

Jiddu Krishnamurti

Ten Public Meetings in Ojai,

California - 1945

Table of Contents

<i>First Public Talk in The Oak Grove</i>	1
<i>Second Public Talk in The Oak Grove</i>	6
<i>Third Public Talk in The Oak Grove</i>	11
<i>Fourth Public Talk in The Oak Grove</i>	16
<i>Fifth Public Talk in The Oak Grove</i>	22
<i>Sixth Public Talk in The Oak Grove</i>	27
<i>Seventh Public Talk in The Oak Grove</i>	32
<i>Eighth Public Talk in The Oak Grove</i>	38
<i>Ninth Public Talk in The Oak Grove</i>	44
<i>Tenth Public Talk in The Oak Grove</i>	49

First Public Talk in The Oak Grove

First Public Talk in The Oak Grove

Sunday, May 27, 1945

To understand the confusion and misery that exist in ourselves, and so in the world, we must first find clarity within ourselves, and this clarity comes about through right thinking. This clarity is not to be organized, for it cannot be exchanged with another. Organized group thought becomes dangerous, however good it may appear; organized group thought can be used, exploited; group thought ceases to be right thinking, it is merely repetitive. Clarity is essential, for without it change and reform merely lead to further confusion. Clarity is not the result of verbal assertion but of intense self-awareness and right thinking. Right thinking is not the outcome of mere cultivation of the intellect, nor is it conformity to pattern, however worthy and noble. Right thinking comes with self-knowledge. Without understanding yourself, you have no basis for thought; without self-knowledge, what you think is not true.

You and the world are not two different entities with separate problems; you and the world are one. Your problem is the world's problem. You may be the result of certain tendencies, of environmental influences, but you are not different fundamentally from another. Inwardly, we are very much alike; we are all driven by greed, ill will, fear, ambition, and so on. Our beliefs, hopes, aspirations have a common basis. We are one; we are one humanity, though the artificial frontiers of economics and politics and prejudice divide us. If you kill another, you are destroying yourself. You are the center of the whole, and without understanding yourself you cannot understand reality.

We have an intellectual knowledge of this unity, but we keep knowledge and feeling in different compartments, and hence we never experience the extraordinary unity of man. When knowledge and feeling meet, there is experience. These talks will be utterly useless if you do not experience as you are listening. Do not say, "I will understand later," but experience now. Do not keep your knowledge and your feeling separate, for out of this separation grow confusion and misery. You must experience this living unity of man. You are not separate from the Japanese, the Hindu, the Negro, or the German. To experience this immense unity, be open, become conscious of this division between knowledge and feeling; do not be a slave to compartmental philosophy.

Without self-knowledge understanding is not possible. Self-knowledge is extremely arduous and difficult for you are a complex entity. You must approach the understanding of the self simply, without any pretensions, without any theories. If I would understand you, I must have no preconceived formulations about you, there must be no prejudice; I must be open, without judgment, without comparison. This is very difficult, for with most of us thought is the result of comparison, of judgment. Through approximation we think we are understanding, but is understanding born of comparison, judgment? Or, is it the outcome of noncomparative thought? If you would understand something, do you compare it with something else or do you study it for itself?

Thought born of comparison is not right thinking. Yet in studying ourselves we are comparing, approximating. It is this that prevents the understanding of ourselves. Why do we judge ourselves? Is not our judgment the outcome of our desire to become something, to gain, to conform, to protect ourselves? This very urge prevents understanding.

As I said, you are a complex entity, and to understand it you must examine it. You cannot understand it if

you are comparing it with the yesterday or with the tomorrow. You are an intricate mechanism, but comparison, judgment, identification prevent comprehension. Do not be afraid that you will become sluggish, smug, self-contented if you do not compete in comparison. Once you have perceived the futility of comparison, there is a great freedom. Then you are no longer striving to become, but there is freedom to understand. Be aware of this comparative process of your thinking - experience all this as I am explaining - and feel its futility, its fundamental thoughtlessness; you will then experience a great freedom, as though you had laid down a wearisome burden. In this freedom from approximation and so from identification, you will be able to discover and understand the realities of yourself. If you do not compare, judge, then you will be confronted with yourself, and this will give clarity and strength to uncover great depths. This is essential for the understanding of reality. When there is no self-approximation, then thought is liberated from duality; the problem and the conflict with the opposites fall away. In this freedom there is a revolutionary, creative understanding.

There is not one of us who is not confronted with the problem of killing and non-killing, violence and nonviolence. Some of you may feel that, as your sons, brothers, or husbands are not involved in this mass murder called war, you are not immediately concerned with this problem, but if you will look a little more closely, you will see how deeply you are involved. You cannot escape it. You must, as an individual, have a definite attitude towards killing and non-killing. If you have not been aware of it, you are being confronted with it now; you must face the issue, the dualistic problem of capitalism and communism, love and hate, killing and non-killing, and so on. How are you to find the truth of the matter? Is there any release from conflict in the endless corridor of duality? Many believe that in the very struggle of the opposites there is creativeness, that this conflict is life, and to escape from it is to be in illusion. Is this so? Does not an opposite contain an element of its own opposite and so produce endless conflict and pain? Is conflict necessary for creation? Are the moments of creativeness the outcome of strife and pain? Does not the state of creative being come into existence when all pain and struggle have utterly ceased? You can experience this for yourself. This freedom from opposites is not an illusion; in it alone is the answer to all of our confusion and conflicting problems.

You are faced with the problem of killing your brother in the name of religion, of peace, of country, and so on. How shall you find the answer, in which further conflicting, further opposing problems are not inherent? To find a true, lasting answer, must you not go outside of the dualistic pattern of thought? You kill because your property, your safety, your prestige are threatened; as with the individual, so with the group, with the nation. To be free from violence and nonviolence, there must be freedom from acquisitiveness, ill will, lust, and so on. But most of us do not go into the problem deeply and are satisfied with reform, with alternation within the pattern of duality. We accept as inevitable this conflict of duality and within that pattern try to bring about modification, change; within it we maneuver to a better position, to a more advantageous point for ourselves. Change or reform merely within the pattern of duality produces only further confusion and pain and hence is retrogression.

You must go beyond the pattern of duality to solve permanently the problem of opposites. Within the pattern there is no truth, however much we may be caught in it; if we seek truth in it, we will be led to many delusions. We must go beyond the dualistic pattern of the 'I' and the not-'I', the possessor and the possessed. Beyond and above the endless corridor of duality lies truth. Beyond and above the conflicting and painful problem of opposites lies creative understanding. This is to be experienced, not to be speculated upon, not to be formulated, but to be realized through deep awareness of the dualistic hindrances.

Questioner: I am sure most of us have seen authentic pictures in movies and in magazines of the horrors and the barbarities of the concentration camps. What should be done, in your opinion, with those who have perpetrated these monstrous atrocities? Should they not be punished?

Krishnamurti: Who is to punish them? Is not the judge often as guilty as the accused? Each one of us has

built up this civilization, each one has contributed towards its misery, each one is responsible for its actions. We are the outcome of each other's actions and reactions; this civilization is a collective result. No country or people is separate from another; we are all interrelated: we are one. Whether we acknowledge it or not, when a misfortune happens to a people, we share in it as in its good fortune. You may not separate yourself to condemn or to praise.

The power to oppress is evil, and every group that is large and well organized becomes a potential source of evil. By shouting loudly the cruelties of another country, you think you can overlook those of your own. It is not only the vanquished but every country that is responsible for the horrors of war. War is one of the greatest catastrophes; the greatest evil is to kill another. Once you admit such an evil into your heart, then you let loose countless minor disasters. You do not condemn war itself but him who is cruel in war.

You are responsible for war; you have brought it about by your everyday action of greed, ill will, passion. Each one of us has built up this competitive, ruthless civilization in which man is against man. You want to root out the causes of war, of barbarity in others, while you yourself indulge in them. This leads to hypocrisy and to further wars. You have to root out the causes of war, of violence, in yourself, which demands patience and gentleness, not bloody condemnation of others.

Humanity does not need more suffering to make it understand, but what is needed is that you should be aware of your own actions, that you should awaken to your own ignorance and sorrow and so bring about in yourself compassion and tolerance. You should not be concerned with punishments and rewards, but with the eradication in yourself of those causes that manifest themselves in violence and in hate, in antagonism and ill will. In murdering the murderer you become like him; you become the criminal. A wrong is not righted through wrong means; only through right means can a right end be accomplished. If you would have peace you must employ peaceful means, and mass murder, war, can only lead to further murder, further suffering. There can be no love through bloodshed; an army is not an instrument of peace. Only goodwill and compassion can bring peace to the world, not might and cunning nor mere legislation.

You are responsible for the misery and disaster that exist, you who in your daily life are cruel, oppressive, greedy, ambitious. Suffering will continue until you eradicate in yourself those causes that breed passion, greed, and ruthlessness. Have peace and compassion in your heart and you will find the right answer to your questions.

Questioner: At this time and in our present way of life, our feelings become blunted and hard Can you suggest a way of life that will make us more sensitive? Can we become so in spite of noise, haste, all the competitive professions and pursuits? Can we become so without dedication to a higher source of life?

Krishnamurti: Is it not necessary, for clear and right thinking, to be sensitive? To feel deeply, must not the heart be open? Must not the body be healthy to respond eagerly? We blunt our minds, our feelings, our bodies, with beliefs and ill will, with strong and hardening stimulants. It is essential to be sensitive, to respond keenly and rightly, but we become blunted, hard, through our appetites. There is no separate entity such as the mind apart from the organism as a whole, and when the organism as a whole is ill-treated, wasted, distracted, then insensitivity sets in. Our environment, our present way of life, blunts us, wastes us. How can you be sensitive when every day you indulge in reading or seeing pictures of the slaughter of thousands - this mass murder reported as though it were a successful game. The first time you read the reports you may feel sick at heart, but the constant repetition of brutal ruthlessness dulls your mind-heart, immunizing you to the utter barbarism of modern society. The radios, magazines, cinemas are ever wasting your sensitive plibilities; you are forced, threatened, regimented, and how can you, in the midst of this noise, haste, and false pursuits, remain sensitive for the cultivation of right thinking?

If you would not have your feelings blunted and hard, you must pay the price for it; you must abandon haste, distraction, wrong professions and pursuits. You must become aware of your appetites, your limiting

environment, and by rightly understanding them you begin to reawaken your sensitivity. Through constant awareness of your thoughts-feelings, the causes of self-enclosure and narrowness fall away. If you would be highly sensitive and clear, you must deliberately work for it; you cannot be worldly and yet be pure in the pursuit of reality. Our difficulty is we want both - the burning appetites and the serenity of reality. You must abandon the one or the other; you cannot have both. You cannot indulge and yet be alert; to be keenly aware there must be freedom from those influences that are crystallizing, blunting.

We have overdeveloped the intellect at the cost of our deeper and clearer feelings, and a civilization that is based on the cultivation of the intellect must bring about ruthlessness and the worship of success. The emphasis on intellect or on emotion leads to unbalance, and intellect is ever seeking to safeguard itself. Mere determination only strengthens the intellect and blunts and hardens it; it is ever self-aggressive in becoming or not-becoming. The ways of the intellect must be understood through constant awareness, and its reeducation must transcend its own reasoning.

Questioner: I find there is conflict between my occupation and my relationship. They go in different directions. How can I make them meet?

Krishnamurti: Most of our occupations are dictated by tradition, or by greed, or by ambition. In our occupation we are ruthless, competitive, deceitful, cunning, and highly self-protective. If we weaken at any time we may go under, so we must keep up with the high efficiency of the greedy machine of business. It is a constant struggle to maintain a hold, to become sharper and cleverer. Ambition can never find lasting satisfaction; it is ever seeking wider fields for self-assertiveness.

But in relationship quite a different process is involved. In it there must be affection, consideration, adjustment, self-denial, yielding - not to conquer but to live happily. In it there must be self-effacing tenderness, freedom from domination, from possessiveness; but emptiness and fear breed jealousy and pain in relationship. Relationship is a process of self-discovery in which there is wider and deeper understanding; relationship is a constant adjustment in self-discovery. It demands patience, infinite pliability, and a simple heart.

But how can the two meet together - self-assertiveness and love, occupation and relationship? The one is ruthless, competitive, ambitious; the other is self-denying, considerate, gentle: they cannot come together. With one hand people deal in blood and money, and with the other they try to be kind, affectionate, thoughtful. As a relief from their thoughtless and dull occupations, they seek comfort and ease in relationship. But relationship does not yield comfort, for it is a distinctive process of self-discovery and understanding. The man of occupation tries to seek, through his life of relationship, comfort and pleasure as a compensation for his wearisome business. His daily occupation of ambition, greed, and ruthlessness lead step by step to war and to the barbarities of modern civilization.

Right occupation is not dictated by tradition, greed, or ambition. If each one is seriously concerned in establishing right relationship, not only with one but with all, then he will find right occupation. Right occupation comes with regeneration, with the change of heart, not with the mere intellectual determination to find it.

Integration is only possible if there is clarity of understanding on all the different levels of our consciousness. There can be no integration of love and ambition, deception and clarity, compassion and war. So long as occupation and relationship are kept apart, so long will there be endless conflict and misery. All reformation within the pattern of duality is retrogression; only beyond it is there creative peace.

First Public Talk in The Oak Grove

Sunday, May 27, 1945

Second Public Talk in The Oak Grove

Second Public Talk in The Oak Grove

Sunday, June 3, 1945

We are confronted every day, are we not, with dualistic problems, problems which are not theoretical or philosophical but actual. Verbally, emotionally, intellectually we face them every day; good and bad, mine and yours, collectivism and individualism, becoming and non-becoming, worldliness and non-worldliness, and so on - an endless corridor of opposites in which thought-feeling shuffles back and forth. Are these problems of greed and non-greed, war and peace, to be solved within the dualistic pattern, or must thought-feeling go above and beyond to find a permanent answer? Within the pattern of duality there is no lasting answer. Each opposite has an element of its own opposite, and so there can never be a permanent answer within the conflict of the opposites. There is a permanent, unique answer only outside of the pattern.

It is important to understand this problem of duality as deeply as possible. I am not dealing with it as an abstract, theoretical subject, but as an actual problem of our everyday life and conduct. We are aware, are we not, that our thought is a constant struggle within the pattern of duality, of good and bad, of being and not-being, of yours and mine. In it there is conflict and pain; in it all relationship is a process of sorrow; in it there is no hope but travail. Now, is the problem of love and hate to be solved within the field of its own conflict, or must thought-feeling go above and beyond its known pattern?

To find the lasting solution to the conflict of duality and to the pain involved in choice, we must be intensely aware, in silent observation, of the full implication of conflict. Only then will we discover that there is a state in which the conflict of duality has ceased. There can be no integration of the opposites - greed and non-greed. He who is greedy, when he attempts to become non-greedy, is still greedy. Must he not abandon both greed and non-greed to be above and beyond the influence of both? Any becoming involves non-becoming, and as long as there is becoming, there must be duality with its endless conflict.

The cause of duality is desire, craving; through perception and sensation and contact there arise desire, pleasure, pain, want, non-want, which in turn cause identification as mine and yours, and thus the dualistic process is set going. Is not this conflict worldliness? As long as the thinker separates himself from his thought, so long the vain conflict of the opposites will continue. As long as the thinker is concerned only with the modification of his thoughts and not with the fundamental transformation of himself, so long conflict and sorrow will continue.

Is the thinker separate from his thought? Are not the thinker and his thought an inseparable phenomenon? Why do we separate the thought from the thinker? Is it not one of the cunning tricks of the mind so that the thinker can change his garb according to circumstances, yet remain the same? Outwardly there is the appearance of change, but inwardly the thinker continues to be as he is. The craving for continuity, for permanency, creates this division between the thinker and his thoughts. When the thinker and his thought become inseparable, then only is duality transcended. Only then is there the true religious experience. Only when the thinker ceases is there reality. This inseparable unity of the thinker and his thought is to be experienced but not to be speculated upon. This experience is liberation; in it there is inexpressible joy.

Right thinking alone can bring about the understanding and the transcending of cause-effect and the dualistic process; when the thinker and his thought are integrated through right meditation, then there is the ecstasy of the real.

Questioner: These monstrous wars cry for a durable peace. Everyone is speaking already of a Third World War. Do you see a possibility of averting the new catastrophe?

Krishnamurti: How can we expect to avert it when the elements and values that cause war continue? Has the war that is just over produced a deep, fundamental change in man? Imperialism and oppression are still rampant, perhaps cleverly veiled; separate sovereign states continue; nations are maneuvering themselves into new positions of power; the powerful still oppress the weak; the ruling elite still exploit the ruled; social and class conflicts have not ceased; prejudice and hatred are burning everywhere. As long as professional priests with their organized prejudices justify intolerance and the liquidation of another being for the good of your country and the protection of your interests and ideologies, there will be war. As long as sensory values predominate over eternal value, there will be war.

What you are the world is. If you are nationalistic, patriotic, aggressive, ambitious, greedy, then you are the cause of conflict and war. If you belong to any particular ideology, to a specialized prejudice, even if you call it religion, then you will be the cause of strife and misery. If you are enmeshed in sensory values, then there will be ignorance and confusion. For what you are the world is; your problem is the world's problem.

Have you fundamentally changed because of this present catastrophe? Do you not still call yourself an American, an Englishman, an Indian, a German, and so on? Are you not still greedy for position and power, for possessions and riches? Worship becomes hypocrisy when you are cultivating the causes of war; your prayers lead you to illusion if you allow yourself to indulge in hate and in worldliness. If you do not eradicate in yourself the causes of enmity, of ambition, of greed, then your gods are false gods who will lead you to misery. Only goodwill and compassion can bring order and peace to the world, and not political blueprints and conferences. You must pay the price for peace. You must pay it voluntarily and happily, and the price is the freedom from lust and ill will, worldliness and ignorance, prejudice and hate. If there were such a fundamental change in you, you could help to bring about a peaceful and sane world. To have peace you must be compassionate and thoughtful.

You may not be able to avert the Third World War, but you can free your heart and mind from violence and from those causes that bring about enmity and prevent love. Then in this dark world there will be some who are pure of heart and mind, and from them perhaps the seed of a true culture might come into being. Make pure your heart and mind, for by your life and action only can there be peace and order. Do not be lost and confused in organizations but remain wholly alone and simple. Do not seek merely to prevent catastrophe but rather let each one deeply eradicate those causes that breed antagonism and strife.

