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KRISHNAMURTI'S
TALKS
IN INDIA

1954

(*Verbatim Report*)

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I

I would like this evening to discuss the problem of change. It is really quite a complex problem and I do not know if you have thought about it. If you have, you must have seen how extraordinarily difficult it is to bring about a change in oneself. We see the necessity of change, of a certain adjustment to life, of a radical revolution in oneself at certain moments—not along any particular pattern of thought or compulsion. Observing the various complications of existence, one feels the immense desire of bringing about a revolution in oneself. You must have thought about it—at least those of you who are serious—how this change is to be brought about, how it will affect the relationship that one has with another or with society, and whether this revolution will affect society. It is really, if you go into it, a very very complex problem involving a great many issues, not only on the superficial level of our thinking, but also deeply at the unconscious level.

But before I go into it, I would like to say that, as I begin to explore the problem, you should kindly listen without resistance; then perhaps, if you are listening attentively and without any resistance, it may be possible to find yourself in that state of total revolution in yourself. After all, that is the purpose of my talking—not to convince you of any particular form of change, not to say that you must change according to a certain pattern; that is not at all change; that is merely adjustment, conformity to a particular pattern of action which is not change; that is not revolution. If you listen without any resistance, then I am sure you will be in a state of revolution in yourself, not because of any compulsion from me, but naturally. So I would suggest, if I may, that you should listen without resistance. Most of us do not listen

at all. We listen with an intention, with a motive, with a purpose which indicates an effort. Through effort one never understands anything.

Please see the importance of this. If you have to understand something you must listen without effort, without compulsion, without any form of resistance, bias, opinion or judgment. This is quite a difficult thing in itself and we do not know how to listen. The problem is not how to bring about a change. If one can listen rightly without any form of resistance, the change will come about without a conscious act. I do not think a radical change can come about through any conscious action, through any motivation, through any form of compulsion, through any motive.

I will go on to explain how this change comes into being without motivation. But to understand that, one must have an attentive attitude of listening, without any barrier, without any restriction, without any resistance. The moment you hear the word 'revolt,' 'change,' or 'revolution,' that word has a definite meaning to you, either according to the dictionary, or according to the Communists, or according to the Socialists, or, if you are a religious person, according to your own particular pattern of thought. These patterns of thought are constantly interfering with what you are listening to. So the difficulty is going to be, not the understanding of the problem itself but how we approach the problem, how we listen to the problem. This is really very important to understand before we can go into any problem.

To bring about understanding requires no resistance to what you hear, but the following of the current of thought that one is listening to. One cannot follow if one is merely resisting, translating, putting against it barriers of one's own ideas. If we can listen without resistance, we can think out together then, together we

will find the mind in a state of change, which comes into being without any form of persuasion, reason, or logical conclusion.

I think that, for most of us who are aware of world events and the things that are happening in this country, some kind of revolution is necessary; some kind of a change of attitude, of thought, a revolution in one's sense of values is essential. It is obvious that there must be a change to bring about peace, to have sufficient food for all the world, to bring about human understanding. To cultivate the total development of man, some kind of a vital, total change is necessary. Now, how is this change to be brought about and what does this change imply? Is there change when the mind, thought, is merely conforming to the pattern of a particular culture—the Indian, the Christian, the Buddhist—or to the Communist pattern of thought and action? Can conformity at any level of our existence bring about change? Obviously, if one conforms to a pattern, either imposed or developed by oneself, it is no longer change; because the pattern, the end, is the result of our conditioning. If I, as a Hindu or a Communist or a Christian, change according to the plan on which I have been brought up, according to an idea, according to a particular mode of thinking, surely that is not change because I am merely conforming to a conditioned reaction. And when I change myself according to the pattern of a fear, of a defence, of a tradition, obviously that is not change; that is not revolution, that is not a radical revolt from "what is".

So, in enquiring into the question of change, must I not enquire how my mind functions? Must I not be aware of the total process of my thought? Because, if there is any form of fear and that fear makes me change, it is not change; the fear projects at pattern and according to that pattern I

change; it is merely conformity to a particular pattern projected by fear. If I wish to bring about change, must I not enquire into the many many layers of my being, both of the conscious as well as of the unconscious? Must I not enquire into the superficial reactions of my thoughts and motives, the deep underlying currents from which all thought, all action, springs? If I wish to change, can I have a pattern according to which I change? Though I repeat this, please pay attention to what I am saying; otherwise, you will miss what is coming.

I see the necessity of change in myself and in society. Society is my relationship with another, and in that relationship, which I call society there must be change, there must be total uprooting and complete revolution of thought. As I see the importance of it, my question is: How is this to be done? Is it a matter of intellectual reasoning, having a knowledge of history and translating that history, or having information of various social affairs, reformations? Will all this knowledge bring about revolution, the total change of me, in my thinking, in my attitude, in my activities, in my thoughts? So must I not enquire if I am serious about this matter of change? Must I not enquire into my motivation for change, the urge to change? Does the urge to change bring about a radical change? The urge may be merely a reaction to my conditioning, to my background, to the various social, economic, or cultural impressions. Can change be brought about through any form of compulsion?

Or is there a change which is not of time? Let me put it this way: We know change in terms of time, time being the compulsion of various forms of society, of culture, of relationship, of fears, of the desire to gain or to avoid punishment. These are all in the field of time, are they not? They

are functions, they are the results, they are the activities of a mind which is the product of time. After all, the mind is the result of time—chronological time, centuries of cultivation of tradition, of education, of compulsion, of fear. So the mind is of time. Can the mind which is the result of time bring about a total revolution which is not of time? If we change within the field of time—which is, if I change because my society demands it, or because I see the necessity through any form of compulsion, or because I gain something, or because of fear, which are all surely the result of the calculation of a mind that is thinking in terms of time, to-day and tomorrow—there cannot be a total revolution; that is fairly obvious, is it not? When the mind thinks in terms of time, in relationship to change, is there change? Or is there merely a continuity, an adjustment to a particular pattern, and therefore no change at all?

So, the problem is: Is there change, is there revolution which is out of time? And is that not the only revolution, which is not the product of the mind, of thought? After all, thought is the reaction of memory, memory being experience, knowledge, the storing up of innumerable reactions, of experiences; that is the mind—with that background the mind reacts and that reaction is thought. So thought is of time. So as long as I am changing in time—that is, according to any pattern, Communist, Socialist, Capitalist, Catholic, Hindu, Buddhist or what you will—it is still within the field of time. When change is according to a pattern, however expansive that pattern may be, it is still within time and therefore there is really no change, no revolution. Please listen to this, and understand. Do not reject it, do not say 'It is all nonsense, it does not lead us anywhere', but just listen to it though you may not be used to the idea. Perhaps it is the

first time you are hearing this. Do not reject it; because, if you will really go into it, you will see the extraordinary thing in it.

Change comes into being when there is no fear, when there is neither the experiencer nor the experience; it is only then that there is the revolution which is beyond time. But that cannot be as long as I am trying to change the "I", as long as I am trying to change "what is" into something else. I am the result of all the social and the spiritual compulsions, persuasions, and all the conditioning based on acquisitiveness; my thinking is based on that. To be free from that conditioning, from that acquisitiveness, I say to myself: 'I must not be acquisitive; I must practise non-acquisitiveness.' But such action is still within the field of time, it is still the activity of the mind. Just see that. Don't say "How am I to get to that state when I am non-acquisitive?" That is not important. It is not important to be non-acquisitive. What is important is to understand that the mind which is trying to get away from one state to another is still functioning within the field of time, and therefore there is no revolution, there is no change. If you can really understand this, then the seed of that radical revolution has already been planted and that will operate; you have not a thing to do.

There is difficulty in the way of that seed of real timeless revolution operating because we are not listening, because we are opposing, because we are only concerned with immediate results. We see we need to change, but immediately we want to know how to change, what is the method; that is all what we are concerned with. The method implies continuity of the activity of the mind, and it can only produce an action which is still according to a pattern

and therefore of time and producing suffering.

