

Jiddu Krishnamurti

Three Public Meetings in

Santiago - 1935

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First Talk in Santiago

First Talk in Santiago

Sunday, September 1, 1935

Friends,

Our human problems demand clear, simple, and direct thinking. Some of you may imagine that, by merely listening to a few of the talks which I am going to give, your problems will be solved. You desire immediate remedies for the many aches and sorrows, and superficial alterations which will revolutionize your thoughts, your whole being. There is only one way to find intelligent happiness, and that is through your own perception, discernment; and through action alone you can dissolve the many impediments that stand in the way of fulfillment. If you can perceive for yourself simply and directly the limitations that prevent deep and complete living, and how they have been created, then you yourself will be able to dissolve them.

I would beg of you, in listening to me, to pass beyond the convenient and satisfactory illusion which has divided thought as Oriental and Occidental. Truth is beyond all climes, peoples, and systems. Though I come from India, what I say is not conditioned by the thought of that country. I am concerned with human suffering, which exists all over the world. And please do not put aside what I say by thinking that it is not practical but merely some form of oriental mysticism. I would beg of you not to think in terms of formulas, systems, catch-phrases, but to free the mind from the background of many generations, and think anew, directly and simply. Please do not think that by calling me an anarchist or communist, or by giving to me some other convenient name, you have understood what I have said. We must think anew and understand the human problem as a whole, and then only can we live harmoniously and intelligently. Where there is true individual fulfillment, there will also be the true well-being of the whole, the collective.

If each one of you can fulfill, live in complete harmony - which demands great intelligence and not the pursuit of egotistic desires - then there will be the well-being of the whole. Though we must have a complete revolution of thought and desire, it must be the outcome of voluntary comprehension on the part of the individual, and not of compulsion. As most of you are deeply interested in happiness and in fulfillment, and have not come here merely out of curiosity, if you will carefully understand what I say, and act, then there will be the true ecstasy of life.

There is intense suffering throughout the world. There is hunger amidst plenty. There is exploitation of class by class, of women by men, and of men by women. There is the absurdity of nationalism, which is only the collective expression of egotistic search for security. This chaos is the objective expression of that inward suffering of man. Subjectively there is uncertainty, the agonizing fear of death, of incompleteness, of emptiness. Our action in the subjective and objective world is but the expression of egotistic desire for security. So the mind has created many impediments, limitations, and until we completely and thoroughly understand these impediments and voluntarily liberate ourselves from them, there cannot be fulfillment.

By individually understanding and liberating ourselves from these limitations, we can create true and necessary action, and thereby change the environment. A great many people think that there must be a mass movement in order to bring about individual fulfillment. But to create a true mass movement, there must first be a complete revolution of thought and desire in the individual, in you. That, to me, is true revolution, this individual and voluntary change. It must begin with you, with the individual, and not with a vague, collective mass. Don't be hypnotized by the phrase mass movement. Each individual who is caught

up in suffering must change, he must understand the cause of his own sorrow and the hindrances he has created around himself. It is no use merely seeking a substitution, for that will in no way solve our human problems and agonies. That is merely a false adjustment to a false condition. Most of us, in searching for a substitution, are merely clinging to our own egotistic pursuits.

Do not, please, at the end of the talk, say that I have not given you a positive system. I am going to try to explain how our sorrows have been created; and when you discern the cause for yourself, then there will be a direct action which alone will be positive. This action born of comprehension, of intelligence, is not the imitation of a system.

Each individual is seeking security, both subjectively and objectively. His subjective search is for certainty, so that the mind can cling to it, undisturbed. And his objective search is for security, power, and well-being. Now, what happens when you seek security, certainty? There must be fear; and if you are conscious of your thought, you will discern that it has its root in fear. Morality, religion, and objective conditions are based fundamentally on fear, for they are the outcome of the desire on the part of the individual to be secure. Though you may not have any religious belief, yet you have the desire to be subjectively secure, which is but the religious spirit. Let us understand the structure of what we call religion.

