

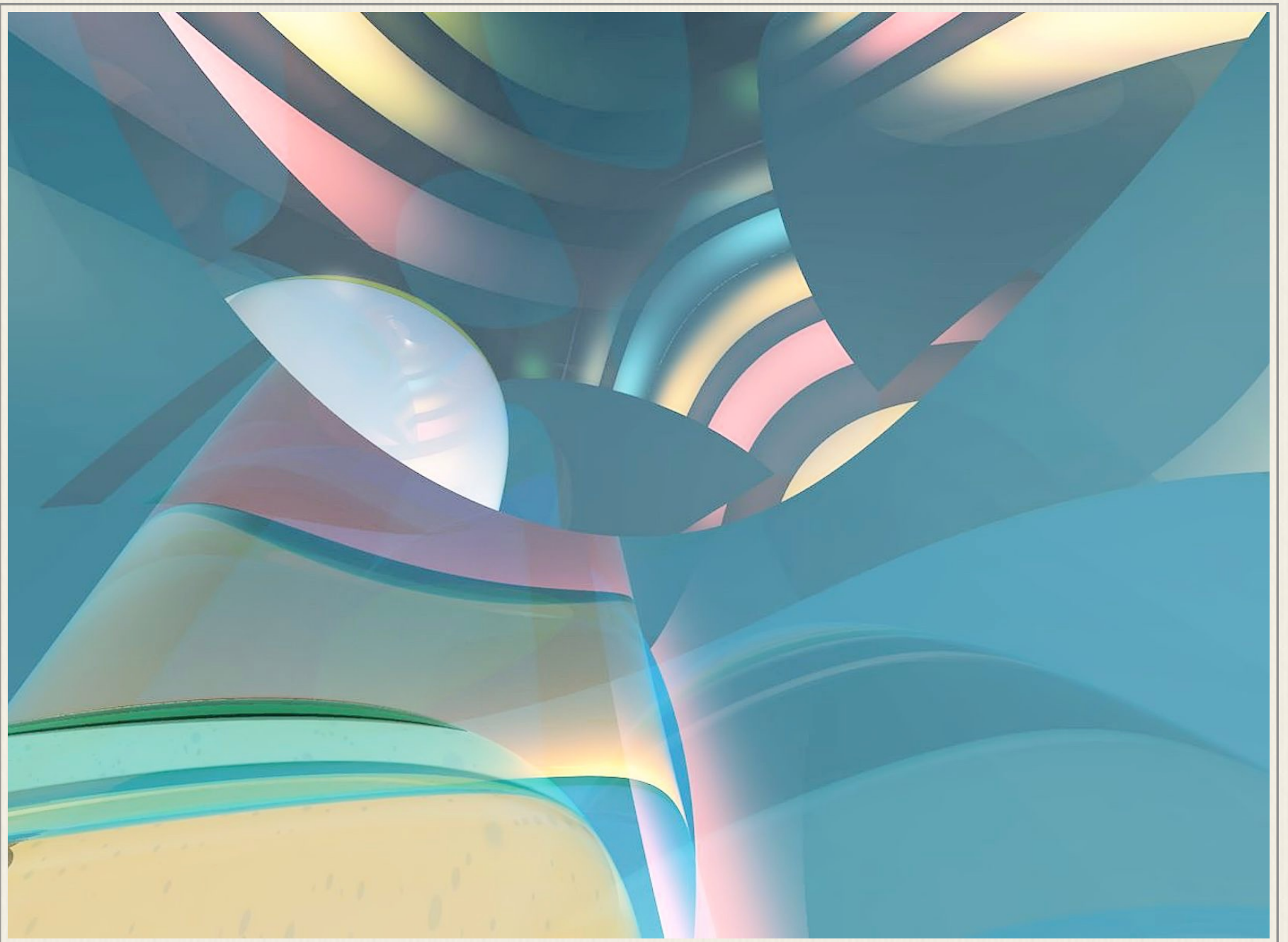


# Collected Works

## Volume V: 1937

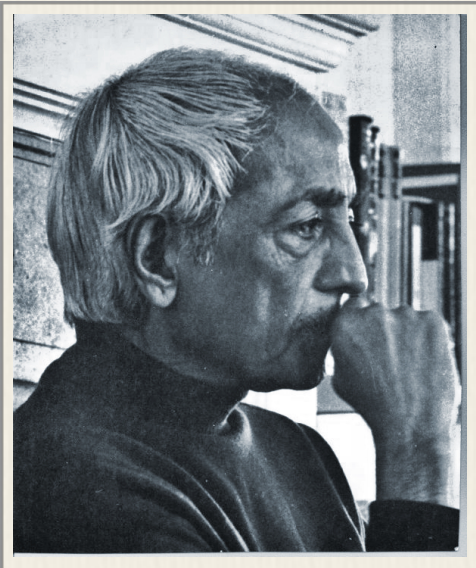


J. KRISHNAMURTI



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# PREFACE



Amidst the changing circumstances of life, is there anything permanent? Is there any relation between ourselves and the constant change about us? If we accepted that everything is change, including ourselves, then there would never be the idea of permanency. If we thought of ourselves as in a state of continual movement, then there would be no conflict between the changing circumstances of life and the thing we now think of as being permanent.

There is a deep, abiding hope or a certainty in us that there is something permanent in the midst of continual change, and this gives rise to conflict. We see that change exists about us. We see everything decaying, withering. We see cataclysms, wars, famines, death, insecurity, disillusionment. Everything about us is in constant change, becoming and decaying. All things are worn out by use. There is nothing permanent about us. In our institutions, our morals, our theories of government, of economics, of social relationship - in all things there is a flux, there is a change.

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OMMEN  
1ST PUBLIC TALK

1ST AUGUST, 1937

Amidst the changing circumstances of life, is there anything permanent? Is there any relation between ourselves and the constant change about us? If we accepted that everything is change, including ourselves, then there would never be the idea of permanency. If we thought of ourselves as in a state of continual movement, then there would be no conflict between the changing circumstances of life and the thing we now think of as being permanent.

There is a deep, abiding hope or a certainty in us that there is something permanent in the midst of continual change, and this gives rise to conflict. We see that change exists about us. We see everything decaying, withering. We see cataclysms, wars, famines, death, insecurity, disillusionment. Everything about us is in constant change, becoming and decaying. All things are worn out by use. There is nothing permanent about us. In our institutions, our morals, our theories of government, of economics, of social relationship - in all things there is a flux, there is a change.

And yet in the midst of this impermanency we feel that there is permanency; being dissatisfied with this impermanency, we have created a state of permanency, thereby giving rise to conflict between that which is supposed to be permanent and that which is changing, the transient. But if we realized that everything, including ourselves, the "I", is transient and the environmental things of life are also impermanent, surely then there would not be this aching conflict.