Can there be an action which is not of time, which is not of the mind, which is not conditioned by thought which is merely the experience of knowledge? These are all of time. Therefore such activity can never produce a revolution, a total revolution in the human development of ourselves. So the problem is: Is there a revolution, is there a change which is not in the field of time? Can there be a change without the mind interfering? I see the importance of change. Everything changes, every relationship changes, every day is a new day. If I can understand the new day, if I am dead to the old yesterday completely, to all the things I have learnt, acquired, experienced, understood, then there is a revolution in that which is coming, there is change. But dying to yesterday is not an activity of the mind. Mind cannot die by a determination, by evolution, by an act of will. If the mind sees the truth of the statement, that, through an action of will or by a determined conclusion or through a compulsion, the mind cannot bring about a change, and that what is then brought about is only a continuity, only a modified result, but not a radical revolution, and if the mind is silent only for a few seconds to hear the truth of that statement, then you will find an extraordinary thing happening in spite of yourself, in spite of the mind; then, there is transformation inwardly without the interference of the mind, the mind being that thought which is conditioned. That is an extraordinary state of the mind when there is no experiencer, no experience. From that, there is a total revolution. That total revolution is the only thing that will bring peace in the world. All national adjustments, all economic reformations of one group dominating another and liquidating all other groups, will fail; they all will bring

greater miseries, wars. What will bring peace, understanding, love in the world, is not reason—reason being based on a conditioned reaction—but only the mind which understands itself totally and is capable of being in that state which is everlastingly, timelessly new. That is not an impossibility, it is nothing idealistic or dreamy or mystic. If you can pursue the thing truly, you will find that it is there, you can experience it directly; but that requires a great deal of meditation and hard research and understanding.

So, what is important is the understanding of the mind, and not how to bring about the change in oneself and so a change in the world. The very process of understanding the problem of change brings about a change in spite of yourself. That is why it is very important to listen to these talks, not to be persuaded by what I say but simply to listen to the truth of what is being said. It is the truth that brings revolution, not the cunning mind, not the calculating mind. Because, truth is not of time, not of India, Europe, Russia, or America; it does not belong to any group, to any religion, to any Guru, to any follower. If there is a guru, if there is a follower, if there is a nationality, truth will not be there. Truth comes into being only when the mind has understood and is still, when only that reality can come into being.

There are several questions. I think, before I answer them, it is important to find out whether you are listening with a view to getting an answer, or whether you are listening entirely to the problem. These are two different states. It is easy to ask questions like a school-boy who pops up a question hoping, waiting, listening for an answer, and thinking that the answer is going to solve all his problems, and that all that he has to do is just to follow the answer or to refute the answer and discuss like a cunning

debating student. It remains at that level only when we are looking for an answer, listening for an answer. But when we are concerned with the problem and not with the answer, then the whole attitude is entirely different. The one comes from an immature school-boy, it is the result of thoughtless education. The other requires mature enquiry.

So it depends upon you how you are listening, whether with an attitude of trying to find an answer, and if there is no answer, being disappointed and saying 'He never answers questions'. I do not intend to give an answer because life has no answer, 'yes' or 'no'. Life is much too immense, much too vast; everything goes into it like into the Sea. It is like a big river that flows all the way into the Sea, carrying with it the good, the bad, the evil, the beautiful, the ugly. The whole of that is the Ocean, not just the superficial activities, the ripples. To enquire into a problem with no resistance, with no barriers, with no prejudices is very difficult. We have to enquire into the problem to really understand the deeper issues of the problem. So there are only problems and no answers. I think that if we can really understand, if we can really feel it out that life is a problem, that it is not a thing to be concluded, that it is not a refuge where you are everlastingly safe, then our whole attitude, activities, thoughts will be entirely different. Then, we shall receive everything and at the same time be as nothing.

Question: In India today one meets absence of beauty and destruction of form on all fronts—political, social, psychological and cultural. How do you account for this, and in what manner can this total social disintegration be met?

KRISHNAMURTI: Why is there disintegration, not only in this un-

fortunate, overcrowded, miserable, starving land, but also all over the world? Why is there such disintegration? Don't find an answer, wait. Don't give immediate reasons, because your reasons will be according to your background, according to your conditioning—Communist, Hindu, Capitalist, Christian or what you will. Please listen. When you are asked a question: 'Why is there disintegration?', your response is according to your background, according to your knowledge, according to your experience, is it not? That very reaction is the cause of disintegration. We will go step by step into it, and you will see the truth of it. Why is there disintegration? Why does the mind become small, petty? Why are we only concerned with our little selves? Why do we identify ourselves with a bigger self—which is still petty? Because I am petty, I identify myself with something which is greater; but my mind is still petty. I may identify myself with God, Truth, or Nation; but my mind is still petty. However much the mind may identify itself with something greater, the very identifying process is still petty.

Sirs, why are we caught in this pettiness, in this deterioration? Are you aware that your mind is deteriorating? Or do you say 'My mind is not deteriorating, it is functioning beautifully without any effort like a perfect machine, without any resistance, without any fear, without thinking of tomorrow'? Obviously, only very very few of us can say that. If you can understand why the mind deteriorates, then you can understand why culture, social values, the various forms of expressive beauty are all disintegrating.

Why is the mind deteriorating? That is the problem, not 'Why is there disintegration in India on all fronts'? Why is your mind disintegrating? If one or two of us can really understand this, one or two of us can change

the world. Because most of us are not interested in this, we are not able to bring about a complete revolution. So it is only the few that can really understand that will bring about a tremendous revolution in the world.

Why is your mind deteriorating? You say that, culturally, we are disintegrating. What is culture? Is it merely an expression, the imitation of a form conceived by the human mind? At present, in India, the mind is completely held, tethered, bound, by so-called culture, by tradition, by fear, by a lack of joy, by the fear of not having a future, by lack of security, or by the lack of a job. Is that the reason why the mind, being so completely conditioned, so completely held, has no initiative, no creative impulse? Is it because the mind is imitative, conforming, copying, that it is disintegrating and therefore not intensely active, creative?

How can a mind be creative when there is fear? So is that not the problem: Is it possible for the mind, your mind, the average mind, the mind that is troubled, the mind that is caught in family ties, caught in joy, in the routine of an office with an ugly boss, the mind that is caught in tradition, in richness, can such a mind be creative? If the mind can free itself from its conditioning, it is obviously creative. If the mind sees the truth that every form of imitation is destructive to itself, then obviously it will put all imitation aside. But we do not see the truth of that. Therefore the slow process of disintegration goes on and on and on.

Can a mind be free from fear? That is the central issue because fear is disintegration. When you frighten a boy, he complies; but in the very imitation, in the very compulsion, you are destroying the mind. Can the mind be free from fear? Fear is not in just one particular form—the fear of being punished, the fear of losing a job, of being a loser. But the mind

has fear in all its relationship. Can the mind be free from fear, wherever it be, in the office or in the family, wherever it functions? Don't say 'No'. If I know I am afraid in my relationships in various directions, the very knowledge, the very awareness that there is fear, will bring about a transformation. But that transformation is not possible if you want to change that fear into something else, say love; because, then love is another form of fear. Please see this, Sirs. If I am aware that I am frightened of you and if I have no wish to change that fear into something else, if I just know that I am afraid of you and I remain in that state, then fear begins to transform itself into something totally different from that which the mind wants.

Sirs, let us put the problem in another way. The problem exists because of resistance, and if there is no resistance there is no problem. But to understand resistance requires astounding insight, not mere determination, not an action of will which says 'I am not going to have any resistance'. The very statement 'I am not going to have any resistance' is another form of resistance. But if you understand the depth, the quality, the various forms of resistance within the mind—which are extraordinarily difficult to uncover—then you will find that the problem of fear does not come into being. Therefore the mind is dying every day, it is not accumulating. And this dying to the day, means dying to knowledge, dying to experience, dying to all the things that one has accumulated, one has valued, cherished. Then only is there a possibility of a new mind, of a creative mind coming into being.

As long as you are a Hindu, a Communist, Buddhist or what you will, you cannot have a new mind. As long as your mind is caught in fear and therefore is doing a particular routine or ritual, it is not a new

mind. As long as you are doing your Puja, your various forms of compulsion, which are the projections of fear, the mind cannot be a new mind. By just listening to this and saying 'I must have a new mind,' you cannot have a new mind. A new mind cannot come into being by desire, by compulsion. It comes only by itself when the mind has understood the whole capacity, activities, the depth of itself.

It is important to understand the truth of change. Mind cannot put away fear, because mind itself is fear, and that is all you know of the mind—fear of what people will say, fear of death, fear of losing, fear of being punished, fear of not gaining, fear of not fulfilling. So the mind, as your mind is now, is itself fear. And when such a mind wishes to change, it is still within the field of fear; that is an obvious psychological fact. So the mind invents a superior Self, the Atman that is going to alter; but it is still within the field of fear, because it is the invention of the mind. It does not matter what Buddha, Sankara, or anyone else has said. It is still within the field of thought and when the mind wishes to change within the field of thought, within the field of time, it is not change, it is still a form of the continuance of fear.