As I said, when one seeks security there must be fear; to be subjectively certain, you seek what you call immortality. In search of that security, you accept teachers who promise this immortality, and you come to regard them as authorities, to be feared, to be worshiped. And where there is this fear, there must be dogmas, creeds, beliefs, ideals, and traditions to hold the mind.

What you call religion is nothing but an organized form of individual self-protection for subjective security. To administer this authority based on fear, there must be priests, who become your exploiters. You are the creators of exploiters, for through fear you have created the cause for exploitation. Religion has become an organized belief, a crystallized form of thought, of morality, of oppression, domination. Religion, whose God is fear - though we use such words as love, kindness, brotherhood to cover up that deep fear - is nothing but a subjective submission to a system which assures us security. I am not talking of an ideal religion; I am talking of religion as it is throughout the world, the religion of exploitation, of vested interest.

Then there is the objective search for security through egotistic power, essentially based on fear and so on, exploitation. If you look at our present system, you will see that it is nothing but a series of cunning exploitations of man by man. Family becomes the very center of exploitation. Please do not misunderstand what I mean by family. I mean the center which makes you feel secure, which demands the exploitation of your neighbor. Family, which should be the true expression of love, not of exclusiveness, becomes the means of egotistic self-perpetuation. From this there develop classes, the superior and the inferior, and the means of acquiring wealth accumulate in the hands of the few. Then there follows the disease of nationalism, nationalism as a means of exploitation, of oppression. This dangerous disease of nationalism is dividing people, as religions are doing. From this there arise sovereign governments, whose business it is to prepare for war. Wars are not a necessity; to kill another human being is not a necessity.

Thus, seeking your own security, you have created many impediments of which you are entirely unconscious; and these impediments are not only turning you into a machine, but are preventing you from being a true individual. In becoming conscious of these limitations, there arises conflict. You do not want conflict, you merely desire satisfaction, security, and so these hindrances continue to create sorrow and turmoil. But you will find true happiness, fulfillment, reality, only when you come into conflict with the values that now oppress and limit the mind. Examining these values intellectually does not reveal their true significance. Mere intellectual examination will not create conflict, and only through suffering do you begin to understand their deep, concealed meaning.

Most people are acting mechanically in a system, so it is essential that they come face to face with those

values and impediments of which they are unconscious. In this there is the awakening of true intelligence, which alone can bring about fulfillment. This intelligence, which is unique, will reveal the eternal. As the sun comes out clear and bright through the dark clouds, so through your own discernment and in the purity of your own action comes the realization of that life which is ever-renewing.

Questioner: You are preaching revolutionary ideas, but how can any real good come from it unless you organize a group of followers who will bring about a revolution in fact? If you are against organization, how can you ever achieve any result?

Krishnamurti: You cannot follow anyone, including myself. Out of your own voluntary comprehension you will create whatever organization is necessary. But if an organization were imposed on you, you would become merely slaves of that organization and be exploited. As there are so many organizations which are already exploiting you, what is the good of adding another to them? But what is important is that each one of you fundamentally understands, and out of that comprehension will come the true organization which will not impede individual fulfillment. I am not against all organizations. I am against those organizations which prevent individual fulfillment, and especially that organization which is called religion, with its fears, beliefs, and vested interests. It is supposed to help man, but in fact it deeply hinders his fulfillment.

Questioner: Would there not be trouble, chaos, and immorality in society if there were not priests to uphold and preach morality?

Krishnamurti: Surely there is now in the world utter chaos, exploitation, and misery. Can you add more to it? We must consider what we mean by priests and what we mean by immorality.

I mean by a priest, one whose action is based on vested interest and so furthers fear. He may not be of any religious organization, but may belong to a particular system of thought and so create dogmas, creeds, and fears. A priest is one who forces another, subtly or crudely, to fit himself into a particular mold.

To understand what is true morality, we must first understand what morality is now. If we can discern how it has grown about us and liberate ourselves from its many stupidities and cruelties, then there will be intelligence, whose action will be truly moral, for it will not be based on fear. If you observe dispassionately, you will see that our present-day morality is based on deep egotism, the search for security, not only here, but in the hereafter. Out of acquisitiveness, the desire to possess, you have established certain laws, certain opinions which you call moral. If you are voluntarily free from possessiveness, acquisitiveness - which needs deep discernment - then there is intelligence, which is the guardian of true morality.