Questioner: I have written down, as you suggested last year, my thoughts and feelings for several months, but I don't seem to get much further with it. Why? What more am I to do?

Krishnamurti: I suggested last year, as a means to self-knowledge and right thinking, that one should write down every thought-feeling, the pleasant as well as the unpleasant. Thus, one becomes aware of the whole content of consciousness, the private thoughts and secret motives, intentions, and bondages. Thus, through constant self-awareness there comes self-knowledge, which brings about right thinking. For without self-knowledge there can be no understanding. The source of understanding is within oneself, and there is no comprehension of the world and your relationship to it without deep self-knowledge.

The questioner wants to know why he is not able to penetrate within himself deeply and discover the hidden treasure that lies beyond the superficial attempts at self-knowledge. To dig deeply you must have the right instrument, not merely the desire to dig. To cultivate self-knowledge there must be capacity and not a vague wish for it. Being and wishing are two different things.

To cultivate the right instrument of perception, thought must cease to condemn, to deny, to compare and judge, or to seek comfort and security. If you condemn or are gratified with what you have written down,

then you will put an end to the flow of thought-feeling and to understanding. If you wish to understand what another is saying, surely you must listen without any bias, without being distracted by irrelevancies. Similarly, if you wish to understand your own thoughts-feelings, you must observe them with kindly dispassion and not with an attitude of condemnation or approval. Identification prevents and perverts the flow of thought-feeling; tolerant disinterestedness is essential for self-knowledge; self-knowledge opens the door to deep and wide understanding. But it is difficult to be calm with regard to oneself, to one's reactions, and so on, for we have set up a habit of self-condemnation, of self-justification, and it is of this habit that one must be aware. Through constant and alert awareness, not through denial, does thought free itself from habit. This freedom is not of time but of understanding. Understanding is ever in the immediate present.

To cultivate the right instrument of perception, there must be no comparison, for when you compare you cease to understand. If you compare, approximate, you are being merely competitive, ambitious, and your end then is success in which inherently is failure. Comparison implies a pattern of authority according to which you are measuring and guiding yourself. The oppression of authority cripples understanding. Comparison may produce a desired result but it is an impediment to self-knowledge. Comparison implies time and time does not yield understanding.

You are a complex living organism; understand yourself not through comparison but through perception of what is, for the present is the doorway to the past and to the future. When thought is free of comparison and identification and their uncreative burden, it is then able to be calm and clear. This habit of comparison, as also the habit of condemnation and approval, leads to conformity, and in conformity there is no understanding.

The self is not a static entity but very active, alertly capable in its demands and pursuits; to follow and to understand the endless movement of the self, a keen, pliable mind-heart is necessary, a mind capable of intense self-awareness. To understand, mind must delve deeply and yet it must know when to be alertly passive. It would be foolish and unbalanced to keep on digging without the recuperative and healing power of passivity. We search, analyze, look into ourselves, but it is a process of conflict and pain; there is no joy in it for we are judging or justifying or comparing. There are no moments of silent awareness, of choiceless passivity. It is this choiceless awareness, this creative passivity, that is even more essential than self-observation and investigation. As the fields are cultivated, sown, harvested, and allowed to lie fallow, so must we live the four seasons in a day. If you cultivate, sow, and harvest without giving rest to the soil, it would soon become unproductive. The period of fallowness is as essential as tilling; when the earth lies fallow, the winds, the rains, the sunshine bring to it creative productivity and it renews itself. So must the mind-heart be silent, alertly passive after travail, to renew itself.

Thus, through self-awareness of every thought-feeling, the ways of the self are known and understood. This self-awareness with its self-observation and alert passivity brings deep and wide self-knowledge. From self-knowledge there comes right thinking; without right thinking there is no meditation.

Questioner: The problem of earning a decent living is predominant with most of us. Since economic currents of the world are hopelessly interdependent, I find that almost anything I do either exploits others or contributes to the cause of war. How is one who honestly wishes to achieve right means of livelihood to withdraw from the wheels of exploitation and war?

Krishnamurti: For him who truly wishes to find a right means of livelihood, economic life as at present organized is certainly difficult. As the questioner says, economic currents are interrelated and so it is a complex problem, and as with all complex human problems, it must be approached with simplicity. As society is becoming more and more complex and organized, regimentation of thought and action is being enforced for the sake of efficiency. Efficiency becomes ruthlessness when sensory values predominate, when eternal value is set aside.

Obviously, there are wrong means of livelihood. He who helps in manufacturing arms and other methods to kill his fellow man is surely occupied with furthering violence, which never brings about peace in the world; the politician who - either for the benefit of his nation, or of himself, or of an ideology - is occupied in ruling and exploiting others is surely employing wrong means of livelihood which lead to war, to the misery and sorrow of man; the priest who holds to a specialized prejudice, dogma, or belief, to a particular form of worship and prayer, is also using wrong means of livelihood, for he is only spreading ignorance and intolerance which set man against man. Any profession that leads to and maintains the divisions and conflict between man and man is obviously a wrong means of livelihood. Such occupations lead to exploitation and strife.

Our means of livelihood are dictated, are they not, through tradition or through greed and ambition. Generally we do not deliberately set about choosing the right means of livelihood. We are only too thankful to get what we can and blindly follow the economic system that is about us. But the questioner wants to know how to withdraw from exploitation and war. To withdraw from them he must not allow himself to be influenced, nor follow traditional occupations, nor must he be envious and ambitious. Many of us choose some profession because of tradition or because we are of a family of lawyers or soldiers or politicians or traders; or our greed for power and position dictates our occupation; ambition drives us to compete and be ruthless in our desire to succeed. So he who would not exploit or contribute to the cause of war must cease to follow tradition, cease to be greedy, ambitious, self-seeking. If he abstains from these he will naturally find right occupation.

But though it is important and beneficial, right occupation is not an end in itself. You may have a right means of livelihood, but if you are inwardly insufficient and poor, you will be a source of misery to yourself and so to others; you will be thoughtless, violent, self-assertive. Without that inward freedom of reality, you will have no joy, no peace. In the search and discovery of that inward reality alone can we be not only content with little, but aware of something that is beyond all measure. It is this which must be first sought out, then other things will come into being in its wake.

This inward freedom of creative reality is not a gift; it is to be discovered and experienced. It is not an acquisition to be gathered to yourself to glorify yourself. It is a state of being, as silence, in which there is no becoming, in which there is completeness. This creativeness may not necessarily seek expression; it is not a talent that demands an outward manifestation. You need not be a great artist nor have an audience; if you seek these you will miss that inward reality. It is neither a gift, nor is it the outcome of talent; it is to be found, this imperishable treasure, when thought frees itself from lust, ill will, and ignorance, when thought frees itself from worldliness and personal craving to be; it is to be experienced through right thinking and meditation. Without this inward freedom of reality, existence is pain. As a thirsty man seeks water, so must we seek. Reality alone can quench the thirst of impermanency.

Questioner: I am an inveterate smoker. I have tried several times to give it up but failed each time. How am I to give it up once and for all?

Krishnamurti: Do not strive to give it up; as with so many habits, mere struggle against them only strengthens them. Understand the whole problem of habit, the mental, emotional, and physical. Habit is thoughtlessness, and to struggle against thoughtlessness by determined ignorance is vain, stupid. You must understand the process of habit through constant awareness of the grooves of the mind and of the habitual emotional responses. In understanding the deeper issues of habit, the superficial ones fall away. Without understanding the deeper causes of habit, suppose you are able to master the habit of smoking or any other habit, you still will be as you are - thoughtless, empty, a plaything of environment.

How to give up a particular habit is surely not the primary question, for much deeper things are involved. No problem can be solved on its own level. Is any problem solved within the pattern of opposites?

Obviously there is conflict within the pattern, but does this conflict resolve the problem? Must you not go outside the pattern of conflict to find a lasting answer? The struggle against a habit does not necessarily result in its abandonment; other habits may be developed or substituted. The struggle merely to overcome habits, without uncovering their deeper significance, makes the mind-heart thoughtless, superficial, insensitive. As with anger, as with armies, conflict exhausts, and no major issue is solved. Similarly, conflict between opposites only blunts the mind-heart, and it is this dullness that prevents the understanding of the problem. Please see the importance of this. Conflict between two opposing desires must end in weariness, in thoughtlessness.

It is this thoughtlessness that must be considered, not the mere giving up of a habit or conflict. The abandonment of a habit will naturally follow if there is thoughtfulness, if there is sensitivity. This sensitivity is blunted, hardened, by the constant struggle of opposing desires. So if you want to smoke, smoke; but be intensely aware of all the implications of habit: thoughtlessness, dependency, loneliness, fear, and so on. Do not merely struggle against habit, but be aware of its full significance.

It is considered intelligent to be in the conflict of the opposites; the struggle between good and evil, between collectivism and individualism, is thought to be necessary for the growth of man; the conflict between God and Devil is accepted as an inevitable process. Does this conflict between the opposites lead to reality? Does it not lead to ignorance and illusion? Is evil to be transcended by its opposite? Must not thought go above and beyond the conflict of both? This conflict of the opposites does not lead to righteousness, to understanding; it leads to weariness, thoughtlessness, insensitivity. Perhaps the criminal, the sinner may be nearer comprehension than the man who is self-righteous in his smug struggle of opposing desires. The criminal could be aware of his crime, so there is hope for him; whereas, the man in self-righteous conflict of the opposites is merely lost in his own petty ambition to become. The one is vulnerable while the other is enclosed, hardened by his conflict; the one is still susceptible while the other is made insensitive through the conflict and pain of constant struggle to become.

Do not lose yourself in the conflict and pain of the opposites. Do not compare and strive to become the opposite of that which you are. Be wholly, choicelessly aware of what is, of your habit, of your fear, of your tendency, and in this single flame of awareness that which is is transformed. This transformation is not within the pattern of duality; it is fundamental, creative, with the breath of reality. In this flame of awareness, all problems are finally resolved. Without this transformation life is a struggle and pain, and there is no joy, no peace.

Second Public Talk in The Oak Grove

Sunday, June 3, 1945

Third Public Talk in The Oak Grove

Third Public Talk in The Oak Grove

Sunday, June 10, 1945

Is it not important to understand and so transcend conflict? Most of us live in a state of inner conflict which produces outer turmoil and confusion; many escape from conflict into illusion, into various activities, into knowledge and ideation, or become cynical and depressed. There are some who, understanding conflict, go beyond its limitations. Without understanding the inward nature of conflict, the warring field which we are, there can be no peace, no joy. Most of us are caught up in an endless series of inward conflicts, and without resolving them life is utterly wasteful and empty. We are aware of two opposing poles of desire, the wanting and the not-wanting. The conflict between comprehension and ignorance we accept as part of our nature; we do not see that it is impossible to resolve this conflict within the pattern of duality, and so we accept it, making a virtue of conflict. We have come to regard it as essential for growth, for the perfecting of man. Do we not say that through conflict we shall learn, we shall understand? We give a religious significance to this conflict of opposites, but does it lead to virtue, to clarification, or does it lead to ignorance, to insensitivity, to death? Have you never noticed that in the midst of conflict there is no understanding at all, only a blind struggle? Conflict is not productive of understanding. Conflict leads, as we have said, to apathy, to delusion. We must go outside the pattern of duality for creative, revolutionary understanding.

Does not conflict, the struggle to become and not to become, make for a self-enclosing process? Does it not create self-consciousness? Is not the very nature of the self one of conflict and pain? When are you conscious of yourself? When there is opposition, when there is friction, when there is antagonism. In the moment of joy, self-consciousness is non-existent; when there is happiness you do not say, "I am happy"; only when it is absent, when there is conflict, do you become self-conscious. Conflict is a recall to oneself, an awareness of one's own limitation; it is this which causes self-consciousness. This constant struggle leads to many forms of escape, to illusion; without understanding the nature of conflict, the acceptance of authority, belief, or ideology only leads to ignorance and further sorrow. With the understanding of conflict, these become impotent and worthless.

Choice between opposing desires merely continues conflict; choice implies duality; through choice there is no freedom, for will is still productive of conflict. Then how is it possible for thought to go beyond and above the pattern of duality? Only when we understand the ways of craving and of self-gratification is it possible to transcend the endless conflict of opposites. We are ever seeking pleasure and avoiding sorrow; the constant desire to become hardens the mind-heart, causing strife and pain. Have you not noticed how ruthless a man is in his desire to become? To become something in this world is relatively the same as becoming something in what is considered the spiritual world; in each, man is driven by the desire to become, and this craving leads to incessant conflict, to peculiar ruthlessness and antagonism. Then to renounce is to acquire, and acquisition is the seed of conflict. This process of renouncing and acquiring, of becoming and not becoming, is an endless chain of sorrow.

How to go beyond and above this conflict is our problem. This is not a theoretical question, but one that confronts us almost all of the time. We can escape into some fancy which can be rationalized and made to seem real, but nevertheless it is delusion; it is not made real by cunning explanations nor by the number of its adherents. To transcend conflict the craving to become must be experienced and understood. The desire to become is complex and subtle, but as with all complex things it must be approached simply. Be intensely

aware of the desire to become. Be aware of the feeling of becoming; with feeling there comes sensitivity, which begins to reveal the many implications of becoming. Feeling is hardened by the intellect and by its many cunning rationalizations, and however much the intellect may unravel the complexity of becoming, it is incapable of experiencing. You may verbally grasp all this but it will be of little consequence; only experience and feeling can bring the creative flame of understanding.

Do not condemn becoming but be aware of its cause and effect in yourself. Condemnation, judgment, and comparison do not bring the experience of understanding; on the contrary, they will stop experience. Be aware of identification and condemnation, justification and comparison; be aware of them and they will come to an end. Be silently aware of becoming; experience this silent awareness. Being still and becoming still are two different states. The becoming still can never experience the state of being still. It is only in being still that all conflict is transcended.

Questioner: Will you please talk about death? I do not mean the fear of death, but rather the promise and hope which the thought of death must always hold for those who are aware throughout life that they do not belong.

Krishnamurti: Why are we concerned more with death than with living? Why do we look to death as a release, as a promise of hope? Why should there be more happiness, more joy, in death than in life? Why need we look to death as a renewal, rather than to life? We want to escape from the pain of existence into a promise and hope that the unknown holds. Living is conflict and misery and, as we educate ourselves to inevitable death, we look to death for reward. Death is glorified or shunned depending on the travail of life; life is a thing to be endured and death to be welcomed. Again we are caught in the conflict of the opposites. There is no truth in the opposites. We do not understand life, the present, so we look to the future, to death. Will tomorrow, the future, death, bring understanding? Will time open the door to reality? We are ever concerned with time, the past weaving itself into the present, and into the future; we are the product of time, the past; we escape into the future, into death.

The present is the eternal. Through time the timeless is not experienced. The now is ever existent; even if you escape into the future, the now is ever present. The present is the doorway to the past. If you do not understand the present now, will you understand it in the future? What you are now you will be, if the present is not understood. Understanding comes only through the present; postponement does not yield comprehension. Time is transcended only in the stillness of the present. This tranquillity is not to be gained through time, through becoming tranquil; there must be stillness, not the becoming still. We look to time as a means to become; this becoming is endless, it is not the eternal, the timeless. The becoming is endless conflict, leading to illusion. In the stillness of the present is the eternal.

But thought-feeling is weaving back and forth, like a shuttle, between the past, the present, and the future; it is ever rearranging its memories, ever maneuvering itself into a better position, more advantageous and comforting to itself. It is forever dissipating and formulating, and how can such a mind be still, creatively empty? It is continually causing its own becoming by endless effort, and how can such a mind understand the still being of the present? Right thinking and meditation only can bring about the clarity of understanding, and in this alone is there tranquillity.

The death of someone whom you love brings sorrow. The shock of that sorrow is numbing, paralyzing, and as you come out of it you seek an escape from that sorrow. The lack of companionship, the habits that are revealed, the void and the loneliness that are uncovered through death cause pain, and you instinctively want to run away from it. You want comfort, a palliative to ease the suffering. Suffering is an indication of ignorance, but in seeking an escape from suffering you are only nourishing ignorance. Instead of blunting the mind-heart in sorrow through escapes, comforts, rationalizations, beliefs, be intensely aware of its cunning defense and comforting demands, and then there will be the transformation of that emptiness and

sorrow. Because you seek to escape, sorrow pursues; because you seek comfort and dependence, loneliness is intensified. Not to escape, not to seek comfort, is extremely difficult, and only intense self-awareness can eradicate the cause of sorrow.

In death we seek immortality; in the movement of birth and death we long for permanency; caught in the flux of time we crave for the timeless; being in shadow we believe in light. Death does not lead to immortality; there is immortality only in life without death. In life we know death, for we cling to life. We gather, we become; because we gather, death comes, and knowing death, we cling to life.

The hope and belief in immortality is not the experiencing of immortality. Belief and hope must cease for the immortal to be. You the believer, the maker of desire, must cease for the immortal to be. Your very belief and hope strengthen the self, and you will know only birth and death. With the cessation of craving, the cause of conflict, there comes creative stillness, and in this silence there is that which is birthless and deathless. Then life and death are one.

Questioner: It is easier to be free from sexual cravings than from subtle ambitions; for individuality wants self-expression with every breath. To be free from one's egotism means complete revolution in thinking. How can one remain in the world with such a reversal of mind?

Krishnamurti: Why do we want to remain in the world, the world that is so ruthless, ignorant, and lustful? We may have to live in it, but existence becomes painful only when we are of it. When we are ambitious, when there is enmity, when sensory values become all-important, then we are lost and then the world holds us. Can we not live without greed among the greedy, content with little? Among the unhealthy can we not live in health? The world is not apart from us, we are the world; we have made it what it is. It has acquired its worldliness because of us, and to leave it we must put away from us worldliness. Then only can we live with the world and not be of it.

Freedom from sex and ambition has no meaning without love. Chastity is not the product of the intellect; if the mind plans and plots to be chaste, it is no longer chaste. Love alone is chaste. Without love, the mere freedom from lust is barren and so the cause of endless strife and sorrow.

Once again, the desire to be free from ambition is a conflict within the pattern of duality. If in this pattern you have trained yourself not to be ambitious, you are still in the opposites, and so there is no freedom. You have only substituted one label for another and so conflict continues. Cannot we experience directly that state beyond the pattern of duality? Do not let us think in terms of becoming, which indicate, do they not, the conflict of opposites. "I am this and I want to become that" only strengthens conflict and so blunts the mind-heart.