A man who is pursuing an ideal can never know a new mind, and that is the curse on this land. We are all idealists wanting to conform to non-violence, to this, or to that. We are all imitators. That is why we have never a fresh mind, a mind which is completely, totally new, which is yours, not Sankara's, not of Marx, not of somebody else. That total newness, that complete state of mind, can only come into being when there is no experiencer and no experience; that state is there only when you can die totally to each day, to everything that you have gathered psychologically. Then only is there a possibility

of a complete regeneration. That is not an impossibility, that is not a rhetoric statement. It is possible if you think it out, go into it deeply; that is why it is important to know, to listen to what is truth. But you cannot listen to what is truth when your mind is not silent. If your mind is continually asking, demanding, begging, wanting this or that, putting this away and gathering that, such a mind is not a quiet mind.

Just be quiet, be still. Look at the trees, the birds, the sky, the beauty, the rich qualities of human existence. Just watch silently and be aware. Into that silence comes that something which is not measurable, which is not of time.

February, 7, 1954.

II

As we were saying last Sunday, the right kind of revolution, a radical transformation can only take place not at the physical level but fundamentally at the level of the spirit, and I would like this evening to go into that matter still further.

The true revolution is the religious revolution, not the merely economic or social. A fundamental revolution can only take place, when man is truly religious; for, every other kind of revolution or change is merely a continuity in a modified form of what has been. I say it is very important to understand what I mean by religious revolution. Unless there is a transformation at the fundamental level of our thinking, of our being, any superficial changes, persuasions, compulsions, or adjustments to environment are no transformation at all. Such transformation can only lead to greater mischief, to greater sorrow. So the revolution must be at the

level which we call religious, and I would like to discuss that.

Before I go into that, it seems to me it is very important to know how to listen, because we do not listen. We hear the words, we know their general meaning and we are merely satisfied with the meaning of those words. But listening is quite a different thing. I think if we know how to listen, that very listening will produce that fundamental revolution. Listening is not an effort because effort implies continuity of purpose, a continuity of memory in a particular direction; and memory is directive, it is not creative. Listening, if we know how to listen, is really creative because, in that, there is no memory involved at all. But most of us listen with an attitude of resistance. If I say something you do not like, or if I say something which you like, you immediately judge, you reject what you do not like and accept what you like; but that is not listening. Listening is a process in which the mind is really quiet, not interpreting what it is hearing, not translating, but actually following without any kind of effort because effort destroys. If you knew how to listen, then the full significance of what is being said, the truth of it or the falselessness of it, will come into being; but if you oppose one suggestion by another suggestion, one idea by another idea, you will never find the truth or the falselessness of a statement. I think it is very important to understand what I am saying now—which is, to find out the truth of what is being said, the truth or the falsehood of what is being said. You must listen and not merely oppose it by an opinion or by a memory or an experience which you had. What we are trying to do in these talks is not to convince you of anything, not to persuade you to a particular activity or action; because, that is merely propaganda and that

has no value at all. What we are trying to do, you and I together, is to bring about that radical revolution not at any particular level of our existence but in the process of total development of man. And so it is very important, it seems to me, to know how to listen. I am not suggesting any particular course of action, I am not offering any particular pattern or thought or philosophy. Revolution according to a pattern is not revolution. To know what you are changed into, is not change at all; but to change fundamentally into something which is not known, the 'unknown', is revolution. And I want to discuss that, if I can, this evening, fairly simply. It is a very complex problem; but I think if we can quietly follow without any opposition or resistance in ourselves to what is being said, in order to find out the truth or falsehood of what is being said, then the truth or the falsehood will produce its own action.

For most of us, religion is dogma, belief, whether it is the Communist, the Christian or the Hindu religion. The dogma, the tradition, the rituals, the hopes, everlasting struggle to become something, the ideal—the ideal man, the ideal love, the ideal state—and the pursuit of that ideal is what we call religion. But surely that is not religion. Religion is not conformity, religion is not the pursuit of continual thought. Religion is something totally different. That is why it is very important to understand that word not according to you or to me, but to understand the meaning of that word, the significance and full implication in its totality. Mind can create any form of illusion, and that illusion can be the ideal, the God; and the worshipping of that illusion is not religion. The illusion, the projection of the mind that most of us worship, in any form at any level, is born out of hope, out of desire, out of longing; and that desire can create

an image; and the imitation, the pursuit, the becoming of that ideal is still within the continuity of the mind. The mind cannot produce revolution, the radical change. What can produce the radical revolution, the total revolution in man's thinking is the cessation of the continuity of the mind as thought.

Please listen. Don't compare what I am saying to what you have learnt or what you have read either from a sacred book or from any other book. Don't compare. If you compare, then you are not listening to what is being said. What is important is to listen to what is being said. When you compare you never find the truth or the falseness of what is said because your mind then is occupied with comparison and not with the understanding of "what is". So the inventions of the mind whether purely physical, scientific or abstract, the inventions of its own projections, its own ideas which it calls God, Truth, Love, the imitation of them, the pursuit of them, are all the continuance of the mind.

We know what envy is, and we have an idea that, to be really religious is to be in a state of 'non-envy'. Obviously, an envious man is not a religious man, any more than the ambitious man either on the physical level or the psychological level. Now, hearing that envy is not religious, and finding that envy is a series of struggles, pains, and that it brings about suffering, the mind says 'I must not be envious'. This is the 'becoming' which is the continuity of the state of being envious, as we call it. The ideal, the pursuit of the ideal which we call 'to become non-envious' are all still 'envy'.

We are now talking of the cessation of 'becoming', in which alone there can be that revolution which is the real religious revolution. I think it is important to understand this. Our whole education, culture,

influence and conditioning is a 'becoming'. That is an obvious fact, is it not? I am poor, I want to become rich. I am envious or violent or angry, I must become peaceful, I must become non-ambitious—that is, I must, become something. So our whole social, economic, religious conditioning and culture is to become, is the process of becoming. That is a fact, is it not? Watch the operation of your own minds, and you will see it is an obvious fact. The becoming is the continuity of 'the me', of the idea, a constant process; and that process can never produce a revolution. A revolution, a change, a radical transformation takes place when the 'becoming' has ended—that is, not when I become non-envious but when there is no envy.

Let us take the ideal of Non-violence. You say 'I will become non-violent'. You say that you will practise the ideal of non-violence. That is, you are going to become non-violent. You are violent; but through a process of thought, of practice, of discipline, you are going to become non-violent. The continuity from violence to non-violence is not a revolution; it is merely a process of becoming, and so there is no radical transformation at all. The mind that is constantly becoming, pursuing, being persuaded, being conditioned, can never become non-violent; in that mind, there can never be a fundamental revolution. It is only when the mind sees that this is the process of becoming in time, and that the cessation of becoming is the being, there can be 'being'; in that being alone, there can be a radical revolution.

Now, if you will listen, you will see that as long as the mind—which is the centre of all becoming because the mind is the result of time, and time is continual—is pursuing an ideal and becoming something, there can be no change. There can be re-

volution, a radical revolution, a total revolution in the development of man, only when the becoming comes to an end—not when the mind becomes a perfect mind; the mind can never become a perfect mind, the mind, can never be free, not becoming, because freedom implies the cessation of the continuity of what has been. So when you really see the truth of that, there is the silence of the mind, not that the mind becomes a silent mind; silence can never be achieved, mind can never become silent. But when the mind sees that becoming is the process of struggle, is the process of effort, and that effort can never produce peace because what has been will be in continuity, in time, there is no becoming. Only with the ending of becoming is there silence of the mind.

Please follow this. When there is silence, in that silence there is no becoming. You cannot become silent. If you make an effort to become silent, it is merely the continuity of an activity, which you call silence now but which you called pain previously. So the understanding of becoming is the beginning of silence, and that silence is the state of being, the total understanding of man's process; and that being is the revolution, the total transformation of one's being; and then only is there a possibility of that which is timeless to come into being. Only such people are really revolutionary because they are not thinking in terms of economic, social or temporary adjustments.

I think it is very important to understand this, because most of us, specially in this country, are cursed with the pursuit of the ideal. We all want to become the ideal person, the perfect being; and so we practise discipline, the everlasting struggle to become something, and so we never 'are' at any moment. We always are becoming, we never "are";

the moment is never full, it is always to-morrow that is full; and so we miss the full movement of life. If you observe your own mind, you will see that we never are still for a minute, but we are always trying to be still. The trying is what we know, the becoming is what we know.