What is it that demands permanency, security, that longs for continuity? It is on this demand that our social, moral relationship is based.

If you really believed or deeply felt for yourself the incessant change of life, then there would never be a craving for security, for permanency. But because there is a deep craving for permanency, we create an enclosing wall against the movement of life.

So conflict exists between the changing values of life, and the desire which is seeking permanency. If we deeply felt and understood the impermanency of ourselves and of the things of this world, then there would be a cessation of bitter conflict, aches and fears. Then there would be no attachment from which arises the social and individual struggle.

What then is this thing that has assumed permanency and is ever seeking further continuity? We cannot intelligently examine this until we analyze and understand the critical capacity itself.

Our critical capacity springs from prejudices, beliefs, theories, hopes, and so on, or from what we call experience. Experience is based on tradition, on accumulated memories. Our experience is ever tinged by the past. If you believe in God, perhaps you may have what you call an experience of Godhood. Surely this is not a true experience. It has been impressed upon our minds through centuries that there is God, and according to that conditioning we have an experience. This is not a true, firsthand experience.

A conditioned mind acting in a conditioned way cannot experience completely. Such a mind is incapable of fully experiencing the reality or the non-reality of God. Likewise a mind that is already prejudiced by a conscious or an unconscious desire for the permanent cannot fully comprehend reality. To such a prejudiced mind all inquiry is merely a further strengthening of that prejudice.

The search and the longing for immortality is the urge of accumulated memories of individual consciousness, the "I", with its fears and hopes, loves and hates. This "I" breaks itself up into many conflicting parts: the higher and the lower, the permanent and the transient, and so on. This "I", in its desire to perpetuate itself, seeks and uses ways and means to entrench itself.

Perhaps some of you may say to yourselves, "Surely with the disappearance of these cravings, there must be reality". The very desire to know if there is some-

thing beyond the conflicting consciousness of existence is an indication that the mind is seeking an assurance, a certainty, a reward for its efforts.

We see how resistance against each other is created, and that resistance through accumulative memories, through experience, is more and more strengthened, becoming more and more conscious of itself.

Thus there is your personal resistance and that of your neighbour, society. Adjustment between two or more resistances is called relationship, upon which morality is built.

Where there is love, there is not the consciousness of relationship. It is only in a state of resistance that there can be this consciousness of relationship, which is merely an adjustment between opposing conflicts.

Conflict is not only between various resistances, but also within itself, within the permanent and the impermanent quality of resistance itself.

Is there anything permanent within this resistance? We see that resistance can perpetuate itself through acquisitiveness, through ignorance, through conscious or unconscious craving for experience. But surely this continuance is not the eternal; it is merely the perpetuation of conflict.

What we call the permanent in resistance is only part of resistance itself, and so part of conflict. Thus in itself it is not the eternal, the permanent. Where there is incompleteness, un-fulfillment, there is the craving for continuance which creates resistance, and this resistance gives to itself the quality of permanency.

The thing that the mind clings to as the permanent is in its very essence the transient. It is the outcome of ignorance, fear and craving.

If we understand this, then we see the problem is not that of one resistance in conflict with another, but how this resistance comes into being and how it is to be dissolved. When we face this problem deeply there is a new awakening, a state which may be called love.





OMMEN  
2ND PUBLIC TALK

3RD AUGUST, 1937

Conflict invariably must arise when there is a static centre within one, and about one there are changing values. This static centre must be in battle with the living quality of life.

Change implies that there is nothing permanent to which the mind can attach itself, but it constantly desires to cling to some form of security. The form of attachment is undergoing a constant change, and this change is considered progress, but attachment still continues.

Now this change implies that there can be no personal centre which is accumulating, storing up memories, as safeguards and virtues; no centre which is constantly gathering to itself experiences, lessons for the future. Though intellectually we may grasp this, emotionally each one clings to a personal, static centre, identifying himself with it. In reality there is no centre as the "I" with its permanent qualities. We must understand this integrally, not merely intellectually, if we are to alter fundamentally our relationship with our neighbour, which is based on ignorance, fear, wants.

Now do we, each one of us, think that this centre, from which most of our action takes place, do we think that this centre is impermanent?

What does thinking mean to you? Are you merely stimulated by my word-picture, by an explanation which you will examine intellectually at your leisure and make into a pattern, into a principle to be followed and to be lived? Does such a method bring about an integral living? Mere explanation of suffering does not

cause it to disappear, nor following a principle or a pattern, but what does destroy it is integral thought and emotion.

If you are not suffering, then the word-picture of another about suffering, his explanation concerning it, may for the moment be stimulating and might make you think that you should suffer. But such suffering has no significance.

There are two ways of thinking. One is through mere intellectual stimulation, without any emotional content; but when the emotions are deeply stirred, there is an integral thought process which is not superficial, intellectual. This integral thought-emotion alone can bring about lasting comprehension and action.

If what I am saying acts merely as a stimulation, then there arises the question of how to apply it to your daily life with its pains and conflicts. The how, the method, becomes all important only when explanations and stimulations are urging you to a particular action. The how, the method, ceases to be important only when you are aware, integrally.

When the mind reveals to itself its own efforts of fears and wants, then there arises integral awareness of its own impermanency which alone can set the mind free from its binding labours. Unless this is taking place, all stimulation becomes further bondage.

All artificially cultivated qualities divide: all intellectual cultivation of morality, ethics, is cruel, born of fear, only creating further resistance of man against man.

The quality of resistance is ignorance. To be acquainted with many intellectual theories is not freedom from ignorance. A man who is not integrally aware of the process of his own mind is ignorant.

To free thought from acquisitiveness, through discipline, through will, is not a release from ignorance, for it is still held in the conflict of opposites. When thought integrally perceives that the effort to rid itself of acquisitiveness is also part of acquisitiveness, then there is a beginning of enlightenment.

Whatever effort the mind makes to rid itself of certain qualities, it is still caught up in ignorance; but when the mind discerns that all effort it makes to free



itself is still within the process of ignorance, then there is a possibility of breaking through the vicious circle of ignorance.

The will of satisfaction breaks up the mind into many parts, each in conflict with the other, and this will cannot be destroyed by a superior will, which is but another form of the will of satisfaction. This circle of ignorance breaks, as it were, from within only when the mind ceases to be acquisitive.

The will of satisfaction destroys love.

Questioner: How are we to distinguish between revelation, which is true thought, and experience? To me, experience, because of our untruthful methods of living, becomes limited and so is not pure revelation. They should be one.

Questioner: You mean experience is a memory, a memory of something done?