We are accustomed to think in terms of the future, to be or to become. Is it not possible to be aware of what is? When we think-feel what is without comparison, without judgment, with that complete integration of the thinker with his thought, then that which is is utterly transformed; but this transformation can never take place within the field of duality. So let us be aware, not become aware, of ambition. When we are so aware we are conscious of all its implications; this feeling is important, not the mere intellectual analysis of the cause and effect of ambition. When you are aware of ambition, you are conscious of its assertiveness, of its competitive ruthlessness, of its pleasures and pain; you are also conscious of its effect on society and relationship; of its social and business moralities, which are immoral; of its cunning and hidden ways which ultimately lead to strife. Ambition breeds envy and ill will, the power to dominate and to oppress. Be aware of yourself as you are and of the world which you have created, and without condemnation or justification be silently aware of your feeling ambitious.

If you are silently aware, as we explained, then the thinker and his thought are one, they are not separate but indivisible; then only is there complete transformation of ambition. But most of us, if we are aware at

all, are conscious of the cause and effect of ambition and unfortunately we stop there; but if we looked more closely into this process of choice, we would abandon it, for conflict is not productive of understanding. In abandoning it we would come upon the thinker and his thought. Just as the qualities cannot be separated from the self, so the thinker cannot be separated from his thought. When such integration takes place there is complete transformation of the thinker. This is an arduous task demanding alert pliability and choiceless awareness. Meditation comes from right thinking, and right thinking from self-knowledge. Without self-knowledge there is no understanding.

Questioner: I understand you to say that creativeness is an intoxication from which it is hard to free oneself. Yet you often speak of the creative person. Who is he if he is not the artist, the poet, the builder?

Krishnamurti: Is the artist, the poet, the builder necessarily the creative person? Is he not also lustful, worldly, seeking personal success? So, is he not contributing to the chaos and misery in the world? Is he not responsible for its catastrophes and sorrows? He is responsible when he is seeking fame, is envious, when he is worldly, when his values are sensate, when he is passionate. Because he has a certain talent, does that make the artist a creative person?

Creativeness is something infinitely greater than the mere capacity to express; mere successful expression and its recognition surely does not constitute creativeness. Success in this world implies, does it not, being of this world, the world of oppression and cruelty, ignorance and ill will? Ambition does produce results, but does it not bring with it misery and confusion for him who is successful and for his fellow man? The scientist, the builder may have brought certain benefits, but have they not brought also destruction and untold misery? Is this creativeness? Is it creativeness to set man against man as the politicians, the rulers, the priests are doing?

Creativeness comes into being when there is freedom from the bondage of craving with its conflict and sorrow. With the abandonment of the self with its assertiveness and ruthlessness and its endless struggles to become, there comes creative reality. In the beauty of a sunset or a still night, have you not felt intense, creative joy? At that moment, the self being temporarily absent, you are vulnerable, open to reality. This is a rare and unsought event, out of your control, but having once felt its intensity, the self demands further enjoyment of it, and so conflict begins.

We all have experienced the temporary absence of the self and have felt at that moment the extraordinary creative ecstasy, but instead of its being rare and accidental, is it not possible to bring about the right state in which reality is eternal being? If you seek that ecstasy, then it will be the activity of the self, which will produce certain results, but it will not be that state which comes through right thinking and right meditation. The subtle ways of the self must be known and understood, for with self-knowledge comes right thinking and meditation.

Right thinking comes with the constant flow of self-awareness - awareness of worldly actions as well as of the activities in meditation. Creativeness with its ecstasy comes with the freedom from craving, which is virtue.

Questioner: During the last few years you seem to have concentrated in your talks, more and more, on the development of right thinking. Formerly you used to speak more about mystic experiences. Are you deliberately avoiding this aspect now?

Krishnamurti: Is it not necessary to lay right foundation for right experience? Without right thinking, is not experience illusory? If you would have a well-built and lasting house, must you not lay it on a firm and right foundation? To experience is comparatively easy, and depending on our conditioning, we experience. We experience according to our beliefs and ideals, but do all such experiences bring freedom? Have you not noticed that according to one's tradition and belief experience comes? Tradition and creed mold experience,

but to experience reality which is not of any tradition or ideology, must not thought go above and beyond its own conditioning? Is not reality ever the uncreated? And must not the mind cease to create, to formulate, if it would experience the uncreated? Must not the mind-heart be utterly still and silent for the being of the real?

As any experience can be misinterpreted, so any experience can be made to appear as the real. On the interpreter depends the translation and if the translator is biased, ignorant, molded in a pattern of thought, then his understanding will conform to his conditioning. If he is so-called religious, his experiences will be according to his tradition and belief; if he is nonreligious, then his experiences will shape themselves according to his background. On the instrument depends its capacity; the mind-heart must make itself capable. It is capable of either experiencing the real or creating for itself illusion. To experience the real is arduous, for it demands infinite pliability and deep, basic stillness. This pliability, this stillness is not the result of desire or of an act of will, for desire and will are the outcome of craving, the dual drive to be and not to be. Pliability and tranquillity are not the outcome of conflict; they come into being with understanding and understanding comes with self-knowledge.

Without self-knowledge you merely live in a state of contradiction and uncertainty; without self-knowledge what you think-feel has no basis; without self-knowledge enlightenment is not possible. You are the world, the neighbor, the friend, the so-called enemy. If you would understand, you must first understand yourself, for in you is the root of all understanding. In you is the beginning and the end. To understand this vast complex entity, mind-heart must be simple.

To understand the past, mind-heart must be aware of its activities in the present, for through the present alone the past may be understood, but you will not understand the present if there is self-identification.

So, through the present the past is revealed; through the immediate consciousness the many hidden layers are discovered and understood. Thus, through constant awareness there comes deep and wide self-knowledge.

Third Public Talk in The Oak Grove

Sunday, June 10, 1945

Fourth Public Talk in The Oak Grove

Fourth Public Talk in The Oak Grove

Sunday, June 17, 1945

Can each one who is responsible for the conflict and misery in himself, and so in the world, allow his mind-heart to be dulled by erroneous philosophies and ideas? If you who have created this struggle and suffering do not change fundamentally, will systems, conferences, blueprints bring about order and goodwill? Is it not imperative that you transform yourself? For what you are the world is. Your inward conflicts express themselves in outward disasters. Your problem is the world's problem and you alone can solve it, not another; you cannot leave it to others. The politician, the economist, the reformer is like yourself an opportunist, a cunning deviser of plans; but our problem, this human conflict and misery, this empty existence which produces such agonizing disasters, needs more than cunning devices, more than superficial reforms of the politician and the propagandist. It needs a radical change of the human mind, and no one can bring about this transformation, save yourself. For what you are, your group, your society, your leader is. Without you the world is not; in you is the beginning and end of all things. No group, no leader can establish eternal value save yourself.

Catastrophes and misery come when temporary sensate values dominate over eternal value. The permanent, eternal value is not the result of belief; your belief in God does not mean that you are experiencing eternal value, the way of your life alone will show its reality. Oppression and exploitation, aggressiveness and economic ruthlessness inevitably follow when we have lost reality. You have lost it when, professing the love of God, you condone and justify the murdering of your fellow man, when you justify mass murder in the name of peace and freedom. As long as you give supreme importance to sensory values, there will be conflict, confusion, and sorrow. Killing another can never be justified, and we lose man's immense significance when sensate values remain predominant.

We will have misery and tribulation so long as religion is organized to be part of the state, the handmaiden of the state. It helps to condone organized force as policy of the state, and so encourages oppression, ignorance, and intolerance. How then can religion allied with the state fulfill its only true function - that of revealing and maintaining eternal value? When reality is lost and not sought after, there is disunity and man will be against man. Confusion and misery cannot be banished by the forgetful process of time, by the comforting idea of evolution, which only engenders slothfulness, smug acceptance and the continuous drift towards catastrophe; we must not let the course of our lives be directed by others, for others, or for the sake of the future. We are responsible for our life, not another; we are responsible for our conduct, not another; not another can transform us. Each one must discover and experience reality, and in that alone is there joy, serenity, and highest wisdom.

How then can we come to this experience - through the change of outward circumstances, or through transformation from within? Outer change implies the control of environment through legislation, through economic and social reform, through knowledge of facts, and through fluctuating improvement, either violent or gradual. But does modification of the outer circumstances ever bring about fundamental inner transformation? Is not inner transformation first necessary to bring about an outward result? You may, through legislation, forbid ambition as ambition breeds ruthlessness, self-assertiveness, competition, and conflict, but can ambition be rooted out from without? Will it not, suppressed in one way, assert itself in another? Does not the inner motive, private thought-feeling, always determine the outer? To bring about an outward peaceful transformation, should there not take place first a deep psychological change? Can the

outer, however pleasant, bring about lasting contentment?

The inner craving ever modifies the outer. Psychologically, what you are your society is, your state is, your religion is; if you are lustful, envious, ignorant, then your environment is what you are. We create the world in which we live. To bring about a radical and peaceful change, there must be voluntary and intelligent inner transformation; this psychological change is surely not to be brought about through compulsion, and if it is, then there will be such inner conflict and confusion as will again precipitate society into disaster. The inner regeneration must be voluntary, intelligent, not compelled. We must first seek reality and then only can there be peace and order about us.

When you approach the problem of existence from without, there is at once the dual process set going; in duality there is endless conflict and such conflict only dulls the mind-heart. When you approach the problem of existence from within, there is no division between the inner and the outer; the division ceases because the inner is the outer, the thinker and his thoughts are one, inseparable. But we falsely separate the thought from the thinker and so try to deal only with the part, to educate and modify the part, thereby hoping to transform the whole. The part ever becomes more and more divided, and thus there is more and more conflict. So we must be concerned with the thinker from within and not with the modification of the part, his thought.

But unfortunately most of us are caught between the uncertainty of the outer and the uncertainty of the inner. It is this uncertainty that must be understood. It is the uncertainty of value that brings about conflict, confusion, and sorrow and prevents our following a clear course of action, either of the outer or of the inner. If we followed the outer with full awareness, perceiving its full significance, then such a course would inevitably lead to the inner, but unfortunately we get lost in the outer, for we are not sufficiently pliable in our self-inquiry. As you examine sensory values by which our thoughts-feelings are dominated, and become aware of them without choice, you will perceive that the inner becomes clear. This discovery will bring freedom and creative joy. But this discovery and its experience cannot be made for you by another. Will your hunger be satisfied through watching another eat? Through your own self-awareness you must awaken to false values and so discover eternal value. There can be fundamental change within and without only when thought-feeling disentangles itself from those sensate values that cause conflict and sorrow.

Questioner: In truly great works of art, poetry, music there is expressed and conveyed something indescribable which seems to mirror reality or truth or God. Yet it is a fact that in their private lives most of those who created such works have never succeeded in extricating themselves from the vicious circle of conflict. How can it be explained that an individual who has not liberated himself is able to create something in which the conflict of the opposites is transcended? Or to put the question in reverse, don't you have to conclude that creativeness is born out of conflict?

Krishnamurti: Is conflict necessary for creativeness? What do we mean by conflict? We crave to be, positively or negatively. This constant craving breeds conflict. We consider this conflict inevitable, almost virtuous; we consider it essential for human growth. What happens when you are in conflict? Through conflict mind-heart is made weary, dull, insensitive. Conflict strengthens self-protective capacities, conflict is the substance on which the self thrives. In its very nature the self is the cause of all conflict, and where the self is, creation is not. Is conflict necessary for creative being? When do you feel that creative, overpowering ecstasy? Only when all conflict has ceased, only when the self is absent, only when there is complete tranquillity. This stillness cannot take place when the mind-heart is agitated, when it is in conflict; this only strengthens the self-enclosing process. As most of us are in a state of constant struggle within ourselves, we rarely have such moments of high sensibility or stillness, and when they do occur they are accidental. So we try to recapture those accidental moments and only further burden our mind-heart with the dead past.

Does not the poet, the artist, go through the same process that we do? Perhaps he may be more sensitive, more alert and so more vulnerable, open, but surely he, too, experiences creation in moments of self-abnegation, self-forgetfulness, in moments of complete stillness. This experience he tries to express in marble or in music; but does not conflict come into being in expressing the experience, in perfecting the word, and not at the moment of experience itself? Creation can only take place when the mind-heart is still, and not caught in the net of becoming. The open passivity to reality is not the result of craving with its will and conflict.

Like us, the artist has moments of stillness in which creation is experienced; then he puts it down in paint, in music, in form. His expression assumes great value for he has painted it, it is his work. Ambition, fame become important and in an endless, stupid struggle he is caught. He thus contributes to the world's misery, envy and bloodshed, passion and ill will. He gets lost in this struggle and the more he is lost, the further recedes his sensibility, his vulnerability to truth. His worldly conflicts dim the joyous clarity even though his technical capacity helps him to carry on with his empty and hardening visions.

But we are not great artists, musicians, or poets; we have no special gifts or talents; we have no release through marble, painting, or through the garland of words. We are in conflict and sorrow but we, too, have occasional moments of the immensity of truth. Then momentarily we forget ourselves, but soon we are back into our daily turmoil, blunting and hardening our mind-heart. The mind-heart is never still; if it is, it is the silence of weariness, but such a state is not the silence of understanding, of wisdom. This creative, expectant emptiness is not brought about by will or by desire; it comes into being when conflict of the self ceases.

Conflict ceases only when there is complete revolution in value, not mere substitution. Through self-awareness alone can the mind-heart free itself from all values; this transcending of all values is not easy, it comes not with practice, but with the deepening of awareness. It is not a gift, a talent of the few, but all who are strenuous and eager can experience creative reality.

Questioner: The present is an unmitigated tragic horror. Why do you insist that in the present is the eternal?

Krishnamurti: The present is conflict and sorrow, with an occasional flash of passing joy. The present weaves back and forth into the past and into the future, and so the present is restless. The present is the result of the past, our being is founded upon it. How can you understand the past save through its result, the present? You cannot dig into the past by any other instrument than the one you have, which is the present. The present is the doorway to the past and if you wish, to the future. What you are is the result of the past, of yesterday, and to understand yesterday you must begin with today. To understand yourself, you must begin with yourself as you are today.

Without comprehending the present, which is rooted in the past, you will have no understanding. The present misery of man is understood when, through the door of the present, he is able to be aware of the causes that have produced it. You cannot brush aside the present in trying to understand the past, but only through awareness of the present does the past begin to unfold itself. The present is tragic and bloody; surely not by denying it, not by justifying it, will we understand it. We have to face it as it is and uncover the causes that have brought about the present. How you regard the present, how your mind is conditioned to it, will reveal the process of the past; if you are prejudiced, nationalistic, if you hate, what you are now will pervert your understanding of the past; your passion, ill will and ignorance - what you are now - will corrupt your understanding of the causes that have led to the present. In understanding yourself, as you are now, the roll of the past unfolds itself.

The present is of the highest importance; the present, however tragic and painful, is the only door to reality. The future is the continuance of the past through the present; through understanding the present is the future transformed. The present is the only time for understanding for it extends into yesterday and into

tomorrow. The present is the whole of time; in the seed of the present are the past and the future; the past is the present and the future is the present. The present is the eternal, the timeless. But we regard the present, the now, as a passage to the past or to the future; in the process of becoming, the present is a means to an end and thereby loses its immense significance. The becoming creates continuity, everlastingness, but it is not the timeless, the eternal. Craving to become weaves the pattern of time. Have you not experienced in moments of great ecstasy, the cessation of time? - there is no past, no future, but an intense awareness, a timeless present. Having experienced such a state, greed begins its activities and recreates time, recalling, reviving, looking to the future for further experience, rearranging the pattern of time to capture the timeless. Thus greed, the becoming, holds thought-feeling in the bondage of time.

So be aware of the present, however sorrowful or pleasant; then it will unfold itself as a time process, and if thought-feeling can follow its subtle and devious ways and transcend them, then that very extensional awareness is the timeless present. Look only to the present, neither to the past nor to the future, for love is the present, the timeless.

Questioner: You decry war and yet, are you not supporting it?

Krishnamurti: Are we not all of us maintaining this terrible mass murder? We are responsible, each one, for war; war is an end result of our daily life; it is brought into being through our daily thought-feeling-action. What we are in our occupational, social, religious relationships, that we project; what we are, the world is.

Unless we understand the primary and secondary issues involved in the responsibility for war, we shall be confused and unable to extricate ourselves from its disaster. We must know where to lay the emphasis, and then only shall we understand the problem. The inevitable end of this society is war; it is geared to war, its industrialization leads to war; its values promote war. Whatever we do within its borders contributes to war. When we buy something, the tax goes towards war; the postage stamps help to support war. We cannot escape from war, go where we will, especially now, as society is organized for total war. The most simple and harmless work contributes to war in one way or another. Whether we like it or not, by our very existence we are helping to maintain war. So what are we to do? We cannot withdraw to an island or to a primitive community, for the present culture is everywhere. So what can we do? Shall we refuse to support war by not paying taxes, not buying stamps? Is that the primary issue? If it is not, and if it is only the secondary, then do not let us be distracted by it.

Is not the primary issue much deeper, that of the cause of war itself? If we can understand the cause of war, then the secondary issue can be approached from a different point of view altogether; if we do not understand, then we shall be lost in it. If we can free ourselves from the causes of war, then perhaps the secondary problem may not arise at all.

So emphasis must be laid upon the discovery within oneself of the cause of war; this discovery must be made by each one and not by an organized group, for group activities tend to make for thoughtlessness, mere propaganda, and slogan, which only breed further intolerance and strife. The cause must be self-discovered, and thus each one, through direct experience, liberates himself from it.

If we consider deeply, we are well aware of the causes of war: passion, ill will, and ignorance; sensuality, worldliness, and the craving for personal fame and continuity; greed, envy, and ambition; nationalism with its separate sovereignties, economic frontiers, social divisions, racial prejudices, and organized religion. Cannot each one be aware of his greed, ill will, ignorance, and so free himself from them? We hold to nationalism for it is an outlet to our cruel, criminal instincts; in the name of our country or ideology, we can murder or liquidate with impunity, become heroes, and the more we kill our fellow men, the more honor we receive from our country.

Now, is not liberation from the cause of conflict and sorrow the primary issue? If we do not lay emphasis

upon this, how will the solution of the secondary problems stop war? If we do not root out the causes of war in ourselves, of what value is it to tinker with the outward results of our inner state? We must, each one, dig deeply and clear away lust, ill will, and ignorance; we must utterly abandon nationalism, racism, and those causes that breed enmity. We must concern ourselves wholly with that which is of primary importance and not be confused with secondary issues.

