you possess it. Thus there is set up this process of perception, want and acquisition. This process is ever self-sustaining. There is a voluntary perception, an attraction or repulsion, a clinging or a rejecting. The "I" process is thus self-active. That is, it is not only expanding itself by its own voluntary desires and actions, but it is maintaining itself through its own ignorance, tendencies, wants and cravings. The flame maintains itself through its own heat, and the heat itself is the flame. Now, exactly in the same way, the "I" maintains itself through want, tendencies and ignorance. And yet the "I" itself is want. The material for the flame may be a candle or a piece of wood, and the material for the "I" process is sensation, consciousness. This process is without a beginning, and is unique to each individual. Experiment with this and you will discern for yourself how real, how actual it is. There is no other thing but the "I", that "I" does not conceal anything, any reality. It is itself and maintains itself continually through its own voluntary demands and activities.

So this process, this continual process of want, creates its own confusion, sorrows and ignorance. Where there is a want there cannot be discernment. That is very simple if one thinks it out. You crave for happiness. You look to the means of getting it. Someone offers you the means. Now, your mind-heart is so blinded by the intense desire for happiness that it is incapable of discernment. Though you may think that you are examining and analyzing the means that is offered to you, yet this deep craving for satisfaction, happiness, security, prevents clarity of comprehension. So where there is a want there cannot be true discernment.

Through want we create confusion, ignorance and suffering, and then we set in movement the process of escape. This escape we call the search for reality. You say: I want to find God, I want to attain truth, liberation; I seek immortality. You never ask yourself what is the "I" that is seeking. You have taken for granted that the "I" is something enduring, a something in itself, and that it is created by some supreme entity. If you examine profoundly you will discern that the "I" is nothing but self-accumulated ignorance, tendencies, wants, and that it does not conceal anything in itself.

Once you deeply grasp this, you will never ask: Must I get rid of all my wants? Must I have no beliefs? Must I have no ideals? Must I be without desires? Is it wrong to have any craving? To understand this whole process of the "I", requires on your part real thinking and deep penetration through discernment. If you comprehend the arising, the coming into being of consciousness through sensation, through want, and see that from consciousness there is born the unit called the "I", which in itself does not conceal any reality, then you will awaken to the nature of this vicious circle. When there is an understanding of its significance, then there is a new comprehension, a new something that is not entrammelled by want, by craving, by ignorance. Then you can live in this world intelligently, sanely, in deep fulfilment, and yet not be of the world. Confusion arises only when you are made incapable of adjustment by your fantastic and harmful conceptions, ideals and beliefs.

If you can deeply comprehend this self-sustaining process of ignorance which gives a solidity to the "I", from which arise all confusion and suffering, then life can be lived fully, without the various subtle escapes and pursuits that, unknow-

ingly, you have created for yourself. Then there comes into being that extraordinary something, a fullness, a bliss. But before this can take place, there must be a profound understanding of the "I" process; unless there is this comprehension, the "I" process is ever creating a duality in itself through want. When there is discernment, then the pursuit of virtue, the attempt to unify yourself with a reality, with God, loses its significance. To discern this process, there cannot be the acceptance of any belief, there cannot be the pursuit of any ideal or the moulding of yourself after a pattern of conduct. You must discern for yourself, deeply and significantly, the cause of this misery, confusion and ignorance, through the arising of the "I" process. Then there comes into being a bliss that has no words for its measure.

Question: In ties of relationship, one may be compelled to do something which one does not care to do, by the very nature of the relationship. Do you think one can live completely in such ties?

Krishnamurti: Before we can understand what it is to live fully, let us discover what we mean by relationship. Relationship is morality. Relationship implies a living contact, whether it be with the one or with the many. This relationship, this morality, becomes impossible when we, as individuals, are incapable of pliability. That is, if one is limited, limited through ignorance, tendencies, various forms of acquisition and want, there is a barrier, a hindrance which prevents living contact with another. As the other also has the same limitations, true relationship becomes almost impossible. Since there is not this living contact, we create a mode of conduct which we call morality, and try to force our behaviour to that morality, to that standard. If we understand relationship to be the true, profound comprehension of oneself, then we give to morality, to relationship, quite a different meaning.

Most of us think there should be codes, systems, disciplines for morality. They may be necessary for those who are incapable of deep thought; but no one can judge who is incapable. Do not say such and such a one needs a code of discipline; one has to discover for oneself this active morality, this living relationship, and that demands deep, creative pliability, which can be experienced only when individual limitations are deeply discerned and their causes understood. When your life is one of acquisitiveness and of want, then there must be a continual tension

with the other, who is also acquisitive, and this prevents true relationship, whether it be between individuals or nations. And this tension leads to conflicts, wars and the many gross and subtle forms of exploitation.

If you are aware of your own particular demands, the many forms of acquisitiveness, and so comprehend the process of self-active ignorance, then there is no longer a choosing, a withholding, a rejecting, but these very cravings and wants wear themselves out, they drop off as leaves in the autumn. Then there can be true relationship, in which there is no longer the constant struggle to adjust oneself to another.

Question: By meditating on the Master one may realize the bliss of conscious union with him. In that state, all sense of self disappears. Is this not of great value in breaking down the limitations of the ego?

Krishnamurti: Certainly not. It can never be. The question is wrongly put. Let us go into it.

First, let us understand what you mean by a Master. Unfortunately, a great many books have been written about Masters, initiations and discipleship, and many supposed spiritual societies have been formed around all this. There exist many swamis and yogis, who encourage and cultivate all these conceptions. You who are seeking satisfaction, which you call happiness, truth, become their tools and are exploited by these teachers, leaders, and their societies. A Master can be either a concept or an actuality. If it is a concept, a theory, it can never become dogmatic. Then it is open to speculation, to be discussed from the point of view of what is called evolution. So it must remain abstract and can never be used as an actuality for furthering certain activities, action, modes of conduct. Being an abstraction, it has not the stimulation of fear as reward and punishment. But this is not so with those who talk about the Masters and their work. They confuse the two, the abstract and the actual. One moment they talk about the abstract idea of Masters, and the next they make of them an actuality by telling you, the followers, what the Masters desire you to think and to do. So you are caught up in confusion, and curiously enough, it is your own wants that create this confusion. This process of making the Masters into actual entities comes slowly, through hints and messages, till

you believe that your leaders have actually met the Masters, and that these beings have told them how to save humanity; and you, through so-called devotion, which is really fear, follow the leaders and are exploited. So there is a constant mingling of the conceptual and the concrete.

Who is to judge what a Master is? To some, a Master is a person who possesses extraordinary powers, and to others he may be one who reveals some special knowledge. But wisdom is not realized through another, either through a Master or through a scientist. You are judging someone to be a Master according to your own particular idiosyncrasies, prejudices and tendencies. This must be so, even with those who are supposed to represent the Masters. People are always judging others, whether called Masters or neighbours, according to their own peculiar background. You never question the background of the person who says that he represents the Masters, that he is their messenger, because you are seeking happiness, and you merely want to be guided, to be told exactly what to do. So you obey through fear, which you call love, intuition, voluntary choice or loyalty. You think that you have examined, analyzed, understood, and that you intuitively agree with what your particular leaders say. But you cannot truly discern, for you are being carried away by your own intense wants. So, unfortunately, people in this country, and elsewhere, fall into this trap of exploitation.

I do not want you to agree with me; but if, without any want, you examine this whole idea of a Master leading you to truth, then you will see how foolish it is. If you have somewhat grasped what I have explained about the process of the "I", then you will not meditate on a Master, either in the form of what you call a high ideal or a higher self, or as an image, graven in your mind through pictures and propaganda. Such forms of meditation become merely subtle escapes. Though you may have some kind of sensation out of it and marvel at it and be thrilled by it, you will find that it has no validity, but only leads to a rigidity of mind-heart.

Meditation is constant awareness and pliability, not an adjustment to any standard or mode of conduct. Try to be aware of your own idiosyncrasies, fancies, reactions and wants in your daily life, and understand them; out of that comes the reality of fulfilment. For this deep comprehension there cannot be any system. No Master can ever give it to you or lead you to it. If one claims he can, he is not a

Master. The process of self-active ignorance and its discernment is unique to yourself. Another cannot free you from it. Beware of him who offers to destroy for you the walls of your limitation. If you really comprehend this, you will see what a significant change takes place in your life. Being free of fear, of want, which is so often called love, devotion, you are no longer exploited by churches, by societies supposed to be religious and spiritual, by priests, by the so-called messengers of the Masters, and by the swamis and yogis. True meditation is the discernment of one's own unique process of creating and being caught in ignorance, and being aware of this process.

Question: The economic system cannot change until human nature changes, and human nature will not change so long as the system exists and encourages human nature to remain as it is. How, then, will the break come?

Krishnamurti: Do you think that this system has come into being spontaneously, of its own accord? It is created by human nature, as it is called. Human nature must first change and not the system. A system may help or hinder, but fundamentally the individual must begin to transform himself.

Surely, if all of you really thought profoundly about the whole question of war, for example, this murder on a grand scale, this murder in uniform, with decorations, shouts of joy and praise, with trumpets and banners, with blessings from priests, if you thought and felt deeply about this and perceived its cruelty and infantile absurdities, its appalling maltreatment of man, forcing him to become a military machine through the many exploiting means of nationalism and so on - if you, as individuals, really perceived this horror, surely you would refuse to be used for furthering war and exploitation. You, as individuals, would not be used, exploited through propaganda. You, as individuals, would lose all sense of nationality. How are we going to change any exploiting system, economic, religious or social, unless we begin with ourselves, unless we see profoundly the necessity for such a change - not just for a moment, during this meeting, but continually in our daily lives? But when you feel the pressure of a system being exerted by your neighbour, by your bosses, by your employees, then it becomes very difficult for you to maintain this profound comprehension. So the mind-heart must perceive the utter necessity of freeing itself from its own apparently ceaseless wants. As this needs indi-

vidual effort, which we dislike, we look to a system to help us out of this misery; we hope that a system will force us to behave decently and intelligently. That way leads to regimentation and greater misery, not to deep fulfilment.

Unless you profoundly feel all this, and are making an effort to be free from your self-imposed limitations, the system will imprison you, the system will become a self-sustaining process. Though it is lifeless, it will be maintained by your unique individual energies. Here again there is a vicious circle. Want creates the system of exploitation, and the system maintains that want. So the individual is caught up in this machine, and he says: How am I to get out of it? He looks to others to lead him out of it, but he will be led only to another prison, to another system of exploitation. He himself, through his ignorance and its self-active process, has created the machine that holds him, and it is only through himself, through his own discernment of the process of the "I", that there can ever be true freedom and fulfilment.

Question: In rare moments one is not conscious of oneself as a separate, thinking entity. However, most of the time one is conscious of oneself, and of presenting a resistance toward life. Please explain why there is this resistance.

Krishnamurti: Isn't prejudice a resistance? Prejudice is so deep-rooted - the prejudice of class, nationality, religious and other forms of belief. Such tendencies are forms of the "I" process. Until we discern this process of creating beliefs, prejudices, tendencies, there must ever be resistance to life. For example, if you are a religious person and have a strong belief that there is immortality, this belief acts as a resistance to life and hinders the very understanding of immortality. This belief is continually strengthening the barrier, the resistance, because it has its foundation in want. You think that for you, the individual, there is a continuity, an abode where you will be safe forever. This belief may be subtle or gross, but in essence it is a craving for personal continuity. As the vast majority of people have this belief, when reality begins to show itself they are bound to reject it and therefore resist it, and such resistance creates conflict, misery and confusion. But you will not relinquish this idea of immortality, because it gives you hope, encouragement, the deep satisfaction of security.

We have many prejudices, subtle and gross, and each individual, being unique, sustains his own ignorance through his volitional activities. If you do not comprehend fully, in all its entirety, this self-active ignorance, you are constantly creating barriers, resistances, and so increasing misery. So you must become aware of this process, and with that discernment there comes, not the development of an opposite, but the comprehension of reality.



OJAI, OAK GROVE
6TH PUBLIC TALK

10TH MAY, 1936

Some of you may think that I am repetitive, and I may be so, for the questions that have been sent in, the interviews and general conversations I have had with people, have given me the impression that there is little understanding of what I have been saying; and so I have to repeat the same thing in different words. I hope those of you who have more or less grasped the fundamental ideas will have the patience to listen again to what I have to say.

There is so much suffering, in such a variety of ways, that one agonizes over it. This is not an empty phrase. One perceives so much exploitation and cruelty around one, that one is constantly asking oneself what is the cause of sorrow and by what means can it be dissipated.

There are some who firmly believe that the misery of the world is the result of some evil misfortune beyond the control of man, and that happiness and freedom from sorrow can exist only in another world, when man returns to God. This attitude towards life is completely erroneous, from my point of view, for this chaos is of man's own making.

To discern the process of suffering, each one must comprehend himself. To understand oneself is one of the most difficult tasks and demands the most strenuous effort and constant alertness, and very few have the inclination or the desire to comprehend deeply this process of suffering and sorrow. We have more opportunities to dissipate our energies through absurd amusements, futile conversations and vain pursuits, than to search out, to penetrate deeply into our own psychological demands, needs, beliefs and ideals. But this involves strenuous effort on our part,

and as we do not wish to exert ourselves, we would rather escape into all manner of easy satisfactions.

If we do not escape through diversions, we escape through beliefs, through the activities of organizations with their loyalties and commitments. These beliefs become a shield, preventing us from comprehending ourselves. Religious societies promise to help us to understand ourselves, but unfortunately we are exploited and we merely repeat their phrases and succumb to the authority of their leaders. So these organizations, with their increasing restrictions and secret promises, lead us away into further complications which make us incapable of understanding ourselves. Once we have committed ourselves to a particular society, to its leaders and their friends, we begin to develop those loyalties and responsibilities which prevent us from being wholly honest with ourselves. There are of course other forms of escape, through various superficial activities.

To understand oneself profoundly, one needs balance. That is, one cannot abandon the world, hoping to understand oneself, or be so entangled in the world that there is no occasion to comprehend oneself. There must be balance, neither renunciation nor acquiescence. This demands alertness and deep awareness. We must learn to observe our actions, thoughts, ideals, beliefs, silently and without judgment, without interpreting them, so as to be able to discern their true significance. We must first be cognizant of our own ideals, pursuits, wants, without accepting or condemning them as being right or wrong. At present we cannot discern what is true and what is false, what is lasting and what is transient, because the mind is so crippled with its own self-created wants, ideals and escapes that it is incapable of true perception. So we must first learn to be silent and balanced observers of our limitations and frictions which cause sorrow.

If you begin to observe, you will see that you are seeking new explanations, definitions, satisfactions, ideals, graphic images and pictures, as substitutes for the old. You accepted the old beliefs, explanations and pictures because they satisfied you; and now, through friction with life, you are finding out that they no longer give you what you crave. So you seek new explanations, new hopes, new ideals and escapes, but with the same background of want and satisfaction. Then you begin to compare the old explanations with the new, and choose those which give you

the greatest security and contentment. You think that by accepting these new explanations and ideals, you will find happiness and peace. As your demand is for contentment and satisfaction, you help to create and accept beliefs and explanations that fulfil your want, and then you begin to shape your thought and conduct according to these new moulds. If you observe, you will perceive that this is so. As there is so much suffering, both within and without, you desire to know the cause, but you are easily satisfied with explanations and you continue to suffer. Explanations are as so much dust to a discerning mind.

Some of you believe in the idea of reincarnation. You come and ask me what I believe, whether reincarnation is a fact or not, whether I remember my past lives, and so on. Now, why do you ask me? Why do you want to know what I think about it? You want a further confirmation of your own belief, which you call a fact, a law, because it gives you a hope, a purpose in life. Thus belief becomes to you a fact, a law, and you go about seeking confirmation of your hope. Even though I may confirm it, it cannot be of vital importance to you. Whatever it may be to me, real or false, what is important for you is that you should discern for yourself these conceptions, through action, through living, and not accept any assertions.

There are three conditions of mind: "I know", "I believe", and "I do not know." When you say, "I know", you mean you know through experience, and through that experience you become certain and convinced of an idea, a belief. But that certainty, that conviction may be based on imagination, on a wish-fulfilment, which to you gradually becomes a fact, and so you say, "I know." Some say reincarnation is a fact, and to them perhaps it is so, as they say they can see their past lives; but to you who crave for continuity, reincarnation gives hope and purpose, and so you cling to the idea, saying that it is your intuition that prompts you to accept it as a fact, as a law. You accept the idea of rebirth on the assertion of another, without ever questioning his knowledge, which may be imagination, hallucination, or the projection of a wish. Craving self-perpetuation, immortality, you become incapable of true discernment. If you do not say, "I know", you then say, "I believe in reincarnation because it explains the inequalities of life." Again,

this belief, which you say is prompted by intuition, is the outcome of a hidden hope and craving for continuity.

Thus both the "I know" and "I believe" are insecure, uncertain and not to be relied on. But if you can say, "I do not know", fully comprehending its significance, then there is a possibility of perceiving that which is. To be in a state of not knowing demands great denudation and strenuous effort, but it is not a negative state; it is a most vital and earnest state for the mind-heart that does not grasp at explanations and assertions.

One can casually and easily say that one does not know, and most people say it. One hears and reads so much about the cause of suffering, that unconsciously one begins to accept this explanation and reject that, according to the dictates of satisfaction and hope. As most people have minds cluttered up with beliefs, prejudices, hidden hopes and demands, it is almost impossible for them to say, "I do not know." They are so bound to certain beliefs by their inner longings, that they are never in a state of complete bankruptcy. They are never in that state of utter denudation when all the supports, explanations, hopes, influences have completely ceased.

We begin to discern what is true only when all want has ceased, for want creates beliefs, ideals, hopes, which are mere escapes. When the mind is no longer seeking security in any form, or demanding explanations, or relying on subtle influences, then, in that state of nakedness, there is the real, the permanent. If the mind is able to discern that it is creating its own ignorance through craving and perpetuating itself through its own action of want, then consciousness changes to reality. Then there is permanency, then there is the ending of the transiency of consciousness. Consciousness is the action or friction between ignorance and the external provocations of life, of the world, and this consciousness, this strife and sorrow, is self-perpetuating through want, through craving, which creates its own ignorance.

Question: Please explain more clearly what you mean by pliability of mind.

Krishnamurti: Is it not necessary to have a supple, alert mind? Must not one have a mind that is supremely pliable? Must not the mind be like a tree, that has

its roots deep in the earth, yet yields to passing winds? It is itself, and so it can be pliable. Now, with what are we occupied? We are trying to become something, and we glory in that becoming. That becoming is not fulfilment but imitation, the copying of a pattern of what is called perfection; it is a following, obeying, in order to achieve, to succeed. That is not fulfilment. A rose or a violet that is lovely is a perfect flower, and that in itself is fulfilment; it would be vain to wish that a violet could be as the rose. We are making constant effort to be something, and so the mind-heart becomes more and more rigid, limited, narrow, and incapable of deep pliability. So it creates further resistances for self-protection against the movement of life. Those self-created resistances prevent the mind-heart from comprehending its own activities which engender and increase ignorance. Pliability of mind is not in becoming something, in worshipping success, but it is known when the mind denudes itself of those resistances which it has brought into being through craving. This is true fulfilment. In that fulfilment there is the eternal, the permanent, the ever pliable.

Question: I know all my limitations, but they stay with me still. So what do you mean by bringing the subconscious into the conscious?

Krishnamurti: Sir, merely to know one's limitations is surely not enough, is it? Haven't you to discern their significance? I have said for many years that certain things are limitations, and you may perhaps be repeating my words without deeply understanding them, and then you say, "I know all my limitations." The strenuous awareness of your own limitations brings about their dissipation.

Ceremonies, as other perversions of thought, are to me limitations. Suppose you agree, and you want to discover if your mind is held in these limitations. Begin to be aware of them, not by judging, but by silently observing and discerning whether certain reactions are harmful, limited. That very discernment, that awareness itself, without creating an opposite quality, dislodges from the mind those resistances and harmful restrictions. When you ask, "How am I to get rid of my limitations?" it indicates that you are not aware of them, that there is not a strenuous effort to discern. There is a joy in this strenuous awareness, in the struggle itself. Awareness has no reward.

Question: I have listened to your talks for several years, but to be frank, I have not yet grasped what you are trying to convey. Your words have always seemed vague to me, whereas the writings of H. P. Blavatsky, Rudolf Steiner, Annie Besant, and a few others, have greatly helped me. Is it not that there are different ways of presenting truth, and that your way is the way of the mystic as distinct from that of the occultist?

Krishnamurti: I have answered this question I do not know how often, but if you wish I shall answer it again. Any explanation, any measure of truth must be erroneous. Truth is to be comprehended, to be discerned, not to be explained. It is, but is not to be sought after. So there cannot be one way or many ways of presenting truth. That which is presented as truth is not truth.

But then you can ask me: What are you trying to do? If you are not giving us a graphic picture of truth, measuring for us the immeasurable, then what are you doing? All that I am trying to do is to help you to discern for yourself that there is no salvation outside of yourself, that no Master, no society, can save you; that no church, no ceremony, no prayer can break down your self-created limitations and restrictions; that only through your own strenuous awareness is there the comprehension of the real, the permanent; and that your mind is so cluttered up, so overheated with beliefs, ideals, wants and hopes, that it is incapable of perception. Surely this is simple, clear and definite; it is not vague.

Each one, through his own want, is creating ignorance, and that ignorance, through its volitional activities, is perpetuating itself as individuality, as the "I" process. I say that the "I" is ignorance, it has no reality, nor does it conceal anything permanent. I have said this often and explained it in many ways, but some of you do not want to think clearly, and so you cling to your hopes and satisfactions. You want to avoid deep strenuousness; you hope that through the effort of another your conflicts, miseries and sorrows will be dissipated, and you wish that the exploiting organizations, whether religious or social, would be miraculously changed. If you make an effort you want a result, which excludes comprehension. Then you say: What is the point of making an effort if I don't get something out of it? Your effort, through want, creates further limitations which destroy comprehension. The mind is caught up in this vicious circle, effort through want, which

maintains ignorance; and so the "I" process becomes self-sustaining. The people who have gathered money, properties, qualities, are rigid in their acquisition and are incapable of deep comprehension. They are slaves to their own want, which creates a system of exploitation. If you give thought to it, it is not difficult to understand this, but to comprehend it through action demands strenuous effort.

To some of you, what I say is empty and meaningless; to others, coming to these meetings is a habit; and a few are vitally concerned. Some of you take one or two statements of mine, separate them from their contexts, and try to work them into your own particular system. In this there is no comprehension, and it will only lead to further confusion.

Question: Since the Masters founded the Theosophical Society, how can you say that spiritual societies are a hindrance to man's understanding? Or does this not apply to the Theosophical Society?

Krishnamurti: That is what every society, sect, or religious body declares. Roman Catholics have maintained for centuries that they are the direct representatives of the Christ. And other religious sects have similar assertions, only they use different names. Either their teaching is inherently true in itself, and so does not need the support of any authority, however great it is; or it can stand only because of authority. If it stands on any authority, whether of the Buddha, the Christ, or the Masters, then it has no significance. Then it merely becomes the means of exploiting people through their fears. This is constantly happening the world over: the use of authority to coerce people through their fear - which is called love or respect for a particular form of activity - or to found a religious organization. And you who want happiness, security, follow without thought and are exploited. You do not question the whole conception of authority. You submit yourself to authority, to exploitation, thinking that it will lead you to reality; but only greater confusion and misery await you. This question of authority is so subtle that the individual deceives himself by saying that it is his own voluntary choice to submit himself to a particular form of belief or action. Where there is want, there must be fear and the creation of authority with its cruelties and exploitation.

I have repeated this in different words very often. Some have come and told me that they have resigned from this or that organization. Surely that is not the most important thing, though resignation must necessarily follow if there is comprehension. What is important is: Why did they join at all? If they can discover the impulse that drives them to join these religious sects, groups, and discern the deep significance of that impulse, then they will themselves abstain from joining any religious organization. If you analyze that urge, you will perceive fundamentally that where there is a promise of security and happiness, the desire for these is so great that it blinds comprehension, discernment; and authority is worshipped as a means to the satisfaction of the many cravings.

Question: Are you, or are you not, a member of the Great White Lodge of Adepts and Initiates?

Krishnamurti: Sir, what does it matter? I am afraid this country, and especially this Coast, is inundated with this kind of mystery, which is used to exploit people through their credulity and fear. There are so many swamis, both white and brown, who tell you about these things. What does it seriously matter whether there is a White Lodge or not? And who talks or writes about these mysteries except those who, consciously or unconsciously, wish to exploit man in the name of brotherhood, love and truth? Beware of such people. They have set going incredible and harmful superstitions. Often I have heard people say that they are guided by Masters who send out forces, and so on. Don't you know, cannot you perceive for yourself that you are your own master, that you create your own ignorance, your own sorrow, that no other can by any means free you from suffering, now or ever? If you discern this fundamental fact, truth, law, that you create your own limitation and sorrow, that you yourself help to bring about a system which exploits man ruthlessly, and that out of your own inner demands, fears and wants, are created religious and other organizations for cunning exploitation, then you will no longer encourage or help to create these systems. Then authority ceases to have any significant position in life; then only can man come to his own true fulfillment. This demands a tremendous self-reliance. But you say: We are weak and must be led; we must have nurses. Thus you continue the whole process of superstition and exploitation. If you will discern deeply that ignorance is perpetuating it-

self through its own action, then there will be a profound change in your relationship to life. But I assure you, this demands a deep comprehension of yourself.



OJAI, OAK GROVE
7TH PUBLIC TALK

17TH MAY, 1936

One must have often asked oneself if there is a something within us that has continuance, a living principle that has a permanency, a quality that is enduring, a reality that persists through all this transiency. In my talk this morning I shall try to explain what lies behind this desire for continuance, and consider whether there is really anything that has a permanency. I would suggest that you kindly listen to what I say, with critical thought and discernment.

Life is every moment in a state of being born, arising, coming into being. In this arising, coming into being, in this itself there is no continuity, nothing that can be identified as permanent. Life is in constant movement, action; each moment of this action has never been before, and will never be again. But each new moment forms a continuity of movement.

Now, consciousness forms its own continuity as an individuality, through the action of ignorance, and clings, with desperate craving, to this identification. What is that something to which each one clings, hoping that it may be immortal, or that it may conceal the permanent, or that beyond it may lie the eternal?

This something that each one clings to is the consciousness of individuality. This consciousness is composed of many layers of memories, which come into being, or remain present, where there is ignorance, craving, want. Craving, want, tendency in any form, must create conflict between itself and that which provokes it, that is, the object of want; this conflict between craving and the object craved appears in consciousness as individuality. So it is this friction, really, that seeks to perpetuate itself. What we intensely desire to have continue is nothing but this fric-

tion, this tension between the various forms of craving and their provoking agents. This friction, this tension, is that consciousness which sustains individuality.