We know the ideal of silence, our mind is constantly pursuing that ideal, struggling, disciplining, controlling, shaping in order to have that silence in which the real can take place; and the real can never take place in that silence because that silence is a becoming. It is only when the mind understands the total process of becoming, of pursuing, of trying to shape itself into something else that there can be the cessation of becoming, when alone there can be revolution. Only then is the mind truly religious. The religious man is not the man who becomes a Sanyasi, not the man who becomes, who pursues virtues, or who tries to become an ideal man. The religious man is the man who has stopped becoming; therefore to him there is only one day, there is only one moment—not the moment of yesterday or of tomorrow. Such a man is the real revolutionary; for, he is of reality.

It is important not merely to listen to what is being said, but to go away from here as a human being that is totally transformed—not with new ideas, not with a new outlook, not with new values, not with the putting away of tradition. Those are all childish things. They are all activities of immaturity. What is important is for the mind to have no space in it except for the state of being.

Our minds are continuously being shaped by ourselves, by circumstances. We are pushed about, conditioned as the Hindu, as the Catholic, as the Christian, or as the Communist. So long as we are in that state, we cannot produce a new world. It

is only the man who has no other religion than the religion of 'being'—the state of being has no space, it has no corners in which the mind can become something—that will produce a new world.

You and I will have to produce a new world—not the new world according to the Communists or the Catholics or the Capitalists—a new world that is totally different, that is a free world, that is free in being and not in becoming. The man who 'becomes' is never free; he is always struggling, striving to become; and such a man is never a free man. Please follow this. Please listen to this. You will see that if you really listen, there is freedom from becoming. It is only when there is freedom from becoming that a man is really happy; he is the happy man, happy in that fundamental spirit that creates the new world.

As I was saying, the importance in asking a question is not to find the answer but to understand the problem because there is only the problem and not the answer. To ask a question is easy; but to go into the problem is extremely difficult because once you know what the problem is, the very seeing of the problem is the understanding of the problem. The moment I can state the problem very clearly, simply, the answer is there, I do not have to look beyond. But most of us do not know what the problem is. We are confused about the problem and so naturally we look, in our confusion, for answers; and that will only produce further confusion.

Please understand once and for all that there are no answers to life. Life is a living thing, not an ending thing, life is the problem. If I can understand the whole total process of the problem, then it is a living thing, not a thing from which to run away, to escape from, to be frightened about. So what is important is

not the answer, but to state the problem clearly and simply and to see the full implications of the problem; then, the mind becomes acutely sharp. But when a mind is seeking an answer, it is a dull mind, a stupid mind. If the mind sees the whole problem, the subtlety, the implications, the significance, the variations of the problem, the extension of the problem, the mind itself becomes the problem. The mind that is the problem itself, does not seek an answer. When the mind is the problem, the mind itself becomes quiet; and the moment the mind is quiet, there is no problem. So what is important is not to enquire for an answer, but to take the journey into the problem.

Question: In India today, man faces a growing totalitarianism. Political leaders cloak their authority in smugness, virtue and good intentions. On the one hand, there is this growing authority; on the other hand, there is a creeping servility, corruption and disintegration. How is man to meet this debacle except by fighting authority on all fronts. What is your way of meeting this totalitarian challenge?

KRISHNAMURTI: Is there my way and your way? Or is there only the truth that will meet the challenge? You understand, Sirs? There is not your way and my way of meeting the challenge; such a way is an ugly thing. There is only the right way of meeting it. The moment you talk of your way and my way, you are not stating the problem at all; You are only creating another authority which is myself. You see the question?

If you can put it entirely differently, the problem is: 'Why do we follow?' That is the problem, not the politician using authority or the religious man using authority; they

cover their authority, cloak it, under sweet sounding words. People will always do that for their own interests, they will cloak their ambition by calling it the 'love of India,' the 'love of peace', the 'love of God'; being ambitious, they will use patriotism or the name of peace to serve their own interests. There will be always people of that nature, but that is not the problem.

The problem is: Why do you follow? You understand, Sirs? Why do you follow—not a particular leader, a particular guru, a particular idea, a particular experience, or a particular ideal—but why do you follow at all? If we can understand that problem, this problem will be answered immediately. It is no problem at all. We are not discussing whether you should follow or not follow, we are not seeing whether it is good to follow or bad to follow. Whether it is immoral to follow, that is not the problem for the moment. The problem is: Why do I follow? Why do you follow? You may reject outward authority, you may have no outward guru, the example; but you have your own ideal, you have your own experience, or your own accumulated knowledge which you follow. I am questioning the whole total process of following, not the substitution of one authority for another, or of one guru for another—those are all childish activities. But if we can enquire into the question, into the problem 'Why do we follow?', then perhaps we shall understand the problem of authority.

When you are asked why you follow, you do not know the reason why you follow. The reason is fairly obvious. You follow for some satisfaction, for some motive, for some gain, for an end in view. But this whole instinctual response to follow somebody, to follow an ideal, to follow an experience which you have had ten years ago and which you

want now and therefore follow and strive after in order to get that richness—this total process of following is the problem. The moment you follow, you have a guru, you create the authority. But if there is cessation of following there is no authority, there is no guru; then you are a light to yourself. Please put yourself this question: 'Why do I follow?' You are unaware that you are following, and that is of real importance. You are totally unaware—not only superficially but at the deeper layers of your consciousness—that you follow. But if you say 'I follow because of this motive, because of this desire, with this end in view, because I am frightened, because I am this and I am that', then you are not finding out why you follow; you are only giving reasons, logical conclusions. But do you know you are aware that in following a political leader, a guru, or a book—sacred or profane, the Gita, the Upanishads, the Bible or Marx's—you are only following words? Our whole process of life deeply as well as superficially, is one of following. Following is imitation; we all know that. How can such a mind which only knows and functions in the field of following, imitation, creating authority, face and understand and break down authority? Following is destructive, following destroys. Can you see the truth or falseness of that, the truth or the falseness of the statement that following of any kind at any level is totally destructive, is disintegrating? Either you see the truth of it and accept it or you reject it. But you cannot reject or accept it if you don't know that you are following. If you are not following somebody, then either you are following your own desire, or you externalise those desires and follow the politician or the guru or the book.

So, as long as there is the following of your own motives, your own

desires, you must have authority. And following is destructive, is a dis-integrating process—we know so well in India where we have nothing else but leaders and followers. Don't you follow? You are not a free people. You may have a new government, a brown bureaucracy; but you are not a free people because freedom implies 'not following'. Sir, when you really think about and understand all this, in that only there is freedom, there is total revolution; then only can a new world be created. But if you follow you are destroying yourself. When you follow your guru, you are destroying both yourself and the guru. Please listen to this, find out the truth of it. Don't say I disagree or agree—which is an immature way of thinking. If you do not know that you are following, then you have no authority to give an opinion. If you do not know why you follow, if you do not know the whole process of it, then you cannot decide whether to follow or not to follow. But if you understand the idea of following, then you will not create the duality of not following, then there will be no struggle to follow or not to follow.

Our mind which is so accustomed to follow, to imitate, can only react by not following, by not imitating. So it sets up the problem of duality: 'I have followed so far; now I must not follow.' But that is not the answer. When you say 'I must not follow', that itself produces its own authority. Then you become the authority or the person who says you must not follow. But if you understand the significance, the total meaning—of which most of us are totally unaware—then there is the cessation of following. Then there is creativity, and that is what is needed—not the putting away of one authority and taking up of another authority, more pleasant or less pleasant. But you have to see that all follow-

ing is destructive, is a process of dis-integration, you have to be aware of it choicelessly, so that there is no duality. Awareness is a process in which there is no duality. Awareness is a state in which there is no choice, but there is seeing "what is" and not trying to change "what is" into something else. Only in such awareness is there a possibility of freedom, and only in that freedom can there be creativity.

Question: I have heard you every time you speak in Bombay. When I hear you, I feel great clarity and understanding; when you go, I get caught back into the innumerable habits of action and thought. Is it not necessary for me once for all either to understand you or to give up hearing you?