Questioner: You are very depressing. I seek inspiration to carry on; you do not cheer us with words of courage and hope. Is it wrong to seek inspiration?

Krishnamurti: Why do you want to be inspired? Is it not because in yourself you are empty, uncreative, lonely? You want to fill this loneliness, this aching void; you must have tried different ways of filling it, and you hope to escape from it again by coming here. This process of covering up the arid loneliness is called inspiration. Inspiration then becomes a mere stimulation, and as with all stimulation, it soon brings its own boredom and insensitivity. So we go from one inspiration, stimulation, to another, each bringing its own disappointment and weariness; thus the mind-heart loses its pliability, its sensitivity; the inner capacity of tension is lost through this constant process of stretching and relaxing. Tension is necessary to discover, but a tension that demands relaxation or a stimulation soon loses its capacity to renew itself, to be pliable, to be alert. This alert pliability cannot be induced from the outside; it comes when it is not dependent upon stimulation, upon inspiration.

Is not all stimulation similar in effect? Whether you take a drink or are stimulated by a picture or an idea, whether you go to a concert or to a religious ceremony, or work yourself up over an act, however noble or ignoble - does not all this blunt the mind-heart? A righteous anger, which is an absurdity, however stimulating and inspiring it may be, makes for insensitivity; and is not the highest form of intelligence, sensitivity, receptivity, necessary to experience reality? Stimulation breeds dependence, and dependence, whether worthy or unworthy, causes fear. It is relatively unimportant how one is stimulated or inspired, whether through organized church or politics or through distraction, for the result will be the same - insensitivity caused through fear and dependence.

Distractions become stimulations. Our society primarily encourages distraction, distraction in every form. Our thinking-feeling itself has become a process of wandering away from the center, from reality. So it is extremely difficult to withdraw from all distractions, for we have become almost incapable of being choicelessly aware of what is. So, conflict arises, which further distracts our thought-feeling, and it is only through constant awareness that thought-feeling is able to extricate itself from the net of distractions.

Besides, who can give you cheer, courage, and hope? If we rely on another, however great and noble, we are utterly lost, for dependence breeds possessiveness in which there is endless struggle and pain. Cheer and happiness are not ends in themselves; they are, as courage and hope, incidents in the search of something that is an end in itself. It is this end that must be sought after patiently and diligently, and only through its discovery will our turmoil and pain cease. The journey towards its discovery lies through oneself; every other journey is a distraction leading to ignorance and illusion. The journey within oneself must be undertaken not for a result, not to solve conflict and sorrow; for the search itself is devotion, inspiration. Then the journeying itself is a revealing process, an experience which is constantly liberating and creative. Have you not noticed that inspiration comes when you are not seeking it? It comes when all expectation has ceased, when the mind-heart is still. What is sought after is self-created and so is not the real.

Questioner: You say that life and death are one and the same thing. Please elaborate this startling statement.

Krishnamurti: We know birth and death, existence and nonexistence; we are aware of this conflict between the opposites: the desire to live, to continue, and the fear of death, of noncontinuance. Our life is held in the pattern of becoming and nonbecoming. We may have theories, beliefs, and accordingly, experience, but they are still within the field of duality, of birth and death.

We think-feel in terms of time, of living, of becoming, or of not becoming, or of death, or of extending this becoming beyond death. The pattern of our thought-feeling moves from the known to the known, from the past to the present to the future; if there is fear of the future, it clings to the past or to the present. We are held in time and how can we, who think-feel in terms of time, experience the reality of timelessness, in which life and death are one?

Have you not experienced in moments of great intensity the cessation of time? Such a cessation is generally forced upon one; it is accidental, but depending upon our pleasure in it, we desire to repeat the experience again. So, we become once more prisoners of time. Is it not possible for the mind-heart to stop formulating, to be utterly still and not forced into stillness by an act of will? Will and determination are still self-continuation and so within the field of time. Does not the determination to be, the will to become, imply self-growth, time, which makes for the fear of death?

As the stump of a dead tree in the middle of a stream gathers the floating wreckage, so we gather, we cling to our accumulation; thus we and the deathless stream of life are separate. We sit on the dead stump of our accumulation and consider life and death; we do not let go the ever-accumulating process and be of the living waters. To be free from accumulation there must be deep self-knowledge, not the superficial knowledge of the few layers of our consciousness. The discovery and the experience of all the layers of consciousness is the beginning of true meditation. In the tranquillity of mind-heart are wisdom and reality.

Reality is to be experienced, not speculated upon. This experience can only be when the mind-heart ceases to accumulate. Mind-heart does not cease to accumulate through denial or through determination, but only through self-awareness; through self-knowledge the cause of accumulation is discovered. It is experienced only when the conflict of the opposites ceases. Only right thinking, which comes with self-knowledge and right meditation, can bring about the unity of life and death. It is only by dying each day that there can be eternal renewal.

It is difficult to so die if you are in the process of becoming, if you are gathering, sitting on the stump of dead accumulation. You must abandon it, plunge into the ever-living waters; you must die each day to the day's gathering, die both to the pleasant and the unpleasant. We cling to the pleasant and let the unpleasant go; so we strengthen in gratification and know death. Without seeking reward, let us abandon our gatherings and then only can there be the immortal. Then life is not opposed to death or is death a darkening of life.

Fourth Public Talk in The Oak Grove

Sunday, June 17, 1945

Fifth Public Talk in The Oak Grove

Fifth Public Talk in The Oak Grove

Sunday, June 24, 1945

This morning I am going to answer questions only. These answers and talks will be of little significance if they remain merely on the verbal level. Most of us seek stimulation and find it in various ways but it soon wears out. Only experience keeps the mind-heart pliable and alert, but experience is beyond and above intellectual and emotional gratification and stimulation. Feeling makes reason pliable, and it is this pliability of reason with the vulnerability of feeling that brings experience. It is experience, when rightly understood, that transforms.

At all times, and especially now, there is need for transformation through vital experience; this transformation is essential in a world that has become utterly ruthless, a world whose values are predominantly sensate, a world that is corrupt in its own degradation. Without deeply and widely experiencing eternal value, we shall not find any solution to our problems; any answer, other than that of the real, will only increase our burden and sorrow. To so experience, each one must stand alone, not dependent on any authority, on any organization, religious or secular, for dependence of any kind creates uncertainty and fear, thus preventing the experiencing of the real. In the outer world there is no hope, no clarity, no creative and renewing understanding, there is only bloodshed and confusion and mounting disaster. Only within is there understanding, and this understanding is to be discovered not through example, not through authority. Through self-awareness and self-knowledge only, can come tranquillity and wisdom. There is no tranquillity if you are following another; there is no peace if you are worldly; there is no understanding if there is self-ignorance. Through silent awareness of the outer, and in being objectively aware of the events of life, you are inevitably forced to be aware of the inner, the subjective; in comprehending the self the outer becomes clear and significant. The outer has no significance in itself; it has significance only in relation to the inner. To experience and understand the inner you must be prepared to be alone; you must withstand the persuasive weight of the outer, its logical and cunning deceptions.

Questioner: You said last Sunday that each one of us is responsible for these terrible wars. Are we also responsible for the abominable tortures in the concentration camps and for the deliberate extermination of a people in Central Europe?

Krishnamurti: Is it not very evident that each one of us is responsible for war? Wars do not come into being out of unknown causes, they have definite sources, and those who wish to extricate themselves from this periodical madness called war must search out these causes and free themselves. War is one of the greatest calamities that could happen to man, who is capable of experiencing the real. He must be concerned with eliminating the cause of war within himself, not with who is less or more degraded and terrible in war. We must not be carried away with secondary issues, but be aware of the primary issue which is organized killing itself. The secondary issues may cause fear and the desire for vengeance, but without understanding the essential reasons for war, conflict and sorrow will not cease.

To kill another is the greatest crime, for man is capable of realizing the highest. War, the deliberate organization of murder, is the greatest catastrophe that man can bring upon himself, for with it comes untold misery and destruction, degradation, and corruption; when once you admit such a vast "evil" as the organized murder of others, then you open the door to a host of minor disasters. Each one of us is responsible for war, for each one has brought about the present condition, consciously or unconsciously, by

his attitude towards life, by the false values he has given to existence. Having lost the eternal value, the passing sensory values become all-important. There is no end to ever-expanding desire. Things are necessary but have no eternal value, and the mad desire for possessions ever leads to strife and misery.

When acquisitiveness in every form is encouraged, when nationalism and separate sovereign states exist, when religion separates, when there is intolerance and ignorance, then killing your fellow man is inevitable. War is the result of our everyday life. Passion, ill will, and oppression are justified when they are national; to kill for the state, for the country, for an ideology, is considered necessary, noble. Each one indulges in this degrading ruthlessness, for there is in each one the desire to do harm. War becomes a means of releasing one's own brutal instincts and encourages irresponsibility. Such a state is only possible when sensate values predominate.

As each one is responsible for the shaping of this culture, if each one does not radically transform himself, then how can there be an end to this brutal world and its ways? Each one is responsible for these tragedies and disasters, for tortures and bestialities, if he thinks-feels in terms of nations, groups, or thinks of himself as Hindu or Buddhist, Christian or Muslim. If a so-called foreigner in India is killed by a nationalist, then I am responsible for that murder if I am a nationalist; but I am not responsible if I do not think-feel in terms of nations, groups, or classes, if I am not lustful, if I have no ill will, if I am not worldly. Then only is there freedom from responsibility for killing, torturing, oppressing. We have lost the feeling of humanity; we feel responsible only to the class or group to which we belong; we feel responsible to a name, to a label. We have lost compassion, the love of the whole, and without this quickening flame of life we look to politicians, to priests, to some economic planning for peace and happiness. In these there is no hope. In each one alone is there creative understanding, that compassion which is necessary for the well-being of man. Right means create right ends, wrong means will bring only emptiness and death, not peace and joy.

Questioner: I feel I cannot reach the other shore without help, without the grace of God. If I can say, "Thy will be done," and dissolve myself in it, do I not dissolve my limitations? If I can relinquish myself unconditionally, is there not grace to help me bridge the gulf which separates God and me?

Krishnamurti: This abandonment of the self is not an act of will; this crossing over to the other shore is not an activity of purpose or of gain. Reality comes in the fullness of silence and wisdom. You may not invite reality, it must come to you; you may not choose reality, it must choose you.

We must understand effort, unconditional stillness, self-abandonment, for through right awareness alone comes meditative tranquillity.

What is right effort? There is an understanding of right effort when there is an awareness of the process of becoming. Just as long as effort is made to become, so long will duality exist - the thinker separating himself from his thought. This conflict of opposites is considered inevitable and necessary for freedom and growth. When one who is greedy makes an effort to become nongreedy, this effort we consider righteous and spiritual. But is it right effort? Is effort spent in overcoming the opposite productive of understanding? Is one not still greedy in trying to become nongreedy? He may take on a new, gratifying, verbal garb, but the maker of the effort is still the same, he is still greedy. The effort made to become not only creates the conflict of opposites but also is directed along wrong channels, for, to become is still to be in conflict and sorrow; so there is no freedom for experiencing truth in the long corridor of opposites.

Our effort is spent in denying or accepting, and thus thought-feeling is made blunt in this endless conflict. This surely is wrong effort for it is not productive of creative understanding. Right endeavor consists in being choicelessly aware of this conflict, in being silently observant without identification. It is this silent, choiceless awareness of conflict that brings freedom. In this passive awareness that is tranquil, reality comes into being.

Be aware of your conflict, of how you deny, justify, compare, or identify; of how you try to become; be aware of the deep, full significance of the pain of the opposites. Then will come the experience of the inseparability of the thinker and his thought, the stillness of understanding through which alone there can be radical transformation, the crossing over to the other shore without the action of will.

There is a vast difference between becoming still and being still. We must die each day to all experiences and accumulations, fears and hopes, and we can only do this by actively being aware of our conflicts, and then being passively still. We must live each day the four seasons, the spring, summer, autumn, and winter of passivity. As in winter the fields lie fallow, open to the heavens to revitalize themselves, so the mind-heart must allow itself to be open, creatively empty. Then only can there be the breath of reality.

This creative emptiness, this ardent passivity, is not brought about through an act of will. It is extremely difficult for those who are slaves to distraction, who are incessantly active, who are ever striving to become, to be alertly passive. If you would understand, the mind-heart must be still; there must be heightened sensitivity to receive, and there can be tranquillity only in understanding. This silent awareness is not an act of determination, but it comes into being when thought-feeling is not caught in the net of becoming. You never say to a child become still, but be still. We say to ourselves we will become, and for this becoming we have various excuses and interminable reasons, and so we are never still. The becoming still can never be the being still; only with the death of becoming is there being.

In moments of great creativity, in moments of great beauty, there is utter tranquillity; in these moments there is complete absence of the self with all its conflicts; it is this negation, the highest form of thinking-feeling, that is essential for creative being. But these moments are rare with most of us, the moments when the thinker and his thought are transcended; these occasions happen unexpectedly, but the self soon returns. Having once experienced this living stillness, thought-feeling clings to its memory, thus preventing the further experience of reality. This cultivation of memory is effort directed along wrong channels, resulting in the strengthening of the self with its conflict and pain; but if we are deeply aware of our problems and conflicts, and understand them, then this very cultivation of self-knowledge brings about alert passivity and tranquillity. In this living silence is reality. Only in utter simplicity, when all craving has ceased, is the bliss of reality.

Questioner: I am an inventor and I happen to have invented several things which have been used in this war. I think I am opposed to killing, but what am I to do with my capacity? I cannot suppress it as the power to invent drives me on.

Krishnamurti: Which do you think-feel is the more urgently important problem to understand - the power to kill or the capacity to invent? If you are concerned only with inventing, with the mere expression of your talent, then you must find out why you give so much emphasis to it. Does not your capacity give you a means of escape from life, from reality? Then is not your talent a barrier to relationship? To be is to be related, and nothing can exist in isolation. So, without self-knowledge your capacity to invent becomes dangerous to your neighbor and to yourself.

Does your occupation aid in destroying your fellow man? Your inventions and activities may temporarily help, but if they lead him to ultimate destruction, then of what use are they? If the end result of this culture is mass murder, then of what significance is your talent? What is the purpose of inventing, improving, rearranging, if it all leads to the destruction of man? If you are only interested in fulfilling your particular capacity, disregarding the wider issues of life and the ultimate end of existence, then your talent is meaningless and worthless. Only in relation to the ultimate reality is your capacity significant.

I feel that all of you are not vitally interested in this question. Is this not also your problem? You may be an artist, a carpenter, or have some other occupation, and this question is as vital to you as to the inventor. If you are an artist or a doctor, your occupation or the expression of your talent must have its foundation in

reality, otherwise it becomes merely a form of self-expression and mere expression of the self leads inevitably to sorrow. If you are interested only in self-expression then you are contributing to the conflict, confusion, and antagonism of man. Without first searching out the meaning of life, mere self-expression, however gratifying, will only bring misery and disaster. Beware of mere talent. With self-knowledge the craving for self-fulfillment is transformed. The craving for fulfillment brings its own frustration and disillusionment, for the desire for self-fulfillment arises from ignorance.

Questioner: Can I find God in a foxhole?

Krishnamurti: A man who is seeking God will not be in a foxhole. How false are the ways of our thinking! We create a false situation and in that hope to find truth; in the false we try to find the real. Happy is he who sees the false as the false and that which is true as true.

We have become perverted in the ways of our thinking-feeling. In sorrow we wish to find happiness; only in abandoning the cause of sorrow is there joy. You and the soldier have created a culture which forces you to murder and to be murdered, and in the midst of this cruelty you desire to find love. If you are seeking God you will not be in a foxhole, but if you are there and seek Him, you will know how to act. We justify murder and in the very act of murdering we try to find love. We create a society essentially based on sensate value, on worldliness, which necessitates the foxhole. We justify and condone the foxhole and then, in the foxhole or in the bomber, we hope to find God, love. Without fundamentally altering the structure of our thought-feeling, the real is not to be found. Being envious, greedy, and ignorant, we want to be peaceful, tolerant, and wise; with one hand we murder and with the other we pacify. It is this contradiction that must be understood; you cannot have both greed and peace, the foxhole and God; you cannot justify ignorance and yet hope for enlightenment.

The very nature of the self is to be in contradiction; and only when thought-feeling frees itself from its own opposing desires can there be tranquillity and joy. This freedom, with its joy, comes with deep awareness of the conflict of craving. When you become aware of the dual process of desire and are passively alert, there is the joy of the real, joy which is not the product of will or of time.

You cannot escape from ignorance at any time, it must be dispelled through your own awakening; none can awaken you save yourself. Through your own self-awareness does the problem of your making cease to be.

Questioner: What is a lasting way to solve a psychological problem?

Krishnamurti: There are three stages of awareness, are there not, in any human problem. First, being aware of the cause and effect of the problem; second, being aware of its dual or contradictory process; and third, being aware of self and experiencing the thinker and his thought as one.

Take any problem that you have - for example, anger. Beware of its cause, physiological and psychological. Anger may arise from nervous tiredness and tension; it may arise from certain conditioning of thought-feeling, from fear, from dependence, or from craving for security, and so on; it may arise through bodily and emotional pain. Many of us are aware of the conflict of the opposites; but because of pain or disturbance due to conflict, we instinctively seek to be rid of it violently or in varieties of subtle ways; we are concerned with escaping from the struggle rather than with understanding it. It is this desire to be rid of the conflict that gives strength to its continuity, and so maintains contradiction; it is this desire that must be watched and understood. Yet it is difficult to be alertly passive in the conflict of duality; we condemn or justify, compare or identify; so we are ever choosing sides and thus maintaining the cause of conflict. To be choicelessly aware of the conflict of duality is arduous, but it is essential if you would transcend the problem.

The modification of the outer, of the thought, is a self-protective device of the thinker; he sets his thought in a new frame which safeguards him from radical transformation. It is one of the many cunning ways of the

self. Because the thinker sets himself apart from his thought, problems and conflicts continue, and the constant modification of his thought alone, without radically transforming himself, merely continues illusion.

The complete integration of the thinker with his thought cannot be experienced if there is no understanding of the process of becoming and the conflict of opposites. This conflict cannot be transcended through an act of will, it can only be transcended when choice has ceased. No problem can be solved on its own plane; it can be resolved lastingly only when the thinker has ceased to become.