You will say, "It is all right for us, who are educated, we need no one to support us in this morality; but what about the people, the mass?" When you regard others as not being cultured, then you yourself are not; for out of this so-called consideration for others, exploitation is born. What you are really concerned with when you ask about another is your own fear of conflict and disturbance. If you understood the present false morality, with its subtle cruelty, then there would be true intelligence. That alone is the assurance of kindly morality, inclusive and without fear.

Questioner: Is character another name for limitation?

Krishnamurti: Character becomes a limitation if it is merely egotistic defense against life. This development of resistance against the movement of life becomes the means of self-protection. In this there can be no intelligence, and action then only creates further limitation and sorrow. We have developed a system in which, to live at all, we must possess what is known as character, which is but a carefully cultivated resistance, a self-defense against life.

A man who would live, fulfill, must have intelligence. Character is in opposition to intelligence. Character is merely a hindrance, a limitation, and in its development there cannot be fulfillment.

Questioner: Do you really believe everything you say?

Krishnamurti: Now I am telling you what to me is truth, not belief. It is the fruition of my own living. It is not the pursuit of some ideal, which is but imitation. Where there is imitation, there is belief. But if you are fulfilling, which is not to achieve something or to become something, then there is the living reality.

Belief is born of illusion, and reality is free from all illusions. You cannot judge whether I am living what I am saying. I am the only person who can know about that, but you have to discover for yourself whether what I say has any deep significance for you. To judge, you must have a measure, a standard. Now that standard, as it generally happens, is the result of some prejudice or frustration.

Please examine what I have to say, for in the very examination you will begin to understand the true significance of living. When there is judgment, there is either condemnation or approval, and this division, this breaking up of thought and emotion, does not bring about comprehension.

First Talk in Santiago

Sunday, September 1, 1935

Second Talk in Santiago

Second Talk in Santiago

Saturday, September 7, 1935

Friends,

I want to talk briefly this afternoon about action and fulfillment. We realize the frustration and limitation which appear through our action. By one act we seem to create many problems, and our life becomes one endless series of them, with their conflict and misery. The mind in its movement seems to increase its own limitation, and action which should be liberating merely intensifies its own frustration. To understand this question of action and fulfillment, mind must be free from the idea of vested interest. Where there is vested interest - whether in an ideal, in a belief, in a hope, or in any other thing - there must be fear; and any action born of fear must bring about frustration, limitation.

I will try to explain what are the hindrances that really stand in the way of fulfillment. I am not going to describe what is fulfillment, because the mere explanation of that cannot indicate to us the limitations and the manner of liberating the mind from them. Please see why it is necessary to understand what are the hindrances, and how they are created, and not what is fulfillment. If I were to define what it is, the mind would make of that a rigid system and merely imitate it. The very desire for fulfillment becomes a great hindrance. Instead of imitating, if we can discover for ourselves what are the limitations that cripple the mind, and free it from them, then in that very freedom is fulfillment.

Fulfillment, then, is not the search for security. Where there is a search for certainty, safety, comfort, that very search must engender fear. Most people, subtly or grossly, are craving for this security and by their acts create fear. So where there is fear, there is a deep longing for certainty. This desire creates its own limitations, and authority or compulsion is one of them.

There are many subtle expressions of authority. It is expressed through the desire to follow an ideal, a person, or a system. Why do we want to follow an ideal? Life is chaotic, conflicting, full of pain, and we think that, if we can find an ideal, then we shall be able to guide ourselves across this aching turmoil. But in reality, what is it that we are doing? We are creating what we call an ideal as a means of escape from conflict, from suffering. By following and submitting ourselves to an ideal, we think we shall be able to understand our contradictory and sorrowful life. Instead of liberating ourselves from those causes which are preventing us from living humanly, with love, with consideration, we try to escape into the illusion of an ideal. We hope by molding our minds and hearts through discipline, through the imitation of certain ideals and beliefs, to achieve that intelligent human state. This imitation creates a hypocritical attitude towards life. With a desire to escape from the movement of life, which is ever of the present, we seek to know the purpose of life. With a desire to escape from actuality, the mind submits itself to the compulsion of ideals, which are but self-protective memories against life.