Krishnamurti: Experience may further condition thought or it may release it from limitations. We experience according to our conditioning, but that conditioning may be broken through, which may give to one's whole being an integral freedom. Morality, which should be spontaneous, has been made to follow a pattern, a principle which becomes right or wrong according to the beliefs that one holds. To alter this pattern some resort to violence, hoping to create a "true" pattern, and others turn to law to reshape it. Both hope to create "right" morality through force and conformity. But such enforcement is no longer morality.

Violence in some form is considered as a necessary means to a pacific end. We do not see that the end is controlled and shaped by the means we employ.

Truth is an experience disassociated with the past. The attachment to the past with its memories, traditions, is the continuance of a static centre which prevents the experience of truth.

When the mind is not burdened with belief, with want, with attachment, when it is creatively empty, then there is a possibility of experiencing reality.



OMMEN  
3RD PUBLIC TALK

4TH, AUGUST 1937

All strife is one of relationship, an adjustment between two resistances, two individuals. Resistance is a conditioning, limiting or conditioning that energy which may be called life, thought, emotion. This conditioning, this resistance, has had no beginning. It has always been, and we can see that it can be continued. There are many and complex causes for this conditioning.

This conditioning is ignorance, which can be brought to an end.

Ignorance is the unawareness of the process of conditioning, which consists of the many wants, fears, acquisitive memories, and so on.

Belief is part of ignorance. Whatever action springs from belief only further strengthens ignorance.

The craving for understanding, for happiness, the attempt to get rid of this particular quality and acquire that particular virtue, all such effort is born of ignorance, which is the result of this constant want. So in relationship strife and conflict continue.

As long as there is want, all experience further conditions thought and emotion, thus continuing conflict.

Where there is want, experience cannot be complete, thus strengthening resistance. A belief, the result of want, is a conditioning force; experience based on any belief is limiting, however wide and large it may be.

Whatever effort the mind makes to break down its own vicious circle of ignorance must further aid the continuance of ignorance. If one does not understand

the whole process of ignorance, and merely makes an effort to get rid of it, thought is still acting within the circle of ignorance.

So what is one to do, discerning that whatever action, whatever effort one makes only strengthens ignorance? The very desire to break through the circle of ignorance is still part of ignorance. Then what is one to do?

Now, is this an all-important, vital question to you? If it is, then you will see that there is no direct, positive answer. For positive answers can only bring about further effort, which but strengthens the process of ignorance. So there is only a negative approach, which is to be integrally aware of the process of fear or ignorance. This awareness is not an effort to overcome, to destroy or to find a substitute, but is a stillness of neither acceptance nor denial, an integral quietness of no choice. This awareness breaks the circle of ignorance from within, as it were, without strengthening it.

Questioner: How can one know for certain whether the mind is unconditioned, because there is a possibility of illusion there?

Krishnamurti: Do not let us be concerned about the certainty of an unconditioned mind, but rather be aware of the limitations of thought-emotion.

Questioner: There is a real difference between being unaware of our conditioning and imagining that we are unconditioned.

Krishnamurti: Surely that is obvious. To inquire into the unconditioned state when one's mind is limited is so utterly futile. We have to be concerned with those causes which hold thought-emotion in bondage.

Questioner: We know there is reality and unreality, and from the unreal we must move to the real.

Krishnamurti: Surely that is another form of conditioning. How do you know that there is the real?

Questioner: Because it is there.

Krishnamurti: You have stopped thinking, if I may say so, when you assert that it is there.



Questioner: I think we realize continually that we are conditioned, because we are always suffering and in conflict.

Krishnamurti: So conflict, suffering, the strain of relationship, indicates a conditioning. There may be many causes for conditioning, but are you aware of at least one of them?

Questioner: Fear and desire are the causes of limiting.

Krishnamurti: When you make that statement are you conscious that, in your life, fear and desire cause strife, misery?

When you say that fear is conditioning your life, are you aware of that fear? Or is it because you have read of it, or heard me talk about it, that you repeat, "Fear is conditioning"? Fear cannot exist by itself, but only in relation to something.

Now when you say you are conscious of fear, is it caused by something outside of yourself, or is it within you? One is afraid of an accident, or of the neighbour, or of some immediate relation, or of some psychological reaction, and so on. In some cases it is the outward things of life which are making us afraid, and if we can free ourselves from them, we think that we shall be without fear.

Can you free yourself from your neighbour? You may be able to escape from a particular neighbour, but wherever you are, you are always in relation with someone. You may be able to create an illusion into which you can withdraw, or build a wall between your neighbour and yourself, and thereby protect yourself. You may separate yourself through social division, through virtues, beliefs, acquisitions, and so free yourself from your neighbour. But this is not freedom.

Then there is the fear of contagious diseases, accidents, and so forth, against which one takes natural precautions, without unduly exaggerating them.

The will to survive, the will to be satisfied, the will to continue - this is the very root cause of fear.

Do you know this to be so? If you do, then what do you mean by "knowing"? Do you know this merely intellectually, as a word-picture, or are you aware of it integrally, emotionally?

You know of fear as a reaction when your resistance is weakened; when the walls of your self-protection have been broken into, then you are conscious of fear and your immediate reaction is to patch up again those walls, to strengthen them so as to be secure.

Questioner: Will you tell us what fear is?

Krishnamurti: Will I tell you what fear is! Don't you know what it is?

If in your house there is nothing of value to which you are attached, then you are not afraid of your neighbour, your windows and doors are open. But fear is in your heart when you are attached; then you bar your windows, then you lock your doors. You isolate yourself.

The mind has gathered certain values, treasures, and it intends to guard them. If the worth of these possessions is questioned, there is an awakening of fear. Through fear we guard them more closely, or sell out the old and acquire the new which we protect more cunningly. This isolation we call by various names.

I am asking you if you have anything precious in your mind, in your heart, that you are guarding. If you have, then you are bound to create walls against fear, and this resistance is called by many names - love, will, virtue, character.

Have you anything precious? Have you anything that may be taken away from you, your position, your ambitions, desires, hopes?

What is it that you have, actually? You may have worldly possessions which you try to safeguard. To protect them you have imperialism, nationalism, class distinctions. Each individual, each nation is doing that, breeding hate and war. Can the fear of loss be utterly removed? Every sign indicates this fear cannot be taken away by greater protection, greater nationalism, greater imperialism. Where there is attachment, there is fear.

Questioner: Is it by letting the objects go, or by setting up a different relationship between ourselves and them, that fear is dissipated?

Krishnamurti: Surely we have not yet come to the question of how to rid ourselves of fear. We are trying to find out what are the precious things that each one of us holds so cunningly, and then only can we discover the means of getting rid of fear.

Questioner: It is very difficult to know. I do not know what I am holding on to.