Fifth Public Talk in The Oak Grove

Sunday, June 24, 1945

Sixth Public Talk in The Oak Grove

Sixth Public Talk in The Oak Grove

Sunday, July 1, 1945

This morning I shall answer as many questions as possible.

Questioner: If we had not destroyed the evil that was in Central Europe, it would have conquered us. Do you mean to say that we should not have defended ourselves? Aggression must be met. How would you meet it?

Krishnamurti: This wave of aggression, of blood, of organized criminality, seems to arise periodically in one group and pass over to another. This is recurrent in history. No country is free from this aggression. We are all, each in his way, responsible for this wave of mass aggression and destruction.

Is it possible to live without aggression and so without defense? Is all effort a series of attacks and defenses? Can life be lived without this destructive effort? Each one should be aware of his responses to this problem. Does not all effort to become necessitate the self-assertiveness and self-expansion of the individual and so of the group or nation, and lead to conflict, antagonism, and war?

Is it possible to solve this problem of aggression along the lines of defense? Defense implies self-protection, opposition, and conflict, and is antagonism to be dissolved by opposition? Is it possible to live in this world and yet be free from this constant battle between yours and mine, with its ruthless attack and defense? Because we desire to protect our name, our property, our nationality, our religion, our ideals, we cultivate the spirit of attack and defense. We are possessive, acquisitive, and so we have created a social structure which necessitates progressively ruthless exploitation and aggression. This acquisitive becoming breeds its own opposition, and so defense and attack become part of our daily existence. No solution can be found as long as we are thinking-feeling in terms of defense and attack, which only maintain confusion and strife.

Is it possible to think-feel without defense and attack? It is possible only when there is love, when each one abandons greed, ill will, and ignorance, which express themselves through nationalism, craving for power, and other forms of criminality and cruelty. If one wishes to solve this problem permanently, surely thought-feeling must free itself from all acquisitiveness and fear. This attitude of attack and defense is cultivated in our daily life and ends ultimately in war and other catastrophes. The difficulty lies in our own contradictory nature; we want peace and yet we cultivate those causes that bring about war and destruction. We want happiness and freedom and yet we indulge in lust, ill will, and thoughtlessness; we pray for understanding and yet deny it in our daily life; we want to enjoy both opposites and so we are confused and lost.

If you want to put an end to this wave of ruthlessness, of appalling destruction and misery, if you wish to save your son, your husband, your neighbor, you must pay the price. This misery is not the creation of one group or race but of each one of us; each one must thoughtfully abandon the causes that produce these calamities and untold misery. You must completely set aside your nationalism, your greed and ill will, your craving for power and wealth, and your adherence to organized religious prejudices which, while asserting the unity of man, set man against man. Only then will there be peace and joy.

Why is it that we seem to be incapable of living creatively and happily without destroying each other? Is it not because we so condition ourselves through our own passion, ill will, and stupidity that we are incapable

of living joyously and serenely? We must break through our own conditioning and be as nothing. We are afraid of being nothing, so we escape and thus feed our fear with greed, hate, ambition.

The problem is not how to defend but how to transcend the desire for self-expansion, the craving to become. Only those individuals who abandon their passions, their craving for fame and personal immortality, can help to bring about creative peace and joy.

Questioner: In one's growth is there not a continuous and recurring process of the death of one's cherished hopes and desires, of cruel disillusionment in regard to the past, of transmutation of those negative phenomena into a more positive and vitalizing life - until the same stage is reached again on a higher spiral? Are not conflict and pain therefore indispensable to all growth and at all stages?

Krishnamurti: Are conflict and pain necessary for creative being? Is sorrow necessary for understanding? Is not conflict inevitable in becoming, in self-expanding? Is not the creative state of being the freedom from conflict, from accumulated existence? Does accumulation at any stage on the spiral of becoming bring about the creative being? There is becoming and growth along the horizontal path of existence, but does it lead to the timeless? It is to be experienced only when the horizontal is abandoned. Is the experience of being related to the conflict of the horizontal, the conflict of becoming? Through time the timeless cannot be realized.

What happens when we are in conflict? In the struggle to overcome conflict, we become disillusioned, we enter into darkness or, being in conflict, we try to find escapes in various forms. If thought-feeling is caught neither in disillusionment nor in comforting refuge, then conflict will find the means of its own ending. Conflict produces disillusionment or the desire to escape, for we are unwilling to think out, feel out all the implications involved in it; we are lazy, too conditioned to change, accepting authority and the easy way of life. To understand conflict and to be able to examine it with freedom, there must be a certain disinterested tranquillity. But when we are in conflict or in sorrow, our instinctive response is to escape from it, to run away from its cause, not to face its hidden significance; so we seek various channels of escape - activity, amusement, gods, war. So distractions multiply; they become more important than the cause of sorrow itself; we then become intolerant of the means of escape of others and try to modify or reform them, but conflict and sorrow continue.

Now, is conflict necessary for understanding? Is understanding the result of growth? Do we not mean by growth the constant becoming of the self, accumulating and renouncing, being greedy and becoming nongreedy, the endless process of becoming? The very nature of the self is to create contradiction. Is conflict between the opposites growth, bringing with it understanding? Does the struggle in the endless corridor of the opposites lead anywhere except to further conflict and sorrow?

There is no end to conflict and sorrow in becoming. This becoming leads to the conflict of contradiction in which most of us are caught; being caught in it, we think struggle and pain are inevitable, a necessary and evolutionary process. So time becomes an indispensable factor for growth, for further becoming. In this spiral of becoming there is no end to strife and pain. So our problem is how to put an end to them. Thought-feeling must go beyond and above the pattern of duality; that is, when there is conflict and pain, live with it unconditionally without escaping; to escape is to compare, to justify, to condemn; to be aware of sorrow is not to seek a refuge, an alleviation, but to be aware of the ways of thought-feeling. So when there is understanding of the futility of refuge, of escape, then that very sorrow creates the necessary flame that will consume it. Tranquillity of understanding is needed to transcend sorrow, not the conflict and pain of becoming. When the self is not occupied with its own becoming, there is an unpremeditated clarity, a deep ecstasy. This intensity of joy is the outcome of the abandonment of the self.

Questioner: I have struggled for many, many years with a personal problem. I am still struggling. What am I to do?

Krishnamurti: What is the process of understanding a problem? To understand, mind-heart must unburden itself of its accumulation so that it is capable of right perception. If you would understand a modern painting you must, if you can, put aside your classical training, your prejudices, your trained responses. Similarly, if we want to understand a complex psychological problem, we must be capable of examining it without any condemnatory or favorable bias; we must be capable of approaching it with dispassion and freshness.

The questioner says that he has been struggling for many years with his problem. In his struggle he has accumulated what he would call experience, knowledge, and with this increasing burden he tries to solve the problem; thus he has never come face to face with it openly, anew, but has always approached it with the accumulation of many years. It is the accumulated memory that confronts the problem, and so there is no understanding of it. The dead past darkens the ever-living present.

Most of us are driven by some passion and are unaware of it, but if we are, we generally justify or condone it. But if it is a passion which we desire to transcend, we generally struggle with it, try to conquer or suppress it. In trying to overcome it we have not understood it, in trying to suppress it we have not transcended it. The passion still remains or it has taken another form, which is still the cause of conflict and sorrow. This constant and continuous struggle does not bring understanding, but only strengthens conflict, burdening the mind-heart with accumulated memory. But if we can delve deeply into it and die to it, or come anew to it without the burden of yesterday, then we can comprehend it. Because our mind-heart is alert and keen, deeply aware and still, the problem is transcended.

If we can approach our problem without judging, without identifying, then the causes that lie behind it are revealed. If we would understand a problem we must set aside our desires, our accumulated experiences, our patterns of thought. The difficulty is not in the problem itself but in our approach to it. The scars of yesterday prevent the right approach. Conditioning translates the problem according to its own pattern, which in no way liberates thought-feeling from the struggle and pain of the problem. To translate the problem is not to understand it; to understand it and so transcend it, interpretation must cease. What is fully, completely understood leaves no trace as memory.

Questioner: I am intensely lonely. I seem to be in constant conflict in my relationships on account of this loneliness. It is a disease and must be healed. Can you help me, please, to heal it?

Krishnamurti: The present chaos, misery, is a product of this aching loneliness, void, for thought itself has become empty, without significance. Wars and increasing confusion are the outcome of our empty lives and activities.

Whether we are conscious of it or not, most of us are lonely; the more we are aware of it, the more intense, burning, and painful it becomes. The immature are easily satisfied in their emptiness, but the more one is aware, the greater is this problem. There is no escape from aching loneliness, nor is it to be overcome by thoughtlessness, by ignorance; ignorance, like superstition, yields a certain gratification, but this only furthers conflict and sorrow. Most of us are intensely lonely, and the anguish is penetrating and dulls the mind-heart. Its engulfing sorrow seems to spread endlessly, and we seek constantly to escape from it, to cover it up, to fill this aching void consciously or unconsciously with hope and faith, with amusement and distraction. We try to cover up its anguish through activity, through the pleasure of knowledge, of belief, and of every form of addiction, religious and worldly. Our search for a refuge, for a comfort from this pain is endless; things, relationships, and knowledge are means of escape from the persistent anguish of loneliness. The movement from one escape to another is considered advancement; we condemn the man who fills this void with drink and amusement, but the man who seeks a permanent escape, calling it noble, we consider worthy, spiritual.

Is there any enduring escape from this emptiness? We try various ways to fill the void, but again and again we become aware of it. Do not all remedies, however noble and gratifying, merely avoid the problem? You

may find temporary relief but anguish soon returns.

To find the right and lasting answer to loneliness, we must first cease to run away from it, and this is very difficult, for thought is ever seeking a refuge, an escape. It is only when the mind-heart can accept this void unconditionally, yielding to it without any motive, without any hope or fear, that there can be its transformation.

If you would truly understand the problem of loneliness and its greatness, the values of the world must be set aside, for they are distractions from the real. These distractions and their values are the outcome of your desire to escape from your own emptiness and so they, too, are empty. Only when the mind-heart is stripped of all its pretensions and formulations can this aching emptiness be transcended.

Questioner: I have had what might be called a spiritual experience, a guidance, or a certain realization. How am I to deal with it?

Krishnamurti: Most of us have had deep experiences, call them by what name you will; we have had experiences of great ecstasy, of great vision, of great love. The experience fills our being with its light, with its breath; but it is not abiding, it passes away, leaving its perfume.

With most of us the mind-heart is not capable of being open to that ecstasy. The experience was accidental, uninvited, too great for the mind-heart. The experience is greater than the experiencer, and so the experiencer sets about to reduce it to his own level, to his sphere of comprehension. His mind is not still; it is active, noisy, rearranging; it must deal with the experience; it must organize it; it must spread it; it must tell others of its beauty. So the mind reduces the inexpressible into a pattern of authority or a direction for conduct. It interprets and translates the experience and so enmeshes it in its own triviality. Because the mind-heart does not know how to sing, it pursues instead the singer.

The interpreter, the translator of the experience, must be as deep and wide as the experience itself if he would understand it; since he is not, he must cease to interpret it; to cease, he must be mature, wise in his understanding. You may have a significant experience, but how you understand it, how you interpret it depends on you, the interpreter; if your mind-heart is small, limited, then you translate the experience according to your own conditioning. It is this conditioning that must be understood and broken down before you can hope to grasp the full significance of the experience.

The maturity of mind-heart comes as it frees itself from its own limitations, and not through clinging to the memory of a spiritual experience. If it clings to memory it abides with death, not with life. Deep experience may open the door to understanding, to self-knowledge and right thinking, but with many it becomes only a stirring stimulation, a memory, and soon loses its vital significance, preventing further experience.

We translate all experience in terms of our own conditioning - the deeper it is, the more alertly aware must we be not to misread it. Deep and spiritual experiences are rare, and if we have such experiences we reduce them to the petty level of our own mind and heart. If you are a Christian or a Hindu or a nonbeliever, you accordingly translate such experiences, reducing them to the level of your own conditioning. If your mind-heart is given over to nationalism and greed, to passion and ill will, then such experiences will be used to further the slaughter of your neighbor; then you seek guidance to bomb your brother; then to worship is to destroy or torture those who are not of your country, of your faith.

It is essential to be aware of your conditioning rather than to try to do something about the experience itself, but mind-heart clings to the experiences of yesterday and so becomes incapable of understanding the living present.

Sunday, July 1, 1945

Seventh Public Talk in The Oak Grove

Seventh Public Talk in The Oak Grove

Sunday, July 8, 1945

Existence is painful and complex. To understand the sorrow of our existence, we must think-feel anew, we must approach life simply and directly; if we can, we must begin each day anew. We must be able each day to revalue the ideals and patterns that we have brought into being. Life can be deeply and truly understood only as it exists in each one; you are that life and without comprehending it there can be no enduring joy and tranquillity.

Our conflict within and without arises, does it not, from the changing and contradictory values based on pleasure and pain? Our struggle lies in trying to find a value that is wholly satisfying, unvarying, and undisturbing; we are seeking permanent value that will ever gratify without any shadow of doubt or pain. Our constant struggle is based on this demand for lasting security; we crave security in things, in relationship, in thought.

Without understanding the problem of insecurity, there is no security. If we seek security we shall not find it; the search for security brings its own destruction. There must be insecurity for the comprehension of reality, the insecurity that is not the opposite of security. A mind that is well anchored, which feels safe in some refuge, can never understand reality. The craving for security breeds slothfulness; it makes the mind-heart unpliant and insensitive, fearful and dull; it hinders the vulnerability to reality. In deep insecurity is truth realized.

But we need a certain security to live; we need food, clothes, and shelter, without which existence is not possible. It would be a comparatively simple matter to organize and distribute effectively if we were satisfied with our daily fundamental needs only. Then there would be no individual, no national assertiveness, competitive expansion and ruthlessness; there would be no need for separate sovereign governments; there would be no wars if we were wholly satisfied with our daily needs. But we are not.

Yet, why is it not possible to organize our needs? It is not possible because of the incessant conflict of our daily life with its greed, cruelty, hatred. It is not possible because we use our needs as a means of gratifying our psychological demands. Being inwardly uncreative, empty, destructive, we use our needs as a means of escape; so needs assume far greater significance than they really have. Psychologically, they become all-important; so sensate values assume great significance; property, name, talent, become the means for position, power, domination. Over things made by hand or by mind we are ever in conflict; hence, economic planning for existence becomes the dominating problem. We crave for things which create the illusion of security and comfort but which bring us only conflict, confusion, and antagonism. We lose, in the security of things made by the mind, that joy of creative reality, the very nature of which is insecurity. A mind that is seeking security is ever in fear; it can never be joyous, it can never know creative being. The highest form of thinking-feeling is negative comprehension and its very basis is insecurity.

The more we consider the world without understanding our psychological cravings, demands, and conflicts, the more complex and insoluble the problem of existence becomes. The more we plan and organize our economic existence without understanding and transcending the inner passions, fears, envies, the more conflict and confusion will come into being. Contentment with little comes with the understanding of our psychological problems, not through legislation or the determined effort to possess little. We must eliminate

intelligently those psychological demands which find gratification in things, in position, in capacity. If we do not seek power and domination, if we are not self-assertive, there will be peace; but as long as we are using things, relationship, or ideas as a means to gratify our ever-increasing psychological cravings, so long will there be contention and misery. With the freedom from craving there comes right thinking, and right thinking alone can bring tranquillity.

Questioner: I come from a part of the world which has suffered terribly in this war. I see around me widespread hunger, disease, and a great danger of civil war and bloodshed unless these problems are tackled immediately. I feel it my duty to make my contribution to their solution. On the other hand, I see in the world of today the need for a point of view like yours. Is it possible for me to pursue my first objective without neglecting the second? In other words, how can I continue the two?

Krishnamurti: Only in the search of the real can there be an enduring solution to our problems. To separate existence from the real is to continue in ignorance and sorrow. To grapple with the problems of hunger, mass murder, and destruction on their own planes is to further misery and catastrophe. In the search of the real world's problem, which is the individual problem, you will find a lasting answer. But if you are only concerned with the reorganization of greed, ill will, and ignorance, there will be no end to confusion and antagonism.

If the reformer, the contributor to the solution of the world's problems, has not radically transformed himself, if he has had no inner revolution of values, then what he contributes will only add further to conflict and misery. He who is eager to reform the world must first understand himself, for he is the world. The present misery and degradation of man is brought on by man himself, and if he merely plans to reform the pattern of conflict without fundamentally understanding himself, he will only increase ignorance and sorrow. If each one seeks eternal value, then there will be an end to the conflict within, and so peace will come into the world; then only will those causes that perpetuate antagonism, confusion, and misery cease.

If you want to put an end to the conflict, confusion, and misery with which we are confronted everywhere, from where are you to begin? Are you to begin with the world, with the outer, and try to rearrange its values while maintaining your own nationalism, acquisitiveness and hatred, religious dogma and superstition? Or must you begin with yourself to eliminate drastically those causes that produce conflict and sorrow? If you are able to set aside the passion and worldliness on which present culture is built, then you will discover and experience eternal value which is never within any framework; then you might be able to help others free themselves from bondage. We desire, unfortunately, to combine the eternal with a whole series of values which lead to antagonism, conflict, and misery. If you would seek truth you must abandon those values that are based on sensation and gratification, on passion and ill will, possessiveness and greed. You need not let your lives be guided by economists, by politicians and priests with their endless plans for peace; they have led you to death and destruction. You have made them your leaders, but now, with deep awareness, you must become responsible for yourself, for within you is the cause and the solution of all conflict and sorrow. You created it and you alone can free yourself, not another can save you.

Therefore, our first duty, if one may use that word, is to search out the real, which alone can bring peace and joy. In it alone is there enduring unity of man; in it alone can conflict and sorrow cease; in it alone is there creative being. Without this inward treasure the outward organization of law and economic planning have little significance. With the awareness of the real, the outer and inner cease to be separate.

Questioner: I have tried to meditate along the lines you suggested last year. I have gone into it fairly deeply. I feel that meditation and dreams have a relationship. What do you think?