There is, then, this compulsion which is imposed through self-defensive memories. Most of us think that through a continual series of experiences, the mind can free itself from all its many limitations. But this is not so. What happens is that each experience leaves on the mind certain scars, memories of self-protection which are used as a means of defense against a new experience. That is, you have an experience, and you think you have learned something from it. What you have learned is to be careful, not to be caught in sorrow again. So through each experience you develop certain layers of memories, which act as barriers

between the mind and the movement of life.

Ideals and memories, with all their significance, prevent each one from living completely in action, in experience. Instead of living with experience completely, with your whole being, you bring forward all your prejudices of ideals, self-protective moralities and memories, and those prevent fulfillment. Where there is no fulfillment, there is ever the fear of death, and the thought of the hereafter. So gradually the present, the living movement of life, loses all its beauty and significance, and there is only emptiness and fear.

If there is to be true fulfillment, mind must be free from ideals and memories, with all their significance. Through the desire for security, these memories and ideals become the means of compulsion. Where there is security there cannot be fulfillment.

Questioner: You have often said, "Perceive and understand the full significance of environment." Does this necessarily mean action coming into conflict with environment? Or is it mere perception, without any dynamic expression in action?

Krishnamurti: How can one truly discern if there is not action? There cannot be an intellectual discernment. There is either deep understanding or the creation of mere theory. If you desire to understand environment, not only the objective but the subjective which is so infinitely subtle, then you must individually come into conflict with it. It is only in conflict, in suffering, that you, the individual, begin to discern the true significance of values; and as most people are afraid to come into contact with suffering, they would rather intellectually perceive their significance. So they leave the responsibility of action to the mass, that vague and unreal entity, which they hope will miraculously alter their environment, and so bring happiness to them.

To understand deeply the subtle significance of environment, you the individual must become conscious and break away from those limiting conditions, whether they are social, religious, or traditional. Truth, the beauty of reality, can be discerned only when the mind is fearless - not with the fearlessness of intellectuality, but of utter insecurity. You can know of this only through action.

Questioner: Is it of any value to pray to the great intelligences for help in our daily life?

Krishnamurti: None whatever. I will explain what I mean. What causes misery, conflict, suffering in our daily life? Traditions, selfish moral values, impositions of vested interest, attachment, acquisitiveness: these create conditions which prevent human happiness. And what is the use of praying to someone when you, through your own intelligence, can alter all this awful mess? Being unwilling to face suffering, we try to escape through prayer. You may escape momentarily, but the strength of your desire asserts itself again, plunging the mind into misery and confusion. So what matters is, not whether it is of value to pray, but to awaken that intelligence which alone will solve our human miseries. A mind and a heart that are hardened, that have limited themselves through their egotistic fears, pray. But if there were love, then you would free the mind from its own egotistic fears, and this alone can bring about intelligence and happy order.

Questioner: Doesn't love freed from possessiveness lead to the cessation of reproduction and therefore to the extinction of mankind? As this seems to be unintelligent, is it not the outcome of a belief?

Krishnamurti: Before we can say it is the outcome of belief and so unintelligent, we must understand what our present love is. It is nothing but possessiveness, except in these rare moments when the perfume of love is known. To control, to possess, we have certain laws which we call moral. To me, where there is possessiveness there cannot be love. Without being aware of all its subtle impositions and cruelties, you say, "If we freed ourselves from possessiveness, wouldn't we get rid altogether of love?" To find out if you would, you must experiment, you cannot merely assert. Let the mind wholly free itself from attachment, possessiveness; then you will know.