Krishnamurti: Yes, that is one of the difficulties, but unless you know that, fear must continue, though you may desire to get rid of it. Are you conscious with your whole being that you are protecting yourself in some form or other through belief, acquisitions, virtue, ambition?

When you begin to consider deeply, you will perceive how belief or any other form of exclusion is segregating you either as a group, or as an individual, and that belief acts as a resistance against the movement of life.

Some of you may say that the mind is not guarding a belief, but that it is part of the mind itself, that without some form of belief mind, thought, cannot exist. Or you may say that belief is not really a belief, but intuition, to be guarded, to be encouraged.

Questioner: With me it seems that belief is there, and I do not know what to do about it. I do not know whether I am guarding it or not.

Krishnamurti: That is just it. It is part of you, you say. Why is it there? Why is it part of you? You have been conditioned through tradition, education; you have acquired belief consciously or unconsciously as a protection against various forms of fear, or through propaganda you have accepted a belief as a cure-all. You may not have a belief in a particular theory, but you may have in a person. There are various forms of belief. The desire for comfort, for security, forces one to some kind of belief, which one guards, for without it one feels utterly lost. So there is the constant attempt to justify one's belief or to find a substitute in the place of the old.



Where there is attachment there is fear, but the freedom from fear is not a reward of non-attachment. Suffering makes one decide to be utterly detached, but this detachment is really a form of protection against suffering. Now as the majority of us have something - love, possessions, ideals, beliefs, conceptions - to protect, which go to make up that resistance which is the "I", the "me", it is futile to ask how to get rid of the "I", the "me", with its many layers of wants, fears, without fully comprehending the process of resistance. The very desire to free oneself from them is another and safer form of self-protection.

If you are aware of this process of protection, of building up walls to guard that which you are and have, if you are conscious of this, then you will never ask what is the way, the method, to free yourself from fear, from craving. Then you will find in the stillness of awareness the spontaneous breaking up of the various causes that condition thought-emotion.

You are not going to be aware by merely listening to one or two talks. It is as a fire which must be built, and you must build it. You must begin, however little, to be conscious, to be aware, and this you can be when you talk, when you laugh, when you come into contact with people, or when you are still. This awareness becomes a flame, and this flame consumes all fear which causes isolation. The mind must reveal itself spontaneously to itself. And this is not given only to a few, nor is it an impossibility.



OMMEN  
4TH PUBLIC TALK

5TH AUGUST 1937

Ignorance is the unawareness of the process of one's own thought and emotion. I have tried to explain what I mean by awareness.

Will experience dissolve this ignorance? What do we mean by experience? Action and reaction according to conditioned thought and emotion. The mind-heart is conditioned through conclusions, habits of thought, preconceptions, beliefs, fears, wants.

This mass of ignorance cannot be dissolved merely by experience. Experience can give to ignorance new meaning, new values, new illusions; but it is still ignorance. Mere experience cannot dissolve ignorance; it can only reform it.

Can the mere control and change of environment dissolve ignorance? What do we mean by environment? Economic habits and values, social divisions, the morality of conformity, and so on. Will the creation of a new environment, brought about through compulsion, violence, through propaganda and threat, dissolve this ignorance? Or merely reshape it, again in a different way?

Through external domination, can this ignorance be dissolved? I say it cannot. This does not mean that the present barbarity of wars, of exploitation, cruelties, class dominations, should not be changed. But mere change of society will not alter the fundamental nature of ignorance.

We have looked to two different processes of dissolving ignorance: the one to control the environment, and the other to destroy ignorance through experience. Before you accept or deny the impossibility of doing away with ignorance through these methods, you must know the reality of each process. Do you know

it? If not, you must experiment and find out. No artificial stimulation can yield reality.

Ignorance cannot be dissolved either through experience or through the mere control of environment, but it spontaneously, voluntarily withers away if there is that awareness in which there is no desire, no choice.

Questioner: I am conscious that I love, and that death will take away the one I love, and the suffering is a difficult thing for me to comprehend. I know it is a limitation and I know that I want something else, but I do not know what.

Krishnamurti: Death brings great sorrow to most of us, and we want to find a way out of that suffering. We either turn to belief in immortality, taking comfort in this, or try to forget sorrow by various means, or cultivate a superior form of indifference, through rationalization.

All things decay, everything is worn away by usage, all comes to an end. Perceiving this, some rationalize away their sorrow. By an intellectual process they deaden their suffering. Others seek to overcome this suffering through postponement, through a belief in the hereafter, through a concept of immortality. This also deadens suffering, for belief gives shelter, comfort. One may not be afraid of the hereafter or the death of oneself, but most of us do not want to bear the agony of the loss of someone we love. So we set about to discover ways and means of frustrating sorrow.

The intellectual explanations of how to do away with suffering make one indifferent to it. In the disturbance caused by becoming aware of one's own impoverishment through the death of someone whom one loves, there comes the shock of suffering. Again the mind objects to sorrow, so it seeks ways and means to escape from it: it is satisfied with the many explanations of the hereafter, of continuity, of reincarnation, and so forth. One man rationalizes away suffering, so as to live as undisturbed as possible, and another in his belief, in his postponement, takes shelter and comfort so as not to suffer in the present. These two are fundamentally the same; neither wants to suffer, it is only their explanations that differ. The former scoffs at all belief, and the latter is deeply immersed either in bolstering up his be-



lief in reincarnation, in immortality, and so on, or in finding out "facts", "reality" about them.

Questioner: I do not see why the refuge itself is false. I think taking refuge is silly. Reincarnation may be a fact.

Krishnamurti: If one is suffering and there is the supposed fact of reincarnation, what fundamental value has this fact if it ceases to be a refuge, a comfort? If one is starving, what good is it to know that there is over-production in the world? One wants to be fed, not facts, but much more nourishing substance.

We are not disputing as to whether reincarnation is a fact or not. To me this is utterly irrelevant. When you are diseased, hungry, facts do not relieve suffering, do not satisfy hunger. One can take hope in a future ideal state, but hunger will still continue. The fear of death and the sorrow it brings will continue even in spite of the supposed fact of reincarnation; unless, of course, one lives in complete illusion.

Why do you take shelter in a supposed fact, in a belief? I am not asking you how you know that it is a fact. You think that it is, and for the moment let us leave it at that. What prompts you to take shelter? As a man takes refuge in the rationalized conclusion that all things must decay, and thereby softens his suffering, so by taking refuge in a belief, in a supposed fact, you also deaden the action of sorrow. Because of the sharpness of misery, you desire comfort, an alleviation, and so you seek a refuge, hoping that it is enduring and real. Is it not for this fundamental reason that we seek refuge, shelter?

Questioner: Because we are not able to face life, we seek a substitute.