KRISHNAMURTI: Sir, what is important is to know how to listen, not only to me but to everything in life—to the song of birds, to the roar of the restless sea, to the voice of a bird, to everything about you. Because we do not know how to listen, we keep on hearing, and hearing dulls the mind. If you keep on coming to these talks year after year and merely hear but not listen, then your mind becomes dull. Your coming here becomes another ritual; a yearly performance. That is what has happened to most of us. We have become dull through repetition of ideas, hearing the same thing over and over and over again, performing the same stupid vain ritual, pursuing the same ideals, or substituting other ideals. This constant struggle within and without, primarily within, this battle 'to become', is making us dull. But if you know how to listen to one talk, really, how to listen to one idea, then you will see your mind becoming astonishingly alert, sharp, clear, subtle. Then you can listen to the talks over and over again, and

you will see that each talk has meaning in it afresh every time, that it has significance, that there is a richness—all of which you would miss when you merely hear.

Sir, you do not know how to see the beauty of a tree or of a person. Though you pass by, every day, the beauty is there. You never look at the stars, the skies. You never hear the child's cry. You never listen to those things, your mind is too occupied—God knows with what—with its own anxieties, with its own becomings, with its own fears. Through this screen of fear, anxiety, hope, frustration, you hear and decide what it is that I am saying. There is nothing, literally nothing at all, which you cannot understand. I am not putting through new ideas, I am not giving directions for you to follow because that would create merely another authority. You must forsake all authority to listen properly. If you listen after forsaking all authority, all following, then the truth or the falseness thereof comes into being. But a mind which is occupied, can never listen. Most of our minds are occupied with love, with hate, with anxieties, with envy, with trying to be good. An occupied mind is a petty mind.

If you listen, your mind becomes a fresh mind, a clear mind, an unspotted mind; such a mind cannot be bought, nor can it come into being through any authority, through any following. So one must understand what one hears, and find out the truth of the matter by observing one's own mind. Truth is not something away from the mind. It is away now because the mind is so confused. A man who seeks answers, seeks truth out of confusion, and so his answer of truth will also be confused.

Question: In moments of great anguish and despair, I surrender

without effort to "Him", without knowing "Him". That dispels my despair; otherwise, I would be destroyed. What is this surrender and is this a wrong process?

KRISHNAMURTI: A mind that deliberately surrenders itself to something unknown, is adopting a wrong process, like a man who deliberately cultivates love, humility when he has no love, no humility. When I am violent, if I am trying to become non-violent, I am still violent. If I am practising humility, is it humility? It is only respectability, it is not humility. You see the truth of this, Sirs? Don't smile and say how clever the statement is. It is not clever. A man who is deliberately persuading himself into being good, who is surrendering himself to something which he calls God, or to Him, does so deliberately, voluntarily, through an action of will. Such a surrender is not surrender; it is self-forgetfulness, it is a replacement, a substitute, an escape; it is like mesmerising oneself, like taking a drug, or like repeating words without meaning.

I think there is a surrender which is not deliberate, which is totally unasked, undemanded. When the mind demands something, it is not surrender. When the mind demands peace, when it says 'I love God and I pursue the love of God', it is not love. All the deliberate activities of the mind is the continuance of the mind, and that which has continuity is in time. It is only in the cessation of time that there can be the being of reality. The mind cannot surrender. All that the mind can do is to be still; but that stillness cannot come into being if there is despair or if there is hope. If you understand the process of despair, if the mind sees the whole significance of despair, you will see the truth of it. There is bound to be despair when you want

something and when you cannot get when you want—it may be a car, it may be a woman, it may be God; they are all of the same quality. The moment you want something, the very wanting is the beginning of despair. Despair means frustration. You would be satisfied if you get what you want, and because you cannot get what you want, you say 'I must surrender to God'. If you got what you wanted you would be perfectly satisfied; only that satisfaction comes to an end soon and you seek another thing. So you change the object of your satisfaction constantly; this brings with it its own reward, its own pains, its own sufferings, its own pleasure.

If you understand that desire of any kind brings with it frustration, despair and so the dual conflict of hope, if you really see the fact of that, if without saying 'How am I to be in that state?' you just see that desire makes for pain, then the very seeing of it is the silencing of desire. Being aware choicelessly, purely, simply that the mind is noisy, that the mind is in constant movement, in constant struggle, that very awareness brings about the ending of that noise choicelessly. Awareness is the important thing, not the dispelling of despair, not the silence. Pure intelligence is that state of mind in which there is awareness, in which there is no choice, in which the mind is silent. In that state of silence, there is 'being' only; then that reality, that astounding creativity without time, comes into being.

February 10, 1954

III

I would like to continue with what we were talking about last wednesday, namely, the problem of change.

It is quite an important issue which deserves to be really deeply considered; for, change seems to produce more confusion, more travail and more sorrow, as can be observed by us from day to day. I would like to discuss this evening, whether it is possible to change, to bring about a radical breaking up of the centre, rather than merely indulging in peripheral or superficial changes. Is it possible to change at the centre, without the action of will, without cultivating a background, and without strengthening the background in the process of change. Is change, a breaking up, a revolution, a complete transformation, possible without the cultivation of memory? Generally, in the process of changing, we are always breeding memory: 'I was this yesterday, and I shall be that tomorrow'. This 'I shall be' is the cultivation of memory; and therefore there is no fundamental, radical change at the centre.

I hope you will have the patience to listen to this. Communication is anyhow very difficult because words have definite meaning; consciously, we accept certain definitions and try to translate what we hear according to those definitions. But if we begin to define every word or merely define certain words as a reference and leave it at that, communication will be at the conscious level. It seems to me that what we are discussing is not merely to be understood at the conscious level, but also to be absorbed—if I may use that word—unconsciously, deep down, without the formulations of any definition. It is far more important to listen with the depth of one's whole being, than merely indulge in superficial explanations. If we can listen with totality of being, that very listening is an act of meditation.

The meditation that we do consciously is no meditation at all; it is merely the projection of the con-

scious mind, memory. You have to listen with the totality of your being, without any effort, without any struggle, and with the intention to understand, to explore, to discover, really to find out the truth or falseness of what I am saying. To discover is to be in a state of mind in which the struggle, the constant conflict to find out, to discover, must cease. It seems to me that such an act of living is meditation. To find out the truth of something, not according to what you wish, what you like or dislike, or according to the particular tradition in which you have been brought up, the mind must be capable of not only understanding the superficial sound that it hears, the vibrations of sound, but also entering much deeper through that sound.

It is a very difficult problem to listen with the totality of one's whole being—that is, when the mind not only hears the words, but is capable of going beyond the words. The mere judgment of a conscious mind is not the discovery or the understanding of truth. The conscious mind can never find that which is real. All that it can do is to choose, judge, weigh, compare. Comparison, judgment, or identification is not the uncovering of truth. That is why it is very important to know how to listen. When you read a book, you might translate what you read according to your particular tendency, according to your knowledge or idiosyncrasy, and so miss the whole content of what the author wants to convey; you might also listen similarly. But to understand, to discover, you have to listen without the resistance of the conscious mind which wants to debate, discuss, analyse. Debating, discussing, analysing is a hindrance when we are dealing with matters which require not mere verbal definition and superficial understanding, but understanding at

a much deeper, more fundamental level. Such understanding, the understanding of truth, depends upon how one listens.

What we are concerned with is the necessity of change. We see that a fundamental revolution is necessary. I am using that word revolution not in the political sense. In the political sense, if there is revolution, it is no longer a 'revolution', it is merely a modified continuity. But I am talking of fundamental transformation which alone can be called change. Is it possible to bring about such a radical change by the action of will—which is what we are used to? Will is the continuity of a decision based on memory, on knowledge, or experience; will is the reaction of a conditioned mind, the mind that lives in tradition, in experience, in knowledge; and knowing decides, creates the pattern according to which it shall change. Therefore, can a change, through an action of will, be a radical change? When I know in what direction I am changing, and also the implications which are in the change based on my experience—my experience being the reaction of my conditioning—can such a change be radical?

I wish to change because I see the importance and the necessity of change, not only in myself but in society; I see the imperative necessity of it, logically and inwardly, because society as it is and myself as I am only produce a further mess, further chaos, further misery; that is an obvious fact, whether you accept it or not. As we are conditioned, any action from the conditioned mind is only productive of further confusion; because, if I am confused, any action out of that confusion is still further confusion. We are confused, whether we like it or not; whether we admit it or not, it is a fact. Whether you call yourself a Communist, a Socialist, a Christian,

a Hindu, or a Buddhist, your mind, if you observe, is in a state of contradiction, is in a state of confusion. When you have a certain belief, a certain dogma, you hold to that dogma, to that belief. It is obviously, psychologically, an indication of confusion, because that belief acts as a security away from yourself; that security is your projection, the projection born out of confusion.