The movement of life has no continuity. It is at every moment arising, coming into being, and so is in a state of perpetual action, flow. When one craves for one's own immortality, one must discern what is the deep significance of this craving and what it is that one desires to continue. Continuity is the self-maintaining process of consciousness, from which arises individuality, through ignorance, which is the outcome of want, craving; from this there is friction and conflict in relationship, morality and action. The "I" process that seeks to perpetuate itself is nothing but accumulated craving. This accumulation and its memories make up individuality, to which we cling and which we crave to immortalize. The many layers of accumulated memories, tendencies and wants make up the "I" process; and we demand to know whether that "I" can live forever, whether it can be made immortal. Can these self-protective memories become or be made permanent? Or, running through them like a solid cord, is there the permanent? Or, beyond this "I" process of friction, limitation, is there the eternal? We desire to make the accumulated limitations permanent, or we think that through these layers of memories, of consciousness, there exists a something that is everlasting. Or else we imagine that beyond these limitations of individuality there must be the eternal.

Again, can the memories of accumulated ignorance, wants, tendencies, from which arise friction and sorrow, be made to last? That is the question. We cannot deeply accept that there is running through individuality something which is eternal, or that beyond this limitation there is something permanent, for this conception can only be based on belief, faith, or on what is called intuition, which is almost always a wishfulfilment. From our inclinations, hopes and cravings for self-perpetuation, we accept theories, dogmas, beliefs, which give us the assurance of self-continuity. Nevertheless, deep uncertainty continues, and from this we try to escape by searching for certainty, by piling belief upon belief, by going from one system to another, by following one teacher after another, thereby merely increasing confusion and conflict.

Now, I do not want to create further beliefs or systems: I want to help you to discern for yourself whether there is continuity and understand its significance.

So, the important question is: Can the "I" process be made permanent? Can the consciousness of tendencies, wants and accumulated memories, from which arises individuality, be made permanent? In other words, can these limitations become the eternal? Life, energy, is in a perpetual state of action, movement, in which there can be no individual continuity. But, as individuals, we crave to perpetuate ourselves; and when you deeply discern what is individuality, you will perceive that it is nothing but the result of ignorance, maintaining itself through the many layers of memories, tendencies and wants. These limitations must inevitably cause sorrow and confusion.

Can these limitations, which we can call individuality, be made permanent? This is really what most people are seeking when they desire immortality, reality, God. They are deeply concerned with the perpetuation of their own individuality. Can limitation be made eternal? The answer is obvious. If one deeply discerns its obvious transiency, then there is a possibility of realizing the permanent, and in this alone there is true relationship, morality.

Now, if one can deeply discern the arising of the "I" process and become strenuously aware of the building up of limitations and their transiency, then that very awareness brings about their dissolution; and in that there is the permanent. The quality of this permanency cannot be described, nor can one search it out. It comes into being with the discernment of the transient process of the "I." The reality of the permanent can only happen, take place, and is not to be cultivated. One is either seeking the permanent, something that is enduring, beyond oneself, or one is trying to make oneself into the permanent. Both these conceptions are erroneous. If you are seeking the eternal beyond yourself, then you are bound to create and be caught up in illusions, which will only offer you means of escape from actuality, and in this there cannot be the comprehension of what is. The individual must be cognizant of himself, and in knowing himself, he will then be able to discern whether there is permanency or not. Our search for the eternal must lead us to illusion; but if, through strenuous effort and experiment, we can comprehend ourselves deeply and discern what we are, then only can there be the arising of the permanent - not the permanency of something outside of ourselves, but

that reality which comes into being when the transient process of the "I" no longer perpetuates itself.

To many, what I say will remain a theory, it will be vague and uncertain; but if you will discern its validity or accept it as an hypothesis, not as a law or as a dogma, then you can comprehend its active significance in daily life. Our morality, conduct, concepts and longings are based fundamentally on the desire for self-perpetuation. The self is but the result of accumulated memories, which causes friction between itself and the movement of life, between the definite and the indefinite values. This friction itself is the "I" process, and it cannot be made into the eternal. If we can grasp this fundamentally, fully, then our whole attitude and effort will have a different significance and purpose.

There are two kinds of will - the will that is born out of desire, want, craving, and the will that is of discernment, comprehension. The will that is the outcome of desire is based on the conscious effort of acquisition, whether the acquisition of want or the acquisition of non-want. This conscious or unconscious effort of wanting, craving, creates the whole process of the "I", and from that arise friction, sorrow, and the consideration of the hereafter. From this process arises also the conflict between the opposites, and so the constant battle between the essential and the inessential, choice and choicelessness. And from this process there arise the various self-protective walls of limitation, which prevent the real comprehension of indefinite values. Now if we are aware of this process, aware that we have developed a will through the desire to acquire, to possess, and that that will is creating a continual conflict, suffering, pain, then there takes place, without conscious effort, the comprehension of reality which may be called the permanent.

To discern that want is present where there is ignorance and so brings about suffering, and yet not to let the mind train itself not to want, is a most strenuous and difficult task. We can discern that to possess, to acquire, creates suffering and perpetuates ignorance, that the movement of craving prevents clear discernment. If you think about it, you will perceive that this is so. When there is neither want nor non-want, there is then the comprehension of what is the permanent. This is a most difficult and subtle state to comprehend; it requires strenuous and right effort not to be caught between the opposites, renouncing and accepting. If we are

able to discern that opposites are erroneous, that they must lead to conflict, then that very discernment, that very awareness, brings about enlightenment. To talk about this is very difficult, as whatever symbol one may use must awaken in the mind a concept, which has in it the opposite. But if we can discern fully that we, through our own ignorance, create sorrow, then there is not the setting up of the process of the opposite.

To discern demands right effort, and only in this right effort is there the comprehension of the permanent.

Question: All intelligent people are against war, but are you against defensive war, as when a nation is attacked?

Krishnamurti: To consider war as defensive and offensive will lead us only to further confusion and misery. What we should question is killing, whether in war or through exploitation. What is, after all, a defensive war? Why does one nation attack another? Probably the nation that is attacked has provoked that attack through economic exploitation and greed. If we deal with the question of war as defensive or offensive, we shall never come to any satisfactory and true solution. We shall be dealing only with acquisitive prejudices. There is such a thing as voluntarily dying for a cause; but that a group of people should send out other human beings to be trained to kill and be killed, is most barbarous and inhuman. You will never ask this question about war - in which there is the regimentation of hatred, mechanizing man through military discipline - and whether it is right to kill in defence or in aggression, if you can discern for yourself the true nature of man.

From my point of view, to kill is fundamentally evil, as it is evil to exploit another. Most of you are horrified at the idea of killing; but when there is the provocation, you are up in arms. This provocation comes through propaganda, through the appeal to your false emotions of nationalism, family, honour and prestige, which are words without deep significance. They are but absurdities to which you have become accustomed, and through which you exploit and are exploited. If you think about this deeply and truly, then you will help to break down all these causes that create hatred, exploitation, and ultimately lead to war, whether called offensive or defensive.

You seem to feel no vital response to all this. Some of you, being trained in religion, probably often repeat the phrase that one must love one's neighbour. But against others you have such deep rooted prejudices of nationalism and of racial distinctions that you have lost the human and affectionate response. One is so proud of being an American or belonging to some particular race, the class and racial distinction is so falsely and ruthlessly stimulated in each one of us, that one despises foreigners, Jews, Negroes, or Asiatics. Until we are free of these absurd and childish prejudices, wars of various kinds will exist. If you who listen with discernment to these talks, feel and act with comprehension and so free yourselves from those limiting, harmful and mischievous ideas, then there is a possibility of having a peaceful and happy world. That is not mere sentiment; but as this question of exploitation and killing concerns each one of you, you have to make strenuous efforts to free your mind from these self-imposed ideas of security and individual perpetuation, which create confusion and misery.

Question: Must we not have some idea of what is pure action? Merely becoming aware, even profoundly aware, seems to be a negative state of consciousness. Is not positive consciousness essential for pure action?

Krishnamurti: You want me to describe to you what is pure action; such a description you would call a positive teaching. Pure action is to be discerned by each one, individually, and there cannot be a substitution of the true in place of the false. Discernment of the false brings about true action. Mere substitution or having a notion of pure action must inevitably lead to imitation, frustration, and to the many practices that destroy true intelligence. But if you discern your own limitations, then out of that comprehension will come positive action.

If you experiment with this, you will see that it is not a negative attitude towards life; on the contrary, the only positive way of living, fulfilling, is to discern the process of ignorance, which must be present where there is craving, and from which arise sorrow and confusion. The mind seeks a definition with which to make a mould for itself in order to escape from those reactions which cause friction and pain. In this there is no comprehension. I have said this very often. Inwardly the "I" process, with its demands, cravings, vanities and cruelties, persists and contin-

ues. Through the comprehension of this process - not that it may bring you reward, happiness, but for itself - lies true and clear action.

Question: You have said that so-called spiritual organizations are obstacles to one's attainment of spirituality. But, after all, do not all obstacles that prevent the attainment of spiritual life lie within oneself, and not in outward circumstances?

Krishnamurti: Most of us turn to so-called spiritual organizations because they promise rewards; and as most of us are seeking spiritual, emotional or mental security and comfort, in one form or another, we succumb to their promises and become instruments of exploitation and are exploited. To discover for yourself whether you are caught in this self-created prison, and to be free of its subtle influences, demands great discernment and right effort. These organizations come into being and exist because of our craving for our own egotistic spiritual well-being, and our continuity and comfort. Such organizations have nothing spiritual about them, nor can they free man from his own ignorance, confusion and sorrow.

Question: If we are not to have ideals, if we must be rid of the desire to improve ourselves, to serve God and our less fortunate fellow-beings, what then is the purpose of living? Why not just die and be done with it?

Krishnamurti: What I have said concerning ideals is this: that they become a convenient means of escape from the conflict of life, and thus they prevent the comprehension of oneself. I have never said that you must not help your less fortunate fellow-beings. Now, ideals act merely as standards of measure; and as life defies measurement, mind must free itself from ideals so that it may comprehend the movement of life. Ideals are impediments, hindrances. Instead of merely accepting what I say and therefore saying to yourself that you must not have ideals, discern for yourself whether they do not cloud your comprehension. When the mind frees itself from preconceptions, explanations and definitions, then it is able to confront the cause of its own suffering, its own ignorance and its own limited existence. So the mind must be concerned with suffering itself, and not with what it can get out of life. The mere pursuit of ideals, the craving for happiness, the search for truth, God, is an indication of escape from the movement of life. Do

not concern yourself with what is the object of living, but become aware and discern the cause of suffering; and in the dissolution of that cause there is the comprehension of what is.

Question: Will you please explain what you mean by the statement that even keeping accounts can be creative? Most of us think that only constructive work is creative.

Krishnamurti: Isn't it a matter of how you regard work, whether it is book-keeping, tilling the ground, writing books, or painting pictures? To a man who is lazy and uninterested, all work becomes uncreative. Why ask what is and what is not creative work, whether painting a picture is more creative than typewriting? To fulfil is to be intelligent; and to awaken intelligence, there must be right effort. This strenuousness cannot be artificial; living must not be divided into work and inward realization. Working and inward life must be united. The very joy of right effort opens the door to intelligence. The discernment of the "I" process is the beginning of fulfilment.



OJAI, OAK GROVE
8TH PUBLIC TALK

24TH MAY, 1936

Question: Can we stop war by praying for peace?

Krishnamurti: I do not think that war can be stopped by prayer. Isn't praying for peace merely a particular form of emotional release? We think that we are incapable of preventing war and so we find in prayer a release from this horror. Do you think that by merely praying for peace you are going to stop violence in the world? Prayer only becomes an escape from actuality. That emotional state which results in prayer can also be worked upon by propagandists for the purposes of war, hatred. As one eagerly prays for peace, so, equally enthusiastically, one is persuaded about the beauties of nationalism and the necessity of war. Prayer for peace is utterly useless. The causes of war are manufactured by man, and it is of no value to appeal to some outside force for peace. War exists because of psychological and economic reasons. Until those causes are fundamentally altered, war will exist, and praying for peace is of no value.

Question: How can I live simply and fully if I have to analyze myself and make conscious effort to think deeply?

Krishnamurti: To live simply is the greatest of arts. It is most difficult, as it demands deep intelligence and not the superficial comprehension of life. To live intelligently and simply, one must be free of all those restrictions, resistances, limitations, which each individual has developed for his own self-protection and which have hindered his true relationship with society. Because he is enclosed within these restrictions, these walls of ignorance, for him there can be no true simplicity. To bring about a life of intelligence, and so of simplicity, there must be the tearing down of those resistances and limitations. The process of dissolution implies great

thought, activity and effort. A man who is prejudiced, nationalistic, bound by the authority of traditions and concepts, and in whose heart there is fear, surely cannot live simply. A man who is ambitious, narrow, worshipping success, cannot live intelligently. In such a person there is no possibility of deep spontaneity. Spontaneity is not mere superficial reaction; it is deep fulfilment, which is intelligent simplicity of action. Now, most of us have walls of self-protective resistance against the movement of life; of some we are conscious, of others we are not. We think that we can live simply by merely avoiding or neglecting the undiscovered ones; or we think that we can live fully by training our minds to certain standards of life. It is not simplicity to live by oneself, apart from society, or to possess little, or to adjust oneself to particular principles. This is merely an escape from life. True simplicity of intelligence, that is, the deep adjustment to the movement of life, comes only when, through comprehensive awareness and right effort, we begin to wear down the many layers of self-protective resistance. Then only is there a possibility of living spontaneously and intelligently.

Question: What is your idea of ambition? Is it ego-inflation? Is not ambition essential for action and achievement?

Krishnamurti: Ambition is not fulfilment. Ambition is ego-inflation. In ambition there is the idea of personal achievement ever in opposition to the achievement of another; there is the worship of success, ruthless competition, the exploitation of another. In the wake of ambition there is constant dissatisfaction, destruction and emptiness; for in the very moment of success there is a withering, and so a renewed urge for further achievements. When you deeply discern that ambition has within it this constant struggle and strife, then you comprehend what is fulfilment. Fulfilment is the fundamental expression of what is true. But often a superficial reaction is mistaken for fulfilment. Fulfilment is not for the few alone, but it demands deep intelligence. In ambition there is an objective and the drive towards its achievement, but fulfilment is the intelligent process of completeness. The comprehension of fulfilment involves continual adjustment, and the re-education of our whole social being. Where there is ambition, there is also the search after rewards from governments, churches or society, or there is the desire for the rewards

of virtue with its consolations. In fulfilment the idea of reward and punishment has utterly disappeared, for all fear has wholly ceased.

Experiment with what I am saying and discern for yourself. Your present life is involved with ambition, not with fulfilment. You are trying to become something instead of being aware of those limitations which prevent true fulfilment. Ambition holds within it deep frustration, but in fulfilment there is bliss. Question: I belong to one of the religious societies and I want to withdraw from it, but I have been warned by one of its leaders that if I left it, the Master would no longer help me. Do you think that the Master would really do this to me?

Krishnamurti: You know, this is the whip of fear which all religious societies use to control man. They first promise a reward, here or in heaven, and when the individual begins to comprehend the foolishness of the idea of reward and punishment, he is grossly or subtly threatened. Because you crave for happiness, security, and for what is called truth - and this is really an escape from actuality - you create and play into the hands of exploiters. The churches and other religious bodies have throughout the ages threatened man for his independent thought and fulfilment. It is not principally the fault of the exploiters. The organizations and their leaders are created by their followers, and so long as you want those mysterious aids and depend on authority for your own righteous effort, conduct, and inward richness, these and other forms of threats will be used, and you will be exploited.

Some people, I see, laugh easily at this question, but I am afraid they too are involved in this process of reward and punishment. They may not belong to any religious society, but they perhaps seek their rewards from governments, from their neighbours, or from the immediate circle of their friends and relatives. Thus, through their craving, subtly or unconsciously, they are engendering fear and illusions which create an easy path to exploitation.

You know, this idea of following a Master is utterly erroneous and wholly un-intelligent. I have recently and very often explained the folly of this idea of being guided, of worshipping authority, but apparently the questioner and others do not understand its deep significance. If they would try to discern, without prejudice, they would perceive the great harm that lies in this conception. Discernment alone

can free them from the bondage of their habitual thought. Romanticism and escapes are offered by churches and religious bodies, and you get caught up in them. But when you discover their utter valuelessness, you find that you have involved and committed yourself financially and psychologically, and instead of giving up these absurdities, you try to find excuses for your beliefs and commitments. Thus you encourage and maintain a whole system of exploitation, with its cruel stupidities. Unless you discern fundamentally that no one can truly free you from your own ignorance and its self-sustaining activities, you become en-trammelled in these organizations, and fear, with its many illusions and sorrows, continues. Where there is fear, there must be subtle and gross forms of exploitation and suffering.

Question: You have many interpreters, and associates of your youth, who are creating confusion in our minds by saying that you have a purpose - well known to them but not disclosed by you to the public. These individuals claim to know special facts about you, your ideas and work. I sometimes have a feeling from their words that they are really antagonistic to you and to your ideas, but they profess a warm friendship towards you. Am I mistaken in this, or are they exploiting you to justify their own actions, and the organizations to which they belong?

Krishnamurti: Why do these interpreters exist? What is it that is so difficult in what I am saying that you cannot understand it for yourself? You turn to interpreters and commentators because you do not want to think fully, deeply. As you look to others to lead you out of your trouble, out of your confusion, you are bound to create authorities, interpreters, who only further confuse your own thought. Then after being confounded, you put this question to me. You yourself are creating these interpreters and allowing yourself to become confused.

Now, with regard to past associates, I am afraid they and I have parted company long ago. There are some immediate friends who are working with me and helping me, but the associates of my youth, as they call themselves, are of the past. Deep friendship and co-operation can exist only where there is true comprehension. How can there be true co-operation and the action of friendship between a man who thinks authority is necessary, and a man who considers authority to be

pernicious? How can there be companionship between a man who thinks that exploitation is a part of human nature, and another who maintains that it is ugly and wicked; between a man who is bound by beliefs, theories and dogmas, and a man who discerns their fallacy? How can there be any work common to a man who is creating and encouraging neuroticism, and a man who is attempting to destroy its cause?

I have no private teaching; I have no private classes. What I say here to the public, I repeat in my conversations and interviews with individuals. But these self-styled associates and interpreters have their own axes to grind, and you like to be ground. You may laugh, but this is just what is happening. You listen to me, and then you go back to your leaders to interpret for you what I have said. You don't consider what I say and think it out fully by yourself. Surely, to think about what I am saying, for yourself, would be more direct and clear. But when you begin to think for yourself clearly, directly, action must follow; and to avoid drastic action, you turn to your leaders, who help you not to act. And so, through your own desire, by not acting clearly, you maintain these interpreters with their positions, authorities, and their systems of exploitation.

What profoundly matters is that you free yourself from beliefs and dogmas and limitations, so that you can live without conflict with another individual, with society. True relationship, morality, is possible only when barriers and resistances are entirely dissolved.

Question: If the whole process of life is self-acting energy, as I understand from your previous talk, that energy, judging from its creations, must be super-intelligent, far beyond human comprehension. What part, then, does the human intellect play in life's process? Would it not be better to let that creative energy work in us and through us, and not interfere with it by means of our human intellect? In other words, "Let go and let God", as Father Divine says.

Krishnamurti: I am afraid the questioner has not understood what I have been saying. I have said that there is energy, force, unique to each individual. I have not qualified it; I have not said that it is superintelligent or divine. I have said that through its own self-acting development, it creates its own substance.

Through its own ignorance it is creating for itself limitation and sorrow. There is no question of letting something super-intelligent act through its creation, the individual. There is only consciousness, as the individual, and consciousness is created through that friction between ignorance, craving, and the object of its want. When you consider this, you will discern that you are wholly responsible for your thoughts and actions, and that there is not something else acting through you. If you regard yourself and other human beings as merely instruments in the hands of other energies and forces unknown to you, then I fear you will be a plaything of illusions and deceptions, confusion and sorrow. How can a superior force or intelligence act through a man whose mind-heart is limited, crooked?

You know, this is a most fallacious idea that we have developed in order not to delve into ourselves and discover our own being. To know ourselves needs constant thought and effort, but few of us are eager to discern, so we vainly try to make ourselves into convenient instruments for some super-intelligence, God. This conception in various forms exists throughout the world. If you really think about it fundamentally you will see that, if it were true, the world would not be in this un-intelligent, chaotic condition of hatred and misery. We have created this confusion and sorrow through ignorance of ourselves, through craving, and through the resistances of self-protection, and we alone can break down these limitations and barriers which cause misery, hatred, and the lack of adjustment to the action of life.

As this is my last talk here, I should like to make a brief resume of what I have been saying during the past few weeks. Those of you who are really interested can think about it and experiment with it and prove its truth for yourselves, so that you do not follow anyone, any dogma, any explanation, any theory. Out of discernment will come comprehension and bliss.

There is contradiction of ideas, of theories, there is confusion created through constant assertions by leaders, of what is and what is not. Some say there is God, some say there is not; some maintain that the individual lives after death; the spiritists claim to have proved for themselves that there is a continuance of the individual mind; others say that there is only annihilation. Some believe in reincarnation, and others deny it. There is the piling up of theory upon theory, uncertainty upon uncertainty, assertion upon assertion. The result of all this is that one

is wholly uncertain; or else one is so hedged about, bound by particular concepts and forms of belief, that one refuses to consider what is really true.

Either you are uncertain, confused, or you are certain in your own belief, in your own particular form of thought. Now, for a man who is truly uncertain, there is hope; but for a man who is entrenched in belief, in what he calls intuition, there is very little hope, for he has closed the door upon uncertainty, doubt, and takes rest and consolation in security.

Most of you who come here are, I think, uncertain, confused, and so deeply desire to comprehend what is actuality, what is truth. Uncertainty engenders fear, which gives rise to depression and anxiety. Then, consciously or unconsciously, one sets about escaping from these fears and their consequences. Observe your own thoughts, and you will perceive this process at work. As you crave to be certain of the purpose of life, of the hereafter, of God, you begin to be aware of your desires, and through this inquiry there comes doubt, uncertainty. Then that very uncertainty, doubt, creates fear, loneliness, emptiness about you and in you. This is a necessary state for the mind to be in, for then it is willing to face and comprehend actuality. But the suffering involved in this process is so great that the mind seeks shelter and creates for itself what it calls intuitions, concepts, beliefs, and clings to them desperately, hoping for certainty. This process of escape from actuality, from uncertainty, must lead to illusion, abnormality, neurosis and unbalance. Even though you accept these intuitions, beliefs, and take shelter in them, yet if you examine yourself deeply you will see that there is still fear, for uncertainty continues.

This vital state of uncertainty, without the desire to escape from it, is the beginning of all true search for reality. What is it that you are really seeking? There can be only a state of comprehension, a direct perception of what is, of actuality; for comprehension is not an end, an objective to be gained. Discernment of the actual process of the "I", of its coming into being and its true dissolution, is the beginning and the end of search.

To understand what is, comprehension must begin with oneself. The world is a series of indefinite, varied processes which cannot be fully comprehended, for each force is unique to itself, and cannot be truly perceptible, in its completeness.

The whole process of life, of existence in the world, is entirely dependent on unique forces, and you can understand it only through that process which is focussed in the individual as consciousness. You may superficially gather the significance of other processes, but to comprehend life fully, you must understand this process working in you as consciousness. If each one deeply and significantly understands this process as consciousness, then each one will not fight for himself, exist for himself, be concerned about himself. Now, each one is concerned about himself, fighting for himself, acting antisocially because he does not understand himself fully; and it is only through the comprehension of his own unique force as consciousness that there is the possibility of understanding the whole. In completely discerning the "I" process, you cease to be a victim who struggles alone in an emptiness.

Now, this force is unique, and in its self-development becomes consciousness, from which arises individuality. Please do not learn the phrase by heart, but think about it, and you will see that this force is unique to each one, and through its self-acting development becomes consciousness. What is this consciousness? It cannot have any location, nor can it divide itself as high and low. Consciousness is composed of many layers of memories, ignorance, limitations, tendencies, cravings. It is discernment and has the power of comprehending ultimate values. It is what we call individuality. Don't ask: Is there nothing else beyond this? That will be discernible when this "I" process comes to an end. What is important is to know oneself, and not what is beyond oneself. You are only seeking reward for your efforts, a something to which you can cling in your present despair, uncertainty and fear, when you ask: Is there something else beyond this "I"?

Now, action is that friction, tension, between ignorance, craving, and the object of its want. This action is self-maintaining, which gives a continuity to the "I" process. So ignorance, through its self-sustaining activities, perpetuates itself as consciousness, the "I" process. These self-created limitations prevent true relationship with other individuals, with society. These limitations isolate one, and hence there is constant arising of fear. This ignorance with regard to oneself ever creates fear, with its many illusions, and hence the search for unity with the higher, with

some superhuman intelligence, God, and so on. From this isolation comes the pursuit of systems, methods of conduct and disciplines.

In the dissolution of these limitations you begin to discern that ignorance is without a beginning, that it is self-maintaining through its own activities, and that this process can come to an end through right effort and comprehension. You can test this out by experimenting, and discern for yourself the beginningless process of ignorance and its end. If the mind-heart is bound by any particular prejudice, its own action must create further limitations and so bring about greater sorrow and confusion. Thus it perpetuates its own ignorance, its own sorrows.

If you become fully cognizant of this actuality, through experiment, then there is the comprehension of what the "I" is, and through right effort it can be brought to an end. This effort is awareness, in which there is not the choice or conflict of opposites, one part of consciousness conquering the other part, one prejudice overcoming another. This needs strenuous thought, which will free the mind of fears and limitations. Then only is there the permanent, the real.



NEW YORK CITY
1ST PUBLIC TALK

1ST JUNE, 1936

In the world today, there are those who maintain that the individual is nothing but a social entity, that he is merely the product of conflicting environment. There are others who assert that man is divine, and this idea is expressed and interpreted in various forms to be found in religions.

The implications in the idea that man is a social entity are many, and seemingly logical. If you deeply accept the idea that man is essentially a social entity, then you will favour the regimentation of thought and expression in every department of life. If you maintain that man is merely the result of environment, then system naturally becomes supremely important and on that all emphasis should be laid; then moulds by which man must be shaped acquire great value. You have then discipline, coercion, and ultimately the final authority of society calling itself government, or the authority of groups or of ideal concepts. Then social morality is merely for convenience; and our existence, a matter of brief span, is followed by annihilation.