Krishnamurti: Merely asserting that you are seeking substitutions, does not solve the problem of suffering. They prevent us from thinking and feeling deeply.

Those of you who have suffered and are suffering, what has been your experience?

Questioner: Nothing.

Krishnamurti: Some of you do nothing, bearing it indifferently. Some try to escape from it through drink, amusement, forgetting themselves in action, or taking shelter in a belief.

What is the actual reaction in the case of death? You have lost the person whom you love and you would like to have him back; you do not want to face loneliness. Realizing the impossibility of having him back, you turn, in your emptiness and sorrow, to fill your mind and heart with explanations, with beliefs, with second-hand information, knowledge and experiences.

Questioner: There is a third possibility. You show us only those two possibilities, but I feel quite distinctly that there is another way to meet sorrow.

Krishnamurti: There may be many ways of meeting sorrow, but if there is a fundamental desire to seek comfort, all the methods resolve themselves into these two definite approaches, either to rationalize, or to seek refuge. Both these methods only assuage sorrow; they offer an escape.

Questioner: What if a man re-marries?

Krishnamurti: Even if he does, the problem of suffering still remains unsolved. This is also a postponement, a forgetting. One gives himself intellectual, rational explanations because he does not want to suffer. Another takes shelter in a belief, also to avoid suffering. Another takes refuge in the idea that if he can find truth there will be at last a cessation of suffering. Another, through cultivation of irresponsibility, avoids suffering. All are attempting to escape from suffering.

Do not object to the words "shelter", "refuge". Substitute your own word - belief, God, truth, re-marriage, rationalization, and so on. But as long as there is a conscious or unconscious craving to escape from sorrow, illusion in many forms must exist.

Now, why should you not suffer? When you are happy, when you are joyous, you do not say you must not be happy. You do not run away from joy, you do not seek a refuge from it. When you are in a state of ecstasy, you do not resort to beliefs, to substitutions. On the contrary, you destroy all things which stand in its way,

your gods, your moralities, your values, your beliefs, everything, to maintain this ecstasy.

Now why don't you do the same thing when you are suffering? Why don't you destroy all things that interfere with sorrow, the mind's many explanations, escapes, fears and illusions? If you sincerely and deeply put this question to yourself you will see that beliefs, gods, hopes, no longer matter. Then your life has a new and fundamental meaning.

In the flame of love, all fear is consumed.





OMMEN  
5TH PUBLIC TALK

6TH AUGUST, 1937

Though intellectually we may perceive the cause of suffering, it has but little influence on our lives. Though we may intellectually agree that so long as there is attachment there is fear and sorrow, yet our desire is so strongly possessive that it overcomes all reasoning. Even though we may know the cause of suffering, suffering will continue, for mere intellectual knowledge is not sufficient to destroy the cause. So when the mind through analysis discovers the cause of suffering, that very discovery itself may become a refuge. The hope that by discovering the cause of sorrow, suffering will cease, is an illusion.

Why does the mind seek the cause of sorrow? Obviously to overcome it. Yet in the moments of ecstasy there is no search for its cause; if there were, ecstasy would cease. In craving for ecstasy, we grope after those causes that stand in the way. This very craving for ecstasy and the intense desire to overcome sorrow prevent their fulfilment.

A mind that is burdened with the desire for reality, for happiness, for love, cannot free itself from fear. Fear deadens sorrow as also it distorts joy. Is our whole being in direct contact with sorrow as it is with happiness, with joy?

We are aware that we are not integral with sorrow; that there is a part of us which is trying to run away from it. In this process the mind has accumulated many treasures to which it clings desperately. When we realize this process of accumulation, then there is an urge to put a stop to it. Then we begin to seek methods, the way to get rid of these burdens. The very search for a method is another form of escape.

The choice of methods, of a way to rid yourself of those accumulated burdens, which cause resistance, this very choice is born of a desire not to suffer and is therefore prejudicial. This prejudice is the outcome of the desire for refuge, comfort.

Questioner: I think that nobody has thought what you have said just now. It is too complicated.

Krishnamurti: We are trying to perceive, to feel truth which shall liberate man, not merely to find out what are the causes of sorrow. If what I have said, which may sound complicated, is the truth, then it is liberating.

The discovery of truth is a complex process, for the mind has enveloped itself in many illusions.

The dawning of truth does not lie in the choice of the essential as against the unessential. But when you begin to perceive the illusion of choice itself, then that revelation is liberating, spontaneously destroying the illusion upon which the mind nourishes itself.

Is it love that, when it is thwarted, suffers, and there is bitterness, there is emptiness? It is the exposure of one's own smallness of love that is hurting.

Whenever the mind chooses, its choice must be based on self-protective prejudice, and as we desire not to suffer, its acts are based on fear. Fear and reality cannot exist together. One destroys the other. But it is one of the illusions of the mind that creates the hope of something beyond its own darkness. This something, this hoped-for reality, is another form of refuge, another escape from sorrow. The mind perpetuates its own conditioned state through fear.

Questioner: What you say leads to a very materialistic form of life.

Krishnamurti: What do you mean by a materialistic form of life?

That there is only this life, that there is no reality, no God, that morality must be based on social and economic convenience, and so on. Now, what is the non-materialistic attitude towards life? That there is God, that there is a soul which continues, that there is a hereafter, that the individual holds within himself

the spark of the eternal. What is the difference between the two, the materialistic and the religious?

Questioner: Both are beliefs.

Krishnamurti: But why then do you despise the materialistic form of life?

Questioner: Because it denies persistence.

Krishnamurti: You are merely reacting to prejudice. Your religious life is fundamentally an irreligious one. Though you may cover it up by talking about God, love, the hereafter, in your heart it means nothing, just so many phrases which you have learnt as the materialistic man has learnt his ideas and phrases. Both the religious and the materialistic mind are conditioned by their own prejudices which prevent the integral comprehension of truth and the communion with it.

Questioner: Yesterday you asked us to say why we tried to escape from suffering, and suddenly I saw the whole significance of it. If we give ourselves over to suffering instead of trying to escape from it, we break up the resistance within us.

Krishnamurti: Yes, if it is not the effort of the will. But is not this giving oneself over to sorrow artificial, an effort of the intellect to gain something? Surely you do not give yourself over to ecstasy? If you do, it is not ecstasy.

Questioner: I did not mean that. I meant that instead of trying to escape, you just suffer.

Krishnamurti: Why do you feel that you must suffer? When you say to yourself that you must not escape, you are hoping that out of suffering you will achieve something. But when you are integrally aware of the illusion of all escape, then there is no will to resist the desire to escape, nor the will to achieve something through suffering.

Questioner: Yes, I see that.

Questioner: Will you please repeat what you have just now said.