It is when we have lost love through possessiveness that we have sexual problems; we want to solve them separately, apart from the rest of man's problems and difficulties. You cannot isolate a human problem and solve it singly, exclusively. To understand deeply the problem of sex and dissolve its difficulties, we must know where we are being frustrated, dominated. Through economic conditions the individual is turned into a machine, and his work is not fulfillment but compulsion. Where there should be the release of self-expression through work, there is frustration; and where there should be deep, complete thought, there is fear, imposition, imitation. So the problem of sex becomes all-consuming and intricate. We think we can solve it exclusively, but this is not possible. When work becomes true expression and when there is no longer the desire, through fear, to cling to beliefs, traditions, ideals, and religions, then there is the exquisite reality of love. Where there is love there is no sense of possession; attachment indicates deep frustration.

Questioner: Have we to better the order of things created by God himself?

Krishnamurti: That is the attitude of an exploiter. He wants to let things remain as they are, finding himself on the safe side. But ask the man who is in suffering, ask the man who lives in tattered clothes in a hovel; then you will know whether things should be left as they are. Both the poor and the rich want things to remain as they are: the poor are afraid of losing the little that they have, and the rich of losing all that they have. So when there is the fear of loss, of being made uncertain, there comes the desire not to interfere with the order of things which God or nature has created.

To bring about happy, human order, there must be within each one of you a deep, fundamental change. Where there is a continual adaptation to the movement of life, truth, there is never fear. Each one of you must feel the poison of compulsion, authority, and imitation. Each one must feel the immense necessity, through his own suffering, for a complete and radical change of thought and desire, free from the subtle search for substitution. Then there will be the true fulfillment of man.

Questioner: If sorrow is necessary for the purification of our souls, why do away with sorrow through the understanding of its cause?

Krishnamurti: Sorrow does not purify. Why is there sorrow? When the mind is stagnant, drugged to sleep by beliefs, crippled by limitations, and is awakened by the movement of life, that awakening we call suffering. Where there is the disturbance of our security through the action of life, that we call suffering. Instead of seeing that suffering is a hindrance, we try to utilize it to get some other result. Through an illusion you cannot come to reality.

Now, sorrow is but the indication of limitation, of incompleteness. When one discerns the impediment of sorrow, one cannot make of it a means of purification. You must be rid of its limitation. You must understand the cause and its effects. If you use it as a means of purification, you are subtly deriving from it security, comfort. This only creates further hindrances, impeding the awakening of intelligence. Out of these many hindrances, these self-defensive memories, is born the limited consciousness, the 'I', which is the true cause of suffering.

Questioner: Don't you think it is practically impossible for your lofty ideas and conceptions to germinate in brains degenerated by vices and disease?

Krishnamurti: Of course, that is obvious. But vice is a cultivated habit, a means of escape, generally, from life, from intelligence.

Take the question of drink. The vested interest sells liquor, and the governments support it. Then you form temperance societies and religious organizations to awaken man to the cruelty and stupidity of alcoholism. On one side you have the vested interest, and on the other the reformer; and the victim becomes the plaything of both. If you want to help man, which is yourself, then you will see to it that you are not exploited through your own stupidity. This demands discernment of existing values and perceiving their

true significance. Because of illusion, stupidity, man is exploited by man. After surrounding ourselves with so many limitations which prevent human happiness, kindness, love, we think that we are going to be rid of them by seeking further substitutions. Through your acquisitiveness, through your fear, you are creating illusions, and in that net you are entangling your neighbor also.

Questioner: What is to be understood by God? Is he a personal being who guides the universe, or is God a cosmic principle?

Krishnamurti: May I ask why you want to know? Either you desire to be strengthened further in your beliefs, or you are seeking from me a means of escape from sorrow and conflict. If you are asking for confirmation, then there is doubt, which must not be allayed. You never ask another whether you are in love. And if anyone were to describe reality, it would no longer be real. How can you describe to one who has not known it, what it is to be in love?

Now, I say there is a reality; it cannot be measured by words. You cannot be aware of that reality if there is fear, if there are limitations that destroy the delicate pliability of the mind and heart. So instead of inquiring what God is, find out whether your mind and heart are enslaved by fear, which creates illusion and limitation. When the mind and heart free themselves from these self-imposed protections, then in fulfillment there is the understanding of that which is.