I need not go into the many implications in the idea that man is merely a social entity. If you are interested you can see for yourself its significance, and if you accept the idea that individuality is merely the product of environment, then your moral, social and religious conceptions must necessarily undergo a complete change.

If, however, you accept the religious idea that there is some unseen, divine power which controls your destiny, and so compels obedience, reverence and worship, then you must also recognize the implications in this conception. From the deep acceptance of this divine power, there must follow a complete social and

moral reorganization. This acceptance is based on faith, which must give birth to fear, though you cover up this fear by asserting that it is love. You accept this religious idea because in it there is the promise of personal immortality. Its morality is subtly based on self-perpetuation, on reward and punishment. In this conception there is also the idea of achievement, of egotistic pursuit and success. And, if you accept it, then you must seek guides, masters, paths, disciplines, and perpetuate the many subtle forms of authority.

There are these two categories of thought, and they must inevitably come into acute conflict. Each one of us has to discover for himself if either of these seemingly contradictory conceptions of man is true; whether the individual is merely the result of environmental influences and of heredity, which develop certain peculiarities and characteristics, or whether there is some hidden power which is guiding, controlling, forcing man's destiny and fulfilment. Either you accept simultaneously both these conceptions though they are diametrically opposed to each other, or you make a choice between them, that is, a choice between regimentation of thought and expression of the individual, and the religious conception that some unseen intelligence is creating, guiding and shaping man's future and his happiness, an idea based on faith, on craving for self-perpetuation which prevents true discernment. Now if you are indifferent to this idea, again your very indifference is but an indication of thoughtlessness, therefore a prejudice, preventing true comprehension.

Choice is based on like and dislike, on prejudice and tendencies, and so it loses all validity. Instead of belonging to either of these two groups, or being forced to make a choice, I say that there is a different approach to the comprehension of individuality, of man. This approach lies through direct discernment, through the proof of action, without violation of sanity and intelligence.

How are you, as individuals, going to discover whether man is divine in limitation, or merely a plaything of social events? This problem loses its mere intellectual significance and becomes tremendously vital when you test it in action. Then, how is one to act? How is one to live?

If you accept the idea that you are merely a social entity, then action becomes seemingly simple; you are then trained through education, through subtle compulsion, and through the constant instilling of certain ideas, to conform to a certain pattern of conduct, relationship. On the other hand, if you truly accepted the religious conception of some unseen power controlling and guiding your life, then your action would have a totally different significance from what it has now. Then you would have a different relationship, which is morality, with other individuals, with society; and it would imply the cessation of wars, class distinction, exploitation.

But as this true relationship does not exist in the world, it is obvious that you are wholly uncertain about the real significance of individuality and of action. For, if you truly accepted the religious idea that you are guided by some supreme entity, then, perhaps, your moral and social action would be sane, balanced and intelligent; but as it is not, you obviously do not accept this idea, although you profess to accept it. Hence the many churches, with their various forms of exploitation. If you maintain that you are nothing but a social entity, then likewise there must be a complete change in your attitude and in your action. And this change has not taken place. All this indicates that you are in a state of lethargy and are only pursuing your own idiosyncrasies.

To be completely and vitally uncertain is essential in order to understand the process of individuality, to find out what is permanent, to discover that which is true. You have to find out for yourself whether you are in this state of complete uncertainty, neither accepting the individual as a social entity, with all its implications, nor accepting the individual as something supreme, as being divinely guided, with all the implications in this idea. Then alone there is a possibility of true discernment and comprehension.

If you are in this state, as most thoughtful people must be, not following any dogma, belief, or ideal, then you will perceive that to understand what is, you must know what you are. You cannot understand any other process - the world as society is a series of processes which are in a state of being born, of becoming - except the one which is focussed in the individual as consciousness. If you can understand the process of consciousness, of individuality, then there is a possibility of compre-

hending the world and its events. Reality is to be discerned only in knowing and in understanding the transient process of the "I". If I can comprehend myself, what I am, how I have come into being, whether the "I" is an identity in itself and what is the nature of its existence, then there is a possibility of comprehending the real, the true.

I will explain this process of the "I" of individuality. There is energy which is unique to each individual, and which is without a beginning. This energy - please do not attribute to it any divinity or give to it a particular quality - in its process of self-acting development, creates its own substance or material, which is sensation, discernment and consciousness. This is the abstract as consciousness. The actual is action. Of course, there is no such absolute division. Action proceeds from ignorance, which exists where there are prejudices, tendencies, cravings, that must result in sorrow. So existence becomes a conflict, a friction. That is, consciousness is both discernment and action. Through the constant interaction between those cravings, prejudices, tendencies, and the limitations which this action is creating, there arises friction, the "I" process.

If you examine deeply, you will perceive that individuality is only a series of limitations, a series of accumulative actions, of hindrances, which give to consciousness the identity called the "I". The "I" is only a series of memories, tendencies, which are born of craving, and action is that friction between craving and its object. If action is the result of a prejudice, of fear, of some belief, then that action produces further limitation. If you have been raised in a particular religious belief or if you have developed a particular tendency, it must create a resistance against the movement of life. These resistances, these self-protective, egotistic walls of security, give birth to the "I" process, which is maintaining itself through its own activities. To understand yourself, you must become conscious of this process of the building up of the "I". You will then discern that this process has no beginning, and yet by constant awareness and by right effort it can be brought to an end. The art of living is to bring this "I" process to an end. It is an art that needs great discernment and right effort. We cannot understand any other process except that process which is consciousness, upon which depends individuality. By right effort, there is the discernment of the coming into being of the "I" process,

and by right effort there is the ending of that process. From this arises the bliss of reality, the beauty of life as eternal movement.

This you can prove to yourself, it does not demand any faith, nor does it depend upon any system of thought or of belief. Only, it demands an integrated awareness and right effort, which will dissolve the self-created illusions and limitations and thus bring about the bliss of reality.

Question: A genuine desire to spread happiness around and help to make of this world a nobler place for all to live in is guiding me in life and dictating my actions. This attitude makes me use the wealth and prestige I possess, not as a means of self-gratification, but merely as a sacred trust, and supplies an urge to life. What, fundamentally, is wrong in such an attitude, and am I guilty of exploiting my friends and fellow beings?

Krishnamurti: Whether you are exploiting or not depends on what you mean by helping and spreading happiness. You can help another and so enslave him, or you can help another to comprehend himself and so to fulfil deeply. You can spread happiness by encouraging illusion, giving superficial comfort and security which appear to be lasting. Or you can help another to discern the many illusions in which he is caught; if you are capable of doing this, then you are not exploiting. But, in order not to exploit fundamentally, you must be free yourself from those illusions and comforts in which you or another is held. You must discern your own limitations before you can truly help another. Many people throughout the world earnestly desire to aid others, but this help generally consists in converting others to their own particular belief, system or religion. It is but the substitution of one kind of prison for another. This exchange does not bring about comprehension but only creates greater confusion. In deeply comprehending oneself lies the bliss for which each individual is struggling and groping. Question: Don't you think that it is necessary to go through the experience of exploitation in order to learn not to exploit, to acquire in order not to be acquisitive, and so on?

Krishnamurti: It is a very comforting idea that you must first possess, and then learn not to acquire!

Acquisition is a form of pleasure, and during its process, that is, while acquiring, gathering, there comes suffering, and in order to avoid it you begin to say to yourself, "I must not acquire". Not to be acquisitive becomes a new virtue, a new pleasure. But if you examine the desire that prompts you not to acquire, you will see that it is based on a deeper desire to protect yourself from pain. So you are really seeking pleasure, both in acquisitiveness and in non-acquisitiveness. Fundamentally, acquisitiveness and non-acquisitiveness are the same, as they both spring from the desire not to be involved in pain. Developing a particular quality merely creates a wall of self-protection, of resistance against the movement of life. In this resistance, within these prison walls of self-protection, lies sorrow, confusion.

Now there is a different way of looking at this problem of opposites. It is to discern directly, to perceive integrally, that all tendencies and virtues hold within themselves their own opposites, and that to develop an opposite is to escape from actuality.

Would it be true to say that you must hate in order to love? This never happens in actuality. You love, and then because in your love there is possessiveness, there arise frustration, jealousy and fear. This process awakens hatred. Then begins the conflict of opposites. If acquisitiveness in itself is ugly and evil, then why develop its opposite? Because you do not discern that it is ugly and evil, but you want to avoid the pain involved in it, you develop its opposite. All opposites must create conflict, because they are essentially unintelligent. A man who is afraid develops bravery. This process of developing bravery is really an escape from fear, but if he discerns the cause of fear, fear will naturally cease. Why is he not capable of direct discernment? Because, if there is direct perception, there must be action, and in order to avoid action one develops the opposite and so establishes a series of subtle escapes.

Question: As social entities we have various responsibilities, as workers, voters, and executive heads. At present the basis of most of these activities is class division, which has fostered a class consciousness. If we are to break down these barriers which are responsible for so much social and economic chaos, we at once become antisocial. What contribution have you to make toward the solution of this modern worldwide problem?

Krishnamurti: Do you really think that it is antisocial to break away from this system of exploitation, of class consciousness, of competition? Surely not. One is afraid of creating chaos - as though there were not confusion now - in breaking away from this system of division and exploitation; but if there is discernment that exploitation is inherently wrong, then there is the awakening of true intelligence which alone can create order and the well-being of man. Now the existing system is based on individual security, the security and comfort that are implied in immortality and economic well-being. Surely it is this acquisitive existence that is antisocial and not the breaking away from a conception and a system that are essentially false and stupid. This system is creating great chaos, confusion, and is bringing about wars. Now we are antisocial through our acquisitive pursuits, whether it is the acquisitive pursuit of God or of wealth. Since we are caught up in this process of acquisition, whether it is of virtue or of power in society, since we are caught up in this machine which we have created, we must intelligently break away from it. Such an act of intelligence is not antisocial, it is an act of sanity and balance.

Question: Have you no use for public opinion? Is not mass psychology important for leaders of men?

Krishnamurti: Public opinion is generally moulded by the bias of leaders, and to allow oneself to be moulded by that opinion is surely not intelligent. It is not spiritual, if you like to use that word. Take, for example, war. It is one thing to die for a cause, voluntarily, and it is quite another thing that a group of people or a set of leaders should send you to kill or be killed. Mob psychology is developed and is deliberately used for various purposes. In that there is no intelligence.

Question: All I gather from your writings and utterances is an insistence on self-denudation, the necessity of removing every emotional comfort and solace. As this leaves me no happier, in fact less happy than before, to me your teaching only carries a destructive note. What is its constructive side, if it has one? Krishnamurti: What do you mean by constructive help? To be told what to do? To be given a system? To have someone direct and guide you? To be told how to meditate, or what kind of discipline you should follow? Is this really constructive, or is it destructive of intelligence?

What is the motive which prompted this question? If you examine it, you will see that it is based on fear, fear of not realizing what is called happiness, truth; fear and distrust of one's own effort and of uncertainty. What you would call positive teaching is utterly destructive of intelligence, making you thoughtless and automatic. You want to be told what to think and how to act; but a teaching that insists that through your own ignorant action - ignorance being the lack of comprehension of oneself - you are increasing and perpetuating limitation and sorrow, such a teaching you call destructive. If you truly understand what I am saying, you will discern that it is not negative. On the contrary, you will see that it brings about tremendous self-reliance, and so gives you the strength of direct perception.

Question: What relation has memory to living?

Krishnamurti: Memory acts as a resistance against the movement of life. Memory is but the many layers of self-protective responses against life. Thus action or experience, instead of liberating, creates further limitation and sorrow. These memories with their tendencies and cravings form consciousness, on which individuality is based. From this there arise division, conflict and sorrow.

The present chaos, conflict and misery can be understood and solved only when each individual discerns the process of ignorance which he is engendering through his own action. To bring about order and the well-being of man, each one, through his own right endeavour, has to discern this process and bring about its end. This demands an alertness of mind and right effort, not the following of a particular system of thought, nor the disciplining of the mind and heart, in order to gain that reality which cannot be described or conceived. Only when the cause of sorrow is dissolved is there the bliss of reality.



NEW YORK CITY
2ND PUBLIC TALK

4TH JUNE, 1936

In the midst of great confusion and strain we are caught up in the struggle for success and security, and so have lost the deep feeling for life, the true sensibility which is the essence of understanding. We admit intellectually that there is exploitation, cruelty, but somehow there is not that comprehension which leads to drastic action and change. True and vital action can spring only from a comprehensive and intelligent view of life.

There is every conceivable form of exploitation in man's social, religious, and creative activities.

We see man living on man, making others work for his own personal gain and advantage, buying and selling for his own benefit and ruthlessly seeking and establishing his own personal security. There are class distinctions with their antagonisms and hatreds. There are distinctions in work. One kind is regarded as superior and another inferior, one type is despised and another is praised. It is a system of competition and ruthless elimination of those who are, perhaps, less cunning, less aggressive, and who have not had the fortunate opportunities of life.

We have racial pride and national prejudices which often lead us to war, with all its horrors and cruelties. And even the animals do not escape from the cruelties of man.

Then we have the exploitation by religions, with their cruelties, the competition between faiths, with their churches, gods and temples. Each system of belief and faith is maintaining its own divine right, its own certainty to lead man to the highest, and the individual loses that true religious experience which is not encum-

bered with beliefs and dogmas of organized religion. There is systematized superstition in the name of reality, the instilling and maintaining of fear with its assertions and doctrines. Thus there is confusion of beliefs, ideals and doctrines.

And, in the field of creative work, there is an immense gap between creative expression and the art of living. In that creative work there is personal ambition, self-conceit and competition, producing a superficial reaction which is often mistaken for creative expression and fulfilment.

In this civilization we are forced, whether we like it or not, by a system which each individual has helped to create, to live without deep fulfilment, and few escape from its cruelties. In every avenue of life there is confusion, misery, and every one as a social and religious entity is caught up in this machine of exploitation and cruelty. Some are conscious of this process, with its sorrow, and although they recognize its ugliness, they continue in the old habits of thought and action, saying to themselves that they must perforce live in this world. There are others who are wholly unconscious of this system of misery.

When you begin to examine the various ideas that are put forth for the solution of man's misery, you will perceive that they divide themselves into two groups: one which maintains that there must be complete social reorganization of man, so that exploitation, acquisitiveness and wars may cease; the other which asserts and lays emphasis on the volitional activities of man.

To lay emphasis on either is erroneous. Social reorganization is obviously necessary. But if you critically examine this idea of organizing man and his expression, you will perceive, if you are not carried away by its superficial assurances of immediate results of security and comfort, that in it there are many grave dangers. The mere creation of a new system can again become a prison in which man will be held, only by different dogmas, ideas and creeds.

There are those who maintain that we must put bread first, and other things vital to man will then rightly follow. That is, they maintain that there must be control of environment and through this man will come to his true fulfilment. This exclusive emphasis on bread frustrates its own purpose, for man does not live by bread alone.

So then, which shall we emphasize, the inner or the outer? Shall we begin first from the outer, by controlling, directing, and dominating; or shall we lay the emphasis on the inner process of man? To emphasize the one or the other destroys its own end. To divide man into the outer and the inner is to prevent the true comprehension of man. To understand the problem of class distinction, wars, exploitation, cruelties, hatreds, acquisitiveness, we must discern man as a whole, and from that point of view consider his activities, desires, and fulfilment.

To regard man as merely the result of environment or of heredity, to lay emphasis only on bread and discard the inner process, or to concern oneself entirely with the inner and discard the outer, is wholly erroneous, and this must ever lead to confusion and misery. We have to comprehend man as an integral whole, not as an entity with separative functions, as those of a worker, a citizen or a spiritual being, but as an interdependent and interacting, complete being. We must have the insight to know that ignorance of our own being is the previous condition of all sorrow and conflict. As long as we do not comprehend ourselves - the hidden and the conscious - then whatever we may do, in whatever field of activity, we must inevitably create sorrow.

This comprehension of oneself - that is, of the process of the building up of the "I", with its ignorance, tendencies and cravings - must become actual and not remain theoretical. It can only become actual, real to you, if you discern and comprehend through experimentation that the process of ignorance can be brought to an end. With the cessation of ignorance - ignorance ever being the lack of comprehension of oneself and the "I" process - there is reality and the bliss of enlightenment.

There are two kinds of experience, that of wish and that of actuality. But to experience the actual, the real, the experiences of wish must cease. The experience of wish is the mere continuance of separative self-consciousness and this prevents the comprehension of actuality. Although you may think that you are experiencing the actual, you are really experiencing your own wishes, and these wishes become so real, so concrete, so definite, that you take them for actuality. The experience of wish continues to create division and conflict.

What are the results of the experiences of wish? They are the coverings or masks that we have developed through our own volitional activities, based on fear and the search for security, the security of the here with its acquisitiveness or of the hereafter with its hopes and longings, the security of opinion, beliefs and ideals. These masks and coverings, the product of the volitional activity of craving, continue the beginningless process of the "I", that consciousness which we call individuality. As long as these masks exist there cannot be the comprehension of the real, the actual.

You will ask: How can I live, exist, without any craving or wish? You ask this question because for you this conception is only theoretical, and as you have not experimented, you have not proved to yourself its validity, its actuality. If you experiment, you will perceive that you can live without craving, integrally, completely, actually, and so comprehend reality, the beauty and the fullness of life. Whether you can live, work and create without craving, wishing, can be discovered not by another for you but only by yourself.

So long as the process of reforming the "I" continues through the experiences of wish, there must be confusion, sorrow and friction from which the mind tries to escape into the search after immortality or other comfort and security, thus engendering the process of exploitation. With the cessation of all experiences of wish, which sustains separative individuality, there is the nameless, immeasurable reality, bliss. To be able to experience reality, you must be free of all the masks which you have developed in the struggle for acquisition, born of craving.

These masks do not conceal reality. We are apt to think that by getting rid of these masks we will find reality, or that by uncovering the many layers of want we will discover that which is hidden. Thus we are assuming that behind this ignorance, or in the depths of consciousness, or beyond this friction of will, of craving, lies reality. This consciousness of many masks, of many layers, does not conceal within itself reality. But as we begin to comprehend the process of development of these masks, these layers of consciousness, and as consciousness frees itself from its volitional growth, there is reality. Our conception that man is divine but limited, that beauty is concealed by ugliness, wisdom buried under ignorance, supreme intelligence hiding in darkness, is utterly erroneous. In discerning how

through this beginningless ignorance and its activities there has arisen the "I" process and in bringing that process to an end, there is enlightenment. It is an experience of that which is immeasurable; which cannot be described, but is.

How is one to discern this beginningless ignorance with its volitional activities? How is one to bring about its end? How can one become deeply thoughtful, integrally aware of the process of consciousness with its many layers of tendencies, cravings, hatreds and desires? Can any discipline or system help one to recognize and end this process of ignorance and sorrow?

By experiment you will perceive that no system, no guide and no discipline can ever help you to discern this process or bring ignorance to an end. You need an eager, pliable mind, capable of direct discernment in which there is no choice. But as your mind is prejudiced, divided in itself, it is incapable of true discernment. As you are prejudiced you have to become aware of that fact before you can begin to discern what is actual and what is illusory. To discern, there must be awareness. You must become aware of the movement of your thought and its activity. Whatever you do, do it with the fullness of mind and you will perceive that in this awakening process, many hidden and subtle thoughts and cravings are revealed. When the mind is no longer bound by choice there is the experience of actuality. For choice is based on wish, and where there is wish there cannot be discernment. By right effort of awakened interest, the beginningless process of ignorance, with its self-sustaining activities, is brought to an end. It is by right endeavour that the mind, freeing itself from its own self-created fears, tendencies and cravings, is able to discern the real, the immeasurable.

Question: I have lost all the enthusiasm and zest in life that I once had. I have sufficient for my material needs, yet life is now to me a purposeless and empty shell, an aching existence which drags on and on. Would you put forward some thoughts which might possibly aid me in breaking through this sphere of apparently hopeless void? Krishnamurti: One loses enthusiasm or the zest for life when there is no fulfilment. As long as one is merely a slave to a system, or trained merely to fit into a particular social mould or to adjust oneself thoughtlessly to an established mode of conduct, there cannot be fulfilment. In merely responding to

a reaction and thinking that it is the full expression of one's being, there must be frustration; and where there is frustration, there must be emptiness and suffering.

If one is deeply conscious of frustration, then there is some hope, for it creates such misery and discontent that one is forced to strip oneself of the many tendencies which one has developed through craving, and free oneself from the illusions and impositions of opinion. This demands right effort, for it is necessary to break away from the old, established custom of thought and action. Where there is frustration, there must be emptiness, an aching void and suffering; but to fulfil is arduous, it needs deep comprehension and an alert mind-heart.

Question: Is not desire for security rather a natural instinct, like that of self-protection in the presence of danger? How then can we get over it, and why should we try to?

Krishnamurti: The search after security indicates frustration and the gnawing of constant fear. Intelligence, which has no concern with the conception of security, arranges the well-being of the whole and not merely of the particular. Now, each one is individually seeking his own security and is thus creating confusion and misery. Each one is concerned about himself, seeking his own individual security here and in the hereafter, and is thus ever coming into conflict with another who is also pursuing his own end. So there is constant friction, antagonism, hatred and strife. Intelligence alone can arrange humanely the necessities of life for all.

This is actuality, and to experience it you must discern the true significance of security. If you consider it deeply, you will perceive that this idea of seeking security has no lasting value, here or in the hereafter. This has been proved over and over again during upheavals. But in spite of it, each one pursues his own security and so continues to live in constant fear and confusion. Where there is no search for security, there alone can be the bliss of the real.

Question: Example is said to be better than precept. Cannot the value of personal example to another be considerable, like your own? Krishnamurti: What is the motive that lies behind this question? Is it not that the questioner desires to follow an example, thinking that it may lead him to fulfilment? The following of another never leads to fulfilment. A violet can never become a rose, but the violet

in itself can be a perfect flower. Being uncertain, one seeks certainty in the imitation of another. This produces fear, from which arise the delusion of shelter and comfort in another, and the many false ideas of discipline, meditation and the subjugation of oneself to an ideal. All this merely indicates the lack of comprehension of oneself, the perpetuating of ignorance. It is the root of sorrow, and instead of discerning the cause, you think that you can comprehend yourself through another. This looking to the example of another only leads to illusion and suffering.

As long as there is not the comprehension of oneself, there can be no fulfilment. Fulfilment is not a process of rationalization, nor the mere gathering of information, nor does it lie through another, however great. It is the fruition of deep comprehension of your own existence and actions.

Question: If reincarnation is a fact in nature, and also the idea that the ego reincarnates until it attains perfection, then doesn't the attainment of perfection or truth involve time?

Krishnamurti: We often ask if reincarnation is a reality, because we can find no intelligent happiness, no fulfilment of the individual in the present. If we are in conflict and misery, and have no opportunity and hope in this life, we crave for a future life of fulfilment free from struggle and pain. This future state of bliss we like to call perfection.

To understand this question we must discover what the ego is. The ego is not something real in itself which, like the worm that goes from leaf to leaf, wanders from one existence to another, gathering experience and learning wisdom, till it reaches the highest, which we imagine to be perfection. That conception is erroneous, it is merely an opinion and not an actuality. The actual process of the "I", the ego, can be discerned in perceiving how through ignorance, tendencies, cravings, it is reformed and its continuity re-established at each moment. The will of craving is perpetuating itself through its own volitional activities. Through this action of ignorance and its self-sustaining process, limitation as consciousness creates its own further limitation and sorrow. In this vicious circle all existence is caught.

Can this limitation, friction, this resistance against the movement of life known as the ego, ever be made perfect? Can craving become perfect? Surely self-

ishness cannot become nobler, purer selfishness; it must ever remain that which it is. This idea that through time the ego will become perfect is utterly false and erroneous.

Time is the result of those volitional activities of craving which bind and give a sense of continuity to life which is in reality ever in a state of being born, a state that has never been nor ever will be, but one that is ever becoming anew, ever in movement.

The point of vital importance is for each one to discover whether, through ignorance with its volitional activities, the process of the "I" is perpetuating itself or not. If this self-sustained process continues, there cannot be that which is real, true. Only with the cessation of the will of craving with its experiences of wish, is there reality. This beginningless process of the "I" with its self-active limitations cannot be proved. It must be discerned. It is not of faith but of deep comprehension, of integral awareness, of right effort to discern how craving creates its own limitation, and how any action born of craving must further engender friction, resistance and sorrow.

Question: How does the psycho-analytic technique of dealing with fixations, inhibitions and complexes strike you, and how would you deal with such cases?

Krishnamurti: Can another free you from these limitations, or is it merely a process of substitution? The pursuit of the psychoanalyst has become a hobby of the well-to-do. (Laughter) Don't laugh, please. You may not go to a psychoanalyst but you go through the same process in a different way, when you look to a religious organization, to a leader or to some discipline to free you from fixations, inhibitions and complexes. These methods may succeed in creating superficial effects, but they must inevitably develop new resistances against the movement of life. No person and no technique can really free one from these limitations. To experience that freedom one must comprehend life deeply, and discern for oneself the process of creating and maintaining ignorance and illusion. This demands alertness and keen perception, not the mere acceptance of a technique. But as one is slothful, one depends on another for comprehension and thereby increases sorrow and confusion. The comprehension of this process of ignorance and its self-sustaining ac-

tivities, of this consciousness focussed in and perceptible only to the individual, can alone bring about deep, abiding bliss to man.



EDDINGTON, PA
1ST PUBLIC TALK

12TH JUNE, 1936

It is important to ask yourself why you come to these meetings, and what it is that you are seeking. Unless you know that for yourself, you are apt to be greatly confused in trying to solve the many problems and issues which confront us all.

To comprehend the motive and the object of your search, if you are seeking anything at all, you must know whether you regard life from the mechanistic point of view, or from the point of view of belief in the other world, which is called religious. Most people will tell you that they are working for a world in which exploitation of man by man, with its cruelties, wars and appalling miseries, will cease. While they will all agree as to this ultimate object, some will accept the mechanistic, and others the religious view of life.

The mechanistic view of life is that as man is merely the product of environment and of various reactions, perceptible only to the senses, the environment and reactions should be controlled by a rationalized system which will allow the individual to function only within its frame. Please comprehend the full significance of this mechanistic point of view of life. It conceives no supreme, transcendental entity, nothing that has a continuity; this view of life admits no survival of any kind after death; life is but a brief span leading to annihilation. As man is nothing but the result of environmental reactions, concerned with the pursuit of his own egotistic security, he has helped to create a system of exploitation, cruelty and war. So his activities must be shaped and guided by changing and controlling the environment.