Krishnamurti: One does not give oneself over to joy. There is no duality in ecstasy. It is a state which spontaneously comes into being without our willing it. Suffering is an indication of duality. Without understanding this, we perpetuate du-



ality through the many intellectual efforts and processes of overcoming it, giving oneself over to its opposite, developing virtues, and so forth. All such attempts only strengthen duality.

Questioner: Do not the resistances which we put up against suffering also act as resistances against ecstasy?

Krishnamurti: Of course. If there is a lack of sensibility to ugliness, to sorrow, there must also be deep insensitiveness to beauty, to joy. Resistance against sorrow is also a barrier to happiness.

What is ecstasy? That state of being when the mind and heart are in complete union, when fear does not tear them asunder, when the mind is not withholding.

Questioner: Is there a better way of suffering? A better way of living?

Krishnamurti: There is, and this is what I have been trying to explain. If each one becomes aware of his own conditioned state, then he will begin to free himself from hate, ambition, attachment, from those fears which cripple life.

If the mind destroys one conditioned state, only to enter into another, life becomes utterly vain and hopeless. This is what is happening to most of us, wandering from cage to cage, thinking that each is more free than the one before, while in reality each is but a different kind of limitation. That which is free cannot grow from the less to the more.

Questioner: I accept the conditioned state in the same manner as that the globe is revolving, as a necessary part of development.

Krishnamurti: Then we are not using intelligence. By merely asserting that all existence is conditioned, we shall never find out if there is a state that may not be conditioned. By becoming integrally aware of the conditioned state, each one will then begin to comprehend the freedom that comes through the cessation of fear.



OMMEN  
6TH PUBLIC TALK

8TH AUGUST, 1937

Relationship may be limited, between two individuals, or it may be with many, in an ever widening sphere. Limited or wide, the importance lies in the character of relationship.

What do we mean by relationship? It is an adjustment between two individualistic desires. In this relationship there is strife of opposing ambitions, attachments, hopes, wants. Thus almost all relationship becomes one of strain and conflict. There is relationship not only with people and external values, but also with those values and conceptions within us.

We are aware of this strife between friends, between neighbours, between ourselves and society.

Must this conflict ever continue? We may adjust our relationship with another so cunningly that we never come into contact with each other vitally; or adjustment being impossible, two people may be forced to separate. But as long as there is any kind of activity there must be relationship between the individual and society, which may be one or many. Isolation is possible only in a complete state of neurosis. Unless one acts mechanically, unthinking and unfeeling, or is so conditioned that there is only one pattern of thought and feeling, all relationship is one of adjustment either of strife and resistance, or of yielding.

Love is not of relationship, nor of adjustment; it is of a wholly different quality.

Can this strife in relationship ever cease? We cannot, through mere experience, bring about a relationship without strife. Experience is a reaction to previous

conditioning which in relationship produces conflict. The mere domination of environment with its social values, habits and thoughts, cannot bring about a relationship which is free from strife.

There is conflict between the conditioning influences of desire and the swift, lively current of relationship. It is not, as most people think, relationship that is limiting, but it is desire that conditions. It is desire, conscious or unconscious, that is ever causing friction in relationship.

Desire springs from ignorance. Desire cannot exist independently; it must feed on previous conditioning, which is ignorance.

Ignorance can be dissipated. It is possible. Ignorance consists of the many forms of fear, of belief, of want, of attachment. These create conflict in relationship.

When we are integrally aware of the process of ignorance, voluntarily, spontaneously, there is the beginning of that intelligence which meets all conditioning influences. We are concerned with the awakening of this intelligence, of this love, which alone can free the mind and heart from strife.

The awakening of this intelligence, this love, is not the result of a disciplined, systematized morality, nor is it an achievement to be sought after, but it is a process of constant awareness.

Questioner: Relationship is also a contact between habits, and through habit there is the continuity of activity.

Krishnamurti: In most cases action is the result of habit, habit based on tradition, on thought and desire pattern, and this gives to action an apparent continuity. Generally, then, habit rules our action and relationship.

Is action merely habit? If action is the outcome of mere mechanical habit, then it must lead to confusion and sorrow. In the same way, if relationship is merely the contact of two individualized habits, then all such relationship is suffering. But unfortunately we reduce all contact with each other to a dull and weary pattern through incapacity of adjustment, through fear, through lack of love.



Habit is conscious or unconscious repetition of action which is guided by memory of past incidents, of tradition, of thought-desire patterns, and so forth. One often realizes that one is living in a narrow groove of thought and, breaking away from it, slips into another. This change from habit to habit is often called progress, experience or growth.

Action, which may once have followed full awareness, often becomes habitual, without thought, without any depth of feeling.

Can true relationship exist when the mind is merely following a pattern?

Questioner: But there is a spontaneous response, which is not habit at all.

Krishnamurti: Yes, we know of this, but such occasions are rare, and we would like to establish a relationship of spontaneity. Between what we would like to be and what we are there is a wide gap. What we would like to be is a form of ambitious attachment which has no significance to one who is searching out reality. If we can understand what we are, then perhaps we shall know what is.

Can true relationship exist when the mind is merely following a pattern? When one is aware of that state called love, there is a dynamic relationship that is not of a pattern, that is beyond all mental definitions and calculations. But, through the conditioning influence of fear and desire, such relationship is reduced to mere gratification, to habit, to routine. Such a state is not true relationship but a form of death and decay. How can there be true relationship between two individualized patterns, though there may be mechanical response from each?

Questioner: There is a continual adjustment between these two habits.

Krishnamurti: Yes, but such adjustment is merely mechanical, which conflict and suffering enforce; such enforcement does not break down the fundamental desire to form habit patterns. Outside influences and inward determinations do not break down the formation of habit, but only aid in superficial and intellectual adjustment which is not conducive to true relationship.

Is this state of patterns, of ideals, of conformity, conducive to fulfilment, to creative and intelligent life and action? Before we can answer this question, do we realize or are we aware of this state? If we are not aware of it there is no conflict,

but if we are, then there is anxiety and suffering. From this we try to escape or try to break down old habits and patterns. In overcoming them, one merely creates others; the desire for mere change is stronger than the desire to be aware of the whole process of the formation of habit, of patterns. Hence we move from habit to habit.

Questioner: Yes, I know habit is foolish, but can I break away from it?

Krishnamurti: Before you ask me how to overcome a particular habit, let us find out what is the thing that is creating habit, because you may break away from one habit, one pattern, but in that very process you may be forming another. This is what we generally do, go from one habit to another. We will go on doing this indefinitely unless we find out why it is that the mind ever seeks to form habits, follow thought-desire patterns.