Krishnamurti: For those who practice meditation, it is a process of becoming, of building up, of denying, or of imitating, of concentration, of narrowing down thought-feeling. They either cultivate virtue as a means towards a formulated end, or try to focus their wandering attention on a saint, a teacher, or an idea. Many

use various techniques to go beyond the reach of the means, but the means shape the mind-heart, and so in the end they become slaves to the means. The means and the end are not different, they are not separate. If you are seeking an end you will find the means for it, but such an end is not the real. The real comes into being, you cannot seek it; it must come, you cannot induce it. But meditation, as generally practiced, is craving to become or not to become; it is a subtle form of self-expansion, self-assertiveness; and so it becomes merely a series of struggles within the pattern of duality. The effort of becoming, positively or negatively, on different levels does not put an end to conflict; only with the cessation of craving is there tranquillity. If the meditator does not know himself, his meditation is of little value and becomes even a hindrance to comprehension. Without self-knowledge meditation is not possible, and without meditative awareness there is no self-knowledge. If I do not understand myself, my cravings, my motives, my contradictions, how can I comprehend truth? If I am not aware of my contradictory states, if I am passionate, ignorant, greedy, envious, meditation only strengthens the self-enclosing process; without self-knowledge there is no foundation for right thinking; without right thinking thought-feeling cannot transcend itself.

A lady once said that she had practiced meditation for a number of years and presently went on to explain that a certain group of people must be destroyed, for they were bringing misery and destruction to man. Yet she practiced brotherhood, love, and peace, which she said had guided her life. Do not many of you who practice meditation talk of love and brotherhood, yet condone or participate in war, which is organized murder? What significance then has your meditation? Your meditation only strengthens your own narrowness, ill will, and ignorance. Those who would understand the deep significance of meditation must begin first with themselves, for self-knowledge is the foundation of right thinking. Without right thinking how can thought go far? You must begin near to go far. Self-awareness is arduous; to think out, feel out every thought-feeling is strenuous; but this awareness of every thought-feeling will bring to an end the wandering of the mind. When you try to meditate do you not find that your mind wanders and chatters ceaselessly? It is of little use to brush aside every thought but one and try to concentrate upon that one thought which you have chosen. Instead of trying to control these wandering thoughts, become aware of them, think out, feel out every thought, comprehend its significance, however pleasant or unpleasant; try to understand each thought-feeling. Each thought-feeling so pursued will yield its meaning, and thus the mind, as it comprehends its own repetitive and wandering thoughts, becomes emptied of its own formulations.

The mind is the result of the past, it is a storehouse of many interests, of contradictory values; it is ever-gathering, ever-becoming. We must be aware of these accumulations and understand them as they arise. Suppose you have collected letters for many years, now you look into the drawer and read letter after letter, keeping some and discarding others; what you keep you reread, and again you discard until the drawer is empty. Similarly, be aware of every thought-feeling, comprehend its significance, and should it return reconsider it for it has not been fully understood. As a drawer is useful only when empty, so the mind must be free of all its accumulations, for only then can there be that openness to wisdom and the ecstasy of the real. Tranquillity of wisdom is not the result of an act of will, it is not a conclusion, a state to be achieved. It comes into being in the awareness of understanding.

Meditation becomes significant when the mind-heart is aware, thinking out, feeling out every thought-feeling that arises without comparison or identification. For identification and comparison maintain the conflict of duality, and there is no solution within its pattern. I wonder how many of you have really practiced meditation? If you have, you will have noticed how difficult it is to be extensively aware without the narrowing down of thought-feeling. In trying to concentrate, the conflicting thoughts-feelings are suppressed or pushed aside or overcome, and through this process there can be no understanding. Concentration is gained at the expense of deep awareness. If the mind is petty and limited, concentration will not make it any the less small and trivial; on the contrary it will strengthen its own nature. Such narrow concentration does not make the mind-heart vulnerable to reality; it only hardens the mind-heart in its own

obstinacy and ignorance and perpetuates the self-enclosing process.

When the mind-heart is extensive, deep, and tranquil, there is the real. If the mind is seeking a result, however noble and worthy, if it is concerned with becoming, it ceases to be extensive and infinitely pliable. It must be as the unknown to receive the unknowable. It must be utterly tranquil for the being of the eternal.

So the mind must understand every value it has accumulated, and in this process the many layers of consciousness, both the open and the hidden, are uncovered and understood. The more there is an awareness of the conscious layers, the more the hidden layers come to the surface; if the conscious layers are confused and disturbed, then the deeper layers of consciousness cannot project themselves into the conscious, save through dreams.

Awareness is the process of freeing the conscious mind from the bondages which cause conflict and pain, and thus making it open and receptive to the hidden. The hidden layers of consciousness convey their significance through dreams and symbols. If every thought-feeling is thought out, felt out, as fully and deeply as possible, without condemnation or comparison, acceptance or identification, then all the hidden layers of consciousness will reveal themselves. Through constant awareness the dreamer ceases to dream, for through alert and passive awareness, every movement of thought-feeling of the open and hidden layers of consciousness is being understood. But if one is incapable of thinking out, feeling out every thought completely and fully, then one begins to dream. Dreams need interpretation and to interpret there must be free and open intelligence; instead, the dreamer goes to a dream specialist, thus creating for himself other problems. Only in deep extensive awareness can there be an end to dreams and their anxious interpretation.

Right meditation is very effective in freeing the mind-heart from its self-enclosing process. The open and hidden layers of consciousness are the result of the past, of accumulation, of centuries of education, and surely such an educated, conditioned mind cannot be vulnerable to the real. Occasionally, in the still silence after the storm of conflict and pain, there comes inexpressible beauty and joy; it is not the result of the storm but of the cessation of conflict. The mind-heart must be passively still for the creative being of the real.

Questioner: Will you please explain the idea that one must die each day, or that one must live the four seasons in a day?

Krishnamurti: Is it not essential that there should be a constant renewal, a rebirth? If the present is burdened with the experience of yesterday there can be no renewal. Renewal is not the action of birth and death, it is beyond the opposites; only freedom from the accumulation of memory brings renewal, and there is no understanding save in the present.

The mind can understand the present only if it does not compare, judge; the desire to alter or condemn the present without understanding it gives continuance to the past. Only in comprehending the reflection of the past in the mirror of the present, without distortion, is there renewal. The accumulation of memory is called knowledge; with this burden, with the scars of experience, thought is ever interpreting the present and so giving continuity to its own scars and conditioning. This continuity is time-binding and so there is no rebirth, no renewal. If you have lived an experience fully, completely, have you not found that it leaves no traces behind? It is only the incomplete experiences that leave their mark, giving continuity to self-identified memory. We consider the present as a means to an end, so the present loses its immense significance. The present is the eternal. But how can a mind that is made up, put together, understand that which is not put together, which is beyond all value, the eternal?

As each experience arises, live it out as fully and deeply as possible; think it out, feel it out extensively and profoundly; be aware of its pain and pleasure, of your judgments and identifications. Only when experience

is completed is there a renewal. We must be capable of living the four seasons in a day; to be keenly aware, to experience, to understand and be free of the gatherings of each day. With the end of each day the mind-heart must empty itself of the accumulation of its pleasures and pains. We gather consciously and unconsciously; it is comparatively easy to discard what has been consciously acquired, but it is more difficult for thought to free itself from the unconscious accumulations, the past, the incompleting experiences with their recurring memories. Thought-feeling clings so tenaciously to what it has gathered because it is afraid to be insecure.

Meditation is renewal, the dying each day to the past; it is an intense passive awareness, the burning away of the desire to continue, to become. As long as mind-heart is self-protecting, there will be continuity without renewal. Only when the mind ceases to create is there creation.

Questioner: How would you cope with an incurable disease?

Krishnamurti: Most of us do not understand ourselves, our various tensions and conflicts, our hopes and fears, which often produce mental and physical disorders.

Of primary importance is psychological understanding and well being of the mind-heart, which then can deal with the accidents of disease. As a tool wears out so does the body, but those who cling to sensory values find this wasting away to be a sorrow beyond measure; they live for sensation and gratification, and the fear of death and pain drives them to delusion. As long as thought-feeling is predominantly sensate, there will be no end to delusion and fear; the world in its very nature being a distraction, it is essential that the problem of delusion and health be approached patiently and wisely.

If we are organically diseased then let us cope with this condition, as with all mechanism, in the best way possible. The psychological delusions, tensions, conflicts, maladjustments produce greater misery than organic disease. We try to eradicate symptoms rather than cause; the cause itself may be sensate value. There is no end to the gratification of the senses, which only creates greater and greater turmoil, tension, fear, and so on; such a living must culminate in mental and physical disorder or in war. Unless there is a radical change in value, there will and must be ever increasing disharmony within, and so, without. This radical change in value must be brought about through understanding the psychological being; if you do not change, your delusions and ill-health will inevitably increase; you will become unbalanced, depressed, giving continuous employment to physicians. If there is no deep revolution of values, then disease and delusion become a distraction, an escape, giving opportunity for self-indulgence. We can unconditionally accept an incurable disease only when thought-feeling is able to transcend the value of time.

The predominance of sensory values cannot bring sanity and health. There must be a cleansing of the mind-heart which cannot be done by any outer agency. There must be self-awareness, a psychological tension. Tension is not necessarily harmful; there must be right exertion of the mind. It is only when tension is not properly utilized that it leads to psychological difficulties and delusions, to ill-health and perversions. Tension of the right kind is essential for understanding; to be alertly and passively aware is to give full attention without the conflict of opposition. Only when this tension is not properly understood does it lead to difficulty; living, relationship, thought demand heightened sensitivity, a right tension. We are conscious of this tension and generally misread or avoid it, thus preventing the understanding that it would bring. Tension or sensitivity can heal or destroy.

Life is complex and painful, a series of inner and outer conflicts. There must be an awareness of the mental and emotional attitudes which cause outward and physical disturbances. To understand them you must have time for quiet reflection; to be aware of your psychological states there must be periods of quiet solitude, a withdrawal from the noise and bustle of daily life and its routine. This active stillness is essential, not only for the well-being of the mind-heart but for the discovery of the real, without which physical or moral well-being is of little significance.

Unfortunately, most of us give little time to serious and quiet self-recollectedness. We allow ourselves to become mechanical, thoughtlessly following routine, accepting and being driven by authority; we become mere cogs in the vast machine of the present culture. We have lost creativeness; there is no inward joy. What we are inwardly, that we project outwardly. Mere cultivation of the outer does not bring about inward well-being; only through constant self-awareness and self-knowledge can there be inward tranquillity. Without the real, existence is conflict and pain.

Seventh Public Talk in The Oak Grove

Sunday, July 8, 1945

Eighth Public Talk in The Oak Grove

Eighth Public Talk in The Oak Grove

Sunday, July 15, 1945

The problem of relationship is not easily comprehended, it requires patience and pliability of mind-heart; mere adjustment or conformity to a system of conduct does not bring about the understanding of relationship; such adjustment and conformity cloud and intensify the struggle. If we would deeply comprehend relationship it must be approached afresh each day, without the scars or memories of yesterday's experiences. These conflicts in relationship build a wall of continuous resistance, and instead of bringing wider and deeper unity create insurmountable differences and disunity.

As you would read an interesting book without skipping a page, so relationship must be studied and understood; the solution to the problem of relationship is not to be found outside of it but in it; the answer is not at the end of the book but is to be found in the manner of our approach to relationship. How you read the book of relationship is of far greater importance than the answer, or the overcoming of the struggle that exists in it. It must be approached every day anew without the burden of yesterday; it is this liberation from yesterday, from time, that brings creative understanding.

To be is to be related; there is no such thing as isolated being. Relationship is a conflict within and without; the inward conflict extended becomes world conflict. You and the world are not separate; your problem is the world's problem; you bear the world in you; without you it is not. There is no isolation and there is no object that is not related.

This conflict must be understood not as a problem of the part but of the whole.

You are aware, are you not, of conflict in relationship, of the constant struggle between you and another, between you and the world? Why is there conflict in relationship? Does it not arise because of the interaction of dependency and conformity, of domination and possessiveness? We conform, we depend, we possess because of inward insufficiency, which gives rise to fear. Do we not know this fear in intimate, close relationship? Relationship is a tension, and deep awareness is necessary to understand it.

Why do we crave to possess or dominate? Is it not because of the fear of insufficiency? Being fearful, we long to be secure; emotionally and mentally we desire to be safe and well anchored in things, in people, in ideas. Inwardly we crave security, which expresses itself outwardly in dependency, conformity, possessiveness, and so on. It is the burning and seemingly ceaseless void that drives us to find a refuge, a hope, in relationship, and we confuse the urge to avoid our anguish of loneliness with love, duty, responsibility.

But what is the true significance of relationship? Is it not a process of self-revelation? Is not relationship a mirror in which, if we are aware, we can observe without distortion our private thoughts and motives, our inward state? In relationship the subtle process of the self, of the ego, is revealed, and through choiceless awareness alone can inward insufficiency be transcended. Conflict ceases in the aloneness of reality. This transcending is love. Love has no motive; it is its own eternity.

Questioner: How can I become integrated?

Krishnamurti: What do we mean by integration? Does it not mean to be made whole, to be without conflict and sorrow?

Most of us try to be integrated within the superficial layers of our consciousness; we try to integrate ourselves so as to function normally within the pattern of society; we desire to fit into an environment which we accept as being normal; but we do not question the significance or the value of the social structure about us. Conformity to a pattern is considered integration; education and organized religion aid us towards this conformity.

Has not integration a deeper significance than mere adjustment to society and its patterns? Is conformity integration? Is not integration pure being and not just the satisfaction of our desire to be made whole, to become normal? The motive behind the urge for integration is surely of great significance.

The urge for integration may arise from ambition, from the desire for power, from the fear of insufficiency, and so on. Coordination is necessary to achieve a result, but consider what is involved in the idea of attainment of desire: self-assertiveness, envy, enmity, the pettiness of success, strife and pain. Some people suppress the craving for worldly success but indulge in the craving to become virtuous, to be a Master, to attain spiritual glory, but the craving to become ever leads to conflict, confusion, and antagonism. This again is not true integration. True integration comes when there is awareness, and so understanding through all layers of consciousness. Our superficial consciousness is the result of education, of influence, and only when thought transcends its own self-created limitation can there be true integration. The many opposing and contradictory parts of our consciousness can be integrated only when the creator of these divisions ceases to be; within the pattern of the self there can be only conflict, there can never be integration, completeness.

Integration comes with the freedom from craving. It is not an end in itself, but if you seek self-knowledge, ever deeply, then integration becomes the way to reality.

Questioner: You may be wise about some things but why are you, as it has been represented to me, against organization? Would you please explain why you consider it a hindrance in our search for reality?

Krishnamurti: Why do we organize? Is it not for efficiency? We organize our existence in order to live; we can organize our thought-feeling so as to make it efficient, but efficient for what? For killing, oppressing, gaining power?

If certain ideas, beliefs, doctrines appeal to you, you join with others to spread effectively what you believe, and for this you create an organization. But is the understanding of reality the result of propaganda, organized belief, enforced or subtle conformity? Is reality discovered through the doctrines of churches, cults, or sects? Is reality to be found through compulsion, through imitation?

We think, do we not, that through conformity, through formulation of beliefs we shall know the real. Must not thought-feeling transcend all conditioning to discover the real? Thought-feeling now experiences that in which it is educated, in which it believes, but such experience is limited and narrow; such a mind cannot experience the real. Conformity can be organized efficiently; adherence to a formula, to a doctrine can be effectively manipulated, but will that lead to reality? Does not reality come into being when there is complete liberation from all authority, from all compulsion and imitation? This state of being we experience only when thought is utterly still. Only in freedom is there the experience of the real.

Regimentation of thought-feeling in the name of religion, peace, and freedom is made attractive and acceptable; your tendency is to accept authority; you desire to be led; you look to others to direct your conduct. The radio, movies, newspapers, governments, churches are molding your thought and feeling, and because you desire to conform, their task becomes easy. Your craving for security creates fear and it is fear that yields to the oppression of authority; fear forces you not how to think but what to think. Only in freedom from fear is there the discovery of the real.

Group effort, without conforming to authority, could be very significant through the revelation of inward

individual motives and purposes; the group could mirror the activities of the self and through relationship awaken self-awareness. But if the group is used for self-assertiveness through propaganda or as a means of escape, then it can become a hindrance to the discovery of truth.

Creativeness comes into being when thought-feeling is not held within any pattern, within any formulation. The self is the result of conformity, of conditioning, of accumulated memory; so the self is never free to discover; it can only expand in its own conditioning and organize itself to be efficient and subtle in its assertiveness, pursuits, and demands, but it can never be free. Only when the self ceases to become is there the real. To be free to discover, the memory of yesterday must cease; it is the burden of the past that gives continuity, and continuity is conformity. Do not conform in order to be free for this does not bring freedom, and in freedom alone is there creative being. Freedom cannot be organized, and when it is it ceases to be freedom. We try to enclose the living truth in gratifying patterns of thought-feeling and thereby destroy it.

Questioner: I would like to ask you if the Masters are not a great source of inspiration to us. As life is unequal there must be Master and pupil, surely?

Krishnamurti: Is not this inequality the result of ignorance? Does not this division of man into the high and low deny the real? Is not this domination and submission of man the outcome of ignorance and thoughtlessness?

Our social structure is built upon division and difference of levels - of the clerk and the executive, the general and the soldier, the bishop and the priest, the one who knows and the one who does not know. This division is based on sensate value, which sets man against man. This social pattern breeds endless opposition and antagonism, and there can be an end to conflict within this pattern only when thought-feeling transcends greed, ill will, and ignorance.

With our acquisitive and competitive mentality we try to grasp reality and build a ladder for achievement; we create the high and the low, the Master and the pupil. We think of reality as an end to be achieved, as a reward for righteousness; we think it is to be attained through time, and so maintain the constant division between Master and pupil, the successful and the ignorant.

The wise, the compassionate do not think of man in terms of division; the foolish are caught up in the social and religious division of man. Those who are conscious of this division and know it to be false and stupid overcome it, but yet they persist in division with regard to those they call Masters. If you perceive the misery in this sensate world caused by the division of man into the high and the low, why then are you not aware of it on all planes of existence? In the sensate world the division of man against man is the result of greed and ignorance, and it is also greed and ignorance that create the follower and the leader, the Master and the pupil, the liberated and the unenlightened.

The questioner asks if a Master or a saint is not a source of inspiration. When you draw inspiration from another, it is only a distraction, hence uncreative and illusory. Inspiration is sought in many ways but invariably it breeds dependence and fear. Fear prevents understanding, it puts an end to communion, it is a living death.

Is not the creative being of reality the norm? You look to others for hope and guidance because you are empty and poor; you turn to books, to pictures, to teachers, to gurus, to saviors to inspire and strengthen you, you are ever in hunger, ever seeking but never finding. In the creative being of reality alone is there the cessation of conflict and sorrow. But separation and inequality will be maintained as long as there is a becoming; as long as the pupil craves to become a Master. This craving to become is born of ignorance, for the present is the eternal. Only in the aloneness of reality is there completeness; in that flame of creative being there is no other but the 'one'.