The mechanistic view of life deprives man of the true experience of reality. This is not some fantastic, imaginative experience, but that which comes into be-

ing when the mind is free of all the encumbrances of fear, dogma, belief, and those psychological diseases resulting from restrictions and limitations, which we accept in our search for self-protection, security and comfort.

Then there are those who accept the view that man is essentially divine, that his destiny is controlled and guided by some supreme intelligence. These assert that they are seeking God, perfection, liberation, happiness, a state of being in which all subjective conflict has ceased. Their belief in a supreme entity, who is guiding man's destiny, is based on faith. They will say this transcendental entity or supreme intelligence has created the world and that the "I", the ego, the individual, is something permanent in itself and has an eternal quality.

If you think critically about this, you will perceive that this conception, based on faith, has led man away from this world into a world of conjectures, hopes and idealism, thus aiding him to escape from conflict and confusion. This attitude of otherworldliness, based on faith and so on fear, has developed beliefs, dogmas, ceremonies, and has encouraged a morality of individual security, resulting in a system of escapes from this world of pain and conflict; it has brought about a division between the actual and the ideal, the here and the hereafter, earth and heaven, the inner and the outer. And out of this conception there has developed a morality based on fear, on acquisitiveness, on individual security and comfort here and in the hereafter, and on a series of immoral, hypocritical and unhealthy values that are utterly at variance with life. This conception of life with its escapes, based on faith, also deprives man of the true experience of reality.

So, either one is bound to faith, with its fears, organized beliefs and disciplines; or, rejecting faith, one accepts the mechanistic view of life with its doctrines, its rationalized beliefs and conformity to a pattern of thought and conduct.

Most people belong to one of these two groups, to one of these opposites. Opposites can never be true; and if neither of them is true, how is one to understand life, its values, its morality and the deep significance which one feels it has?

There is a different way of looking at life, not from the point of view of the opposites, of faith and of science, of fear and of the mechanical; and that is to comprehend life, not as manifested in the universe, but as a process focussed in

each individual. That is, each one has to discern the process of becoming and the process of apparently ceasing, of being born and of dying. This process alone is wholly perceptible to the individual as consciousness. Please see this point clearly. The process that is at work in the universe or in another individual cannot be discerned except as it is focussed in you, the individual.

The inclination to accept the mechanistic view of life, or to embrace the security and comfort that faith offers, does not lead to true discernment of what is. Reality is to be comprehended only through the "I" process, as consciousness, from which arises individuality. That is, one has to understand the process of one's own becoming, which involves intelligence, an acute discernment, a constant awareness. In understanding oneself integrally there comes the possibility of having true life values, of true relationship with other individuals, with society.

To belong to either of the two opposing groups of thought I have mentioned, will only lead ultimately to greater confusion and misery. All opposites impede discernment. To discern what is, one must comprehend oneself, and to do this, one must pierce through all those encumbrances and limitations produced by the mechanistic view of life or by faith; then only is it possible to discern sanely, without violence, the "I" process as consciousness from which arises individuality.

All things come into being through the process of energy, which is unique to each individual. You and I are the results of that energy which in the course of its development creates those prejudices, tendencies and cravings that make each individual unique. Now, this process which is without a beginning, in its movement, in its action, becomes consciousness through sensation, perception, and discernment. This consciousness is perceptible to the senses as individuality. Its action is born of ignorance which is friction. The energy which is unique to each individual, is not to be glorified.

Of this process of perpetuating ignorance as consciousness, perceptible to sense as individuality, you must become aware, so that to you it becomes an actuality and no longer a theory. Then only will there be a fundamental change of values which alone will bring about true relationship of the individual to his environment, to society. If you are able to discern this process of ignorance which is with-

out a beginning, and comprehend also that it can be brought to an end through the cessation of its own volitional activity, then you will perceive that you are entirely master of your destiny, utterly self-reliant and not dependent on circumstances or on faith for conduct and relationship.

To bring about this profound change of values, and to establish the right relationship of the individual with society, you, the individual, must consciously free yourself from the mechanistic view of life, with its many implications and its structures of superficial adjustment. You must also be free from the encumbrances of faith with its fears, beliefs, and creeds.

Sometimes you think life is mechanical, and at other times when there is sorrow and confusion, you revert to faith, looking to a supreme being for guidance and help. You vacillate between the opposites, whereas only through comprehension of the illusion of the opposites can you free yourself from their limitations and encumbrances. You often imagine that you are free from them, but you can be radically free only when you fully comprehend the process of the building up of these limitations and of bringing them to an end. You cannot possibly have the comprehension of the real, of what is, as long as this beginningless process of ignorance is perpetuated. When this process, sustaining itself through its own volitional activities of craving, ceases, there is that which may be called reality, truth, bliss.

To understand life and to have true values, you must perceive how you are held by the opposites, and before rejecting them, you must discern their deep significance. And in the very process of freeing yourself from them, there is born the comprehension of beginningless ignorance, which creates false values and so establishes false relationship between the individual and his environment, bringing about confusion, fear and sorrow.

To comprehend confusion and sorrow, you, the individual, must discern your own process of becoming, through intensity of thought and integral awareness. This does not mean that you must withdraw from the world: on the contrary, it involves the comprehension of the numerous false values of the world, and being free from them. You yourself have created these values, and only through con-

stant alertness and discernment can this process of ignorance be brought to an end.

Question: Is there not the possibility that awareness, which demands constant occupation with one's own thoughts and feelings, might produce an indifferent attitude towards others? Will it teach one sympathy, which is a sensibility to the suffering of others?

Krishnamurti: Awareness is not occupation with one's own thoughts and feelings. Such occupation, which is introspection, objectifies action and calculates the results of an act. In that there can be no sympathy, nor the fullness of being. Each one is so occupied with himself, with his own psychological needs, his own security, that he becomes incapable of sympathy.

Now awareness is not this. Awareness is discernment, without judgment, of the process of creating self-protecting walls and limitations behind which the mind takes shelter and comfort. Take, for example, the question of faith, with its fear and hope. Faith gives you comfort, a solace in misfortune or sorrow. On faith you have built up a system of compulsion, discipline, a set of false values. Behind the protective wall of faith you take shelter, and that wall has prevented love, sympathy, and kindness; because your occupation has been with yourselves, with your own salvation, with your own well-being here and in the hereafter.

If you begin to be aware, to discern how you have created this process through fear, how you are constantly taking shelter, whenever there is any reaction, behind these ideals, concepts and values, then you will perceive that awareness is not occupation with your own thoughts and feelings, but the deep comprehension of the folly of creating these values behind which the mind takes shelter.

Most of us are unconscious that we are following a pattern, an ideal, and that it is guiding us through life. We accept and follow an ideal because we think that it will help us to wade through the confusion of existence. With that we are occupied rather than in comprehending the whole process of life itself. We are therefore unconscious of this constant adjustment to an ideal, and never question why it exists; but if we were to examine critically, we should see that an ideal is but a means of escape from actuality, and that in conforming ourselves to an ideal we

are allowing ourselves to become more and more restricted, confused and sorrow laden. In comprehending the actual, with its sufferings, acquisitiveness, cruelties, and in eliminating them, there is true sympathy, affection. This awareness is not occupation with one's own thoughts and feelings, but a constant discernment, freed from choice, of what is true. All choice is based on tendency, craving and ignorance, which prevents true discernment. If choice exists, there cannot be awareness.

Question: By intelligent observation of the lives of other people, one can often draw valuable conclusions for oneself. What value do you think such vicarious experience has?

Krishnamurti: Fundamentally, vicarious experience cannot have integral value. There is only that process of perpetuating ignorance as focussed in each one, and it is only through the comprehension of this process that one can understand life, not through a bypath - the experience of another. Through the bypath, that is, the following of another or accepting the wisdom of another, there cannot be fulfilment.

Question: Assuming that we usually act in response to some mental bias or some emotional stress, is there any technique by which we may become conscious of such bias or stress at the moment of action, before we have actually performed the action?

Krishnamurti: In other words, you are seeking a method, a system, which will enable you to keep awake at the moment of action. System and action cannot exist together, they kill each other. You are asking me: Can I take a sedative and yet be awake at the moment of action? How can a system keep you awake, or anything else except your own intensity of interest, the necessity of keeping awake? Please see the significance of this question. If you are aware that your mind is biased, then you do not want any discipline or system or mode of conduct. Your very discernment of a prejudice burns away that prejudice, and you are able to act sanely and clearly. But because you do not perceive a bias, which causes suffering, you hope to rid yourself of sorrow by following a system, which is but the development of another bias, and this new bias you call the process of keeping awake, be-

coming conscious. The search for a system merely indicates a sluggish mind, and the following of a system encourages you to act automatically, destroying intelligence. The so-called religious teachers have given you systems. You think that by following a new system, you will train the mind to discern and accept new values. When you succeed in doing this, what you have really done is to deaden the mind, put it to sleep, and this you mistake for happiness, peace.

One listens to all this, and yet there remains a gap between everyday life and the pursuit of the real. This gap exists because change involves not only physical discomfort but mental uncertainty, and we dislike to be uncertain. Because this uncertainty creates disturbance, we postpone change, thus exaggerating the gap. So we go on creating conflict and misery, from which we desire to escape. We then accept either the mechanistic view of life or that of faith, and so escape from actuality. The gap between ourselves and the real is bridged only when we see the absolute necessity for cessation from all escapes and hence the necessity for integral action, out of which is born true human relationship with individuals, with society.



EDDINGTON, PA
2ND PUBLIC TALK

14TH JUNE, 1936

Question: What is wrong with one's relationship to another when that which is free living to oneself seems to be false living to another, and causes the other deep suffering while one is oneself serene? Is this a lack of true understanding on one's own part, and therefore a lack of sympathy?

Krishnamurti: It all depends on what you call free living. If you are obsessed by an ideal and follow it ruthlessly without deeply considering its integral significance, you are not fulfilling, and you are therefore creating suffering for another and for yourself. Through your own lack of balance, you create disharmony. But if you are truly fulfilling, that is, living in true values, then although that fulfilment may bring about antagonism and conflict, you will truly help the world. But one has to be aware, extremely alert, to see whether one is merely living according to an ideal, principle, or standard, which indicates the lack of real understanding of the present, and an escape from actuality. This escape, this imitation leading to frustration, is the true cause of conflict and suffering.

Question: How can I prevent interference with what I think is right action without causing unhappiness to others?

Krishnamurti: If you merely consider not causing unhappiness to others and try to mould your life according to that idea, then you are not acting truly. But if you are freeing yourself from the many subtle layers of egotism, then your action, though it may cause unhappiness, is that of fulfilment.

Question: Morality and ethics, though variable factors, have throughout the ages supplied the motives for conduct, as for instance, the ideal of Christian char-

ity, or Hindu renunciation. Devoid of this basis, how can we live useful and happy lives?

Krishnamurti: There is the morality of the ideal and that of the actual. The ideal is to love one another, not to kill, not to exploit, and so on. But in actuality, our conduct is based on a different conception. The ethic of our everyday existence, the morality of our social contacts, is based fundamentally on egotism, on acquisitiveness, on fear, on self-protectiveness.

As long as these exist, how can there be true morality, true relationship of the individual with his environment, with society? As long as each one is isolating himself through fear, acquisitiveness, egotistic cravings, beliefs and ideals, how can there be true relationship with another?

The everyday morality is really immorality, and the world is caught up in this immorality. Various forms of acquisitiveness, exploitation and killing are honoured by governments and by religious organizations, and are the basis of accepted morality. In all this there is no love but only fear, which is covered over by the constant repetition of idealistic words that hinder discernment. To be truly moral, that is, to have true relationship with another, with society, the immorality of the world must cease. This immorality has been created through the self-protective cravings and efforts of each individual.

Now, you will ask how one can live without craving, without acquisitiveness. If you deeply think out the significance of freedom from acquisitiveness, if you experiment with it, then you will see for yourself that you can live in the world without being of the world.

Question: In the book entitled "The Initiate in the Dark Cycle" it is stated that what you are teaching is Advaitism, which is a philosophy only for yogis and chelas, and dangerous for the average individual. What have you to say about this?

Krishnamurti: Surely, if I considered that what I am saying is dangerous for the average person, I wouldn't talk. So, it is for you to consider if what I say is dangerous.

People who write books of this kind are consciously or unconsciously exploiting others. They have axes of their own to grind, and having committed themselves to a certain system, they bring in the authority of a Master, of tradition, of superstition, of churches, which generally controls the activities of an individual.

What is there in what I am saying that is so difficult or dangerous for the average man? I say that to know love, kindness, considerateness, there cannot be egotism. There must not be subtle escapes from the actual, through idealism. I say that authority is pernicious, not only the authority imposed by another, but also that which is unconsciously developed through the accumulation of self-protective memories, the authority of the ego. I say that you cannot follow another to comprehend reality. Surely, all this is not dangerous to the individual, but it is dangerous to the man who is committed to an organization and desires to maintain it, to the man who desires adulation, popularity and power. What I say about nationalism and class distinction is dangerous to the man who benefits by their cruelties and degradation. Comprehension, enlightenment, is dangerous to the man who subtly or grossly enjoys the benefits of exploitation, authority, fear.

Question: Do you discard every system of philosophy, even the Vedanta which teaches renunciation?

Krishnamurti: You must ask yourself why you need a system, not why I discard it. You think that systems help the individual to unfold, to fulfil, to comprehend. How can a system or a technique ever give you enlightenment? Enlightenment comes about through one's own right effort, through one's own discernment of the process of ignorance. To discern, the mind must be unprejudiced; but now, as the mind is prejudiced and cannot discern, surely no system can free it from prejudice. All that a system can tell you is to have no prejudices, or it can indicate various kinds of prejudices, but it is you who have to make the effort to be free from them.

There is no such thing as renunciation. When you comprehend right values of life, the idea of renunciation has no meaning. When you do not comprehend right values there is fear, and then there is the hope of freeing yourself from it through renunciation. Enlightenment does not come through renunciation.

You think that by going away from actuality, from everyday existence, you are going to find truth. On the contrary, you will find reality only through everyday life, through human contacts, through social relationships, and through the way of thought and love.

Question: What is your idea of meditation?

Krishnamurti: What is called meditation, as practised by most people, is concentration on an idea and self-control. This concentration helps to develop a strong memory of some principle that guides and controls everyday thought and conduct. This conformity to a principle, to an ideal, is but an escape from actuality, the lack of discernment of the adequate cause of suffering. The man who seeks reality through renunciation, through meditation, through any system, is caught in the process of acquisition, and that which can be acquired is not true.

Meditation is not a withdrawal from life. It is not concentration. Meditation is the constant discernment of what is true in the actions, reactions and provocations of life. To discern the true cause of struggle, cruelty and misery, is true meditation. This needs alertness, deep awareness. In this awareness, in the course of deep discernment of right values, there comes the comprehension of reality, bliss.



EDDINGTON, PA
3RD PUBLIC TALK

16TH JUNE, 1936

I am going to sum up what I have been saying during the talks and discussions that we have had here. I need not go into details, or point out the many implications, but these ideas when thought over deeply, will reveal to you their detailed significance.

We are all seeking to live without confusion and sorrow and to free ourselves from the struggle, not only with our neighbours, family and friends, but especially with ourselves, with the conceptions of right and wrong, false and true, good and evil. There is not only the conflict of our relationship with environment, but also the conflict within us which inevitably reflects itself in social morality.

Of course, there are those brutal and stupid exceptions, who are wholly at ease; or, fearful of their own personal safety, live without thought and consideration their minds are so padded, so invulnerable, that they refuse to be shaken by doubt or inquiry. They do not allow themselves to think; or if they do, their thoughts run along traditional lines. They have their own reward.

We are concerned, however, with those who are seriously attempting to comprehend life, with its miseries and apparently ceaseless conflict. We are concerned with those who, deeply realizing their environment, seek its true significance, and the cause of their suffering, of their transient joys. In their search they have become entangled, either in the mechanistic explanation of life, or in the explanations of faith, of belief. In these opposite explanations, mind has become involved and entrammelled.

The mechanistic view of life, rejecting everything that is not perceptible to the senses, maintains that man is a mere creature of reactions; that the mechanism of his being is kept going, as it were, by a series of reactions, not by force or energy capable in itself of bringing about action; that his development, his ideas and conceptions and his emotions are merely the result of outward impacts; that the adequate cause of each happening is simply a series of antecedent happenings. And from this it is argued that by controlling the happenings and man's reactions to these through the regimentation of his thought and action and through propaganda, he will be enabled to establish right relationship with his environment. That is, the regimentation and control of his various reactions will bring about events that will give man happiness.

Opposed to this stands faith. This view maintains that the adequate cause of man's existence is universal force, a force in itself divine, imperceptible to the senses. This transcendental force, this superintelligence, is ever guiding, watching, and it decrees that nothing shall ever take place without its being cognizant of the happening. From this, naturally, there arises the idea of predestination. If there is super-intelligence watching over you and guiding your actions, then you, the individual, have no great responsibility in life. Your destiny is predetermined, and so there can be no free will. If there is no free will, the idea of the soul and its immortality has no meaning. If that is so, then there is no reality or God or universal force. Faith destroys its own end.

Between these two opposites, the mechanistic view of life and that of faith, one vacillates, according to the personal inclination of the moment. Dependence on faith at one moment and at another on its opposite, has added to our confusion and sorrow.

Now, I say that there is another way of regarding our existence, and of truly comprehending it. Actuality is that which one experiences oneself. It has nothing to do with opposites, either with faith or with the rejection of that which is imperceptible to the senses. All existence is a process of energy which is both conditioned and conditioning. This energy in its self-acting, self-sustaining development, creates its own substance-material, sensation, perception, choice, and conscious-

ness, from which arises individuality. This energy is unique to each individual, to each process which is beginningless.

Individuality or consciousness is the result of the process of this unique energy. With consciousness are compounded, ignorance and craving. This consciousness maintains itself by its own volitional activities born of ignorance, tendencies, craving. This self-sustaining process of individuality, which is unique, which has no beginning, is not, as it were, given an impetus, pushed forward, by another force or energy. It is a process which, at all times, is self-active through its own volitional demands, cravings, activities.

If you think this out very carefully and deeply, you will see that this has a totally different significance from the mechanistic view of life or that of faith. Those are theories based on the opposites, whereas that which I have explained is not of the opposites. You, as an individual, have to discover for yourself what is the true cause of existence, of suffering and its apparent continuance. As I said, actuality is that which one experiences oneself; one cannot experience a theory, an explanation. By allowing the mind to accept a theory, and to be trained according to that conception, one may have a series of experiences, but they will not be experiences of actuality. Belief or faith has given a certain training to the mind, and experiences based on it are not of actuality, being the product of presuppositions and convictions. Such experiences are merely the result of wish-fulfilment. To comprehend actuality, or to experience reality, there must be discernment. Discernment is that state of integrated thought-emotion in which all craving, choice has ceased; it is not a state induced through mere denial and suppression. All want, craving, perverts discernment, even the craving for reality. Want conditions thought-emotion and so makes it incapable of direct discernment. Hence, if the mind is prejudiced by any theory or explanation, or if it is caught in any belief, such as that of any religion or philosophy, it is utterly incapable of discernment.

So, one has to consider first, what are those tendencies and cravings which continue and perpetuate the "I" process. This deep consideration of the process of want and its results, this constant awareness in action, liberates the mind-heart from want, from those self-protective resistances that it has created for itself as se-

curity and comfort. For all want acts as an impediment to discernment; all craving distorts perception.

All craving, and any experience born from it, makes up the self-sustaining process of the "I". This "I" process with its wants and tendencies creates fear, and from this there arises the acceptance of comfort and security which authority offers. There are various kinds of authority. There is the authority of the outer, the authority of an ideal, and the authority of experience or memory.

The authority of the outer is born of fear which makes the mind-heart accept the compulsion of opinion, whether of the neighbour or of the leader, and the assertions of organized belief, called religion, with its systems and dogmas. These assertions and beliefs become part of one's being and consciously or otherwise one's thoughts and actions are adjusting themselves to the pattern established by authority.

Then there is the authority of an ideal, which prevents true self-reliance, born of comprehension of actuality. As you cannot understand this struggle and misery, you look to an ideal, to a concept, to guide you across this sea of confusion and suffering. If you carefully examine this want you will see that it is only an escape from actuality, from the conflict of the present. To escape from reality, from the now, you have the authority of an ideal, which becomes sacred through time and tradition. The authority of an ideal prevents the comprehension of the actual.

Then there is the authority of experience and memory. We are but the result of the process of time. Each one draws inspiration, guidance and comprehension from the past; the past acts as a background, the past is the storehouse of experience, and the mind has become merely a record of the various lessons of experience. These experiences, with their lessons, have become memories and these memories have become self-protective warnings. If you deeply examine the so-called lessons gained from experiences, you will see that they are merely the cunning desire for self-protection which guides you in the present. This cunning self-protective guidance prevents the comprehension of the living present. Thus experience adds to the storehouse more lessons, more memories, cunning knowledge by which to guide yourself in times of tribulation. But if you examine this so-called

knowledge, you will see that it is nothing but self-protective memories stored up for the future and which become the authority that guides and directs action.

So, through craving, through want, there is engendered fear, and from this there arises the search for comfort and security, found in the authority of the outer, the authority of the ideal, and the authority of experience. This authority, in its various forms, maintains the "I" process, which is based on fear. Consider your thoughts and activities, and the way of your morality, and you will see that they are based on self-protective fear, with its subtle, comforting authorities. Thus, action born of fear is ever limiting itself, and so the "I" process is self-sustaining, through its own volitional activities.

To put it differently, there is the will of want, which is effort, and the will of comprehension, which is discernment. The will of want is ever in search of reward, of gain, and so it creates its own fears. On this is based social morality, and spiritual aspiration is but the attempt to establish protective relationship with the highest. The individual is the expression of the will of want and in the process of its activity, want is creating its own conflict and sorrow. From this the individual tries to escape into idealism, into illusions, into explanations, and so still maintains the process of the "I". The will of comprehension comes into being when there is the cessation of want with its ever recurring experiences.

If there is right comprehension of the fact that there cannot be true discernment as long as the will of want continues, this very comprehension brings the "I" process to an end. There is not another or higher "I" to bring this "I" process to an end; no environment and no divinity can bring this "I" process to an end. But the very perception of the "I" process itself, the very discernment of its folly, of its transient nature, brings it to an end.

The "I" process is self-sustaining, self-active through its own ignorance, tendencies, cravings. It has to bring itself to an end through the cessation of its own volitional wants. If you deeply understand the significance of this whole conception of the "I", then you will see that you are not the mere environment, opinion or chance, but the creator, the originator of action. You create your own prison of sorrow and conflict. Through the cessation of your own volitional activities, there

is reality, bliss. Question: You have said that to comprehend the process of the "I" strenuous effort is required. How are we to understand your repeated statement to the effect that effort defeats awareness?

Krishnamurti: Where there is the effort of want, there is choice, which must be based on prejudice, on bias. Awareness is not born of choice, it comes into being when there is the perception of the transiency of the will of choice or the will of want.

By constant thoughtfulness and eager interest, the will of want is comprehended and there comes into being the will of comprehension. Where there is the will of want, there must be wrong effort, that effort which must ever produce confusion, limitation, and increase sorrow. Awareness is constant discernment of what is true. Sorrow, and the inquiry into its true cause, not the theoretical but the actual inquiry through experimentation and action, will bring about this awakened pliability of mind-heart. There is no one who does not suffer. He who suffers makes an effort to escape from actuality, and that escape only increases sorrow. But if through silent observation and patience, he discerns the true cause of suffering, that perception itself dissolves the very cause of suffering.

Question: Are you still as uncompromising as ever in your attitude towards ceremonies and the Theosophical Society?

Krishnamurti: Once you see an act to be wholly foolish, you do not revert to it. If you perceive deeply, as I did, the utter folly of ceremonies, then it can never again have any sway over you. No opinion, though it be of the many, no authority, though it be of tradition or of circumstances, can persuade differently one who has discerned its valuelessness. But as long as one does not see its significance completely, there is a going back to it. It is the same with regard to the Theosophical Society. The idea of organized belief, with its authorities, with its propaganda, with its conversion and exploitation, is to me fundamentally evil.

It is not important what I think about the Theosophical Society. What is important is that you shall find out for yourself what is true, what is the actual, not what you want the actual to be; and to comprehend the actual, the real, the true, without any doubt, you must come to it completely denuded of all want, of all de-

sire for security or comfort. Then only is there a possibility of discerning that which is. But as most people are conditioned by want, by craving for security, for comfort, here and in the hereafter, they are utterly incapable of true perception.

Before you can understand what is true, either in the teachings of the Theosophical Society or of any other organization, you must first consider whether you are free from want. If you are not, these organizations, with their beliefs, will become the means of exploiting you. If you merely consider their teachings, then you will be lost in opinions, in explanations. So first begin to discern for yourself the process of craving which distorts perception and maintains the "I" process, and nourishes fear. Then these systems, these organizations, with their beliefs, threats and ceremonies, will have no significance at all.

Unfortunately we do not begin fundamentally. We think that systems and organizations are going to aid us in getting rid of our prejudices, sorrows and conflicts. We think that they will free us from our limitations, and so, through them, we hope to understand reality. This has never happened, nor ever will. No belief or organization can ever set man free from want, with its fears and agonies.

Question: What do you think will become of your soul after the body dies?

Krishnamurti: If the questioner examines the motive which prompted his question, he will see that it is fear. There is no fulfilment, no happiness, in the present, so he demands a future life of happiness and opportunity. In other words, the "I" is asking itself whether it will continue. To understand the significance of its desire for continuance, you must understand what the "I" is.

As I have tried to explain, faith destroys its own idea of soul. Faith maintains that there is a universal force, a supreme entity outside of man, directing, guiding man's existence, and determining his future. This conception, if you think it out fully, banishes the idea of the soul. If there is no soul, then you turn to the mechanistic view of life and thereby you are merely caught up in the opposites. Truth does not exist in the opposites. If you fully comprehended the significance of the opposites, with their implications, you would then discern the true process of the "I". Then you would see that it is a process of want, conceiving itself in fear, thus sustaining itself through itself. This fear prompts the "I" to ask itself if it has a con-

tinuance, if it shall live after the death of the body. The real question then is whether this limitation, the "I", the ego, passing through many experiences and gathering their lessons, finally becomes perfect. Can selfishness ever become perfect through time, through experience? The "I" can become bigger, more expanded, more rich in selfishness, in limitation, taking to itself other units of limitation and selfishness. But surely, this process must ever remain the "I" process, however expanded and glorified.