All true relationship requires constant alertness and adjustment not according to pattern. Where there is habit, the following of patterns, ideals, this state of pliability is impossible. To be pliable demands constant thought and affection, and as the mind finds it is easier to establish behaviour patterns than to be aware, it proceeds to form habits; and when it is shaken from a particular one, through affliction and uncertainty, it moves on to another. Fear for its own security and comfort compels the mind to follow thought-desire patterns. Society thus becomes the maker of habit, patterns, ideals, for society is the neighbour, the immediate relation with which one is ever in contact.



OMMEN  
7TH PUBLIC TALK

9TH AUGUST, 1937

Suffering is the indication of the process of thought and desire patterns. This suffering the mind seeks to overcome by putting itself to sleep again through the development of other patterns and other illusions. From this self-imposed limitation the mind is again shaken, and again it induces itself to thoughtlessness, till it so identifies itself with some thought-desire pattern or belief that it can no longer be shaken or allow itself to suffer. This state many realize and consider as the highest achievement.

Once you develop the will that merely overcomes all habit, conditioning, that very will itself becomes thoughtless and repetitive.

We must understand both the habitual action and the ideal or conceptual action, before we can comprehend action without illusion. For reality lies in actuality.

Awareness is not the development of an introspective will, but it is the spontaneous unification of all the separative forces of desire.

Questioner: Is awareness a matter of slow growth?

Krishnamurti: Where there is intense interest there is full awareness. As one is mentally lazy and emotionally crippled with fear, awareness becomes a matter of slow growth. Then it is not really awareness but a process of carefully building up walls of resistance. As most of us have built up these self-protecting walls, awareness appears to be a slow process, a growth, thus satisfying our slothfulness. Out of this laziness we carve theories of postponement - eventually but not now, enlightenment is a process of slow growth, of life after life, and so on. We proceed to rationalize this slothfulness and satisfactorily arrange our lives according to it.



Questioner: This process seems inevitable. But how is one to awaken quickly?

Krishnamurti: Is it a slow process for individuals to change from violence to peace? I think not. If one really perceives the whole significance of hate, affection spontaneously comes into being; what prevents this immediate and deep perception is our unconscious fear of intellectual and desire commitments and patterns. For such a perception might involve a drastic change in our daily life: the withering away of ambition, the putting away of all nationalistic, class distinctions, attachments, and so on. This fear is prompting us, warning us, and we consciously or unconsciously yield to it and thereby increase our safeguards, which only engenders further fear. So long as we do not comprehend this process we shall ever be thinking in terms of postponement, of growth, of overcoming. Fear cannot be dissolved in the future; only in constant awareness can it cease to be.

Questioner: I think we must come quickly to peace.

Krishnamurti: If you hate because your intellectual and emotional well-being is threatened in many ways and if you merely resort to further violence, though you may successfully, for the moment at least, ward off fear, hate will continue. It is only by constantly being aware, that fear and hate can disappear. Do not think in terms of postponement. Begin to be aware, and if there is interest, that itself will bring about, spontaneously, a state of peace, of affection.

War, the war in you, the hate of your neighbour, of other peoples, cannot be overcome by violence in any form. If you begin to see the utter necessity of deeply thinking-feeling about it now, your prejudices, your conditioning, which are the cause of hate and fear, will be revealed. In this revelation there is an awakening of affection, love.

Questioner: I think that it will take all our life to overcome fear, hate.

Krishnamurti: You are again thinking in terms of postponement. Does each one feel the appallingness of hate and perceive its consequences? If you deeply feel this, then you are not concerned with when hate will cease, for it has already yielded to something in which alone there can be deep human contact and cooperation.

If one is conscious of hate or violence in different forms, can that violence be done away with through the process of time?

Questioner: No, not by the mere passing of time. One would have to have a method to get rid of it.

Krishnamurti: No, the mere passage of time cannot resolve hate; it may be covered over heavily or carefully watched over and guarded. But fear, hate, will still continue. Can a system help you to get rid of hate? It may help you to subjugate it, control it, strengthen your will to combat it, but it will not bring about that affection which alone can give man abiding freedom. If you do not feel deeply that hate is inherently poisonous, no system, no authority, can destroy it for you.

Questioner: You may intellectually see that hate is poison, but still you feel hate.

Krishnamurti: Why does this happen? Is it not because intellectually you are overdeveloped and still primitive in your desires? There cannot be harmony between the beautiful and the ugly. The cessation of hate cannot be brought about through any method, but only through constant awareness of the conditionings that have brought about this division between love and hate.

Why does this division exist?

Questioner: Lack of love.

Questioner: Ignorance.

Krishnamurti: Don't you see, by merely repeating that if one really lived rightly this division would not exist, that by not being ignorant it would disappear, that habit is the cause of this division, that if we were not conditioned there would be perfect love - don't you see that you are merely intoning certain phrases that you have learnt? Of what value is this? None. Is each one of you conscious of this division? Please, don't answer. Consider what is taking place in yourself.

We see that we are in conflict, that there is hate and yet at the same time a disgust for it. There is this division. We can see how this division has come into being, through various conditioning causes. The mere consideration of the causes is

not going to bring freedom from hate, fear. The problem of starvation is not solved by merely discovering its causes - the bad economic system, over-production, maldistribution, and so on. If you, personally, are hungry, your hunger will not be satisfied merely by your knowing the causes of it. In the same way, merely knowing the causes of hate, fear, with its various conflicts, will not dissolve it. What will put an end to hate is choiceless awareness, the cessation of all intellectual effort to overcome hate.

Questioner: We are not conscious enough of this hate.

Krishnamurti: When we are conscious, we object to the conflict, to the suffering involved in this conflict, and proceed to act, hoping to overcome all conflict. This only further strengthens the intellect. You have to be aware of all this process, silently, spontaneously, and in this awareness there comes a new element which is not the result of any violence, any effort, and which alone can free you from hate and those conditionings that cripple.





OMMEN  
8TH PUBLIC TALK

10TH AUGUST, 1937

Hate is not dissolved through experience nor through any accumulation of virtue, nor can it be overcome by the practice of love. All these merely cover up fear hate. Be aware of this and then there will be a tremendous transformation in your life.

Questioner: What relationship has the illusion of this psychological growth to the growth which we see around us?

Krishnamurti: We see that which is capable of growth is not enduring. But to our psychological growth each one of us clings, as something permanent. If we felt deeply and so were aware that all things are in continual change, a constant becoming, then perhaps we should be able to free ourselves from the conflict which exists in ourselves and so with the neighbour, with society.

Questioner: It seems to me I cannot jump from hate to love, but I can transform my antipathy slowly into a feeling of understanding and like.

Krishnamurti: We cannot wipe the mind clean of past conditioning and start anew.