Questioner: In some of your earlier talks, you have said that conflict exists only between the false and the false, never between the real and the false. Will you please explain this?

Krishnamurti: There cannot be a struggle between light and darkness. Illusion gives rise to conflict, not between itself and reality, but with its own creations. There is never conflict between intelligence and stupidity.

Questioner: Please explain the meaning of pure action. Does it come about when life expresses itself through the liberated individual?

Krishnamurti: Let us for a moment leave aside the liberated individual and understand what we call action.

With certain limitations and prejudices the mind-heart meets life or experience. In this contact between the dead and the living, there is action. Desire is seeking fulfillment. In its realization, in its action there is pain and pleasure, and the mind records them. In the expression of other desires there is again pain and pleasure, and again the mind stores them; thus, the mind becomes the storehouse of memories. These memories are acting as warnings. So action becomes more and more controlled and directed by these memories, based on pain and pleasure, on self-defense. Action, because it is born out of self-protective memories and desires, is continually creating restrictions, limitations. There is the action of self-defensive memories, and an action which is free from this center of self-imposed limitation.

Questioner: Do you hold back from the public something of what you know?

Krishnamurti: There is in most people a desire to be exclusive, to separate themselves from others through knowledge, through titles, through possessions. This form of seclusion gives strength to their self-importance, to their small vanities. Our society, both the temporal and the so-called spiritual, is based on this hierarchical exclusiveness. To yield to this separativeness creates the many gross and subtle forms of exploitation.

I have no secret teachings for the few. Naturally there are those who desire to go more deeply into what I say; but if they become exclusive and create a secret body, they are being encouraged to do so by their own desire to be exclusive.

Questioner: Do you believe in God?

Krishnamurti: Either you put this question out of curiosity to find out what I think, or you want to discover if there is God. If you are merely curious, naturally there is no answer; but if you want to find out for yourself if there is God, then you must approach this inquiry without prejudice; you must come to it with a fresh mind, neither believing nor disbelieving. If I said there is, you would accept it as a belief, and you would add that belief to the already existing dead beliefs. Or, if I said no, it would merely become a convenient support to the unbeliever.

If a man is truly desirous to know, let him not seek reality, life, God - which will only be an escape from sorrow, from conflict - but let him understand the very cause of sorrow, conflict, and when the mind is liberated from it, he shall know. When the mind is vulnerable, when it has lost all support, explanations, when it is naked, then it shall know the bliss of truth.

Second Talk in Santiago

Saturday, September 7, 1935

Third Talk in Santiago

Third Talk in Santiago

Sunday, September 8, 1935

Questioner: What have you to say about the treatment of criminals?

Krishnamurti: Now, it all depends upon whom you call a criminal. A pathological person is not a criminal, and it is folly to put him in a prison. He needs medical attention and care. A person who deliberately steals is generally called a criminal. Unless he is a pathological case, he steals because there is for him an insufficiency of the necessities of life. So what is the sense of turning him into a criminal by throwing him into prison? He is the result of cruel, absurd, and exploiting economic conditions. He is not the real culprit, but the whole system of acquisitiveness which creates the exploiter.

There is yet another type of man who also is called a criminal; his ideas, being true, become dangerous, and you get rid of him by sending him to prison or by killing him. Through one's own action, one either creates conditions which produce the so-called criminal, or destroys those limitations which create sorrow.

Questioner: It is being said that you are an agent of the British government and that your talk against nationalism is part of a vast plan of propaganda directed towards keeping India within and subject to the British Empire. Is this true?

Krishnamurti: I am afraid this is not true. It is rather absurd to be told, when one says what one thinks, that one is an agent for some cause or country. (Laughter) To me, nationalism, whether in Chile, England, or India, is destructive. It separates human beings, causes many evils. Nationalism is an ugly disease, and when I say this, those people from other countries who have vested interests - here or in any country not their own - are very much in agreement with it, and those for whom nationalism is a means of exploiting their own people are very much opposed to it. Nationalism is, after all, a false sentiment, stimulated by vested interests and used for imperialism and war.