Whether this process continues or comes to an end depends on the comprehension of each individual. When you deeply discern that the "I" process is maintaining itself through its own limitations, its own volitional activities of craving, then your action, your morality, your whole attitude towards life undergoes a fundamental change. In that there is reality, bliss.

I can give explanations of the cause of existence and of sorrow. But a man who seeks an explanation will not discern reality. Definitions and explanations act merely as a cloud that darkens perception. This "I" process, about which I have spoken, can be to you but a theory. To discern its actuality you must experience it. To experience this, you must consider it critically, analyze it and experiment with it. The intelligent comprehension of it will alone bring about right action.



OMMEN CAMP, HOLLAND
1ST PUBLIC TALK

25TH JULY, 1936

Friends, I am very glad to see you all here after many years, and I hope this Camp will be of some definite help to each one of you. I hope too that you will make every possible effort to understand what I shall try to explain, and carry that comprehension into action.

I should like you to consider what I say without prejudice, without those instinctive reactions that hinder clear and true thinking.

We are not as yet a select body of people who are outside this conflicting world. We are part of it, with its confusion, misery, uncertainty, with its opposing political groups, with its racial and national hatreds, with its wars and cruelties. We are not, as yet, a separate group, nor are we definitely active individuals who, with deep comprehension, are against this present civilization. We are here to understand for ourselves that process of consciousness focussed in each individual, and, in so doing, we shall inevitably put away the false values that have become guiding principles throughout the world.

Though you as an individual belonging to a certain class or nation and holding certain beliefs may not be involved in these hatreds and conflicts - you may have by some misfortune protected yourself with different forms of security - yet you must have a definite attitude towards this civilization with its political, social, aesthetic and religious activities. This attitude leading to action must be the comprehension of the process of individual consciousness.

The emphasis on the comprehension of individual consciousness is not to be taken as a further encouragement of self-centredness and the narrowing down

of comprehensive action. It is only through understanding the process of individual consciousness that there can be spontaneous and true action, without creating or further increasing sorrow and conflict. Please try to understand this point fully. When I talk about individual consciousness I do not mean that process of introspection and self-analysis which gradually limits all activity. To bring about the plenitude of action there must be the comprehension of the process of individuality. I am not concerned with individual or collective progress or with mass activity, but only with right comprehension which will bring about right attitude and action towards work, towards the neighbour, towards the whole of society. So we must deeply comprehend the process of individuality with its consciousness. We must be able to discern in ourselves comprehensively the influence of the mass through traditions, racial prejudices, ideals and beliefs to which we have surrendered ourselves, consciously or unconsciously. As long as these dominate us, we, as individuals, are not capable of clear, direct, simple and comprehensive action. So my emphasis on individuality is not to be mistaken as an encouragement to selfish self-expression, nor is it to be understood as a collective acquiescence in an idea or a principle. It is not to be used as an excuse for subjugating oneself to a group of people or to a set of leaders. It is to bring about the right comprehension of the process of individual consciousness, which alone can give rise to spontaneous and true action.

To understand this process of individuality there must be the urge to know, not to speculate, not to dream.

This comprehension of the process of individuality is not to be confounded with the acceptance of beliefs or of faith, or the giving of oneself over to logical conclusions and definitions. To know really, there must be no inclination to be satisfied by the immediate superficial solution of problems. Many people think that by mere economic rearrangement, most human problems will be solved. Or again, many are easily satisfied with the explanations concerning the hereafter, or with the belief in reincarnation, and so on. But this is not knowledge, this is not comprehension, this is merely a dope that satisfies and dulls the sorrowing mind-heart. To know, to comprehend, there must be will, there must be persistence, there must be a continual and essential curiosity.

So, then, what is individuality? Please understand that I am not laying emphasis on egotism, or on your getting rid of it. But when you understand for yourself the process of the "I", then there is a possibility of bringing it to an end. To comprehend this process you must begin fundamentally. Is the so-called soul real or an illusion, is it unique? Does it exist apart and exert its influence over the physiological or psychological being? Shall we, by studying the tissues and organic fluids, know what is thought, what is mind, what is that consciousness which is hidden in living matter? By studying his sociological behaviour shall we know what man is? Economists and physicists have left all this aside, and we, as individuals, we who are suffering, must go into this question deeply and sincerely. As we are dealing with ourselves we need great persistence, right effort and patience to comprehend ourselves. Physicists, economists, sociologists may give us theories, systems and techniques, but we ourselves have to make the right effort to understand the process of our consciousness, to penetrate through the many illusions to reality.

Philosophers have given out certain theories and concepts regarding consciousness and individuality. There are many conflicting views, beliefs and assertions concerning reality. Each one of us through introspection and observation realizes that there is a living reality concealed in matter, but it plays very little part in our daily life. It is denied in our activities, in our everyday conduct. Because we have built up a series of walls of self-protective memories, it has become almost impossible to know what is the real. As I said, there are many beliefs, many theories, many assertions about individuality, its processes, its consciousness and its continuity, and the choice of what is true among these varied opinions and beliefs is left to you. Choice is left to those who are not utterly in subjugation to the authority of tradition, belief, or ideal, and to those who have not committed themselves intellectually or emotionally to faith.

How can you choose what is true among these contradictions? Is the comprehension of truth a question of choice involving the study of various theories, arguments and logical conclusions which demand only intellectual effort? Will this way lead us anywhere? perhaps to intellectual argumentation; but a man who is suffering desires to know, and to him concepts and theories are utterly useless. Or is there another way, a choiceless perception? It is absolutely essential for our well-

being, for our action and fulfilment, to understand what is individuality. You go to religious leaders, psychologists, and perhaps to scientists, and study and experiment with their theories and conclusions. You may go from one specialist to another, trying, according to your pleasure, their methods, but suffering still continues. What is one to do?

Action is vital, but not opinions and logical conclusions. You as individuals have to comprehend the process of consciousness through direct, choiceless discernment. The authority of ideal and of desire prevents and perverts true discernment. When there is want, when the mind is caught up in opposites, there cannot be discernment. Psychological reactions prevent true discernment. If we depend on choice, on the conflict of opposites, we shall ever create a duality in our actions, thus engendering sorrow.

So we have to discern for ourselves truth, through choiceless life or action. Discernment alone can end this self-poisoning process of suffering that is going on through the action of limitation.

Now to discern truth thought must be unbiased, mind must be without want, choiceless. If you observe yourself in action you will see that your want, through the background of tradition, false values and self-protective memories, renews each moment the "I" process which impedes true discernment.

So there must be deep, choiceless perception to comprehend the process of consciousness. Such a necessity arises only when there is suffering. To discover the cause of suffering, mind must be acute, pliable, choiceless, not dulled by want nor subdued by theories. If there is no discernment of the process of individual consciousness, then action will ever create confusion, limitation, and so bring about suffering and conflict. As long as we are in this process, our inquiry should be concerned with the cause. But unfortunately most of us are seeking remedies. The comprehension of the cause of suffering brings about a choiceless change of will in the plenitude of our being. Then experience without its accumulative memories which impede comprehension and action, has deep significance.

So true experience leads to the discernment of the process of consciousness which is individuality, and cannot intensify the individual consciousness. To dis-

cern deeply the cause of suffering you cannot separate yourself from the world, from life, and contemplate consciousness apart, for only in the very process of living can you comprehend consciousness.

This deep discernment of choiceless life implies great alertness and right effort. I am going to explain what to me is consciousness from which arises individuality, but please bear this in mind, that it is not an actuality to you, it can only be a theory. To know its actuality your mind must be capable of discernment, of choiceless perception, free from the craving for comfort and security. It is not enough to be merely logical. You will know whether what I say is true only through your own experience, and to experience, the mind must be free of self-created barriers. It is most difficult to be vulnerable, so that the movement of life can be comprehended with a sensitive mind, able to discern that which is enduring and true. To understand the process of individuality you require great intelligence and not the intervention of intellect. To awaken that intelligence there must be the deep urge to know but not to speculate.

Please bear in mind that what to me is a certainty, a fact, must be to you a theory, and the mere repetition of my words does not constitute your knowledge and actuality; it can be but an hypothesis, nothing more. Only through experimentation and action can you discern for yourself its reality. Then it is of no person, neither yours nor mine.

Now, all life is energy; it is conditioning and conditioned, and this energy in its self-acting development creates its own material, the body with its cells and sensation, perception, discrimination and consciousness. Both energy and forms of energy are ever intermingling, and this makes consciousness appear conceptual as well as actual. Individual consciousness is the result of ignorance, tendency, want, craving. This ignorance is without a beginning, and is compounded with energy, which in its self-acting development is unique, and this is what gives uniqueness to individuality.

Ignorance has no beginning but it can be brought to an end. The very comprehension that ignorance is self-sustaining brings that process to an end. That is, you observe how through your own activities you are sustaining ignorance, how

through craving, which engenders fear, ignorance is maintained, and how this gives continuity to the "I" process, to consciousness. This ignorance, this "I" process, is maintaining itself through its own volitional activities born of want, craving. With the cessation of self-nourishment the "I" process comes to an end. You will ask me: Can I live at all without want? In the lives of most people, want, craving, plays a tremendous part; their whole existence is the vigorous process of want, and so they cannot imagine life, its richness and beauty, its relationship and conduct, without want. When you begin to discern, through experimentation, how action born of want creates its own limitation, then there is a change of will. Till then there is only a change in will. It is the self-sustaining activity of ignorance that gives to consciousness continuity, ever reforming itself. The fundamental change of will is intelligence.



OMMEN CAMP, HOLLAND
2ND PUBLIC TALK

27TH JULY, 1936

All of us are in some measure caught up in suffering, whether economic, physical, psychological or spiritual. To understand the cause of suffering and to be free from that cause is our constant problem.

To understand the fundamental cause of suffering, we cannot divide man into different parts. Man is indivisible, though he expresses himself through many aspects, and assumes many forms of expression which give him great complexity. There are specialists who study these various divisions and aspects of man and try to discover along their special lines the cause of suffering, but we cannot leave the comprehension of ourselves to another. We must understand ourselves as a whole and examine our own desires and activities. We must discern the "I" process, which seeks ever to perpetuate and maintain itself separately through its own activities. When we fully comprehend this process, there will be the awakening of that intelligence which alone can free us from sorrow.

This "I" process is consciousness which is individuality, and the cause of suffering is the ignorance of this self-active process. If we do not comprehend this process, which engenders sorrow, there cannot be intelligence. Intelligence is not a gift but can be cultivated, awakened, through alertness of mind and choiceless life. So action can either create sorrow, or destroy ignorance with its tendencies and cravings and thus end sorrow.

You can see for yourself in your life how this process, with its fears, illusions and escapes, diminishes creative intelligence which alone can bring about the well-being of man. The comprehension of reality, truth, comes with the cessation of

sorrow. Our consideration of the hereafter, of immortality, is vain pursuit for there can be the bliss of reality only with the cessation of sorrow.

To understand suffering we must begin with ourselves, not with the idea of suffering, which is only the arid emptiness of the intellect. We must begin with ourselves, with the agonies, miseries and conflicts which seem to have no end. Happiness is not to be sought after, but with the cessation of sorrow there is intelligence, the bliss of reality.

From what source do our daily activities spring? What is the basis of our moral and religious thought? If we examine ourselves deeply, comprehensively, we will see that many of our activities and relationships have their origin in fear and illusion. They are the outcome of craving, of a ceaseless search for both outward and inward security and comfort. This search has produced a civilization in which each individual, subtly or grossly, is fighting for himself, thus engendering hatred, cruelty and oppression. This process has fostered a civilization of exploitation, wars, and organized religious superstition, the results of a false conception of individuality and fulfilment. The external conflict of races and religions, the division of peoples, the economic struggles, have their roots in false ideas of culture. Our lives are in continual conflict because of fear, belief, choice and subjugation. Our environment stimulates the process of ignorance, and our memories and wants renew and give continuity and individuality to consciousness.

When you examine this process you will discern that the "I" is reforming itself each moment by its own volitional activities based on ignorance, want and fear. When you begin to realize that the "I" therefore has no permanency, there will be a vital change in your conduct and morality. Then there can be no subservience, acquiescence, but only the action of awakened intelligence which creates ever new conditions, without being enslaved by them. This intelligence alone can bring about true co-operation without frustration.

Each one of you must become aware of the process of ignorance. This awareness is not that directive power of a higher comprehension over a lower, which is but a trick of the mind, but that choiceless comprehension which is the outcome of persistent action without fear and want. From this choiceless percep-

tion there arise right morality, relationship and action. Conduct is not then the mere imitation of a pattern or ideal, or a discipline, but it is the outcome of true comprehension of the "I" process. This discernment is awakened intelligence which, not being hierarchical or personal, helps to create a new culture of fulfillment and co-operation.

Question: Is effort consistent with awareness?

Krishnamurti: Please understand what I mean by awareness. Awareness is not the result of choice. Choice implies opposites, a discrimination between the essential and the unessential, between right and wrong. Choice must create conflict for it is based on self-protective prompting, calculation and prejudice. Choice is ever based on memories. Discernment is direct perception, without choice, of what is, and to perceive directly is to be free from the background of want. This can take place only when effort which is now being exerted between opposites ceases. Opposites are the result of want, of craving, and so of fear. With the cessation of fear there is direct perception of what is. We are at present making effort to achieve, to succeed, to conquer one habit by another, to subjugate one fear by another, one longing by another, one ideal by another. So there is constant effort to substitute, to overcome. Such effort is utterly futile, vain; it leads to confusion and not to the awakening of intelligence.

If you begin to be aware of this process of choice, of conflict between the opposites, then there is a change of will, and this will is the result of choicelessness.

When I talk about right effort, I mean that one should become conscious of the false effort one is making now. Become aware of the background, perceive how each moment thought is modifying itself in limitation through its own volitional activities born of ignorance and fear, which give a continuity to the "I" process, to consciousness.

We suffer and we want to escape from that suffering, so we make an effort to seek a remedy, a substitution, but thereby we do not eradicate the cause of suffering. As mind is burdened with many substitutions, many escapes which prevent the birth of choiceless discernment, so effort merely creates further sorrow and frustra-

tion. This is false effort. Right effort is the spontaneous discernment of false effort which seeks substitution or escape through the many forms of security.

Question: How can one come to an agreement with people who have objectives in life radically different from one's own?

Krishnamurti: There cannot be agreement between a false objective and a true objective. There may be agreement between two false objectives. In trying to bring about agreement between the false and the true, we attempt to develop what is called tolerance, with its many false pretences. There can be real agreement only when the objectives are intelligent and true. When two individuals perceive the fundamental illusion of security, there is agreement, co-operation. But if one comprehends the cruelty of acquisitive security and another does not, then there is conflict, and to overcome this friction the false virtue of tolerance is developed, but this does not mean that he who understands is intolerant.

Instead of trying to agree, instead of trying to find out the common factor between two absurdities, let us see if we can be intelligent. A man who has fear cannot be intelligent - for fear impedes choiceless discernment. So long as there is acquisitiveness, there cannot be intelligence, for it indicates that the mind is entangled in the process of ignorance and want. The cultivation of virtue is not intelligence. As long as there is the volitional activity of ignorance there must be fear, delusion and conflict.

Instead of cultivating tolerance which is but a trick of the mind, there must be the awakening of intelligence which has no self-protective memories and fears.

Question: Those who possess - whether land or machinery or labour - do not willingly share with those who are less fortunate. Have not the latter, therefore, the right and, in the last resort, the duty, to take away from those who possess, for the common benefit of all? Are you not rather inclined to waste your teachings on the more fortunate who are the least likely to want to alter the existing economic and social structure?

Krishnamurti: I know this is a vital problem for many people. I am not evading it, when I say that I want to deal with all the problems of life comprehensively, integrally, not separately. Where intelligence is functioning freely, these separative

problems will not exist. Where there is no intelligence, though you may take over the machinery, the land, the labour, you will again create division with its cruel acquisitiveness and wars. So, from my point of view, what is important is the cultivation of true intelligence which alone can bring about order. There must be that inward revolution, which to me is much more important than the outward upheaval. This inward revolution is not to be postponed. It is much more vital, much more immediate than the outward one. This complete change of will is in your own power.

The inward, vital revolution is the result of comprehension and not of compulsion. Intelligence does not recognize riches or poverty. I am not talking either to the rich or to the poor, to the fortunate or to the less fortunate. I am talking to individuals, to whom I say that it is necessary for them to comprehend the process of life because they as individuals are caught up in suffering. They as individuals are the creators of social environment, morality, relationship. So we must deal with man comprehensively and not merely with one of his aspects. As long as there is not that deep comprehension of the process of individuality, mere change will not awaken intelligence. If we discern this truly, we shall not as individuals seek happiness through the various cruelties and absurdities which we call modern civilization.

If you comprehend the utter necessity for this inward revolution, this change of will, then you will help naturally, spontaneously, to bring about right order, right action and conduct. Question: Is not the theosophical conception of the Masters of Wisdom and evolution of the soul as sound as the scientific conception of biological growth of life in organic matter?

Krishnamurti: That which is capable of growth is not eternal. The theosophic or the religious conception is one of individual growth - the process of the "I" becoming greater and greater by acquiring more and more virtue and comprehension. That is, the "I" is capable of indefinite growth, reaching greater and greater heights of perfection, and to help it onwards Masters, disciplines and religious organizations are necessary.

So long as one does not understand what the "I" is, then Masters of some kind or other become an illusory necessity. It may not be a Master in the theosophical sense, it may be a saint of a church or a spiritual authority of an organization. What we have to understand is not whether the Masters exist or not, whether they are necessary or not, but whether the "I" in its growth, in its expansion, can become eternal or lead to the comprehension of truth. The problem is not whether Masterhood is a perfectly natural process, but whether discernment of truth can come to a mind which is held in the "I" process. If you consider the "I" to be eternal, then it cannot grow, it must be timeless, spaceless. So the idea that the "I" becomes a Master through growth, experience, is an illusion. Or, the "I" process is transient. To bring this process to an end, no outside agency however great can ever be of help, for the "I" process is self-active, sustaining itself through its volitional activities. You have to consider whether the "I" is eternal or transient. But it is not a question of choice, for all choice is based on ignorance, prejudice, want.

Some of you may not be concerned with the belief in the Masters of the Theosophists, yet when sorrow comes to you, you may seek some other spiritual authority or guidance, and it is this dependence on another that perpetuates the "I" process, with its subtle exploitation and sorrow.

Question: Many persons find it very hard to be fully concentrated in their actions. In order to train the capacity for concentration, cannot certain exercises be of great help or do you regard them as hindrances?

Krishnamurti: When you are deeply interested there is no necessity for exercises which help you to develop concentration. When you are enjoying beautiful scenery, there is a spontaneity of delight and interest which is beyond all the artificial aids to concentration. It is only when you are not interested that there is a division in consciousness. Instead of trying to find exercises for developing the capacity for concentration, find out if you have deep interest in the things of life. To understand life, you need comprehensive interest, not only in bread and butter but in the processes of thought, of love, in experiences, in relationship. Where there is deep interest there is concentration. Is not the questioner trying to stimulate concentration artificially? Such artificial stimulation becomes a barrier to the rich comprehension of life. Disciplined meditations are artificial stimulations and become

barriers which create a division between living actuality and illusory longings and desires. Do not seek the bliss of reality, for the mere search for reality only leads to illusion, but comprehend that process of thought, consciousness, focussed in yourself. This demands not mere concentration but pliability of mind and self-sustained interest.

Question: The idea of leadership is, to many, a great inspiration. Also it leads to the cultivation of respect and a spirit of self-sacrifice. In you we recognize a great spiritual leader, and feel profound reverence towards you. Should we not therefore encourage, in others as well as in ourselves, these great qualities of respect and self-sacrifice?

Krishnamurti: The show of respect is personally distasteful to me. (Laughter) Please do not laugh. If there were true respect you would not only show it to me but to all. Your show of respect to me only indicates a mentality of barter. You think I am going to give you something, or help you in some way, and so you show respect. What you are really doing is showing respect to an idea that you should display consideration to a person who may help you, but out of this false respect there is born contempt for others. There is no consideration of the ideas in themselves, but unfortunately only of the person who gives forth these ideas. In this lies grave danger, leading to reciprocal exploitation. The mere respect of authority indicates fear which breeds many illusions. From this false respect, there arises the artificial distinction between leaders and followers, with its many obvious and subtle forms of exploitation. Where there is no intelligence there is respect for the few and disdain for the rest.



OMMEN CAMP, HOLLAND 3RD PUBLIC TALK

28TH JULY, 1936

How is one to awaken that intelligence, that creative intuition which comprehends the significance of reality, without the process of analysis and logic? By intuition I do not mean wish-fulfilment, which it is for most people. If morality, which is relationship, is based upon intelligence and intuition, then there is richness, fullness and an abiding beauty in life. But if we base our conduct and relationship on industrial and biological necessities, then action must inevitably make our life shallow, uncertain and sorrowful. We have the possibility of this intelligence or intuition, but how can it be awakened? What is it that we must do or not do, to awaken this intelligence?

All craving with its fears must cease before there can be this creative intuition. The cessation of want is not the result of denial, nor through careful analysis can want be rationalized away. The freedom from want, from its fears and illusions, comes through persistent and silent perception, without the deliberate choice of volition. By this deep observation you will perceive how want engenders fear and illusion, and breaks up consciousness into the past, present and future, into the higher and the lower, into accumulated memories and those to be acquired. So ignorance, with its wants, prejudices and fear, is creating duality in consciousness, and from this duality arise the many problems of control and conflict. From this duality there arises the process of self-discipline through the authority of ideal and memory, which controls and limits action and thus brings about frustration. This limitation of action creates, naturally, further limitations, and so brings about friction and suffering. Thus the wheel of ignorance, fear, prejudice, is set going and prevents complete adjustment to life. Where there is want, there must also

be accumulative memories, self-protective calculations, which give to consciousness continuity and identification.

This consciousness with its division and conflict creates for itself limitation through its own volitional activities and so maintains its own individuality. It is imprisoned in its own creation, in its own environment, of dark confusion, incessant struggle and frustration. If you silently observe without the interference of choice you will discern this process of ignorance and fear. When the mind perceives that it is engendering its own ignorance and so its own fear, then there is the beginning of choiceless awareness. Through silent observation and deep discernment in which there is no choice and so no conflict, there comes the cessation of ignorance. It cannot be brought about through denial or through mere rationalization. This is the true process of awakening intelligence and intuition.

Limited consciousness is the conflict of innumerable wants. Become aware of this conflict, this ceaseless battle of division, but do not try to dominate one part of consciousness with its wants, by the other. When the mind identifies itself with want or with opposites, there is conflict; then the mind tries to escape through illusion and false values and thus merely intensifies the whole process of want. With deep discernment there comes the cessation of want, the awakening of intelligence, of creative intuition. That intelligence is reality itself.

Question: I have lost all enthusiasm, all urge in life, which at one time I remember I had. Now, life to me is colourless, a hopeless void, a burden that somehow I must bear. Could you indicate the possible causes which might have brought about this condition, and explain how I might break through this hard shell in which I seem to be?

Krishnamurti: Through false values we force ourselves into certain grooves of action, and adjust our thoughts and feelings to certain conditions. So, through our own conditioning we lose our enthusiasm, and consequently life becomes dull and burdensome. To break through this shell of hopelessness we must be conscious of our limited thought and action. When we have become aware of this state, and instead of battling against this hopeless void we deeply consider the causes of frustration, then, without any conflict of antitheses there takes place that

vital change which is fulfilment, the rich comprehension of life. If one has merely disciplined the mind without understanding the process of consciousness, or subjugated mental activities and conduct to the authority of an ideal without discerning the stupidity of authority, then life becomes arid, shallow and vain.

Unless one fully comprehends the process of consciousness, illusion may momentarily give the necessary impetus to action, but such action must inevitably lead to misery and frustration. The conflict between illusions, though seemingly purposeful and satisfying, must inevitably lead to confusion and sorrow. We have to become aware of the many fears and illusions, and when mind frees itself from them, there is the rich plenitude of life.

When you begin to realize the utter futility of want itself, there will be the awakening of that intelligence which brings about right relationship with environment. Then only can there be richness and beauty of life.

Question: It may sound impertinent to say it, but it is easy for you to advise others to experiment with intelligent action; you will never lack bread. Of what use is your advice to the vast numbers of men and women in the world for whom intelligent action will only mean more hunger?

Krishnamurti: Why do you lay so much emphasis on bread? Bread is essential, but by merely laying emphasis on bread you are going to deprive man of it. By laying emphasis on any one need of man, who is indivisible, you are going to deprive him of that very thing which you emphasize. It is fear that leads to unintelligent action and consequently to suffering, and as individuals are held in this fear I am trying to awaken in them the perception of their self-created barrier of ignorance and prejudice. Because each individual is seeking self-security in many forms, there can be no intelligent co-operation with his environment, and there ensue many problems which cannot be superficially solved. If each one of us were fearless, not craving security in any form whatsoever, whether here or in the hereafter, then in this fearless state intelligence could function and bring about order and happiness. By merely considering one part, an artificial division of man who is indivisible, we cannot comprehend the whole of him, and it is only through the comprehension of the whole that the part can be understood. There has always been

this problem, whether emphasis should be laid on bread, environment, or on mind and heart. In the past, too, this division has existed, this dualism in man of the soul and the body, each division insisting on its own set of values and thus creating much confusion and misery. And we continue to perpetuate, perhaps in new forms, this artificial and false division of man. One group considers only the importance of bread, and another lays emphasis on the soul. This division of man is utterly false and it must ever lead to unintelligent action. Intelligent action is the outcome of understanding man as a complete being.

Question: My sorrows have brought it home to me that I must no longer seek comfort of any kind. I feel convinced that another cannot heal the ache which is in me. And yet, since my sorrow continues, is there something wrong in the way I have taken my suffering? Krishnamurti: You say you no longer seek comfort, but surely has not that search been brought to an end deliberately, through decision, resolve? It is not the spontaneous result of comprehension. It is merely the outcome of a decision not to seek comfort because the search for comfort has brought you disappointment. So you say to yourself: I must no longer seek comfort. When a man who has been deeply hurt through attachment begins to cultivate detachment, praising it as a noble quality, what he is really doing is protecting himself from further hurt - and this process he calls detachment. So in the same way, fear of suffering has made you see that comfort, dependence, involves further suffering, and so you say to yourself: I must not seek comfort, I must be self-reliant. Yet want with its many subtle forms of fear continues.

Want creates duality in thought, and when one want creates suffering the mind seeks the opposite of that want. Whether it is a craving for comfort or the denial of comfort, it is the same, it is still want. So the mind maintains the conflict of opposites. When you begin to suffer, do not say, I must get rid of this or that want or cause, but silently observe, without denial or acceptance, and out of this choiceless awareness, want with its fears and illusions begins to yield place to intelligence. This intelligence is life itself and is not conditioned by the compulsion of want.