Through right means only can reality be discovered, for the means is the end; the means and the end are

inseparable; through self-awareness and self-knowledge there is the flame of reality. It does not lie through another but through your own awakened thought. None can lead you to it; none can deliver you from your own sorrow. The authority of another is blinding; only in utter freedom is the supreme to be found. Let us live in time timelessly.

Questioner: Do you believe in progress?

Krishnamurti: There is the movement of so-called progression, is there not, from the simple to the complex. There is the process of constant adjustment to environment which brings about modification or change, taking on new forms. There is constant interaction between the outer and the inner, each aiding in modifying and transforming the other. This does not demand belief, we can observe society becoming more and more complex, more and more efficiently organized to survive, to exploit, to oppress, and to kill. Existence which was simple and primitive has become very complex, highly organized and civilized. We have "progressed"; we have radios, movies, quick means of transportation, and all the rest of it. We can kill, instead of a few, thousands upon thousands in a moment; we can wipe out, as the phrase goes, whole cities and their people in a few burning seconds. We are well aware of all this and some call it progress; bigger and better houses, more luxury, more amusements, more distractions. Can this be considered progress? Is the expansion of sensate desire progress? Or does progress lie in compassion?

We mean by progress also, do we not, the constant expanding of desire, of the self. Now, in this process of expansion and becoming, can there ever be an end to conflict and sorrow? If not, what is the purpose of becoming? If it is for the continuation of struggle and pain, of what value is progress, the evolution of desire, the expansion of the self? If in the expansion of desire there is the cessation of sorrow, then becoming could have significance, but is it not the very nature of craving to create and continue conflict and sorrow?

The self, the 'I', this bundle of memories, is the result of the past, the product of time, and will this self, however much it may evolve, experience the timeless? Can the 'I', becoming greater, nobler through time, experience the real?

Can the 'I', the accumulated memory, know freedom? Can the self which is craving, and so the cause of ignorance and conflict, know enlightenment? Only in freedom can there be enlightenment, not in the bondage and pain of craving. As long as the 'I' thinks of itself as gaining and losing, becoming and not becoming, thought is time-bound. Thought held in the bondage of yesterday, of time, can never experience the timeless.

We think in terms of yesterday, today, and tomorrow; I was, I am, and I will become. We think-feel in terms of accumulation; we are constantly creating and maintaining the idea of time, of continual becoming. Is not being wholly different from becoming? We can only be when we understand the process and significance of becoming. If we would deeply understand we must be silent, must we not? The very greatness of a problem calls for silence as does beauty. But, you will be asking, how am I to become silent, how am I to stop this incessant chattering of the mind? There is no becoming silent; there is or there is not silence. If you are aware of the immensity of being, then there is silence; its very intensity brings tranquillity.

Character can be modified, changed, made harmonious, but character is not reality. Thought must transcend itself to comprehend the timeless. When we think of progress, growth, are we not thinking-feeling within the pattern of time? There is a becoming, modifying, or changing in the horizontal process; this becoming knows pain and sorrow but will this lead to reality? It cannot for becoming is ever time-binding. It is only when thought frees itself from becoming, liberates itself from the past through diligent self-awareness, is utterly tranquil, that there is the timeless.

This tranquillity of understanding is not produced by an act of will, for will is still a part of becoming, of

craving. Mind-heart can be tranquil only when the storm and the conflict of craving have ceased. As a lake is calm when the winds stop, so the mind is tranquil in wisdom when it understands and transcends its own craving and distraction.

This craving is to be understood as it is disclosed in everyday thought-feeling-action; through constant self-awareness are the ways of craving, self-becoming, understood and transcended. Do not depend on time but be arduous in the search of self-knowledge.

Questioner: In answering the question of how to solve a psychological problem lastingly, you spoke about the three consecutive phases in the process of solving such a problem, the first one being the consideration of its cause and effect; secondly, the understanding of that particular problem as part of the dualistic conflict; and then the discovery that the thinker and the thought are one. It seems to me that the first and second steps are comparatively easy, while the third level cannot be attained in a similar simple, logical progression.

Krishnamurti: I wonder if you have observed for yourself the three phases I suggested in trying to solve a psychological problem? Most of us can be aware of the cause and effect of a problem and also be aware of its dualistic conflict, but the questioner feels that the last step, the discovery that the thinker and the thought are one, is not so easy, nor can it be understood logically. These three states or steps I suggested only for the convenience of verbal communication; they flow from one to the other; they are not fixed within a framework of different levels. It is really important to understand that they are not different stages, one superior to the other; they hang on the same thread of understanding. There is an interrelationship between cause and effect and the dualistic conflict and the discovery that the thinker and his thought are one.

Cause and effect are inseparable; in the cause is the effect. To be aware of the cause-effect of a problem needs certain swift pliability of mind-heart for the cause-effect is constantly being modified, undergoing continual change. What once was cause-effect may have become modified now, and to be aware of this modification or change is surely necessary for true understanding. To follow the ever-changing cause-effect is strenuous, for the mind clings and takes shelter in what was the cause-effect; it holds to conclusions and so conditions itself to the past. There must be an awareness of this cause-effect conditioning; it is not static, but the mind is when it holds fast to a cause-effect that is immediately past. Karma is the bondage to cause-effect. As thought itself is the result of many causes-effects, it must extricate itself from its own bondages. The problem of cause-effect is not to be superficially observed and passed by. It is the continuous chain of conditioning memory that must be observed and understood; to be aware of this chain being created and to follow it through all the layers of consciousness is arduous; yet it must be deeply searched out and understood.

So long as the thinker is concerned with his thought, there must be dualism; as long as he struggles with his thoughts, dualistic conflict will continue. Is there a solution for a problem in the conflict of opposites? Is not the maker of the problem more important than the problem itself? Thought can go above and beyond its dualistic conflict only when the thinker is not separate from his thought. If the thinker is acting upon his thought, he will maintain himself apart and so ever be the cause of opposing conflict. In the conflict of dualism there is no answer to any problem, for in that state the thinker is ever separate from his thought. Craving remains and yet the object of craving is constantly being changed; what is important is to understand craving itself, not the object of craving.

Is the thinker different from his thought? Are they not a joint phenomenon? Why does the thinker separate himself from his thought? Is it not for his own continuity? He is ever seeking security, permanency, and as thoughts are impermanent the thinker thinks of himself as the permanent. The thinker hides behind his thoughts and without transforming himself tries to change the frame of his thought. He conceals himself behind the activity of his thoughts to safeguard himself. He is ever the observer manipulating the observed,

but he is the problem and not his thoughts. It is one of the subtle ways of the thinker to be troubled about his thoughts and thereby avoid his own transformation.

If the thinker separates his thought from himself and tries to modify it without radically transforming himself, conflict and delusion inevitably will follow. There is no way out of this conflict and illusion save through the transformation of the thinker himself. This complete integration of the thinker with his thought is not on the verbal level, but is a profound experience which comes only when cause-effect is understood and the thinker is no longer caught in dualistic opposition. Through self-knowledge and right meditation, the integration of the thinker with his thought takes place, and then only can the thinker go above and beyond himself. Then only the thinker ceases to be. In right meditation the concentrator is the concentration; as generally practiced the thinker is the concentrator, concentrating upon something or becoming something. In right meditation the thinker is not separate from this thought. On rare occasions we experience this integration in which the thinker has wholly ceased; then only is there creation, eternal being. Until the thinker is silent he is the maker of problems, of conflict and sorrow.

Eighth Public Talk in The Oak Grove

Sunday, July 15, 1945

Ninth Public Talk in The Oak Grove

Ninth Public Talk in The Oak Grove

Sunday, July 22, 1945

The desire to be secure in things and in relationship only brings about conflict and sorrow, dependence and fear; the search for happiness in relationship without understanding the cause of conflict leads to misery. When thought lays emphasis on sensate value and is dominated by it, there can be only strife and pain. Without self-knowledge, relationship becomes a source of struggle and antagonism, a device for covering up inward insufficiency, inward poverty.

Does not craving for security in any form indicate inward insufficiency? Does not this inner poverty make us seek, accept, and cling to formulations, hopes, dogmas, beliefs, possessions; is not our action then merely imitative and compulsive? So anchored to ideology, belief, our thinking becomes merely a process of enchainment.

Our thought is conditioned by the past; the 'I', the 'me', and the 'mine' is the result of stored-up experience, ever incomplete. The memory of the past is always absorbing the present; the self which is memory of pleasure and pain is ever gathering and discarding, ever forging anew the chains of its own conditioning. It is building and destroying but always within its own self-created prison. To the pleasant memory it clings and the unpleasant it discards. Thought must transcend this conditioning for the being of the real.

Is evaluating right thinking? Choice is conditioned thinking; right thinking comes through understanding the chooser, the censor. As long as thought is anchored in belief, in ideology, it can only function within its own limitation; it can only feel-act within the boundaries of its own prejudices; it can only experience according to its own memories, which give continuity to the self and its bondage. Conditioned thought prevents right thinking which is nonevaluation, nonidentification.

There must be alert self-observation without choice: choice is evaluation and evaluation strengthens the self-identifying memory. If we wish to understand deeply, there must be passive and choiceless awareness which allows experience to unfold itself and reveal its own significance. The mind that seeks security through the real creates only illusion. The real is not a refuge; it is not the reward for righteous action; it is not an end to be gained.

Questioner: Should we not doubt your experience and what you say? Though certain religions condemn doubt as a fetter, is it not, as you have expressed it, a precious ointment, a necessity?

Krishnamurti: Is it not important to find out why doubt ever arises at all? What is the cause of doubt? Does it not arise when there is the following of another? So the problem is not doubt but the cause of acceptance. Why do we accept, why do we follow?

We follow another's authority, another's experience and then doubt it; this search for authority and its sequel, disillusionment, is a painful process for most of us. We blame or criticize the once accepted authority - the leader, the teacher - but we do not examine our own craving for an authority who can direct our conduct. Once we understand this craving we shall comprehend the significance of doubt.

Is there not in us a deep-rooted tendency to seek direction, to accept authority? Wherefrom does this urge in us come? Does it not arise from our own uncertainty, from our own incapacity to know what is true at all times? We want another to chart for us the sea of self-knowledge; we desire to be secure, we desire to find a

safe refuge, and so we follow anyone who will direct us. Uncertainty and fear seek guidance and compel obedience and worship of authority; tradition, education create for us many patterns of obedience. If sometimes we do not accept and obey symbols of outward authority, we create our own inner authority, the subtle voice of our self. But through obedience freedom cannot be known; freedom comes with understanding, not through acceptance of authority nor through imitation.

The desire for self-expansion creates obedience and acceptance which in turn give rise to doubt. We conform and obey for we crave self-expansion and thus we become thoughtless. Acceptance leads to thoughtlessness and doubt. Experience, especially that called religious, gives us great joy, and we use it as a guide, a reference; but when that experience ceases to sustain and inspire us, we begin to doubt it. Doubt arises only when we accept. But is it not foolish, thoughtless, to accept an experience of another? It is you who must think out, feel out and be vulnerable to the real, but you cannot be open if you cover yourself with the cloak of authority, whether that of another or of your own creation. It is far more essential to understand the craving for authority, for direction, than to praise or dispel doubt. In comprehending the craving for direction, doubt ceases. Doubt has no place in creative being.

He who clings to the past, to memory, is ever in conflict. Doubt does not put an end to conflict; only when craving is understood can there be the bliss of the real. Beware of the man who says he knows.

Questioner: I want to understand myself, I want to put an end to my stupid struggles and make a definite effort to live fully and truly.

Krishnamurti: What do you mean when you use the term myself? As you are many and ever changing, is there an enduring moment when you can say that this is the ever 'me'? It is the multiple entity, the bundle of memories that must be understood and not seemingly the one entity that calls itself the 'me'.

We are ever-changing, contradictory thoughts-feelings: love and hate, peace and passion, intelligence and ignorance. Now, which is the 'me' in all of this? Shall I choose what is most pleasing and discard the rest? Who is it that must understand these contradictory and conflicting selves? Is there a permanent self, a spiritual entity apart from these? Is not that self also the continuing result of the conflict of many entities? Is there a self that is above and beyond all contradictory selves? The truth of it can be experienced only when the contradictory selves are understood and transcended.

All the conflicting entities which make up the 'me' have also brought into being the other 'me', the observer, the analyzer. To understand myself I must understand the many parts of myself, including the 'I' who has become the watcher, the 'I' who understands. The thinker must not only understand his many contradictory thoughts, but he must understand himself as the creator of these many entities. The 'I', the thinker, the observer, watches his opposing and conflicting thoughts-feelings as though he were not part of them, as though he were above and beyond them, controlling, guiding, shaping. But is not the 'I', the thinker, also these conflicts? Has he not created them? Whatever the level, is the thinker separate from his thoughts? The thinker is the creator of opposing urges, assuming different roles at different times according to his pleasure and pain. To comprehend himself the thinker must come upon himself through his many aspects. A tree is not just the flower and the fruit but is the total process. Similarly, to understand myself I must, without identification and choice, be aware of the total process that is the 'me'.

How can there be understanding when one part is used as a means of comprehending the other? Is it possible to understand one contradiction by another? There is understanding only when contradiction as a whole ceases, when thought is not identifying itself with the part.

So it is important to understand the desire to condemn or approve, to justify or compare, for it is this desire that prevents the full comprehension of the whole being. Who is the judge, who is the entity that is comparing, analyzing? Is he not an aspect only of the total process, an aspect of the self that is ever

maintaining conflict? Conflict is not dissolved by introducing another entity who may represent condemnation, justification, or love. In freedom alone can there be understanding, but freedom is denied when the observer, through identification, condemns or justifies. Only in understanding the process as a whole can right thinking open the door to the eternal.

Questioner: As you are so much against authority, are there any unmistakable signs by which the liberation of another can be objectively recognized apart from the personal affirmation of the individual regarding his own attainment?

Krishnamurti: It is again the problem of acceptance differently stated, is it not? Suppose one does assert that one is liberated, of what great significance is it to another? Suppose you are free from sorrow, of what importance is it to another? It becomes significant only if one seeks to free oneself from ignorance, for it is ignorance that causes sorrow. So the primary point is not who has attained but how to free thought from its self-enchaining sorrow. Most of us are not concerned with this essential issue, but rather with outward signs by which we may recognize one who is liberated in order that he may heal our sorrows. We desire gain rather than understanding; our craving for guidance, for comfort, makes us accept authority and so we are ever seeking the expert. You are the cause of your sorrow and you alone can understand and transcend it, none can give you deliverance from ignorance save yourself.

It is not important who has attained but it is important to be aware of your attitude and how you listen to what is being said. We listen with hope and fear; we seek the light of another but are not alertly passive to be able to understand. If the liberated seems to fulfill our desires, we accept him; if not, we continue our search for the one who will; what most of us desire is gratification at different levels. What is important is not how to recognize one who is liberated but how to understand yourself. No authority, here or hereafter, can give you knowledge of yourself, without self-knowledge there is no liberation from ignorance, from sorrow.

You are the creator of misery as you are the creator of ignorance and authority; you bring the leader into being and follow him; your craving fashions the pattern of your religious and worldly life, so it is essential to understand yourself and so transform the way of your life. Be aware of why you follow another, why you search out authority, why you crave direction in conduct; be aware of the ways of craving. The mind-heart has become insensitive through fear and gratification of authority, but through deep awareness of thought-feeling comes the quickening of life. Through choiceless awareness the total process of your being is understood; through passive awareness comes enlightenment.

Questioner: Though you have answered several questions on meditation, I find that you have not said anything about group meditation. Should one meditate with others or alone?

Krishnamurti: What is meditation? Is it not the understanding of the ways of the self, is it not self-knowledge? Without self-knowledge, without awareness of the total process, that which you build into character, that which you strive for, has no reality. Self-knowledge is the very beginning of true meditation. Now, will you understand yourself through being alone or with many? The many can be a hindrance to meditation as can also the being alone. The very weight of ignorance of the many who do not understand themselves can overpower one who is attempting to understand himself through meditation. The group can stimulate one, but is stimulation meditation? Dependence on the group creates conformity; congregational worship or prayer is susceptible to suggestion, to influence, to thoughtlessness. To meditate in isolation can also create hindrances and strengthen one's prejudices and conformities. If there is no pliability, eager awareness, mere living alone strengthens one's tendencies and idiosyncrasies, hardens the habits, and deepens the grooves of thought-feeling. Without understanding the significance of meditation, meditating alone can become a self-enclosing process, the narrowing of mind-heart in self-delusion, and the strengthening of obstinacy and credulity.

So whether you meditate with a group or by yourself will have little meaning if the significance of meditation is not rightly understood. Meditation is not concentration, it is the creative process of self-discovery and understanding; meditation is not a process of self-becoming; beginning with self-knowledge, it brings tranquillity and supreme wisdom, it opens the door to the eternal. The purpose of meditation is to be aware of the total process of the self. The self is the result of the past and does not exist in isolation; it is made up. The many causes that have brought it into being must be understood and transcended; only through deep awareness and meditation can there be liberation from craving, from self. Then only is there true aloneness. But when you meditate by yourself, you are not alone for you are the result of innumerable influences, or conflicting forces. You are a result, a product, and that which is made up, selected, put together, cannot understand that which is not. When the thinker and his thought are one, having gone above and beyond all formulation, there is that tranquillity in which alone is the real. To meditate is to penetrate the many conditioned, educated layers of consciousness.

Since we are self-enclosed, in conflict and pain, it is essential to be keenly aware, for through self-knowledge, thought-feeling frees itself from its own self-created impediments of ill will and ignorance, worldliness and craving. It is this meditative understanding that is creative; this understanding brings about not withdrawal, not exclusion, but spontaneous solitude.

The more we are meditatively aware during the so-called waking hours, the less there are dreams, and less is the anxious fear of their interpretation; for if there is self-awareness during waking hours, the different layers of consciousness are being uncovered and understood and in sleep there is the continuation of awareness. Meditation is not for a set period only but is to be continued during the waking hours and hours of sleep as well. In sleep, because of right meditative awareness during waking hours, thought can penetrate depths that have great significance. Even in sleep meditation continues.