Questioner: Is not what you say against nationalism detrimental to the welfare of the smaller nations? How can we in Chile hope to uphold our national integrity and well-being unless we feel intensely nationalistic and defend ourselves against the larger nations who seek to control and dominate us?

Krishnamurti: When you talk about upholding your national integrity and well-being, you mean developing your own particular class of exploiters. (Laughter) Do not think in terms of Chile or any other country, but think of humanity as a whole.

Yesterday I was walking in the country, and there was a lovely sunset. The mountains and the snow were aglow, clear, beautiful. A laborer, literally in rags, passed by. Some have money to live comfortably and enjoy the luxury and the beauty of life; others have to work from morning until night, from a tender age until they die, without leisure, without hope. We allow in every country all this cruelty and horror. We have lost our delicate feelings, we are frustrated and are destroying ourselves through fear and acquisitiveness.

Surely, to abolish poverty, you must think as human beings, not as nationals. There can only be humanity, and not the cruel division of races and the childish absurdity of nationalism. Why cannot this happy and intelligent state be brought about? Who is preventing it? Each one of you - because you think in terms of Chile, England, India, or some other country. As beliefs divide people, so you have let frontiers destroy the unity of man. It rests with you, not with a vague thing called the mass, to bring about human unity and

happiness.

Questioner: You apparently believe that all priests are scoundrels. (Laughter) In the Catholic church there are many great and saintly men. Do you call these also exploiters?

Krishnamurti: Through fear one creates authority, and yielding to it must bring about exploitation. So each one, through fear, creates exploiters. By your own desires and fears you have created religions, with their dogmas, creeds, and all their pageantry and show. Religions as organized beliefs, with their vested interests, do not lead man to reality. They have become engines of exploitation. (Applause) But you are responsible for their existence. Mind must be free from those illusions which fear has created, those illusions that now appear as reality; and when the mind is simple, direct, capable of thinking truly, then it will not create exploiters.

Questioner: Your teaching concerning the family seems to me heartless and cold. Is not the family a most natural outcome of affection between human beings? Why then are you against it?

Krishnamurti: What is the family now? It is based on possessiveness, which destroys love. Where there is a sense of possession, there must be exploitation. Where there is love, there is no imposition or possessiveness. But if you consider our present morality, you will see that it is based on maintaining this possessive attitude towards life. By our egotistic craving we are destroying the perfume and the beauty of life. Where there is love, family does not become a center of exploitation.

Questioner: If one lives free of such vices as the use of alcohol and tobacco, and follows a strictly vegetarian diet, can this not be a great factor in helping one to understand your teachings?

Krishnamurti: Please, it is not what you put into your mouth that gives you understanding. (Laughter) What gives you understanding is facing life directly, simply, and truly. But by merely giving up meat, alcohol, or tobacco you are not going to understand reality. A great many people have given up these things, hoping for happiness. Fulfillment lies not in giving up but in understanding. Mind cannot be a slave to fear and to illusions. Discover first the impediments, the limitations which cripple the mind and heart, and when you liberate yourself from them, then there will be intelligent and natural existence.

Questioner: How can there possibly be individual well-being until there is a mass movement to remove the capitalistic exploiters from power? Surely the mass movement must come first in order to clear the way for the underdog, and only then will there be an equal opportunity for all.

Krishnamurti: Now, to put one or the other first, individual well-being or collective action, must ultimately hinder man's fulfillment. True fulfillment brings about the welfare of the whole as well as of the individual. What is it that we call the mass? It is you. There cannot be true collective action without individual comprehension. The mass movement is really the result of clear thought and action on the part of every individual. If each one of you merely says that there ought to be collective action, then such action will never take place, because you are merely avoiding your individual responsibility of action. When a man relies on the action of the mass, he himself is truly afraid to act.

If there is to be a radical, complete change, you, the individual, must awaken to the limitations that now cripple your mind and heart. In liberating yourself from those egotistic, illusory hopes, ambitions, and cruelties, there will be intelligent cooperation and not compulsion and exploitation.