But we can be aware what it is that maintains fear, hate. We can be aware of the psychological causes and reactions that prevent us from acting integrally. The past is dominating us, with its beliefs, hopes, fears, conclusions, memories; this prevents us from integral action. We cannot wipe out the past, for in its essence the mind is of the past. But by being aware of the accumulations of the past and their effect on the present, we shall begin to free ourselves without violence from those values which cripple the mind and heart.

Is this, the past with its dominating influences, fears, an acute problem to you, personally?

Life as it is, breeding wars, hatreds, divisions, despoiling unity - is this a problem to you? If it is, then, as you are a part of it, you will comprehend it only through your own sufferings, ambitions, fears. The world is you and its problem is your intimate problem. If it is an acute problem, as I hope it is with each one of you, then you will never escape into any theories, explanations, "facts", illusions. But that requires great alertness, one has to be intensely aware; so we prefer the easier way, the way of escape. How can you solve this problem if your mind and heart are being diverted from it?

I do not say that this problem is simple. It is complex. So you must give your mind and heart to it. But how can you give your whole being to it if you are running away from it, if you are being diverted through various escapes which the mind has established for itself?

Questioner: But we do not see it at the moment of escape.

Krishnamurti: We are attempting to understand ourselves, to open up the hidden corners of the mind, to see the various escapes, so that spontaneously we shall face life, deeply and fully. Any form of overcoming one habit by another, overcoming hate by virtues, is a substitution, and the cultivation of opposites does not do away with those qualities from which we desire to free ourselves. We have to perceive hate, not as an antithesis of love, but as in itself poisonous, an evil.

Questioner: Don't you think that we can see the different escapes? We can know that hatred is poisonous, and at the same time we know that we are going on with it. But I think that if we would comprehend it fully, then we must be willing to leave everything - home, wife, everything; we must shake hands and say good-bye and go to a concentration camp.

Krishnamurti: Do not think of the consequences of being without hate, but consider if you can free yourself from it. Do you say to yourself that you are incapable of getting rid of hate?

Questioner: We can only try; we do not know.

Krishnamurti: Why do you say you do not know?

Questioner: Because it is not our actual problem.

Krishnamurti: Though hate exists in the world, in you and about you, yet you say that it is not an acute problem to you. You are not conscious of it. Why are you not conscious of it? Either because you are free from it, or you have so entrenched yourself, so cunningly protected yourself, that you have no fear, no hate, for you are certain of your own security.

Questioner: We do not feel hate at this moment.

Krishnamurti: When you are not here, then you do feel it, then it is a problem to you. Here you have momentarily escaped from it, but the problem still exists. You cannot escape from it, either here or in any other place. It is a problem to you, whether you want it or not. Though it is a problem, you have put it away, you have become unconscious of it. And therefore you say that you do not know how you will act with regard to it.

Questioner: We often wish that life itself would directly act, and take away from us those things we cherish though we know their worthlessness. Is this also an escape?

Krishnamurti: Some people seem relieved in time of war. They have no responsibilities; their life is directed by the War Office. In this lies one of the main reasons why authority temporal or spiritual, flourishes and is worshipped. Death is preferable to life.

We have been trained to think that hate is inevitable, that we must go through this stage, that it is part of human heritage, instinct.

We are used to thinking that hate cannot be got rid of immediately; that we must go through some kind of discipline to overcome hate. Thus there is a dual process going on within us, violence and peace, hate and affection, anger and kindness.

Our effort goes towards bridging these two separate forces, or overcoming one by the other, or concentrating on one so that its opposite shall disappear.



Whatever effort you make to destroy hate by love, is in vain, for violence, fear, reveal themselves in another form. We have to go much deeper than mere discipline; we have to find out why this duality of hate and affection exists within us. Until this dual process ceases, the conflict of opposites must continue.

Questioner: Perhaps hate does not really belong to me?

Questioner: Is our love too poor then?

Krishnamurti: These questions are very revealing, they show how the mind is conditioned.

Whatever effort the mind makes must be part of that from which it is trying to get away.

The mind finds that it does not pay to hate, for it has discovered that there is too much suffering involved in it, and so it makes an effort to discipline itself, to overcome hate by love, to subdue violence and fear by peace. All this indicates the fundamental desire merely to escape from suffering; that is, to guard itself in those virtues and qualities that will not give it pain, that will not cause disturbance. Until this desire, this craving for self-protective security, ceases, fear must continue, with all its consequences. Mind cannot get rid of fear. In its attempt to do so it cultivates the opposites, which is part of fear itself. Thus the mind divides itself, creates within itself a dual process. All effort on the part of the mind must maintain this duality, though it may develop tendencies, characteristics, virtues, to overcome that very duality.

Questioner: I do not quite see how the mind has divided itself into love and hate.

Krishnamurti: There is good and evil, the light and the dark. Light and darkness cannot exist together. One destroys the other.

If light is light, then darkness, evil, ceases to exist. Effort is not necessary, it is then non-existent. But we are in a state of continual effort, because that which to us is light, is not light, it is only the light, the good of the intellect.

We are making constant effort to overcome, to acquire, to possess, to be detached, to expand. There are moments of clarity amidst the enveloping confusion. We desire this clarity and cling to it, hoping that it will dissolve the conflicting wants. This desire for clarity, this desire to overcome one quality by another, is waste of energy; for the will that craves, the will that overcomes, is the will of success, satisfaction, the will of security. This will must ever continue creating and maintaining fear, even though it is asserting that it is seeking truth, God. Its clarity is the clarity of escape, of illusion, but not the clarity of reality.

When the will destroys itself, spontaneously, then there is that truth which is beyond all effort. Effort is violence; love and violence cannot exist together.

The conflict in which we exist is not a struggle between good and evil, between the self and the not-self. The struggle is in our own self-created duality, between our various self-protective desires. There cannot be a conflict between light and darkness; where light is, darkness is not. As long as fear exists, there must continue conflict, though that fear may disguise itself under different names. And as fear cannot free itself through any means, for all its efforts spring from its own source, there must be the cessation of all intellectual safeguards. This cessation comes, spontaneously, when the mind reveals to itself its own process. This takes place only when there is integral awareness, which is not the result of a discipline, or of a moral or economic system, or of enforcement.

Each one has to become aware of the process of ignorance, the illusions that one has created.

Intellect cannot lead you out of this present chaos, confusion and suffering. Reason must exhaust itself, not by retreating, but through integral comprehension and love of life.

When reason no longer has the capacity to protect you, through explanations, escapes, logical conclusions, then when there is complete vulnerability, utter nakedness of your whole being, there is the flame of love.

Truth alone can free each one from the sorrow and confusion of ignorance.

Truth is not the end of experience it is life itself. It is not of tomorrow, it is of no time. It is not a result, an achievement, but the cessation of fear, want.





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