Question: It is said that occult initiations, such as those described by Theosophy and other ancient rites and mysteries, form the various stages of life's spiritual

journey. Is this so? Do you remember any sudden change in consciousness in yourself?

Krishnamurti: Consciousness is undergoing constant change within its own restrictions and limitations. Within its own circle it is fluctuating, expanding and contracting, and this expanding is called by some, spiritual advancement. But it is still within the confines of its own limitation, and this expanding is not a change of consciousness but only a change in consciousness. This change of consciousness is not the outcome of mysterious rites, or initiations. He who discerns the futility of the change in consciousness, alone can bring about the change of consciousness. To discern and to change fundamentally needs persistent awareness. What is important is whether we can individually bring about this vital change. Let us concern ourselves not with the immediacy of change but only with the fundamental change of consciousness, and for this the "I" process with its ignorance, tendencies, wants, fears, must of itself come to an end.



OMMEN CAMP, HOLLAND 4TH PUBLIC TALK

29TH JULY, 1936

Action which springs from the self-preserving process of consciousness with its many layers of ignorance, tendencies, wants, fears, cannot liberate the mind from its own self-created limitation, but merely intensifies sorrow and frustration. As long as this process continues, as long as there is no comprehension of this "I" process, not only in its obvious form and expression, but also in its prodigious subtleties, there must be suffering and confusion. Yet this very suffering, from which we are ever trying to escape, can lead us to the comprehension of the "I" process, to the profound knowledge of oneself, but all escapes into illusion must cease. The greater the suffering, the stronger is the indication of limitation. But if you do not suffer it does not necessarily mean that you are free of limitations. On the contrary, it may be that your mind is stagnant within self-protective walls so that no provocations of life, no experiences, can stir it into activity and so awaken it to sorrow. Such a mind is incapable of discerning reality. Suffering can bring about the comprehension of oneself, if you do not try to avoid it or to escape from it.

How can we bring to an end the "I" process, so that our action does not create further limitation and sorrow? To bring this "I" process to an end, there must be the consciousness of suffering, not the mere conception of suffering. Unless there is the vital provocation of life, most of us are apt to comfort ourselves to sleep and so allow unconsciously the "I" process to continue. The essential requirement for the discernment of the "I" process is to be fully conscious of suffering. Then there must be the utter certainty that there are no escapes whatsoever from suffering. All search for comfort and superficial remedies then wholly ceases. All ritualistic palliatives cease to have any significance. We then begin to perceive that no external agency can help us to bring this self-sustaining process of ignorance to

an end. When the mind is in this state of openness, when it is wholly able to confront itself, then it becomes its own mirror, then there is undivided consciousness; it does not judge its actions by standards, nor is it controlled by the authority of ideal. It is then its own creator and destroyer. Environment with its conditioning influences, and heredity with its limiting characteristics, yield to the comprehension of the "I" process. When the mind discerns this process integrally, it sees itself as the process, utilizing all action, all relationship to sustain itself. In the renewal of itself from moment to moment, through its own volitional activities, the "I" process is perpetuating itself and merely engendering sorrow.

The majority of us try to escape from suffering through illusions, logical definitions and conclusions, and so gradually the mind becomes dull, incapable of perceiving itself. Only when the mind perceives itself as it is, as the will of itself, with its many layers of ignorance, fear, want, illusion, when it discerns how through its own volitional activities the "I" process is perpetuating itself, only then is there the possibility of this process bringing itself to an end. When the mind discerns that it is itself creating sorrow, perpetuating the "I" process, and that it is the "I" process itself, then there is a change of will, change of consciousness. The ending of the "I" process is the beginning of wisdom, bliss.

We have sedulously developed the idea of a superior and an inferior will in consciousness. This division merely creates conflict, which we seek to end by discipline. Where there is want or fear, its action is as the fuel to a flame, it merely sustains the "I" process. The comprehension of this process demands great awareness and not the effort of choice or of discipline.

Question: Is fear a fundamental part of life, so that the understanding of it merely enables us the better to accept it; or is it something that can be transmuted into something else; or again, something that can be wholly eliminated? One often seems able to trace the cause of a particular fear, and yet in other forms fear continues. Why should it be so?

Krishnamurti: Fear will exist in different forms, grossly or subtly, as long as there is the self-active process of ignorance engendered by the activities of want. One can wholly eliminate fear, it is not a fundamental part of life. If there is fear

there cannot be intelligence, and to awaken intelligence one must fully comprehend the process of the "I" in action. Fear cannot be transmuted into love. It must ever remain as fear even though we try to reason it away, even though we try to cover it up by calling it love. Nor can fear be understood as a fundamental part of life in order to enable us to put up with it. You will not discover the deep cause of fear by merely analyzing each fear as it arises. There is only one fundamental cause of fear, though it may express itself in different forms. By mere dissection of the various forms of fear, thought cannot free itself from the root cause of fear. When the mind neither accepts nor rejects fear, neither escapes from it nor tries to transmute it, then only can there be a possibility of its cessation. When the mind is not caught in the conflict of opposites, then it is able to discern, without choice, the whole of the "I" process. As long as this process continues there must be fear and the attempt to escape from it only increases and strengthens the process. If you would be free of fear, you must fully comprehend action born of want.

Question: I am beginning to think that material possessions tend to foster vanity and in addition are a burden; and now I have decided to limit my own material requirements. However, I find it difficult to come to a decision as regards leaving inheritance to my children. Must I, as their parent, take a decision in the matter? I know that I would not consciously pass on a contagious disease if I could possibly avoid it. Would I be right in taking a similar view regarding inheritance and so depriving my children of it?

Krishnamurti: The questioner himself says he would not willingly pass on a contagious disease. Now, is inheritance such a disease? To possess or acquire money without working for it breeds a form of mental illness. If you agree with this statement and act by it then you must be willing to face the consequences of your action. You will help to upset the present social system with its exploitation, its cruel and stupid power through the accumulation of money and the privileges of vested interest. Whether possessing or acquiring money without working for it is a disease or not, you must discover for yourself.

When you as individuals begin to free yourselves from the disease of fear, you will not ask another whether you should leave your wealth to your children or not. Your action then will have a profound and different significance. Then your

attitude with regard to family, class, work, wealth or poverty will undergo a deep change. If there is not this significant change, which is brought about through comprehension and not through compulsion, then artificial problems can only be answered superficially, without any consequence or value.

Question: You have talked about the vital urge, the ceaseless awakened state, which, if I understand rightly, would be possible only after one had been through utter loneliness. Do you think it is possible for one to have that great urge and yet be married? To me it seems that however free the husband and wife may be, there will always be invisible threads between the two which must inevitably prevent each from being wholly responsible to himself or herself. Will not the awakened state, therefore, lead to utter and complete detachment from each and all?

Krishnamurti: You cannot exist except in relationship with persons, with environment, with tradition, with the background of the past. To be, is to exist in relationship. Either you can make relationship vital, strong, expressive, harmonious, or you can turn it into conflict and pain. It is suffering which forces you to withdraw from relationship, and as you cannot exist without being in relation with something, you begin to cultivate detachment, a self-protective reaction against sorrow. If you love, you are in right relationship with environment; but if love turns into hatred, into jealousy, and creates conflict, then relationship becomes burdensome and painful, and you begin the artificial process of detaching yourself from that which gives you pain. You can intellectually create a self-protective barrier of detachment and live in this self created prison, which slowly destroys the fullness of mind-heart. To live, is to be in relationship. There cannot be harmonious and vital relationship if there are any self-protective desires and reactions which bring about sorrow and conflict.

Question: If I understand you rightly, awareness alone and by itself is sufficient to dissolve both the conflict and the source of it. I am perfectly aware, and have been for a long time, that I am "snobbish". What prevents my getting rid of snobbishness?

Krishnamurti: The questioner has not understood what I mean by awareness. If you have a habit, the habit of snobbishness for instance, it is no good

merely to overcome this habit by another, its opposite. It is futile to fight one habit by another habit. What rids the mind of habit is intelligence. Awareness is the process of awakening intelligence, not creating new habits to fight the old ones. So you must become conscious of your habits of thought, but do not try to develop opposite qualities or habits. If you are fully aware, if you are in that state of choiceless observation, then you will perceive the whole process of creating a habit and also the opposite process of overcoming it. This discernment awakens intelligence which does away with all habits of thought. We are eager to get rid of those habits which give us pain or which we have found to be worthless, by creating other habits of thought and assertions. This process of substitution is wholly unintelligent. If you will observe you will find that mind is nothing but a mass of habits of thought and memories. By merely overcoming these habits by others, the mind still remains in prison, confused and suffering. It is only when we deeply comprehend the process of self-protective reactions, which become habits of thought, limiting all action, that there is a possibility of awakening intelligence which alone can dissolve the conflict of opposites.

Question: Will you kindly explain the difference between change in will and change of will?

Krishnamurti: Change in will is merely the result of duality in consciousness, and change of will takes place in the plenitude of one's whole being. One is a change in degree and the other is a change in kind. The conflict of want, or the change in the object of want, is merely a change in will, but with the cessation of all want there is a change of will.

The change in will is submission to the authority of ideal and conduct. The change of will is discernment, intelligence, in which there is not the conflict of antitheses. In the latter there is deep and spontaneous adjustment; in the former there is compulsion through ignorance, want and fear.

Question: Is the renewal of the individual sufficient for the solution of the problems of the world? Does intelligence comprise action for the liberation of all?

Krishnamurti: What are the problems of the world? Bread, unemployment, wars, conflicts, opposing political groups, the enjoyment by the few of the riches

of the world, class divisions, starvation, death, immortality - these are the problems of the world. Are not these also individual problems? The problems of the world can be understood only through that process which is focussed in each one, the "I" process. Why create this artificial division of the individual and the world? We are the world, we are the mass. If you, as an individual, comprehend the process of division as nationalism, class conflict and racial antagonisms, if you are no longer Dutch, French, German, or English, with all the absurdities of separateness, then surely you become a centre of intelligence. You are then fighting stupidity wherever you are, though it may lead you to hunger and struggle. If we fully comprehend this through action we can be as oases in the midst of deserts. The process of hatred and division is as old as the centuries. You cannot withdraw from it, but in the midst of it you can be clear, simple, true, without all the encrustations of past stupidities. Then you will see what great understanding and joy you can bring to life. But unfortunately in the moment of great upheavals and wars, you are swept off your feet. Your own potential hatreds and fears are aroused and carry you away. You are not the tranquil oasis, to which suffering humanity can come.

So it is of the utmost importance to comprehend the process which engenders these limitations, hatreds, sorrows. Action born of integral understanding will be a liberating force, though the effects of such action may not show themselves in your lifetime or within a set period. Time is of no consequence. A bloody revolution does not bring about lasting peace or happiness for all. Instead of merely desiring immediate peace in this world of confusion and agony, consider how you, the individual, can be a centre, not of peace, but of intelligence. Intelligence is essential for order, harmony and man's well-being.

There are many organizations for peace, but there are very few individuals who are free, who are intelligent in the true sense of the word. You must begin as individuals to comprehend reality; then the flame of understanding will spread over the face of the earth.



OMMEN CAMP, HOLLAND 5TH PUBLIC TALK

1ST AUGUST, 1936

Our minds have become the battleground of ideals, fears and illusions, desires and denials, hopes and frustrations, regimentation and spontaneity. Can we bring the conflict in the mind to an end without creating at the same time emptiness, aridity and frustration? You can suppress conflict for a while by forcing the mind into a certain mould, but this merely creates illusions and maladjustments in life. Most of us try to subjugate our desires, or give them full freedom, but conflict is not thereby ended.

Is there a way by which we can end conflict and sorrow without destroying creative intelligence and integral completeness? Can there ever be choiceless living, that is, can there ever be action without denial or aggressive want? Can there be action which is spontaneous and thus free of the conflict of opposites? Can there ever be a life of fullness without the withering process of discipline, denial, fear and frustration? Is such a state of deep comprehension ever possible? I wonder how many of you are vitally conscious of this conflict in the battlefield of the mind.

A life of fullness, a life of choiceless action, a life free from the withering process of subjugation and substitution, is possible. How is this state to be realized? Systems and methods cannot produce this happy state of mind. This condition of choiceless life must come about naturally, spontaneously; it cannot be sought after. It is not to be understood or realized or conquered through a discipline, through a system. One can condition the mind through training, discipline, and compulsion, but such conditioning cannot nourish thought or awaken deep intelligence. Such a trained mind is as the soil that is barren.

Few of us are deeply conscious of conflict, with its suffering, its subtle, evasive uncertainties, and at the same time of that struggle for certainties on which the mind relies for its security and comfort. The deep and vital consciousness of conflict is as the tilling of the soil. There must only be the process of tilling the soil, there must only be the choiceless awareness of conflict. Now, when there is conflict there is either the desire to escape from it or there is the desire to utilize it for future achievement. But there must be only the deep consciousness of suffering, of conflict, which is but the tilling of the soil, and the mind must not allow itself to search for remedies, substitutions and escapes. There must be the tilling of the soil, the upheaval, the revolution of the mind, and yet, at the same time, there must be stillness, silent perception, without denial, acceptance or resignation. Mind, when it is in conflict, immediately seeks a remedy, and thereby creates artificially an escape for itself, thus hindering the full comprehension of suffering; but through spontaneous discernment alone can there be that direct comprehension, which brings about choiceless adjustment to life. Where there is imitation there must also be fear, and action which is imitative is unintelligent. The discipline of compulsion, of fear, leads to the slow withering of the mind, and there cannot be that choiceless and spontaneous relationship to environment, which alone is right action.

There can be right action only when there is the comprehension of the whole process of the "I", which is but the process of ignorance. As long as there is not the discernment of the process of consciousness, of this vast complex of ignorance, memories, wants, tendencies, conflicts, the mere imitation of conduct cannot possibly bring about intelligent and harmonious order in the world, and happiness to man. Such imitation may produce a superficial order of economic industrialism, but it cannot create intelligence. To comprehend the full significance of the "I" process, intelligent persistency is essential, not casual awareness at odd moments.

Action born of want or fear can only intensify ignorance and increase limitation and thereby maintain the "I" process. Through the voluntary cessation of want and fear, intelligence is awakened. The awakening of intelligence is the begin-

ning of true action. This intelligence alone can bring about spontaneous adjustment in life without the compulsion of choice.

Question: How can I awaken intelligence?

Krishnamurti: Where there is no intelligence, there must be suffering. Intelligence can be awakened through choiceless perception of the mind that it is creating for itself escapes by dividing itself into different parts, into different wants. If the mind is aware of these illusory divisions with their values, then there is the awakening of intelligence. The process of choice is merely one want overcoming another, one illusion dispelling another, one set of values substituting itself for another. This duality in consciousness perpetuates conflict and sorrow, and conflict is the lack of integral action.

Question: I realize that the liberation of the individual is essential, but how can lasting social order be established without mass effort? Krishnamurti: In all my talks I have been pointing out the utter necessity of individual comprehension. Social order is the outcome of individual comprehension. The emphasis on individual liberation is not an encouragement to selfish activities or narrow self-expression. Only by liberating thought from the limitations which now cripple the mind, can intelligence be awakened, and intelligence alone can bring about true social order. To be responsible for one's actions and to be integral in one's thought implies completeness of being, especially in a world where mass movement seems to be of the greatest importance. It is comparatively easy to create mass enthusiasm for concerted action, but it is very difficult to comprehend oneself and to act rightly. Out of deep comprehension alone can there be co-operation and lasting social order.

These talks are not meant to induce mass effort or concerted action; they can only help to create individual comprehension and effort and so free the individual from the prison of self-created limitation. The awakening of integral comprehension of oneself, which is choiceless discernment, will alone bring about true social order, in a world free of exploitation and hatred.

Question: Does art belong to the world of illusion or to reality? What relation has art to life?

Krishnamurti: Art divorced from life has no reality. Art should not be a superficial expression of man's dual life, but it should be an integral expression of indivisible man. At the present time, art expresses but one aspect of man and so merely emphasizes division. Thus there is a strange separation between actual life and art. When art is the true integral expression of man, his life and activities, then it is of reality, then it has direct relationship with us and our environment.

Question: When faced with the agony of the death of someone we love greatly, it is difficult to maintain that life is the most essential thing, and that the consideration of the hereafter is futile. On the other hand, one wonders whether life is, after all, anything more than the physiological and biological processes conditioned by heredity and environment, as some scientists maintain. In this confusion what is one to do? How should one think and act to know what is true?

Krishnamurti: As the questioner himself points out, some scientists maintain that heredity explains man's individual tendencies and peculiarities, and others assert that he is the result of environment, merely a social entity. From these confusing assertions, what are we to choose? What is man? How can we understand the significance of death and the deep agony that comes with it? By merely accepting the various assertions, can we solve the sorrow and the mystery of death? Are we capable of choosing, among these explanations, the one that is true? Is it a matter of choice?

What is chosen cannot be true. In opposites, the real cannot be found, for opposites are merely the interplay of reactions. If what is true is not to be found in opposites and that which is chosen does not lead to the comprehension of truth, then what is one to do? You must comprehend for yourself the process of your own being, and not merely accept the investigation of scientists or the assertions of religions. In fully discerning the process of your own being, you will be able to comprehend suffering and the agony of loneliness that comes with the shadow of death. Until you perceive the process of yourself, profoundly, the consideration of the hereafter, the theory of reincarnation, the explanations of the spiritists, must remain superficial, giving temporary consolation which only prevents the awakening of intelligence. Discernment is essential for the comprehension of the "I" proc-

ess. Through discernment alone can be solved the many problems which the "I" process is ever creating for itself.

You try to get rid of suffering by explanations, drugs, drink, amusement, or resignation, and yet suffering continues. If you would bring sorrow to an end you must understand the process of division in consciousness which creates conflict and makes the mind a battlefield of many wants. Through choiceless discernment, there is awakened that creative intuition, intelligence, which alone can free the mind-heart from the many subtle processes of ignorance, want and fear.



OMMEN CAMP, HOLLAND 6TH PUBLIC TALK

2ND AUGUST, 1936

Question: What, according to you, are the basic principles on which to bring up and educate children? Should we always be justified in assuming that children are capable of knowing what is good and what is right for them, and that the less interference and guidance from adults, the better?

Krishnamurti: The many problems concerning the education of children can only be solved comprehensively, integrally. Humanity is being educated and regimented according to certain industrial philosophy and religious ideas. If man is nothing but the result of environment and heredity, if he is merely a social entity, then surely the more there is of regimentation, guidance, imposition and compulsion, the better. If this be so, then from a very tender age, the child must be controlled, and its innermost reactions to life must be corrected and disciplined according to industrial necessity and biological morality.

Opposed to this conception stands faith, which maintains that there is only one transcendental, universal force, which is God, and everything is part of it, and nothing is unknown to it. Then man is not free and his destiny is predetermined. In faith also there is regimentation of thought through belief and ideal. What we call religious education is merely the forcing of the individual to adapt himself to certain ideas, moralities and conclusions laid down by religious organizations.

If you examine both these opposites, the assertions of faith and of science, you will see that though they are in opposition, they both shape man, grossly or subtly, each according to its own pattern.

Before we can know how to bring up children, or ourselves, we must comprehend the significance of these opposites. We have created through faith, fear, and compulsion a system of thought and conduct which we call religion and to which we are constantly adjusting ourselves; or, by continual assertion that man is merely a social entity, a product of environment and heredity, we have created a superficial morality which is hollow and barren. So before we can educate children or ourselves, we have to comprehend what man is.

Our thought and action spring sometimes from faith and at other times from the reactions of biological or industrial necessity. When there is burning anxiety, fear, uncertainty, we turn to God, we assert that there is a transcendental force which is guiding us, and with the morality of faith we try to live in a world of opportunism, hatred and cruelties. So inevitably there is conflict between the system of faith and the system of egotistic morality. Through either of these systems which are opposed to each other, what man is cannot be discerned.

How, then, are we going to discover what man is? We must first become aware of our thought and action, and free them from faith, fear and compulsion. We must disentangle them from the reaction and conflict of opposites in which they are at present held. By being alert and constantly aware, we shall discover for ourselves the true process of consciousness. I have tried to explain this process in my various talks.

Instead of belonging to either of the opposite systems of thought - faith and science - we must go above and beyond them, and then only shall we discern that which is true. Then we shall see that there are many energies whose processes are unique, and that there is not one, universal force which puts into motion these separate energies. Man is this unique, self-active energy which has no beginning. In its self-active development there is consciousness, from which arises individuality. This process is self-sustaining through its own activities of ignorance, prejudice, want, fear. So long as the process of ignorance and want exists there must be fear with its many illusions and escapes; from this process arise conflict and suffering.

If we truly discern this self-sustaining process of ignorance, then we shall have a wholly different attitude towards man and his education. Then there will

not be the compulsion of faith or of superficial morality, but the awakening of intelligence which will adjust itself to all the provocations of life. Until we really understand the significance of all this, mere search for another system of education is utterly futile. To awaken creative intelligence so that each human being is capable of spontaneous adjustment to life, there must be the deep discernment of the process of oneself. No philosophical system can aid one to understand oneself. Comprehension comes only through the discernment of the "I" process with its ignorance, tendencies and fears. Where there is deep and creative intelligence, there will be right education, right action, and right relationship with environment.

Question: Does not experience lead to the fullness of life?

Krishnamurti: We see many people going through experience after experience, multiplying sensation, living in past memories with future anticipation. Do such people live a life of plenitude? Do accumulative memories bring about the fullness of life? Or is there the plenitude of life only when the mind is open, vulnerable, utterly denuded of all self-protective memories?

When there is integral action without the division of many wants, there is fullness, intelligence, the depth of reality. Mere accumulation of experience, or living in the sensation of experience, is but a superficial enrichment of memory, which gives an artificial sensation of fullness, through stimulation. Mere enrichment of memory is not fullness of life; it only builds further self-protective walls against the movement of life, against suffering. Self-protective walls of memory prevent the spontaneity of life and increase resistance and thereby intensify sorrow and conflict. Accumulative memories of experience do not bring about comprehension or the strength of deep pliability.

Memory guides us through experiences. We approach each new experience with a conditioned mind, a mind that is already burdened with self-protective memories of fears, prejudices, tendencies. Memory is ever conditioning the mind and creating for it an environment of values in which it becomes a prisoner. As long as self-protective memories exist and give continuity to the "I" process, there cannot be the plenitude of life.

So we must understand the process of experience and perceive how the mind is ever gathering lessons out of experience, which become its guide. These lessons, these ideals and guides, which are but self-protective memories, constantly help the mind to escape from actuality. Though the mind seeks to escape from suffering, aided by these memories, it thereby only accentuates fear, illusion and conflict. Plenitude of life is possible only when the mind-heart is wholly vulnerable to the movement of life, without any self-created and artificial hindrances. Richness of life comes when want, with its illusions and values, has ceased.

Question: Please speak to us about the beauty and ecstasy of freedom. Is it possible to attain that happy state without the use of meditation or other methods suitable to our stage?

Krishnamurti: Why do you want me to speak to you about the beauty and ecstasy of freedom? Is it in order to have a new sensation, a new imaginative picture, a new ideal, or is it because you hope to create in yourself through my description an assurance, a certainty? You desire to be stimulated. As when you read a poem you are carried away by the momentary vision of the poet's fancy, so you want the stimulation of my description. When you look at a beautiful painting you are transported for a while, by its loveliness, from your daily conflict, misery and fear. You escape, but soon you return to your sorrow. Of what avail is my describing to you the indescribable? No words can measure it. So let us not ask what is truth, what is freedom.

You will know what is freedom when you are deeply conscious of the walls of your prison, for that very awareness dissolves the self-created limitations. When you ask what is truth, what is the ecstasy of freedom, you are only demanding a new escape from the weary burden of everyday struggle, passion, hatred. Occasionally we are aware of the loveliness of the indescribable, but these moments are so rare that we cling to them in memory and try to live in the past, with actuality ever present. This but creates and perpetuates conflict and illusion. Do not let us live through imagination in an anticipated future, but let us be conscious of our everyday struggles and fears.

There are the few who, comprehending the self-sustaining process of ignorance, have brought it voluntarily to an end. And there are the many who have almost escaped from the actual; they cannot discern the real, the everbecoming. No system, philosophical or scientific, can lead them to the ecstasy of truth. No system of meditation can free them from self-engendered, self-active illusions, conflicts and miseries, which are so insistent that they help to create those conditions which prevent the fruition of intelligence. You mean by meditation a set of rules, a discipline, which, if followed, you hope will help you to awaken intelligence. Can compulsion, either of reward or of punishment, bring about creative intuition of reality? Must you not be conscious, deeply aware of the process of ignorance, want, which is creating further want and so ever engendering fear and illusion? When you really begin to be aware of this process, that very awareness is meditation, not the artificial meditation for a few minutes of the day in which you withdraw from life to contemplate life. We think that by withdrawing from life, even for a minute, we shall understand life. To understand life we must be in the flow of life, in the movement of life. We must be cognizant of the process of ignorance, want and fear, for we are that very process itself.

I am afraid that many of you who hear me often but do not experiment with what I say, will merely acquire a new terminology, without that fundamental change of will which alone can free the mind-heart from conflict and sorrow. Instead of asking for a method of meditation, which is but an indication of wanting an escape from actuality, discern for yourself the process of ignorance and fear. This deep discernment is meditation. Question: You say that discipline is futile, whether external or self-imposed. Nevertheless, when one takes life seriously, one submits oneself inevitably to a kind of voluntary self-discipline. Is there anything wrong in this?

Krishnamurti: I have tried to explain that conduct born of compulsion, whether it be the compulsion of reward or of punishment, of fear or of love, is not right conduct. It is merely an imitation, a forcing and training of the mind according to certain ideas, in order to avoid conflict. This kind of discipline, imposed or voluntary, does not lead to right conduct. Right conduct is possible only when we understand the full significance of the self-active process of ignorance and the

reforming of limitation through the action of want. In deeply discerning the process of fear there is the awakening of that intelligence which brings about right conduct. Can intelligence be awakened through discipline, imposed or voluntary? Is it a question of training thought according to a particular pattern? Is intelligence awakened through fear which makes you subjugate yourself to a standard of morality? Compulsion of any kind, whether externally or voluntarily imposed, cannot awaken intelligence, for imposition is the outcome of fear. Where there is fear there cannot be intelligence. Where intelligence is functioning there is spontaneous adjustment without the process of discipline. So the question is not whether discipline is right or wrong, or whether it is necessary, but how the mind can be free from self-created fear. For when there is freedom from fear there is not the sense of discipline, but only the plenitude of life.