Questioner: I have a friend who is medium-istic. When she goes into a trance, many great spirits talk through her, including Napoleon, Plato, and Jesus, and their advice is very helpful in the spiritual life. Why do you not speak about the value of spiritualism and mediumship?

Krishnamurti: I have been talking about authority and its destructive influence upon intelligence, whether it

be the authority of the living or of the dead. It does not become any the holier because it is of the past or of the dead. Authority, compulsion, destroys fulfillment, whether it is exercised by religion, by society, or by mediums. What is behind this desire for guidance? One is afraid that by one's own act one will be caught up in suffering; so, in order to avoid it - in fact, not to live - one says, "I must follow, I must be guided." There is the movement of truth only when the mind is no longer held by fear, with all its illusions, when it is no longer seeking guidance or being guided. This aloneness is not exclusiveness; it comes into being when there is the discernment of the false.

Questioner: You say that spiritual organizations are useless. Is this true for all people, or only for those persons who have gone beyond the spiritual level of mankind in general?

Krishnamurti: When you think that what I say is applicable only to the few, you make of me an exploiter. You think that another needs the falseness, the illusions of organized belief. If it is false, if it is unspiritual for you, then it is unspiritual and false for all. There is no relative stupidity. Because we do not desire to think directly and clearly, we pacify ourselves by saying that intelligence is a matter of slow growth. For example, acquisitiveness, if you really think about it profoundly, is a poison in itself. But if you thought about it deeply, it would involve action and suffering, so you say that freedom from acquisitiveness is progressive, relative, to be realized by degrees. In other words, you are not at all sure that acquisitiveness is a poison. In the same way, you are not at all sure that religions, sects are inherently stupid. If a thing is false, it is false for everyone, under all circumstances.

Questioner: If the idea of individual immortality is false, what is the purpose of individual existence?

Krishnamurti: To understand this problem of individual immortality you must come to it without any bias. The very craving for immortality prevents its deep comprehension. To understand this deeply, mind must have the power of complete discernment, not choice based on identification. Our cravings are so strong, our egotistic self-protective impulses are so vital, that our very want blinds us. Where there is craving there cannot be discernment. True culture is action for its own beauty, without seeking reward.

When you say 'I', what do you mean by that? You mean the form, the name, certain unfulfilled desires, qualities, and defensive reactions which you call virtue; all these make up that limited consciousness which we call the 'I'. The mind has enclosed itself within the many walls of illusion and limitation, and the many layers of memories cause frustration. What you are trying to do is to immortalize this frustration which is the 'I'. There cannot be immortality for illusion. Life is eternal, ever becoming. To discern this deeply, mind must liberate itself from all the impediments that cause frustration. By being fully aware, all the hidden, secret desires, fears, and pursuits come into consciousness; then only can there be true freedom from them. Then there is reality.

Questioner: I have a daughter who was formerly very studious and loved her music, but now she does nothing but read your books. What do you advise her mother to do? (Laughter)

Krishnamurti: I wonder why your daughter has given up her music? It may be because she has discovered that it was not her deep fulfillment, and she is trying to find her true expression. But if she merely reads what I have said, without the fullness of action, then my words will become a hindrance.

We often think that living according to a certain idea will awaken intelligence. What really awakens intelligence is action without the fear of not adjusting oneself to a standard or an ideal. This demands great awareness and pliability of mind.

Questioner: Have you attained to what you are in this life through a series of past lives?

Krishnamurti: You are asking me if one can understand truth, life, or God through accumulation of experience.

Experience has merely taught us to be cunningly self-protective, to create defenses against the movement of life. In this enclosure the mind takes shelter, guarding itself more and more against the continual becoming of life. These defensive barriers divide the movement of life into the past, the present, and the future. It is this division that destroys the continuity of life as a whole. From this there arises fear, which is covered over by illusions, hopes. So long as the mind-heart is caught up in this division, there cannot be the understanding of truth; for then experience merely becomes a source of conflict and sorrow, whereas it should wear down these self-protective barriers and so liberate the mind and heart to the movement of life.

Third Talk in Santiago

Sunday, September 8, 1935