A mind that seeks to understand the fundamental necessity of change must ceaselessly ask itself: 'Is it possible to change without the action of will?' You understand, Sir, the difficulty of the question? That is, my will is born out of my past, out of knowledge, out of the experiences that I have gathered. The gathering is the result of my conditioning. The conditioning is the culture in which I have been brought up, the religion, the social values and so on. Out of that background is born the will to be, to change, to continue. This is a psychological fact. When you observe the action of will, you will find that the will cannot bring about a radical change? If it cannot what else will bring about a radical transformation? What will break up the centre of this constant accumulation of memory, of experience, of knowledge, from which there is action? This is an important question to ask yourself and to find the truth of. It is not enough if you merely listen to what I say, because that is your problem. You have really to go into it.

The will is the I, the process of 'the me'; as it cannot bring about a radical transformation, the mind projects the idea of God and says 'God has the power to change,' 'There is the grace of God' and so on. That is, when the mind sees that it cannot bring about a radical change in itself through its own power, through its own action, through its own volition, the mind projects and identifies itself with something which will bring about the

transformation. But that projection is still the action of will, the action of 'the me' that wishes to change; and as it sees that it cannot change through its own activities, it identifies itself with an idea, or with a so-called reality which it has created relating to a Buddha, a Christ or anyone it likes, and hopes that, through that, there will be a transformation. But that projection, the activities of that projection, and the response of that projection are still part of the action of will; so there is no radical transformation at the centre.

Surely the problem now is: 'What can bring about the breaking up of that centre? Is it Grace, is it God, is it an idea?' Is it something totally different, which is not the projection or the activity of the mind? That change which is the breaking up of the centre, of the me, of the self, cannot be brought about by the action of the self, by will. The myself which changes is the result of pain, of pleasure, of experience, of memories; and when it says 'I must change to something,' that something is the projection of 'myself', the projection being the Master, the Guru, the Saviour and so on. Through the Saviour, through the Guru, which is the projection of myself, I hope to bring about a change.

If you deny all that and say that circumstances or the control of nature would be the only possibility of change, then your mind is controlled by the so-called education on the Communist lines, or the Catholic lines, or the Hindu lines. This process controls the mind, shapes the mind; and the shaping of the mind cannot bring about that radical transformation at the centre.

Do you understand the problem? I want to change. I see the impossibility of change through action of will. I see that there can be no change through the projection of the past into the future, through the

known projecting itself into the future as the unknown which is however the known. I see also how the mind can be shaped by circumstances. By the way I am brought up from childhood, my mind can be so completely conditioned that it functions like a machine, that it believes, or does not believe. I also see that this is not change. In order to bring about a completely new world, a new State, a new being, to understand that this world is not a Catholic or a Hindu world but it is 'our' world—to feel that is to understand the richness of it—there must be radical transformation at the centre, in which there is no longer the me or mine—my India, my religion, my experience. It is there that the radical change has to take place. How is that to take place?

Now, please listen. Is that the right question: 'How can it take place'? Is there a method, a system? A system, a method, implies the continuity of memory, cultivation of memory, and therefore no radical change at all. When I ask myself how can this centre be broken up and when I seek a method, the very method, the very system produces the result which the system gives. But that is not change; I am only following the system, cultivating the memory of that system; instead of the system, the method which I had cultivated in the past, now I cultivate a new method, a new system; so the very 'how' is the denial of the radical change. Please observe your own mind. When this problem of radical transformation is posed, the moment you hear it mentioned, your immediate response is 'Tell me what to do'. The telling you of what to do is not change at all. You want to arrive at the stage of security or certainty through a method, and the very desire for certainty is no change. If you understand all this, you would not say at the end of the talk 'You have not

told us what to do, you are too vague?'

There is only the problem and not the answer. If you know the depth of the problem, the answer is at the depth. The problem itself will reveal the answer; but as long as you are looking for the answer at the depth, you are dealing with the superficiality of the problem. There is the problem of change, of radical transformation of the centre. This change cannot be brought about through any volition, through an act of will, through practice, through a system of meditation. The very process of meditation, as you practise it, is the cultivating of a certain idea, a certain discipline, and so it only strengthens the self, the centre; and any form of projection from the background or the experience of that projection as reality is still the strengthening of the centre. When you have this problem, when you really are confronted with this problem, you will see that your mind becomes completely still. It is only when you are trying to change, to bring about a superficial change, that the mind becomes agitated, works, strives, struggles. But when you see the full significance of the fundamental revolution, transformation, then the mind, in front of this enormous complex problem is still. If you are listening rightly and if you have understood the problem profoundly, then you will see your mind is still. The problem itself makes the mind still. When the mind is still in front of this problem, then there is transformation at the centre. This whole process of understanding the problem is meditation. This meditation is not the sitting down and grappling with the problem, but understanding as you go for a walk, when you look at the stars, at the sea, and the shadows of a tree, when you see a smile. It is a total process; for, the problem involves the

total understanding of man's development. Then only the mind is still, without any movement or projection of the mind, a wish, a hope. Silence is not a word, it is a state of being. A mind that is trying to become can never understand that state of being. You cannot become still, do what you will—practise, discipline, control, subjugate. All such action leads only to results. Silence is not a result, it is a state of being from moment to moment. So when the mind understands the problem of radical transformation, from moment to moment, then there is silence which is not the silence of accumulation, which is not the silence of memory, but a state of being; it is out of time, it is timeless. If there is such silence, you will see that there is a radical transformation of the centre.

If you have listened rightly, you will find the seed of transformation has taken root. But if you are merely verbally resisting, then you will have only resistance and not truth. Unfortunately most of us are left with the ashes of resistance and not with reality. We are not educated from childhood to listen, to find out, to understand; we are never confronted with the problem, we are always given answers—what should be, the example, the hero, the saint, for you to copy, to imitate. So we are never shown the implications of the problem—such showing is real education. As we have not been educated in the subtleties of problems, in the understanding of problems, we become confused when we are thrown against a problem, and we want to find an answer. There is no answer to life. Life is a living thing from moment to moment, and a man who is seeking an answer to life is creating a little pool of mediocrity. So the question is not to find the answer, but to understand the problem; the problem holds the truth, and not the answer.

Question: The awareness you speak of must mean the stripping away of the many facets of personality; in India, this search for self-knowledge has led inevitably to the destruction of personality, and the sapping away of all initiative and drive which are the driving forces of personality. That is why we see in India a refusal to fight social evil. Will not then your teachings only lead to further lethargy of the spirit?

KRISHNAMURTI: Are you individuals who have personalities? Will the understanding and the awakening of awareness with all its implications deprive you of that personality? Are you an individual, or are you a mass of conditions? When you are a Hindu, a Christian, a Buddhist, a Communist, are you an individual? When you belong to some society or group, are you an individual? And are you an individual, because you have a little property, a name, a few qualities and tendencies?

Sir, what is individuality? It is something which must be totally unique. But we are not unique. When you call yourself a Hindu, a Musalman, a Communist, you are just repeating, it is merely the tradition. You are conditioned by your society, by your culture; according to that conditioning you experience, and the experience is the memory, is knowledge; the knowledge does not constitute individuality, it is only the reaction of the condition. When you become aware of this total process of conditioning, experiencing, accumulating knowledge, and that it does not constitute individuality but is the destruction of all creative being, when you are aware of all this, then you will not be a Christian, a Buddhist, a Hindu, a Communist or what you will; you will be in a total state of revolt. But as long as you are accepting, as long as your mind is conditioned as a Hindu, a

Catholic, a Communist, you are not an individual, you are only a cog in the machine.

Look at your own mind and the operations of that mind. Are you an individual in the sense of creating a unique state of mind in which there is freedom, the freedom of being? How can you have individuality, personality, when culture, religion, throughout the world are based on imitation, copying? When you are pursuing the ideal, when you are Gandhites, or some other 'ites', how can you be an individual? Are you aware of the total process of fear which makes you imitate, which makes you follow, which makes you accept the authority of an ideal, of a Guru, of a Saviour, of a priest? It is that fear that makes you comply, conform, imitate; it is that fear that destroys the real creative mind. It is that fear, that seeks a result, security, a state of being in which there is no fear; and therefore it projects. And you follow that projection as your Saviour, as your guide, as your ideal. So your fear is compelling you to conform. And as long as there is fear, you cannot possibly be an individual, you cannot have a creative mind.

It is very important to understand fear, specially in a country that is overpopulated, that is deep in tradition—whether modern or scientific or ancient. As long as there is fear, there can be no creativity; and it is only the creative mind that is the real, that is unique. Awareness in which there is no choice, does not destroy that creative reality.