What is the cause of fear? How is fear engendered? What is its process and expression? There must be fear so long as there is the "I" process, the consciousness of want, which limits action. All action born of the limitation of want only creates further limitation. This constant change of want, with its many activities, does not free the mind from fear; it but gives to the "I" process an identity and a continuity. Action springing from want must ever create fear and thereby hinder intelligence and the spontaneous adjustment to life.

Instead of asking me if it is right or wrong to discipline yourself, be conscious of your own want, and then you will see how fear comes into being and perpetuates itself. Instead of wanting to get rid of fear, be deeply conscious of want, without compulsion of any kind. Then there will be the cessation of fear, the awakening of intelligence and the deep plenitude of life.



OMMEN CAMP, HOLLAND 7TH PUBLIC TALK

3RD AUGUST, 1936

To discern reality mind must be infinitely pliable. Most of us imagine that beyond and above the mind there is reality, that beyond and above this consciousness of conflict and limitation, pleasure and sorrow, there is truth. But to understand reality mind must comprehend its own creations, its own limitations. To discern the process of consciousness, which is conceptual as well as actual, to go deeply into its tremendous subtleties, mind must be exquisitely pliable and there must be integral thought. Integral thought is not the result of training, control or imitation. A mind that is not divided into opposites, that is able to perceive directly, cannot be the result of training. It is not the outcome of one will dominating another will, one want overcoming another want. All antithesis in thought must be false. Mind consciously or unconsciously plays a trick on itself by dividing itself. Training and control indicate a process of duality in want, which brings about conflict in consciousness. Where there is conflict, subjugation, overcoming, a battle of antitheses, there cannot be pliability, mind cannot be subtle, penetrating, discerning. Through the conflict of opposites mind becomes conditioned; and conditioned thought creates further limitations and thus the process of conditioning is continued. This process prevents pliability.

How is one to bring about that state which is not the result of the conflict of opposites?

We must become aware of the conflict of opposites taking place in each one of us, without identifying ourselves with one of the opposites or interfering with the conflict. Conflict stirs up the mind, and as the mind dislikes being agitated it seeks an artificial way out of that disturbed condition. Such a way must be an es-

cape or an opposite, which but creates for the mind further limitation. To be in conflict and at the same time to be vibrantly still, neither accepting nor denying it, is not easy. Being in a state of conflict and at the same time seeking no remedy or escape, brings about integral thought. This is right effort.

To free the mind from the conflict of the opposites, you must become cognizant of the process of overcoming one part of consciousness by another, one division by another. This process you call training the mind; but it is nothing more than the formation of a habit born of the opposites.

Let us consider the mind caught up in authority. There is the authority of outward compulsion, of groups, leaders, opinions, traditions. You may yield to this authority without fully comprehending it, and assert that it is from voluntary choice; but if you really examine yourself you will see that in that choice there is a deep desire for security, which creates fear, and to overcome that fear you submit yourself to authority. Then there is the subtle, subjective authority of accumulative memories, prejudices, fears, antipathies, wants, which have become values, ideals, standards. If you deeply examine it you will see that the mind is constantly accepting and rejecting authority and conditioning itself by new values and standards born of craving for self-protection and security. You may say to yourself that you are not in any way seeking security which creates the many subtle forms of authority, but if you observe you will see that you are seeking insecurity in order that you may become convinced of the falseness of security. So the idea of insecurity becomes only another form of security and authority. When you reject authority and seek freedom from it, you are but seeking the antithesis; whereas true freedom, the intelligent and awakened state of mind, is beyond opposites. It is that vibrant stillness of deep thought, of choiceless awareness, that creative intuition, which is the plenitude of life.

Question: If I am in conflict with family, friends, employers, and state laws, in fact, with the various forms of exploitation, will not seeking liberation from all bondage make life practically impossible?

Krishnamurti: I am afraid it would, if you were merely seeking liberation as an opposite of conflict and so an escape from actuality. If you desire to make life

practical, vital, then you must understand the whole process of exploitation, both the obvious and the insidious. Mere escape from conflict with family, friends, and environment will not free you from exploitation. It is only in comprehending the significance of the whole process of exploitation that there is intelligence. Intelligence makes life possible, practical and vital. I mean by intelligence, not the superficial, intellectual process, but that change of will which is brought about by the integral completeness of one's whole being.

We are well acquainted with the obvious forms of exploitation but there are the many subtle forms of which we are unconscious. If you would really comprehend exploitation in its obvious and subtle forms, you must discern the "I" process, that process which is born of ignorance, want, fear. All action born of this process must entail exploitation. Many people withdraw from the world to contemplate reality, and hope to bring the "I" process to an end. You should not withdraw from life to consider life. This escape does not bring the "I" process of ignorance, want, and fear to an end. To live is to be in relationship, and when that relationship begins to be irksome, limited, it creates conflict, suffering. Then there is the desire for the opposite, an escape from relationship. One does very often escape, but only into a shallow, arid life of fear and illusion, which intensify conflict and bring about slow decay. It is this escape which is impractical and confusing. If you would strip life of all its ugliness and cruelty you must, through right effort, bring the self-sustaining process of ignorance to an end.

Question: If truth is beyond and above all limitations it must be cosmic, and hence embrace within it every expression of life. Should not such cosmic consciousness, therefore, include the understanding of every aspect and activity of life, and exclude none?

Krishnamurti: Do not let us concern ourselves about what is cosmic consciousness, truth, and so on. That which is real will be known when the various forms of illusions have ceased. As the mind is capable of such subtle deceptions and has the power to create for itself many illusions, our concern should not be about the state of reality, but to dispel the many delusions that are consciously or unconsciously springing up. By belonging to a religious organization with its dogmas, beliefs, creeds, or by being one of these new dogmatic nationalists, you hope

to realize God, truth, or human happiness. But how can the mind comprehend reality if it is twisted by beliefs, prejudices, dogmas and fears? Only when these limitations are dissolved can there be truth. Do not preconceive what is and then adjust to that conception you want.

To love man you think you must belong to some nationality; to love reality you think it is necessary to belong to some organized religion. As we have not the capacity to discern truth among the many illusions that crowd our mind, we deceive ourselves by thinking that the false as well as the true, hate as well as love, are essential parts of life. Where there is love, hatred cannot exist. To comprehend reality you need not go through all the experiences of illusion.

Question: How can we solve the problems of sex?

Krishnamurti: Where there is love the problem of sex does not exist. It becomes a problem only when love has been displaced by sensation. So the question really is how to control sensation. If there were the vital flame of love, the problem of sex would cease. Now sex has become a problem through sensation, habit and stimulation, through the many absurdities of modern civilization. Literature, cinemas, advertisements, talk, dress - all these stimulate sensation and intensify the conflict. The problem of sex cannot be solved separately, by itself. It is futile to try to understand it through behaviouristic or scientific morality. Artificial restrictions may be necessary but they can only produce an arid and shallow life.

We all have the capacity for deep and inclusive love, but through conflict and false relationship, sensation and habit, we destroy its beauty. Through possessiveness with its many cruelties, through all the ugliness of reciprocal exploitation, we slowly extinguish the flame of love. We cannot artificially keep the flame alive, but we can awaken intelligence, love, through constant discernment of the many illusions and limitations which now dominate our mind-heart, our whole being. So what we have to understand is, not what kind of restrictions, scientific or religious, should be placed on wants and sensations, but how to bring about deep and enduring fulfilment. We are frustrated on every side; fear dominates our spiritual and moral life, forcing us to imitate, conform to false values and illusions. There is no creative expression of our whole being, either in work or in thought. So sensation

becomes monstrously important and its problems overwhelming. Sensation is artificial, superficial, and if we do not penetrate deeply into want and comprehend its process our life will be shallow and utterly vain and miserable. The mere satisfaction of want or the continual change in want destroys intelligence, love. Love alone can free you from the problems of sex.

Question: You say that we can become fully aware of that "I" process which is focussed in each one of us individually. Does that mean that no experience can be of any value except to the person who has it?

Krishnamurti: If you are conditioning thought by your own experience, how can the experience of another liberate it? If you have conditioned your mind through your own volitional activities, how can the comprehension of another free you? It may stimulate you superficially but such help is not lasting. If you comprehend this, then the whole system of what is called spiritual help, through worship and discipline or through messages from the hereafter, has very little significance. If you discern that the "I" process is maintaining itself through its own volitional activities, born of ignorance, want, and fear, then the experience of another can have very little significance. Great religious teachers have declared what is moral and true. Their followers have merely imitated them and so have not fulfilled. If you say that we must have ideals by which to live, this but indicates that there is fear in your mind-heart. Ideals create duality in consciousness, and so merely continue the process of conflict. If you perceive that the awakening of intelligence is the ending of the "I" process, then there is spontaneous adjustment to life, harmonious relationship with environment, instead of the compulsion of fear, or the imitation of an example, which but increases the "I" process of ignorance, want, fear.

Now if each one of you really perceived this, I assure you, there would be a vital change in your will and attitude towards life. People often ask me: Should we not have authority? Should we not follow Masters? Should we not have discipline? There are others who say: Do not talk to us about authority, because we have gone beyond it. So long as the "I" process continues there must be the many subtle forms of authority, of want, with its fears, illusions and compulsion. Authority of example implies that there is fear, and as long as we do not understand the "I" process mere examples will only become hindrances.

Question: Is there any such being as God, apart from man? Has the idea of God any value to you?

Krishnamurti: Why are you asking me this question? Do you want me to encourage you in your faith or support you in your disbelief? Either there is God or there is not. Some assert that there is, and some deny. Man is perplexed by these contradictions.

To discern the actual, the real, mind must be free of opposites. I have explained that the world is made up of unique forces without a beginning, which are not propelled by one supreme force or by one transcendental, unique energy. You cannot understand any other process of energy except that which is focussed in you, which is you. This unique energy in its self-active development becomes consciousness creating its own limitations and environment, both conceptual and actual.

The "I" process is self-sustaining through its own volitional activities of ignorance, want. So long as the "I" process continues there must be conflict, fear, and duality in action. In bringing the volitional activities to an end, there is bliss, the love of the true. When you suffer, you do not consider the cause of the whole process of suffering, but only desire to escape into an illusion which you call happiness, reality, God. If all illusion is perceived and there is deep discernment of the cause of suffering, which awakens right effort, then there is the immeasurable, the unknowable.

Question: Has the idea of predestination any actual validity?

Krishnamurti: Action arising each moment from limitation, ignorance, modifies and renews the "I" process, giving to it continuity and identity. This continuity of action through limitation is predestination. By your own acts you are being conditioned, but at any moment you can break the chain of limitation. So you are a free agent at all times, but you are conditioning yourself through ignorance, fear. You are not the plaything of some entity, of some mysterious force, good or evil. You are not at the mercy of some erratic forces in the world. You are not merely controlled by heredity or environment.

When we think about destiny, we imagine that our present and future are determined by some external force and so we yield to faith. We accept, on the authority of faith, that some unique energy, intelligence, God, has already settled our destiny. In opposition to faith we have science, with its mechanistic explanations of life.

What I say cannot be understood through the opposites. Thought is conditioned by ignorance and fear, and through its own volitional activities, consciousness sustains itself and maintains its identity. Action born of limitation must create further conditioning of the mind; that is, ignorance of oneself forms a chain of self-limiting actions. This process of self-determining and self-limiting thought-action gives identity and continuity to consciousness as the "I".

The past is the background of conditioned thought-action which is dominating and controlling the present and thereby creating a predetermined future. An act born of fear creates certain memories or self-protective resistances which determine future action. Thus the past controlling the present is overshadowing the future. So there is a chain formed which holds thought in bondage. The choiceless awareness of this process is the beginning of true freedom.

If the mind is cognizant of the process of ignorance, it can liberate itself from it at any moment. If you deeply comprehend this you will see that thought need not ever be conditioned by cause and effect. If this is understood, lived, there is vital freedom, without fear, without the superficiality of antithesis.



OMMEN CAMP, HOLLAND 8TH PUBLIC TALK

4TH AUGUST, 1936

I hope you have spent these ten days in purposeful thought, for now you have to return to face the daily routine of conflicts and problems in a world gone mad with hatred. We have been trying during these few days to understand in what way we can deal with the many complex problems of man. Without deep penetration into the whole process of human struggle, mere superficial response to reactions can only lead to greater conflict and suffering. This Camp, I hope, has given each one of us an opportunity to think integrally, fully and truly. Going out into the world again, each one of us has to cope with the many problems of his religious, social and economic environment, with its conflicting and sorrowful divisions.

By tracing each problem back to its cause, shall we be free from conflicts? By studying reactions, can we perceive the cause of all action? Science and religion with their conflicting assertions have only created division in the mind. How are we with our intricate, subtle human problems to know what is the true centre or cause of all action with its conflict and suffering? Until we discover for ourselves this centre of action, and discern it comprehensively, integrally, the mere analysis of reactions, or the reliance on faith, will not free the mind from ignorance and sorrow.

If we fully discern the centre of all action we will bring about a tremendous change in our outlook and activities. Without understanding the process of action, mere tinkering with social reforms or economic changes is utterly useless; it may produce results, but they can only be superficial remedies.

There are many unique separative forces or energies at work in the world, which we cannot wholly understand. We can only understand fundamentally and

integrally the unique energy which is focussed in each one of us, which is the "I". It is the only process we can understand.

To understand the process of this unique energy, the "I", you need deep discernment, not the study of intellectual deductions and analysis. You must have a mind that is capable of great pliability. A mind that is burdened with want and fear, which creates opposites and from which arises choice, is incapable of discerning the subtle process of the "I", the centre of all action. As I have explained, this energy is unique; it is conditioning and conditioned at the same time. It is creating its own limitation through its own action born of ignorance. This unique energy, without a beginning, has in its self-active development become consciousness, the "I" process. This consciousness, which is conditioning itself through its own volitional activities, this "I" process of ignorance, wants, fears, illusions, is the centre of action. This centre is continually reforming itself, and creating anew its own limitation through its own volitional activities, and so there is always conflict, pain, sorrow. There must be a fundamental change in consciousness, in this very centre of action; mere discipline and the authority of ideals cannot bring about the cessation of suffering and sorrow. You have to discern that the "I" process, with its fear and illusion, is transient, and so can be dissolved.

Many of you subtly believe that the "I" is eternal, divine, and that without the "I" there cannot be activity, there cannot be love, and that with the cessation of the "I" process there can only be annihilation. So you must first discern profoundly for yourselves if the "I" process is everenduring, or if it is transient. You must know what is its nature, its being. This is a very difficult task, for most of you have been brought up through faith in the religious tradition which makes you cling to the "I" and prevents you from perceiving its true essence. Some of you, who have cast aside religious beliefs, only to accept scientific dogmas, will equally find it difficult to know the true nature of the centre of action. Superficial inquiry into the nature of the "I", or casual assertion of its divinity, merely indicates an essential lack of understanding of the true nature of the "I" process.

You can discern for yourself what it is, as I know for myself its real nature. When I say this, it is not to encourage a belief in my comprehension of the "I"

process. Only when you know for yourself what it is, can this process be brought to an end.

With the cessation of the "I" process there is a change of will, which alone can end suffering. No system, no discipline, can bring about the change of will. Become aware of the "I" process. In choiceless awareness, duality which exists only in the action of want, fear and ignorance, ceases. There is simply the perception of the actor, with his memories, wants and fears, and his actions; the one centre perceiving itself without objectifying itself.

Mere control or compulsion, one want overcoming another want, mere substitution, is but a change in will, which can never bring suffering to an end. The change in want is a change in limitation, further conditioning thought, which results in superficial reformation. If there is change of will through the comprehension of the "I" process, then there is intelligence, creative intuition, from which alone can come harmonious relationship with individuals, with environment. Through discernment of the "I" process of ignorance there comes awareness. It is choiceless spontaneity of action, not action born of discrimination which is weighing one act against another, one reaction against another, one habit of thought against another. When there is the full comprehension and so the cessation of the "I" process there comes a choiceless life, a life of plenitude, a life of bliss.

Question: When one encounters those who are caught up in the collective thought and mass psychology which are responsible for much of the chaos and strife around us, how can one extricate them from their mass mentality and show them the necessity of individual thought?

Krishnamurti: First extricate yourself from mass psychology, from collective thoughtlessness. This extrication of thought from the stupidities of ages is a very difficult task. Thoughtlessness and stupidity of the mass exist in us. We are the mass, conscious of some of its stupidities and cruelties but mostly unconscious of its overpowering prejudices, false values and ideals. Before you can extricate another you must free yourself from the great power of those wants and fears. That is, you must know for yourself what are the stupidities, what are those values which condition life and action. Some of you are conscious of the obviously false

values of hatred, national divisions and exploitation, but you have not discerned the process of these limitations and freed yourselves from them. When you begin to perceive the false values that hold you, and discern their significance, then you will know what a tremendous change takes place in you. Then only can you truly help another. Though you may not become a leader of great multitudes, though you may not accomplish spectacular reforms, if you really grasp the significance of what I am saying, you will become as an oasis in a burning desert, as a flame in darkness.

The ending of the "I" process is the beginning of wisdom which alone can bring intelligent order and happiness to this chaotic world.

Question: Some of us have listened to you for ten years, and while, as you encouragingly remark, we may have changed a little, we have not changed radically. Why is this? Must we wait for the urge of suffering?

Krishnamurti: I do not think you need to wait for the urge of suffering to change you radically. You are suffering now. You may be unconscious of conflict and sorrow, but you are suffering. What brings about superficial change is thought that is seeking superficial remedies, escapes and security. Profound change of will can come about only when there is the deep comprehension of the "I" process. In that alone is there the plenitude of intelligence and love.

Question: What is your idea of evolution?

Krishnamurti: Obviously there is simplicity and there is great complexity; simplicity and great complexity of form; simplicity and great subtlety of thought; the simple wheel of many thousands of years ago and the complex machinery of today. Is the simple becoming complex, evolution? When you talk about evolution you are not thinking merely about the evolution of form. You are thinking about the subtle evolution of consciousness which you call the "I". From this there arises the question: Is there growth, a future continuance, for individual consciousness? Can the "I" become all-comprehensive, permanent, enduring?

That which is capable of growth is not eternal. That which is enduring, true, is ever becoming. It is choiceless movement. You ask me if the "I" will evolve, become glorious, divine. You are looking to time to destroy and diminish sorrow.

So long as the mind is bound to time there will be conflict and sorrow. So long as consciousness is identifying itself, renewing and reforming itself through its own activities of fear, which are time-binding, there must be suffering. It is not time that will free you from suffering. Craving for experience, for opportunity, comparing memories, cannot bring about the plenitude of life, the ecstasy of truth. Ignorance seeks the perpetuation of the "I" process; and wisdom comes into being with the cessation of the self-active renewal of limited consciousness. Mere complexity of accumulation is not wisdom, intelligence. Mere accumulation, growth, time, does not bring about the plenitude of life. To be without fear is the beginning of understanding, and fear is ever in the present.

Question: As a living example of one who has attained liberation, you are a tremendous source of encouragement to us who are still involved in suffering. Is there not a danger that in spite of ourselves this very encouragement might become a hindrance to us? Krishnamurti: I hope I am not becoming an example for you to follow because I speak of the process of suffering and ignorance, the illusion of the mind, the false values created by fear, the freedom of truth. An example is a hindrance; it is born of fear which leads to compulsion and imitation. Imitation of another is not the comprehension of oneself. To know oneself there can be no following of another; there cannot be compulsive memories which prevent the "I" process from revealing itself. When the mind has ceased to escape from suffering into illusions and false values, then that very suffering brings understanding, without the false motives of reward and punishment. The centre of action is ignorance and its result is suffering. The following of another or the disciplining of the mind according to the authority of an ideal will not bring about plenitude of life nor the bliss of reality.

Question: Is there any way in the world by which we can end the stupid horror which again we see perpetrated in Spain?

Krishnamurti: War is the problem of humanity. How are we going to end mass and individual barbarities?

To arouse mass action against the horrors, cruelties and absurdities of the present civilization there must be individual comprehension.

Begin with yourself. Root out the appallingly cruel prejudices and wants, and you will know a happy world. Root out your personal ambitions and subtle exploitations, acquisitiveness and the craving for power. Then you will have an intelligent and orderly world. As long as there is cruelty and violence in the individual, collective hatred, patriotism and strife must continue.

When you realize your individual responsibility in action, then there will be the possibility of peace and love and harmonious relationship with your neighbour. Then there will be the possibility of ending the horror of strife, the horror of man killing man.



MADRAS
1ST PUBLIC TALK

6TH DECEMBER, 1936

In this world of conflict and suffering, right comprehension alone can bring about intelligent order and lasting happiness. To awaken intelligent thought there must be right effort on the part of each individual, effort which is not induced by personal reactions and fancies, by beliefs and ideals. Such thought alone can produce right organization of life and true relationship between the individual and society. I shall try to help you, the individual, to think directly and simply, but you must have the intense desire for comprehension. You must free yourself from the prejudice of loyalty to particular beliefs and dogmas, from the prejudices of habitual conduct moulded by traditions of thoughtlessness. You must have the burning desire for experimentation and action, for only through action can you truly perceive that authority, beliefs, ideals, are definite hindrances to intelligence, to love.

But I am afraid most of you come merely by habit to listen to these talks. This is not a political meeting. Nor do I wish to incite you to some economic, social or religious action. I do not want a following nor do I seek your worship. I do not want to become a leader or create a new ideology. I desire only that we should attempt to think together clearly, sanely, intelligently; and from this process of true thinking, action will inevitably follow; thought is not to be separated from action.

Right comprehension of life cannot come about if, in any form, there is fear, compulsion. Creative understanding of life is prevented when thought and action are constantly impeded by authority, the authority of discipline, of reward and punishment. By the directness of creative action you will discern that the ruthless search for individual security must inevitably lead to exploitation and suffering. Only through dynamic thought-action can there come about that complete in-

ward revolution with its possibility of true human relationship between the individual and society.

What, then, is our individual answer to the present complex problem of living? Do we meet life with the particular point of view of religion, science, or economics? Do we cling to tradition, whether old or new, without thought? Can this prodigiously subtle, complex thing called life be understood by dividing it into different parts, as political, social, religious, scientific; by laying emphasis on one part and disregarding the others?

It is the fashion nowadays to say: Solve the economic problem first, and then all other problems will be solved. If we regard life merely as an economic process, then living becomes mechanical, superficial and destructive. How can we grasp the subtle, unknown, psychological process of life by merely saying that we must solve first the question of bread? The mere repetition of slogans does not demand much thought.

I do not mean to say that bread is not a problem; it is an immense problem. But by laying emphasis on it, and by making it our chief interest, we approach the complexity of life with narrowness of mind and thereby only further complicate the problem.

If we are religious, that is, if our minds are conditioned by beliefs and dogmas, then we merely add further complexity to life. We must view life comprehensively with deep intelligence, but most of us try to solve life's problems with conditioned minds burdened with tradition. If you are a Hindu you seek to understand life through the particular beliefs, prejudices and traditions of Hinduism. If you are a Buddhist, a socialist, or an atheist, you try to comprehend life only through your special creed. A conditioned, limited mind cannot understand the movement of life.

Please do not look to me for a panacea, a system, or a mode of conduct; because I regard systems, modes of conduct, and panaceas as hindrances to the intelligent comprehension of life.

To understand the complexity of life, mind must be extremely pliable and simple. Simplicity of mind is not the emptiness of negation, renunciation or accep-

tance; it is the fullness of comprehension. It is the directness of perception, of integral thought, unhindered by prejudice, fear, tradition, and authority. To free the mind from these limitations is arduous. Experiment with yourself and you will see how difficult it is to have integral thought, unconditioned by provocative memory with its authority and discipline. And yet with such thought alone can we comprehend the significance of life.

Please see the importance of a pliable mind, a mind that knows the intricacies of fear with its illusions and is wholly free from them, a mind that is not controlled by environmental influences. Before we can comprehend the full significance of life, its vital processes, thought unconditioned by fear is necessary; and to awaken that creative thought, we must become conscious of the complex, the actual.

What do I mean by "being conscious"? I mean not only the objective perception of the interrelated complexity of life, but also the complete awareness of the hidden, subtle, psychological processes from which arise confusion, joy, struggle, and pain. Most of us think that we are conscious of the objective complexity of life. We are conscious of our jobs, of our bosses, of ourselves as employers or as the employed. We are conscious of friction in relationship. This perception of the mere objective complexity of life is not, to me, full consciousness. We become fully conscious only when we deeply relate the psychological to the objective complexity. When we are able to relate through action the hidden with the known, then we are beginning to be conscious.

Before we can awaken in ourselves this full consciousness from which alone can come true creative expression, we must become aware of the actual, that is, of the prejudices, fears, tendencies, wants, with their many illusions and expressions. When we are thus aware, we shall know the relationship of the actual to our action which limits and conditions thought-emotion with its reactions, hopes and escapes. When we are conscious of the actual there is the immediate perception of the false. That very perception of the false is truth. Then there is no problem of choice, of good and evil, false and true, the essential and unessential. In perceiving what is, the false and the true are known, without the conflict of choice.

Now, you think you are able to choose between the false and the true. That choice is based on prejudice; it is induced by preconceived ideals, by tradition, hope, and so the choice is only a modification of the false. But, if you are able to perceive the actual without any desire or identification, then in that very perception of the false there is the beginning of the true. That is intelligence, which is not based on prejudice, tradition, want, and that alone can dissolve the subtle essence of all problems, spontaneously, richly, and without the compulsion of fear.

Let us find out, if we can, what is the actual, without interpretation, without identification. When I speak of your beliefs and theories, your worships, your Gods, your ideals and leaders, when I speak of the disease of nationalism, of systems of gurus and masters, do not project defensive reactions. All that I am trying to do is to point out what I consider to be the cause of conflict and suffering.

Action from integral thought, without identification and interpretation, will awaken creative intelligence. If you are deeply observant you will begin to see what is true; then you will awaken intelligence, without the continual conflict of choice. Mere conduct according to a standard is imitative, not creative. Intelligent action is not imitation. Only the conditioned mind is always adjusting itself to standards, because it is afraid to know what is. If you perceive the actual in all its clarity, as it is, without interpretation and identification, then at the very instant of perception there is the dawning of new intelligence. This intelligence alone can solve the tremendously complicated, conflicting and painful problems of life.