Meditation is not a practice; it is not the cultivation of habit; meditation is heightened awareness. Mere practice dulls the mind-heart for habit denotes thoughtlessness and causes insensitivity. Right meditation is a liberative process, a creative self-discovery which frees thought-feeling from bondage. In freedom alone is there the real.

Questioner: In discussing the problem of illness, you introduced the concept of psychological tension. If I remember correctly, you stated that the nonuse or abuse of psychological tension is the cause of illness. Modern psychology, on the other hand, mostly stresses relaxation, release from nervous tension and so forth. What do you think?

Krishnamurti: Must we not be strenuous if we would understand? As you are listening to this talk is there not attention, a tension? Is not all awareness an intensity of right tension? Awareness is necessary for comprehension; a strenuous attention is needed if we would grasp the full significance of a problem. Relaxation is necessary, sometimes beneficial; but is not awareness, right tension, necessary for deep understanding? Must not the strings of a violin be tuned or stretched to produce the right tone? If they are stretched too much they break, and if they are not stretched or tuned just rightly, they do not give the correct tone. Likewise, we break down when our nerves are strained too much; tension beyond endurance causes various forms of mental and physical disorders.

But is not awareness, the widening and stretching of the mind-heart, necessary for understanding? Is understanding the result of relaxation, inattention, or does it come with awareness in which there is not that tension caused by the desire to grasp, to gain? Is not alert stillness necessary for deep understanding?

Tension can either mend or mar. In all relationship is there not tension? This tension becomes harmful when relationship becomes an escape from one's own insufficiency, a self-protective shelter from painful self-discovery. Tension becomes harmful when relationship hardens and is no longer a self-revealing process. Most of us use relationship for self-gratification, self-aggrandizement, but when it fails us a harmful

tension is created which leads to frustration, jealousy, delusion, and conflict. As long as the craving of the self continues, there will be the harmful psychological tension of inner insufficiency that causes varieties of delusion and misery. But to understand emptiness, aching loneliness, there must be right awareness, right tension. The tension of greed, fear, ambition, hate, is destructive, is productive of psychological and physical ailments, and to transcend that tension there must be choiceless awareness.

Craving, which expresses itself in many ways in the material and so-called spiritual world, is the cause of conflict in all the different layers of consciousness. The tension of becoming is endless conflict and pain. In being aware of craving and so understanding it, thought liberates itself from ignorance and sorrow.

Ninth Public Talk in The Oak Grove

Sunday, July 22, 1945

Tenth Public Talk in The Oak Grove

Tenth Public Talk in The Oak Grove

Sunday, July 29, 1945

Is there an enduring state of creative tranquillity? Is there an end to the seemingly endless struggle of the opposites? Is there an imperishable ecstasy?

The end to conflict and sorrow is through understanding and transcending the ways of the self and in discovering that imperishable reality which is not the creation of the mind. Self-knowledge is arduous but without ignorance and pain continue; without self-knowledge there can be no end to strife.

The world is splintered into many fragments, each in contention with the other; it is torn apart by antagonism, greed, and passion; it is broken up by warring ideologies, beliefs, and fears; neither organized religion nor politics can bring peace to man. Man is against man and the many explanations of his sorrow do not take away his pain. We have tried to escape from ourselves in many cunning ways, but escape only dulls and hardens the mind and heart. The outer world is but an expression of our own inner state; as we are inwardly broken up and torn by burning desires, so is the world about us; as there is incessant turmoil within us, so is there endless conflict in the world; as there is no inward tranquillity, the world has become a battlefield. What we are the world is.

Is there a possibility of finding enduring joy? There is, but to experience it there must be freedom. Without freedom truth cannot be discovered, without freedom there can be no experience of the real. Freedom must be sought out - freedom from saviors, teachers, leaders; freedom from the self-enclosing walls of good and bad; freedom from authority and imitation; freedom from self, the cause of conflict and pain.

Just as long as craving in its different forms is not understood, there will be conflict and pain. Conflict is not to be ended through superficial restatement of values nor by change of teachers and leaders. The ultimate solution lies in freedom from craving; not in another but in yourself is the way. The incessant battle within us all, which we call existence, cannot be brought to an end save through understanding and so transcending craving.

The conflict of acquisitiveness appears in knowledge, in relationship, in possessions; acquisitiveness in any form creates inequality and brutality. This division and conflict between man and man is not to be abolished through mere reform of the outer effects and values. Equality in possessions is not the way out of our extended and enveloping misery and stupidity; no revolution can free man from this spirit of exclusiveness. You may dislodge him from possessions through legislation, through revolution, but he will cling to exclusive relationship or belief. This spirit of exclusiveness at different levels cannot be abolished through any outward reform or through compulsion or regimentation. Yet it is this spirit of exclusiveness that breeds inequality and contention. Does not acquisitiveness set man against man? Can equality and compassion be established through any means of the mind? Must they not be sought elsewhere; does not this separateness cease only in love, in truth?

The unity of man is to be found only in love, in the illumination that truth brings. This oneness of man is not to be established through mere economic and social readjustment. The world is ever occupied with this superficial adjustment; it is ever trying to rearrange values within the pattern of acquisitiveness; it tries to establish security on the insecurity of craving and so brings disaster upon itself. We hope that outward revolution, outward change of values will transform man; they do affect him, but acquisitiveness, finding

gratification at other levels, continues. This endless and purposeless movement of acquisitiveness cannot at any time bring peace to man, and only when he is free of it can there be creative being.

Acquisitiveness creates division of those ahead and those behind. You must be both pupil and Master in search of truth; you must make the approach directly without the conflict of example and following. There must be persistent self-awareness, and the more earnest and strenuous you are, the more thought will free itself from its own self-created bondages.

In the bliss of the real the experiencer and the experience cease. A mind-heart that is burdened with the memory of yesterday cannot live in the eternal present. Mind-heart must die each day for eternal being.

Questioner: I feel that, at least to me, what you are saying is something new and very vitalizing, but the old intrudes and distorts. It seems that the new is overpowered by the past. What is one to do?

Krishnamurti: Thought is the result of the past acting in the present; the past is constantly sweeping over the present. The present, the new, is ever being absorbed by the past, by the known. To live in the eternal present there must be death to the past, to memory; in this death there is timeless renewal.

The present extends into the past and into the future; without the understanding of the present, the door to the past is closed. The perception of the new is so fleeting; no sooner is it felt than the swift current of the past sweeps over it and the new ceases to be. To die to the many yesterdays, to renew each day, is only possible if we are capable of being passively aware. In this passive awareness there is no gathering to oneself; in it there is intense stillness in which the new is ever unfolding, in which silence is ever extending without measure.

We try to use the new as a means of breaking down or strengthening the past and so corrupt the living present. The renewing present brings comprehension of the past. It is the new that gives understanding, and in that light the past has a fresh, life-giving significance. When we listen to or experience something new, our instinctive response is to compare it with the old, with a past experience, with a fading memory. This comparing gives strength to the past, distorting the present, and so the new is ever becoming the past, the dead. If thought-feeling were capable of living in the now without distorting it, then the past would be transformed into the eternal present.

To some of you these talks and discussions may have brought a new and vitalizing understanding; what is important is not to put the new into old patterns of thought or phrase. Let it remain new, uncontaminated. If it is true it will cast out the old, the past, by its very abundant and creative light. The desire to make the creative present enduring, practical, or useful makes it worthless. Let the new live without anchorage in the past, without the distorting influence of fears and hopes.

Die to your experience, to your memory. Die to your prejudice, pleasant or unpleasant. As you die there is the incorruptible; this is not a state of nothingness but of creative being. It is this renewal that will, if allowed, dissolve our problems and sorrows, however intricate and painful. Only in death of the self is there life.

Questioner: Do you believe in karma?

Krishnamurti: The desire to believe should be understood and put away for it does not bring enlightenment. He who is seeking truth does not believe; he who is approaching truth has no dogma or creed; he who is seeking the timeless must be free of formulation and the time-binding quality of memory. When we believe we do not seek, and belief brings doubt and pain. Search to understand, not to know; for in understanding, the dual process of the knower and the known ceases. In the mere search for knowledge, the knower is ever becoming and so is ever in conflict and sorrow. He who asserts he knows does not know.

The root of the Sanskrit word karma means to act, to do. Action is the result of a cause. War is the result of our everyday life of stupidity and ill will and greed; conflict and sorrow are the outcome of the inward turmoil of our craving. Is not our existence the product of enchaining conditioning? Cause is ever undergoing a modification, and alert awareness is necessary to follow and understand it. Silent and choiceless awareness not only reveals the cause but also frees thought-feeling from it. Can effect be separated from cause? Is not effect ever present in the cause? We desire to reform, to rearrange the effects without radically altering the cause. This occupation with effect is a form of escape from the basic cause.

As the end is in the means, so the effect is in the cause. It is comparatively easy to discover the superficial cause, but to discover and transcend craving, which is the deep cause of all conditioning, is arduous and demands constant awareness.

Questioner: Not only is there the fear of life, but great is the fear of death. How am I to conquer it?

Krishnamurti: What is conquerable has to be conquered again and again. Fear comes to an end only through understanding. Fear of death is in the craving for self-fulfillment; we are empty and we crave completeness, so there is fear; we desire to achieve and so we are afraid lest death should call us. We desire time for understanding, the fulfillment of ambition needs time, and so we are afraid of death. We are in the bondage of time; death is the unknown, and of the unknown we are afraid. Fear and death are the companions of life. We crave the assurance of self-continuity. Thought-feeling is moving from the known to the known and is always afraid of the unknown. Thought-feeling proceeds from accumulation to accumulation, from memory to memory, and the fear of death is the fear of frustration.

Because we are as the dead we fear death; the living do not. The dead are burdened by the past, by memory, by time, but for the living the present is the eternal. Time is not a means to the end, the timeless, for the end is in the beginning. The self weaves the net of time and thought is caught in it. The insufficiency of the self, its aching emptiness, causes the fear of death and of life. This fear is with us always - in our activities, our pleasures, and pain. Being dead, we seek life, but life is not found through the continuity of the self. The self, the maker of time, must yield itself to the timeless.

If death is truly a great problem for you, not merely a verbal or emotional issue nor a matter of curiosity which can be appeased by explanations, then in you there is deep silence. In active stillness fear ceases; silence has its own creative quickening. You do not transcend fear through rationalization, through the study of explanations; the fear of death does not come to an end through some belief, for belief is still within the net of the self. The very noise of the self prevents its own dissolution. We consult, analyze, pray, exchange explanations; this incessant activity and noise of the self hinders the bliss of the real. Noise can produce only more noise and in it there is no understanding.

Understanding comes when your whole being is deeply and silently aware. Silent awareness is not to be compelled or induced; in this tranquillity death yields to creation.

Questioner: It has never occurred to me to think of myself as being able to attain liberation. The ultimate I can conceive of is that perhaps I might be able to hold and strengthen that entirely incomprehensible relation to God, which is the only thing I live by; and I really do not even know what that is.

You talk about being and becoming. I realize that these words mean fundamentally different attitudes, and mine has been definitely one of becoming. I now want to transform what has been becoming all along into being. Am I fooling myself? I do not want simply to change words.

Krishnamurti: We must first understand the process of becoming and all its implications before we can comprehend what is being. Is not the structure of our thought-feeling based on time? Do we not think-feel in terms of gain and loss, of becoming and not becoming? We think reality or God is to be reached through time, through becoming. We think that life is an endless ladder for us to climb ever to greater and greater

heights. Our thinking-feeling is caught in the horizontal process of becoming; the becomer is ever accumulating, ever gaining, ever expanding. The self, the becomer, the creator of time, can never experience the timeless. The self, the becomer, is the cause of conflict and sorrow.

Does becoming lead to being? Through time can there be the timeless? Through conflict can there be tranquillity? Through war, hate, can there be love? Only when becoming ceases is there being; through the horizontal process of time the eternal is not; conflict does not lead to tranquillity; hate cannot be changed to love. The becomer can never be tranquil. Craving can never lead to that which is beyond and above all craving. The chain of sorrow is broken only when the becomer ceases to become, positively or negatively.

Now the becomer desires to translate his becoming into being. He sees perhaps the futility of becoming and desires to transform that process into being; instead of becoming, now he must be. He sees the pain of greed and now he desires to transform greed into nongreed, which is still a becoming; he has assumed a new attitude, a new garb called nongreed; but still the becomer continues to become. Does not this desire to translate the becoming into being lead to illusion? The becomer perhaps now perceives the endless conflict and sorrow involved in becoming and so craves a different state which he calls being; but craving continues under a new name. The ways of becoming are very subtle, and until the becomer is aware of them, he will continue to become, to be in conflict and sorrow. By changing terms we think we understand, and how easily we pacify ourselves!

Being is only when there is no effort, positive or negative, to become; only when the becomer is self-aware and understands the enchaining sorrow and wasted effort of becoming and no longer uses will, then only can he be silent. His desire and his will have subsided; then only is there the tranquillity of supreme wisdom. To become nongreedy is one thing and being without greed is another; to become implies a process but being does not. Process implies time; the state of being is not a result, not a product of education, discipline, conditioning. You cannot transform noise into silence; silence can only come into being when noise ceases. Result is a time process, a determined end through a determined means; but through a process, through time, the timeless is not. Self-awareness and right meditation will reveal the process of becoming. Meditation is not the cultivation of the becomer, but through self-knowledge the meditator, the becomer ceases.

Questioner: If we only consider the obvious meaning of your words, memory constitutes one of the mechanisms against which you have warned time and again. And yet you yourself, for instance, sometimes use written notes to aid your memory in reconstructing the introductory remarks which you obviously have thought out previously. Does there exist one necessary and even indispensable kind of memory related to the outside world of facts and figures, and an entirely different kind of memory which might be called psycho-logical memory, which is detrimental because it interferes with the creative attitude which you have hinted at in expressions like "lying fallow," "dying each day," etc.?

Krishnamurti: Memory is accumulated experience, and what is accumulated is the known and what is known is ever the past. With the burden of the known can that which is timeless be discovered? Is not freedom from the past necessary to experience that which is immeasurable? That which is made up, that is, memory, cannot comprehend that which is not. Wisdom is not accumulated memory but is supreme vulnerability to the real.

Should we not, as the questioner points out, be aware of the two kinds of memories - the indispensable, relating to facts and figures, and the psychological memory? Without this indispensable memory we could not communicate with each other. We accumulate and cling to psychological memories and so give continuity to the self; thus the self, the past, is ever increasing, ever adding to itself. It is this accumulating memory, the self, that must come to an end; as long as thought-feeling is identifying itself with the memories of yesterday, it will be ever in conflict and sorrow; as long as thought-feeling is ever becoming, it

cannot experience the bliss of the real. That which is real is not the continuation of identifying memory. According to what has been stored up, one experiences; according to one's conditioning and psychological memories and tendencies are the experiences, but such experiences are ever enclosing, limiting. It is to this accumulation that one must die.

Is the experience of the real based on memory, on accumulation? Is it not possible for thought-feeling to go above and beyond these interrelated layers of memory? Continuance is memory, and is it possible for this memory to cease and a new state come into being? Can the educated and conditioned consciousness comprehend that which is not a result? It cannot and so it must die to itself. Psychological memory, ever striving to become, is creating results, barriers, and so is ever enslaving itself. It is to this becoming that thought-feeling must die; only through constant self-awareness does this self-identifying memory come to an end; it cannot come to an end through an act of will, for will is craving and craving is the accumulation of identifying memory.

Truth is not to be formulated nor can it be discovered through any formulation or any belief; only when there is freedom from becoming, from self-identifying memory, does it come into being. Our thought is the result of the past, and without understanding its conditioning, it cannot go beyond itself. Thought-feeling becomes a slave to its own creation, to its own power of illusion, if it is unaware of its own ways. Only when thought ceases to formulate can there be creation.

Questioner: Do not the images of saints, Masters, help us to meditate rightly?

Krishnamurti: If you would go north, why look toward the south? If you would be free, why become slaves? Must you know sobriety through drunkenness? Must you have tyranny to know freedom?

As meditation is of the highest importance, we ought to approach it rightly from the very beginning. Right means create right ends; the end is in the means. Wrong means produce wrong ends, and at no time will wrong means bring about right ends. By killing another, will you bring about tolerance and compassion? Only right meditation can bring about right understanding. It is essential for the meditator to understand himself, not the objects of his meditation, for the meditator and his meditation are one, not separate. Without understanding oneself, meditation becomes a process of self-hypnosis inducing experiences according to one's conditioning, one's belief. The dreamer must understand himself, not his dreams; he must awaken and put an end to them. If the meditator is seeking an end, a result, then he will hypnotize himself by his desire. Meditation is often a self-hypnotic process; it may produce certain desired results, but such meditation does not bring enlightenment.

The Questioner wants to know if examples help one to meditate rightly. They may help to concentrate, to focus attention, but such concentration is not meditation. Mere concentration, though troublesome, is comparatively easy, but what then? The concentrator is still what he is, only he has acquired a new faculty, a new means through which he can function, enjoy, and do harm. Of what value is concentration if he who concentrates is lustful, worldly, and stupid? He will still do harm; he will still create enmity and confusion. Mere concentration narrows the mind-heart, which only strengthens its conditioning, thus causing credulity and obstinacy. Before you learn to concentrate, understand the structure of your whole being, not just one part of it. With self-awareness there comes self-knowledge, right thinking. This self-awareness or understanding creates its own discipline and concentration; such pliable discipline is enduring, effective, not the self-imposed discipline of greed and envy. Understanding ever widens and deepens into extensional awareness; this awareness is essential for right meditation. Meditation of the heart is understanding.

We use examples as a means of inspiration. Why do we seek inspiration? As our lives are empty, dull, and mechanical we seek inspiration outside of ourselves. The Master, the saint, the savior then becomes a necessity, a necessity which enslaves us. Being enslaved, you then have to free yourself from your enchainment to discover the real, for the real can only be experienced in freedom.

Because you are not interested in self-knowledge, you seek from others inspiration, which is another form of distraction. Self-knowledge is a process of creative discovery, which is hindered when thought-feeling is concerned with gain. Greed for a result prevents the flowering of self-knowledge. Search itself is devotion, it is in itself inspiration. A mind that is identifying, comparing, judging, soon wearies and needs distraction, so-called inspiration. All distraction, noble or otherwise, is idolatrous. But if the meditator begins to understand himself, then his meditation has great significance. Through self-awareness and self-knowledge there comes right thinking; only then can thought go above and beyond the conditioned layers of consciousness. Meditation then is being, which has its own eternal movement; it is creation itself, for the meditator has ceased to be.

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