Your mind from childhood is conditioned, it is educated from childhood in fear, it is subjugated, it is compelled, pursued, compared, various values are imprinted upon it; how can such a mind be a free mind? All that it knows is fear. Therefore it everlastingly struggles to do good and to avoid evil. The

very doing good is to overcome fear; it is not freedom from fear, but the overcoming of fear; therefore there is still fear. How can such a mind be creative, be happy?

The mind that is free from fear is the creative mind, such a mind, through awareness, through self-knowledge, cannot lose that reality. The mind can be free only through self-knowledge—not the self-knowledge of the specialist, not the self-knowledge of Ramanuja or Buddha or the Christ; such self-knowledge is not self-knowledge. To know yourself according to somebody, Marx or Buddha or what you will—that is not knowing yourself. You can physically know yourself only if you are aware of yourself, aware of your actions, thoughts, feelings, words. But you cannot be aware of the total process, see the fullness of that awareness, if you compare, if you choose, if you say 'This is good', 'That is bad'. So self-knowledge through awareness does not destroy, does not sap away initiative. You have no initiative. You just follow some powerful personality, somebody who, you think, is a leader. So long as you follow anybody, any authority, any book, you are not creative. You are following because of fear, and the understanding of fear is the beginning of creativity.

It is very difficult to understand fear. I am not talking of the cultivation of the opposite. The mind which is cultivating the opposite is still caught in fear. The awareness of which I have been talking is a choiceless state in which you can see things as they are and not as you wish them to be, in which you can know exactly what you are, without any choice; and that awareness is intelligence. The man who is constantly choosing, is not an intelligent man. A man is truly intelligent when there is no choice; for, choice is the outcome of his background, and a free mind is not a mind of choice. Choice will exist as long

as there is fear, choice will exist as long as you have any kind of authority at different levels of your consciousness. Therefore, to follow another is destructive. But to be completely aware is to be the light yourself.

Question: What is the true value of equality? Is equality a fact or an idea?

KRISHNAMURTI: To the idealist, it is an idea, to the man who observes, it is a fact. There is inequality: you are much cleverer than I am; you have greater capacities; you love and I don't; you paint, you create, you think, and I am merely an imitator; you have riches, and I have poverty of being. There is inequality existing; that is a fact, whether you like it or not. There is also inequality of function; but unfortunately we have brought inequality of function into the inequality of status. We do not treat function as function, but use function to achieve power, position, prestige—which becomes status. And we are more interested in status than in function; so we continue with inequality.

There is not only the psychological inequality but also the obvious outward inequality. These are all facts. By no amount of legislation can one wipe out this inequality. But I think, if one can understand that there must be freedom psychologically from all authoritarian outlook, then equality has quite a different meaning. If one can wipe away the psychological inequality which one creates in oneself through status, through capacity, through ideas, through desire, through ambition, if there is a wiping away of that psychological struggle to be something, then there is a possibility of having love. But as long as I am striving, psychologically using function to become somebody, as long as there is a becoming of 'The me,'

inequality of spirit will exist. Then there will always be a difference between me and the saviour, there will always be a gap between one who knows and the one who does not know; and there will also be the struggle to come to that state. So as long as there is no freedom, all this becoming will be used for the strengthening of the existing inequality, which is destructive.

Sir, how can a man who is ambitious, know equality or know love? We are all ambitious and we think it is an honourable state. From childhood we are trained to be ambitious, to succeed, to become somebody; and so inwardly we want inequality. Look at the way we treat people, how we respect some and we despise others. If you look into yourself inwardly, you will find that this sense of inequality creates the Master, the Guru, and you become the disciple, the follower, the imitator, the becoming. Inwardly, you establish inequality and dependence on another; therefore there is no freedom. There is always this division between man and man, because each one of us wants to be a success, to be somebody.

Only when you are inwardly as nothing because you are free, is there a possibility of your not using inequality for personal aggrandisement, and of bringing about order, peace. But to be as nothing is not a series of words; you have to be literally as nothing, inwardly; that can only be when the mind is not becoming.

Question: How did you find God?

KRISHNAMURTI: How do you know, Sir, I have found God? Sirs, don't laugh. It is a serious question.

Sir, is God to be known? Is God to be found? Please listen. Is God something which is lost and is to be

found? Can you recognise that reality, that God? If you can recognise it, you have already experienced it; if you have already experienced it, it is not new. If you can experience God or Truth, your experience is born out of the past; therefore, it is no longer truth; it is merely a projection of memory. The mind is the outcome of the past, of knowledge, of experience, of time; the mind can create God; it can say 'I know this is God,' 'I know I have experienced God,' 'I know the voice of God speaks to me'. But that is all memory, that is the past reaction of your conditioning.

The mind can invent God and can experience God. The mind which is the result of the known, can project itself forward and create all the images, all the visions, which is still within the field of the known. God cannot be known. It is totally unknown. It cannot be experienced. If you experience it, it is no longer God, Truth. It is only when there is no experiencer, no experience, that reality can come into being. Only when the mind is in the state of the unknown, does the unknown come into being. Only when there is the wiping away of all experience, of all knowledge, is the mind truly still, and in that stillness which is immeasurable, that which has no name comes into being.

February 14, 1954.

IV

We have been talking, the last three times we have met here, of the importance of a religious revolution. I mean by religion, not dogma, not belief, not rituals. Nor does revolution consist of substituting one belief for another; but it is a total revolution in our thinking and this revolution is really the freedom from the

known. I would like, if I can this evening, to go into this question, because it seems to me that any activity from the known is not a change, not a radical transformation at all. It is merely a modified continuity of what has been known. Most of the political, economic, social revolutions or even the so-called scientific revolutions are always the continuity of the known.

I would like if I can to commune with you. I am using that word 'commune' expressly, for it seems to me that it is not a matter of mere mental exchange of ideas, of trying to persuade one to a particular point of view, of trying to lay out a blueprint for action. To commune with each other is really quite a different thing, because we must both be interested in the subject at the same time and at the same level. Communion is not possible if you are interested in something and I in something else, and we talk; then there is no communion; communion is only possible when both of us, you and I together, at the same time and at the same level, are interested not merely to listen to the verbal expression but also to commune with each other at a deeper level of consciousness, over things that cannot merely be put into words. That means a great deal of insight, penetration. There is no communion possible if you are obstructing the significance by a series of screens, objections, ideals, or prejudices.

There is communion only when we both of us love, together at the same time, at the same level; and that love is not possible if we remain at the verbal expression or at the argumentative level. We have to use words to communicate. I think it is possible, if we are interested, if we love the thing we talk about, to go beyond the verbal expression and to commune with each other over things that are of vital importance; then that communion is

neither yours nor mine, it is understanding; it is the perception of that which is real, true, which is not personal, of the group, of the nation, neither Western nor Eastern.

I think it is very important to know how to commune with each other, specially in matters that are of great significance and importance. There is no communion if we do not love the thing about which we are talking, if we do not give our whole mind and heart to the thing into which we are enquiring. Such love does not demand the effort of attention; it demands that state of easy, open loving, that attention which you pay when you are absorbed in something. We are now discussing a problem which, I think, is of great significance; so communion is essential. Such communion is not possible if each one obstructs the exchange, the discovery, with a series of objections, acceptances, denials, or resistances.

I would like to go into this question of freedom from the known because religion is not the continuance of the known. The known is the belief, is the discipline, is the practice, is a particular form of meditation invented by another as a means of attainment of a particular state, is the practice which one has invented for oneself, or is the practice of a particular system with the experience which that system brings and the continuance of that system as memory. The continuance of memory is the known; and it is only in the freedom from the continuity of the known that there can be communion. It seems to me that religion has always been with most of us, the practice of the known—the known being the belief, the dogma, the hope, the fulfilment of an experience of a mind that has been brought up either in religion or in a state of denial of everything. The believer and the non-believer are both the continuance of memory, conditioned by the known.

The difficulty for most of us is the freedom from the known. The continuity of an experience, of an idea, of a belief, makes for mediocrity; it makes the mind live in a state of certainty. When the mind is certain in knowledge or in experience or in belief, when it feels secure, when it has taken refuge in any experience, in any dogma or in any belief, such a mind is a mediocre mind, is a small mind. Because, through the desire to be secure, to be certain, it clings to every form of certainty invented by the mind; and such a mind can only function and live and move within the field of the known; and so the mind and the heart remain mediocre, small, petty. Our minds are conditioned by our beliefs, by our experiences, by our knowledge. With that mind, we try to find what is real, what is God, something beyond and above human invention and illusion.