What is the picture of ourselves and of the world? The division as ourselves and the world seems actual, though such division disappears when we deeply examine the individual and the mass. The actual is the conflict between the individual and the mass, but the individual is the mass and the mass is the individual. Individuality or the mass ceases when the characteristics of the individual or the mass disappear. The mass is ignorance, want, fear, in the individual. All the unexplored regions of consciousness, the half-awakened states of the individual, form the mass. It is only when the individual and the mass, as conflicting forces, cease to exist that there can be creative intelligence. It is this division of the mass and the individual, which is but an illusion, that is creating confusion and misery. You are not a

complete individual nor are you wholly the mass; you are both the individual and the mass.

In the minds of most people there is this unfortunate division, as the individual and the mass; there is the idea that by organizing the mass you will bring about creative, individual freedom and expression. If you are thinking of organizing the mass in order to help the creative release of the individual, then such organizing becomes the means of subtle exploitation.

There are two forms of exploitation, the obvious and the subtle. The obvious has become habitual, which we know and pass by, but it requires deep perception to recognize the subtle forms of exploitation. One class, which has the wealth, exploits the mass. The few who control industry exploit the many who work. Wealth concentrated in the hands of the few creates social distinctions and divisions; and through these divisions we have economic and sentimental nationalism, the constant threat of war with all its terrors and cruelties, the division of peoples into races and nations with their fierce struggle for self-sufficiency, the hierarchical systems of graded cunning and privilege.

All this is obvious, and as it is obvious, you have become accustomed to it.

You say nationalism is inevitable; so each nation asserts, and prepares for war and slaughter. As individuals you are unconsciously helping war by emphasizing your national separateness. Nationalism is a disease, whether in this country, in Europe or America. Separative individual or national search for security only intensifies conflict and human suffering.

The subtle form of exploitation is not easily perceived, because it is an intimate process of our individual existence. It is the result of the search for certainty, for comfort in the present and in the hereafter. Now this search, which we call the search for truth, for God, has led to the creating of systems of exploitation which we call beliefs, ideals, dogmas, and to their perpetuation by priests, gurus and guides. Because you as individuals are in confusion and doubt, you hope that another will bring enlightenment to you. You hope to overcome suffering and confusion by following another, by following a system of discipline or some ideal. This attempt to conquer misery and pain by submitting yourself to another, by regulat-

ing your conduct according to a standard, is merely a flight from actuality. So, in your search for escape from the actual, you go to another to be enriched and comforted and thereby you engender the process of subtle exploitation. Religion, as it is, thrives on fear and exploitation.

How many of you are conscious that you are seeking security, an escape from the constant gnawing of fear, from confusion and sorrow? The desire for security, for psychological certainty, has encouraged a subtle form of exploitation, through discipline, compulsion, authority, tradition.

So, you must discern for yourself the process of your own thought-action, born of ignorance and fear, which brings about cruel exploitation, confusion and sorrow. When there is the comprehension of the actual, without the struggle of choice, there is love, the ecstasy of truth.



MADRAS 2ND PUBLIC TALK

13TH DECEMBER, 1936

Amongst the many conflicting remedies, theories, ideals, what is the true cure for our social complexities and cruelties, for the deep misunderstandings that are creating confusion and chaos in the world?

There are many teachers with their methods, many philosophers with their systems. How is one to choose what is true? Each system, each teacher, lays emphasis on some part of the whole existence of man.

How is one, then, to comprehend the whole process of life, and how is one to free the mind, so that there can be the perception of what is true? Each leader has his own group of people, in conflict with another group, with another leader. There is disagreement, confusion, chaos. Some groups become ruthless, and others try to become tolerant, liberal, for their leaders say to them: Cultivate tolerance, for all paths lead to reality. So, in trying to develop the spirit of tolerance, brotherliness, they gradually become indifferent, sluggish, even brutal.

In a world of confusion, disagreement, when people take their beliefs and ideals seriously, vitally, can there be true co-operation between groups that believe differently, and work for varying ideals? If you believed firmly in an idea, and another through his ardent faith worked in opposition to you, could there be tolerance, friendship between you and the other? Or is the conception of each one going his own way, false? Is the idea of cultivating brotherliness and tolerance in the midst of conflict, impossible and hypocritical? In spite of your strong beliefs, convictions and hopes, can you establish a superficial relationship of friendliness and tolerance with another who is diametrically opposed to your conception of life? If you can, there must be compromise, a lessening of that which is true to you, and

so you yield to another who is circumstantially more powerful than you. This but creates more confusion. The cultivation of tolerance is only an intellectual feat and so is without any deep significance, leading to thoughtlessness and poverty of being.

If you examine the propaganda that is being made throughout the world by nations, classes, groups, sects, individuals, you will see that in various ways they are all determined to convert you to their particular point of view or belief. Can rival propagandists be friendly and tolerant, deeply, truly? If you are a Hindu and another is a Mohammedan, you a capitalist and another a socialist, can there be deep relationship between you? Is this possible? It is impossible. The cultivation of tolerance is an intellectual and so an artificial process which has no reality. This does not mean that I am advocating persecution or some cruel act for the sake of beliefs. Please follow what I am saying.

While there is conversion, incitement, the subtle forcing of another to join a particular group or subscribe to a particular set of beliefs; while there are opposite, contradictory ideas, there cannot be harmony and peace, though we may pretend intellectually to be tolerant and brotherly. For each one is so interested, so enthusiastic about his own ideas and methods that he desires urgently that another shall accept them, and so creates a condition of conflict and confusion. This is obvious.

If you are thoughtful and not a propagandist, you are bound to see the superficiality of this jargon of tolerance and brotherliness and face the fierce battle of contradictory ideas, hopes, and faiths. In other words, you must perceive the actual, the disagreement, the confusion that is now about us. If we can put aside this easy jargon of tolerance and brotherhood we may then see the way to comprehend disagreement. There is a way out of the chaos, but it does not lie through artificial brotherhood or intellectual tolerance. Only through right thinking and action can the conflict of opposing groups and ideas be ended.

What do I mean by right thinking? Thought must be vital, dynamic, not mechanical or imitative.

A system of disciplining the mind according to a particular mode is considered to be positive thinking. You first create or accept an intellectual image, an

ideal, and to accord with that you twist your thought. This conformity, imitation, is mistaken for comprehension, but in reality it is only the craving for security born of fear. The prompting of fear only leads to conformity, and discipline born of fear is not right thinking.

To awaken intelligence you must perceive what impedes the creative movement of thought. That is, if you can perceive for yourself that ideals, beliefs, traditions, values, are constantly twisting your thought-action, then by becoming aware of these distortions intelligence is awakened. There can be no creative thinking so long as there are conscious or unconscious hindrances, values, prejudices, that pervert thought. Instead of pursuing imitativeness, systems and gurus, you must become conscious of your impediments, your own prejudices and standards, and in discerning their significance there will be that creative intelligence which alone can destroy confusion and bring about deep agreement of comprehension.

The most stubborn of all impediments is tradition. You may ask: What will happen to the world if tradition is destroyed? Will there not be chaos? Will there not be immorality? Confusion, conflict, pain, exist now, in spite of your honoured traditions and moral doctrines.

What is the process by which the mind is ever accumulating values, memories, habits, which we call tradition? We cannot discern this process so long as mind is conditioned by fear and want which are constantly creating anchorages in consciousness that become tradition.

Can the mind ever be free of these anchorages of values, traditions, memories? What you call thinking is merely moving from one anchorage or centre of bias to another, and from this centre judging, choosing, and creating substitutions. Anchored in limitation, you contact other ideas and values, which superficially modify your own conditioned beliefs. You then form another centre of new values, new memories, which again condition future thought and action. So always from these anchorages you judge, calculate and react. As long as this movement from anchorage to anchorage continues, there must be conflict and suffering, there cannot be love. Superficial cultivation of brotherhood and tolerance only encourages this movement and intensifies illusion.

Can the mind-heart ever free itself from the centres of conditioned thought-emotion? If the mind-heart does not create for itself these anchorages of self-protection, then there can be clear thought, love, which alone will solve the many problems that now create confusion and misery. If you begin to be conscious of these centres you will discern what a tremendous power they are for disagreement, for confusion. When you are not conscious of them you are exploited by organizations, by leaders, who promise you new substitutions. You learn to talk easily of brotherhood, kindness, love - words that can have no significance at all as long as you merely move from one bias to another.

Either you discern the process of ignorance with its tradition, and so there is immediate action, or you are so accustomed to the drug of substitution that perception becomes impossible, and so you begin to seek a method of escape. Perception is action, they are not divisible. What you call intellectual perception creates an artificial separation between thought and action. You then struggle to bridge this division, an effort that has no significance, for it is the lack of comprehension that has created this illusory division. Either you are aware of the process or you are not. If you are not, let us consider this process deeply, enthusiastically, but do not let us seek a method. This eagerness to comprehend becomes the flame of awareness which burns away the desire for substitution.

Question: Can I for ever be rid of sorrow, and by what method? Krishna-murti: Sorrow is the companion of all, the rich and the poor, the believer and the non-believer. In spite of all your beliefs and doctrines, in spite of your temples and Gods, suffering is your constant companion. Let us understand it and not merely think of being rid of it. When you have fully comprehended sorrow, then you will not seek a way to overcome it.

Do you want to be rid of joy, ecstasy, bliss? No. Then why do you say you must be rid of sorrow? The one gives pleasure, the other pain, and the mind clings to that which is pleasurable and nourishes it. All interference on the part of the mind to stimulate joy and overcome sorrow must be artificial, ineffective. You are seeking a way out of your misery, and there are those who will help you to forget sorrow by offering you the dope of belief, doctrine, and future happiness. If mind

does not interfere either with joy or pain, then that very joy, that very sorrow, awakens the creative flame of awareness.

Sorrow is but an indication of conditioned thought, of mind limited by beliefs, fears, illusions, but you do not heed the incessant warning. To forget sorrow, to overcome it, to modify it, you seek refuge in beliefs, in the anchorage of self-protection and security. It is very difficult not to interfere with the process of sorrow, which does not mean that you must be resigned to it or that you must accept it as inevitable, as karma, as punishment. As you do not wish to change a lovely form, the glow after sunset, the vision of a tree in a field, so also do not obstruct the movement of sorrow. Let it ripen, for in its own process of fulfilment there is comprehension. When you are aware of the wound of sorrow, without acceptance, resignation or denial, without artificially inviting it, then suffering awakens the flame of creative intelligence.

The very search for an escape from sorrow creates the exploiter, and the mind yields to exploitation. So long as the artificial process of interference with sorrow continues, sorrow must be your constant companion. But if there is vital awareness, without choice, without detachment, then there is intelligence which alone can dispel all confusion.

Question: With what special significance do you use the word "intelligence"? Is it graded and therefore capable of constant evolution and variation?

Krishnamurti: I am using the word intelligence to convey the vital completeness of thought-action. Intelligence is not the outcome of intellectual effort, nor of emotional fervour. It is not the product of theories, beliefs and information. It is the completeness of action arising from the undivided comprehension of thought-emotion. In rare moments of deep love we know completeness.

Creative intelligence cannot be invited or measured, but the mind seeks definition, description, and is ever caught in the illusion of words. Awareness without choice reveals, in the very moment of action, the concealed distortions of thought and emotion and their hidden significance.

"Is it graded, and therefore capable of constant evolution and variation?"
What is discerned completely cannot be variable, cannot evolve, grow. The com-

prehension of the process of the "I", with its many centres of self-protection, the discernment of the significance of anchorages, cannot be changeable, cannot be modified through growth. Ignorance can vary, develop, change, grow. The various self-protective centres of the mind are capable of growth, change and modification. The process of substitution is not intelligence, it is but a movement within the circle of ignorance.

The flame of intelligence, love, can be awakened only when the mind is vitally aware of its own conditioned thought, with its fears, values, wants.



MADRAS
3RD PUBLIC TALK

20TH DECEMBER, 1936

I have tried to explain what is clear, creative thinking, and how tradition, anchorages, fear and security constantly impede the free movement of thought. If you would awaken intelligence, your mind must not escape into ideals and beliefs nor can it be caught in the accumulative process of self-protective memories. You must be conscious of the escape from the actual, and of living in the present with the values of the past or of the future.

If you observe yourself you will see that the mind is building up for itself security, certainty, in order to be free from fear, from apprehension, danger. The mind is ever seeking anchorages from which its choice and action may spring.

Mind is ever seeking and developing various forms of security, with its values and illusions: the security of wealth with its personal advantages and power; the security of belief and ideal; and the security which the mind seeks in love. A mind that is secure develops its own peculiar stupidities, puerilities, which cause much confusion and suffering.

When the mind is bewildered and fearful, it seeks impregnable certainties which become ideals, beliefs. Why does the mind create and cling to these anchorages of beliefs and traditions? Is it not because, perplexed by conflict and constant change, it seeks a finality, a deep assurance, a changeless state? And yet, in spite of these anchorages, suffering and sorrow continue. So mind begins to seek new substitutes, other ideals and beliefs, hoping again for security and happiness. The mind goes from one hope of certainty to another, from one illusion to another. This wandering is called growth.

When the conditioned mind becomes conscious of sorrow and uncertainty, it soon begins to stagnate by escaping into beliefs, theories, hopes. This process of substitution, of escape, only leads to frustration.

The search for security is but the expression of fear which distorts the mind-heart. When you see the significance of your search for security through belief and ideal, you become conscious of its falseness. Then the mind seeks through reaction against belief and ideal an antithesis in which it hopes again to find certainty and happiness, which is but another form of escape from actuality. Mind has to become aware of its habit of developing antitheses.

Why is the mind guarding itself strongly against the movement of life? Can a mind that is not vulnerable, that is looking to its own advantages through its self-created values, ever know the ecstasy of life and the completeness of love? The mind is making itself impregnable so as not to suffer, and yet this very protection is the cause of sorrow.

Question: I can see that intelligence must be independent of intellect and also of any form of discipline. Is there a way by which we can quicken the process of awakening intelligence and making it permanent?

Krishnamurti: There cannot be love, creative intelligence, so long as there is fear in any form. If you are fully aware of fear with its many activities and illusions, that very awareness becomes the flame of intelligence.

When the mind discerns for itself the hindrances that are preventing clear thought, then no artificial impetus is necessary for the awakening of intelligence. A mind that seeks a method is not aware of itself, of its ignorance, fears. It merely hopes that perhaps a method, a system of discipline, will dissipate its fears and sorrows. Discipline can only create habit, and so deaden the mind. To be aware without choice, to be conscious of the many activities of the mind, its richness, its subtleties, its deceptions, its illusions, is to be intelligent. This awareness itself dispels ignorance, fear. If you make an effort to be aware, then that effort creates a habit, impelled by the hope of escape from sorrow. Where there is deep and choiceless awareness, there is self-revelation which alone can prevent the mind from creating illusions for itself and thereby putting itself to sleep. If there is constant alertness

of mind without the duality of the observer and the observed, if mind can know itself as it is, without denial, assertion, acceptance or resignation, then out of that very actuality there comes love, creative intelligence.

Question: Why are there many paths to truth? Is this idea an illusion, cleverly conceived to explain and justify differences?

Krishnamurti: To clear thinking can there be many paths? Can any system lead to creative intelligence? There is only creative intelligence, not systems to awaken it. There is only truth, not paths leading to truth. It is only ignorance which divides itself into many paths and systems. Each religion maintains that it alone has the truth and that through it alone God can be realized; various organizations assert or imply that through their special methods truth can be known; each sect maintains that it has the special message, that it is the special vehicle of truth. Individual prophets and spiritual messengers offer their panaceas as direct revelations of God. Why do they claim such authority, such efficacy for their assertions? Is it not obvious? Vested interest, in the present or in the hereafter. They have to maintain their delusions of prestige and power, or else what will happen to all the creations of their terrestrial glory? Others, because they have impoverished themselves by denial and sacrifice, imagine themselves grown in grandeur and so assume the spiritual right of guiding the worldly. It is one of the facile explanations of spiritual interests to say that there are many paths to truth, thus justifying their own organized activities and attempting at the same time to be tolerant to those who maintain similar systems.

Also, we are so entrenched in prejudice, in tradition with its special beliefs and dogmas, that we repeat dogmatically, readily, that there are many paths to truth. To bring about tolerance between the many divisions of antagonistic and conditioned thought, the leaders of organized interests try to cover up, in weighty phrases, the inherent brutality of division. The very assertion of paths to truth is the denial of truth. How can anyone point out a way to truth - which has no abode, which is not to be measured, or sought after? That which is fixed is dead, and to that there may be paths. Ignorance creates the illusion of many ways and methods.

Through your own conditioned thought, through your own desire for certainty, finality, through your own fears which are constantly creating safety, you fabricate mechanical, artificial conceptions of truth, of perfection. And having invented these you seek ways and means to maintain them. Each organization, group, sect, knowing that divisions deny friendship, tries to bring about artificial unity and brotherhood. Each says: You follow your religion and I will follow mine; you have your truth and I will have mine; but let us cultivate tolerance. Such tolerance will only lead to illusion and confusion.

A mind that is conditioned by ignorance, fear, cannot comprehend truth, for out of its own limitation it creates for itself further limitations. Truth is not to be invited. Mind cannot create it. If you comprehend this fully, then you will discern the utter futility of systems, practices, and disciplines.

Now you are so much a part of the intellectual and mechanical process of living that you cannot perceive its artificiality; or you refuse to see it, for perception would mean action. Hence the poverty of your own being. When you begin to be aware of the process of thought and become conscious that it is creating for itself its own emptiness and frustration, then that very awareness will dispel fear. Then there is love, completeness of life.

Question: Do you not see, sir, that your ideas can lead us but to one result - the blankness of negation and ineffectiveness in our struggle with the problems of life?

Krishnamurti: What are the problems of life? To earn a living, to love, to have no fear, no sorrow, to live happily, sanely, completely. These are problems of our life. Am I saying anything that can lead you to negation, to emptiness, that can prevent you from comprehending your own misery and struggle? Do you not ask me this question because your mind is accustomed to seek what is called positive instruction? That is, you want to be told what to do, advised to practise certain disciplines, so that you may lead a life of happiness and realize God. You are accustomed to conform, in the hope of greater and fuller life. I say, on the contrary, conformity is born of fear, and this imitation is not the positive way of life. To point out the process in which you are caught, to help you to become aware of the

prison of limitation which the mind has created for itself, is not negation. On the contrary, if you are aware of the process that has brought you to this present condition of sorrow and confusion and if you understand the full significance of it, then that very comprehension dispels ignorance, fear, want. Then only can there be a life of fullness and true relationship between the individual and society. How can this lead you to a life of negation and ineffectiveness?

What have you now? A few beliefs and ideals, some possessions, a leader or two to follow, an occasional whisper of love, constant struggle and pain. Is this richness of life, fulfilment and ecstasy? How can the bliss of reality exist when the mind-heart is caught up in fear? How can there be enlightenment when the mind-heart is creating its own limitation and confusion? I say, consider what you have, become aware of these limitations, and that very awareness will awaken creative intelligence.

Question: Is freedom from conflict possible for anyone at any time, regardless of evolution? Have you come across another instance, besides yourself, in which the possibility had become an actuality?

Krishnamurti: Do not let us inquire whether someone else has freed himself from ignorance and conflict. Can you, burdened with illusion and fear, free yourself from sorrow at any time? Can you, with many beliefs and values, free yourself from ignorance and want? The idea of eventual perfection is but an illusion. A slothful mind clings to the satisfying idea of gradual growth and has accumulated for itself many comforting theories.

Can the movement from experience to experience bring about creative intelligence? You have had many experiences. What is the result? From such experiences you have only accumulated self-protective memories, which guard the mind from the movement of life.

Can the mind become aware, at any moment, of its own conditioning and begin to free itself from its own limitation? Surely, this is possible.

You may intellectually admit this, but it will have no significance whatsoever so long as it does not result in action. But action entails friction, trouble. Your neighbour, your family, your leader, your values, all these create opposition. So the

mind begins to evade the actual and develop clever, cunning theories for its own protection. The conditioned mind, fearing the result of its effort, subtly escapes into the illusion of postponement, of growth.



MADRAS
4TH PUBLIC TALK

28TH DECEMBER, 1936

In my talks I use words without the special significance which has been given to them by philosophers or psychologists.

What comprehension have these talks brought to you? Are you still asserting that there is a divinity, a love that is beyond human life? Are you still groping for partial remedies, superficial cures? What is the state of your mind and heart?

To bring about intelligent order there must be right thinking, right action. When the mind is capable of comprehending its own process of struggle limitation, when thought is capable of revealing itself without the conflict of division, then there is the completeness of action. If the mind prepares itself for action, then such preparation must be based on the past, on self-protective memories, and must therefore prevent the fullness of action. Mere analysis of past action cannot yield its full significance. Mind that is consciously or unconsciously conforming to an ideal, which is but the projection of personal security and satisfaction, must limit action and so become conditioned. It is merely developing self-protective memories and habits, to resist life. So there is constant frustration.

From the accumulation of self-protective memories there arises identity, the conception of the "I" and its continuance, its evolution towards perfection, towards reality. This "I" seeks to perpetuate itself through its own volitional activities of ignorance, fear, want. As long as the mind is not aware of these limitations, the effort to evolve, to succeed, only creates further suffering and increases the unconscious. Effort thus becomes a practice, a discipline, a mechanical adjustment and conformity.

Most of us think that time and evolutionary progress are necessary for our fulfilment. We think that experiences are essential for our growth and unfoldment. Many accept this idea readily, as it comforts them to think that they have many lives through which they can perfect themselves; they hold that time is essential for their fulfilment. Is this so? Does experience truly liberate or merely limit thought? Can experience free the mind with its self-protective memories, from ignorance, fear, want? Self-protective memories and desires use experiences for their perpetuation. So we are time-bound.

What do we mean by experience? Is it not the accumulation of values, based on self-protective memories, which give us a mode of behaviour prompted by personal advantage? It is the process of like and dislike, of choice. The accumulation of self-protective memories is the process of experience, and relationship is the contact between two individualized and self-protective memories, whose morality is the agreement to guard what they possess.

You are your own way and your own life. Out of your own right effort will be awakened creative intelligence. Till there is this creative intelligence, born of choiceless awareness, there must be chaos, there must be contention, hatred, conflict, sorrow.

Question: You have said that the comprehension of truth is possible only through experimentation. Now experimentation means action, which if it is to have any value must be born of mature thought. But if, to start with, my thinking is itself conditioned by memories and reactions, how can I act or experiment rightly?

Krishnamurti: To experiment rightly, mind must first be aware that its thought is conditioned. One may think one is experimenting; but, if one is not aware of the limitation, then one is still acting within the bondage of ignorance, fear. Conditioned thought cannot know itself as conditioned; the desire to escape from this limitation, through analysis, through the artificial process of compulsion, denial or assertion, will not bring you comprehension, freedom. No system or compulsion of will can reveal to the mind its own limitation, its own bondage.

When there is suffering, mind seeks an escape and therefore only creates for itself further illusions. But if the mind is fully aware of suffering and does not seek an escape, then that very awareness destroys illusion; that awareness is comprehension. So instead of inquiring how to free thought from fear, from want, be conscious of sorrow. Sorrow is the indication of conditioned mind, and mere escape from it only increases limitation. In the moment of suffering, begin to be aware; then mind itself will perceive the illusory nature of escape, of self-protective memories and personal advantages.

Question: Should one be dutiful?

Krishnamurti: Who asks this question? Not a man who is seeking comprehension, truth, but the man whose mind is burdened with fear, tradition, ideals and racial loyalties. Such a mind coming into contact with the movement of life only creates friction and suffering for itself.

Question: Are elders guilty of exploitation when they expect respect and obedience from the young?

Krishnamurti: The showing of respect to the aged is generally a habit. Fear can assume the form of veneration. Love cannot become a habit, a practice. There is no respect in the aged for the young nor in the young for the aged, but only the show of authority and the habit of fear.

The organization of phrases, the cultivation of respect, is not culture, but a trap to hold the thoughtless. Our minds have become so slavish to habitual values that we have lost all affection and deep respect for human life. Where there is exploitation there can be no respect for human dignity. If you demand respect just because you are aged and have authority, it is exploitation.

Question: If a man is in ignorance or at a loss to know what to do, is there no need of a guru to guide him?

Krishnamurti: Can anyone help you to cross this aching void of daily life? Can any person, however great, help you out of this confusion? No one can. This confusion is self-created; this turmoil is the result of one will in conflict with another will. Will is ignorance.

I know the pursuit of gurus, teachers, guides, masters, is the indoor sport of many, the sport of the thoughtless all over the world. People say: How can we prevent this chaotic misery and cruelty, unless those who are free, the enlightened, come to our aid and save us from our sorrow? Or they create a mental image of a favoured saint and hang all their troubles round his neck. Or they believe that some super-physical guide watches over them and tells them what to do, how to act. The search for a guru, a master, indicates an avoidance of life.

Conformity is death. It is but the formation of habit, the strengthening of the unconscious. How often we see some ugly, cruel scene and recoil from it. We see poverty, cruelty, degradation of every kind; at first we are appalled by it, but we soon become unconscious of it.

We become used to our environment, we shrug our shoulders and say: What can we do? it is life. Thus we destroy our sensitive reactions to ugliness, to exploitation, cruelty and suffering, also our appreciation and deep enjoyment of beauty. Thus there comes a slow withering of perception.

Habit gradually overcomes thinking. Observe the activity of your own thought and you will see how it is forming itself into one habit after another. The conscious is thus becoming the unconscious and habit hardens the mind through will and discipline. Forcing the mind to discipline itself, through fear which is often mistaken for love, brings about frustration.

The problem of gurus exists when you seek comfort, when you desire satisfaction. There is no comfort, but understanding; there is no satisfaction, but fulfilment.

Question: You seem to give a new significance to the idea of will, that divine quality in man. I understand you to regard it as a hindrance. Is this so?

Krishnamurti: What do you mean by will? Is it not an overcoming, a conquering, a determining effort? What have you to conquer? Your habits, resistances developed by fear, the conflict of your desires, the struggle of the opposites, the frustration of your environment. So you develop will. The will to be, in all its significance, is but a process of resistance, a process of overcoming, prompted by self-protective craving.

Will is really an illusory necessity of fear, not a divine quality. It is but the perpetuation of self-protective memories. Out of fear you make yourself invulnerable to love, to truth; and the development of the process of self-protection is called will. Will has its roots in egotism. The will to exist, the will to become perfect, the will to succeed, the will to acquire, the will to find God, is the urge of egotism.

When the action of fear, ambition, security, personal virtue and character, yields to intelligence, then you will know how to live completely, integrally, without the battle of will.

Will is only the insistent prompting of self-protective memories, the result of individualized ignorance and fear. The cessation of will is not death, it is only the cessation of illusion, born of ignorance. Action, devoid of fear and personal advantage, will alone bring about harmonious, creative relationship with another, with society.