As long as there is the continuity of the known, there must be a mediocre mind, not a free mind. It is very important to understand this—not merely verbally or intellectually, because there is no such thing as intellectual understanding. But this requires a great deal of penetration and understanding of the operations of one's own mind, because our whole structure of thinking is based on the known: 'I have had an experience yesterday and that experience is shaping me, is shaping my thought, my conduct and my outlook.' The experience may be not of yesterday but of a thousand years ago, which we call knowledge. So knowledge is a confusing factor in the search for Reality. For most of us, there is confusion; we are confused, not in what we do not know but with the knowledge of the things we know: it is the knowledge that creates confusion. Is it not fairly obvious that most of us are confused? In spite of all that they may assert, are not most of the political leaders, religious leaders con-

fused? Is there not confusion on the part of the follower of any leader, political or religious? Both the leader and the follower are confused. This confusion is due to choice, because our knowledge is memory, and we shape our life and action according to that. But we are not willing to admit we are confused.

Life is a thing which is living, constantly moving; we recreate according to our memory and are not capable of adjusting to the immediate demands of life. So we approach Reality which is living, which is a very complex process, with a mind that is already burdened with knowledge, with experience, with ideas. A mind is not free, which is always meeting life with memory. It seems to me that religious revolution is the freeing of action from memory. Because, after all, 'the me', the Ego, the Self is the accumulation of various experiences, of knowledge, of memory; 'the me', is nothing but background, the me is of time; the self, the Ego, is the result of various forms of accumulated knowledge, information; it is that bundle which we call "I". The I is the many layers of memory; though the I may be unconscious of the many layers, it is still part of the known. So when I seek, I am only seeking that which I know. That which I know is the projection from my past, and it is the freedom from the known that is the real revolution. That freedom cannot be brought about through any discipline.

I cannot be free through any discipline, through any practice, because I am a bundle of memory, experiences, knowledge; and if I practise a discipline to free my mind from the I, it is merely another continuance of memory. So there is no freedom from the me, the known, whether you are conscious or unconscious of it. That freedom can only come about when I understand, when there is the

understanding of the whole process of the me—not to direct the process; because, in the me, when it directs, there is the director and also the thing it directs, which are both the same. There is no observer different from the observed; there is only one entity, the experiencer and the experienced. As long as there is the experiencer, which is the me, experiencing something which he wants, it is still the known. So our difficulty is, is it not?, that our mind is always moving from the known to the known. How is this movement to be stopped?

Creativity is the action of the unknown, not of the known. The unknown is Truth, God or what you like. The activity of that state, of that Reality, is creative; it is the action without memory. That is why I feel it astonishingly, immensely, important to find out not how to free the mind from the known, but to be in that state when the mind is free from the known. The being of the freedom from the known is the true religious revolution.

Our minds are so used to being told what to do. The religious books, the Gurus, the Saints, political leaders and leaders of every other kind are telling us what to do—how to be free, how to be led to be free, what you should do, how you should discipline, practise virtues, and so on. Now, if you examine, if you look at it carefully, you will see that it is the practice of the known all the time; in that, there is no creativity at all. It is merely the continuity of 'the me' in a different form. That is all we know, that is our knowledge. The movement from that state to a state in which there is the freedom from the known, cannot be brought about by any practice, by any discipline, by any thought-process. I think that is the real thing to be understood. If one really understands it, the revolution that extraordinary thing, is there. But as long as we think in terms of

getting there, in terms of practice which will help us to get there, it is the continuance of the known which is in time.

When one really grasps, understands, the process of the movement of the mind from the known, and that any movement from that known cannot be in the state of the unknown, if one really understands, has the feeling, communes with that truth that any movement of the known will never lead to the unknown, then only is there the unknown. But our mind refuses to see that fact, because our minds are so used to be told of various kinds of Yoga, the following of certain ideologies, sacrifices, the building of virtues, the development of character and so on.

You know all the movements of the known. But if you can really grasp the significance of this movement of the known and see the truth of it, then the other state of being, of the unknown, comes into being. That is why it is very important to understand the process of the mind—which is after all self-knowledge—to know, to see the mirror image of thought, of the activity of the mind, to just be aware of it without condemning it, without giving it a name. In that awareness without choice, you will see that the other comes into being. But a mind that is looking for the unknown, trying to experience the unknown, can never experience it. When the mind itself becomes the unknown, only then, there is creativity, and that which is timeless comes into being.

Sir, what is the purpose of a question? Is the purpose to find an answer to the problem, or to understand the problem? I have a problem, you have a problem; do we want to understand the problem or do we seek an answer through the problem? Do we want a solution, or to understand the intricacies, the complexities of the problem?

Most of us suffer; there is pain, anxiety; and most of us are concerned with how to get rid of it, how to do away with pain, with disturbance. So we all the time seek ways and means to overcome it, to put it away. The inward psychological suffering of 'the me' is always trying to find an answer, a way out. But if we could understand the maker of the problem, 'the me', that is everlastingly following, that is frustrated, that is feeling lonely, anxious, fearful, then in the very understanding of the problem and of the maker of that problem, there is the answer. But to understand the problem requires a mind that is not seeking a result, an answer. If you will observe your own mind, you will see what is happening. If you have a problem you want some one to tell you what to do; so your emphasis is on the solution and not on the understanding of the problem.

In answering this question we are concerned with the problem and not with the answer. If you go away disappointed because your question is not answered, it is your fault, because there is no answer to life. Life has no answer. Life has only one thing, one problem—which is, living. The man who lives totally, completely, every minute without choice, neither accepting nor rejecting the thing as it is, such a man is not seeking an answer, he is not asking what the purpose of life is, nor is he seeking a way out of life. But that requires great insight into oneself. Without self-knowledge, merely to seek an answer has no meaning at all, because the answer will be what is most satisfactory, what is gratifying. That is what most of us want; we want to be gratified, we want to find a safe place, a heaven where there will be no disturbance. But as long as we seek, life will be disturbed.

Question: Truth, to you, appears to have no abode. Surely Truth is one

Absolute. Do you not, by making it a matter of perception in the moment, reduce and limit it so that it loses its absolute nature?

KRISHNAMURTI: How do we know it is absolute, final, timeless? How do you know? Is it a guess, a speculation, or have you read about it in books? Is truth something of time? Is it of the known, a projection of the known? Our difficulty is, is it not?, that we want something permanent. Because we see life is transient, we want something fixed, permanent, absolute, changeless; because everything about us is changing, we project the absolute, the changeless, the permanent. When we are given the assurance of that permanency, of that absolute, we feel safe, because we want that absolute, that permanency.

Is there anything permanent? The mind can invent the permanent, the idea of permanency, and take shelter in that permanency; but it is still an invention of the mind, a projection of the mind, a thing from the past, from its own knowledge of uncertainty, from the fear of its impermanency.

Is Truth something to be remembered, to be recognised? If I can recognise truth, it is already the known. Recognising implies the action of the known, does it not? Can the mind which is the product of time, the product of the past, the centre of memory, can that mind know Truth? Or does Truth come into being when there is the freedom from the process of the known, when there is the cessation of the process of recognition? Then there is the Truth which may be from moment to moment, which may have no quality, no time. But the mind experiences for a single second what is truth, then remembers and says: 'I must have that again'. The desire to have it again is the projection, is the continuity of memory, which prevents the next experience of truth. Sirs, that which is Real is not to be

gathered, to be held. The mind must be free from all sense of acquisitiveness. But the mind which is the only instrument we have, is gathering, takes impressions. With that mind, we create the unknown, we project into the future the things which we want.

For truth there is no path, there is no discipline; all the sacrifices of the mind are in vain—the rituals, the practices. There must be freedom, not at the end but right from the beginning—freedom to enquire, to search, to find out, to discover about truth. Through discipline, there can be no freedom from fear. So our problem is not whether truth is absolute, but how to be free from the acquisitive process of the mind, free from gathering. A man who has great experiences, great knowledge, is never free because his knowledge, his experience prevents that freedom which is necessary for discovery. If one really understands this, then books, sacred or otherwise, have no significance, they are not shelters, they are no use to you as a way to Reality. They are hindrances when they become a means to knowledge, when they are a shelter, when they are a part of the acquisitive process. See how difficult it is for a mind that has an experience which it calls rich, to be free from that experience; because, it is always wanting more, more and more, and the demand for the more—with which the mind is occupied—prevents the immediate experience of the real.

So the question is really: 'Will the mind ever be free from the experience of yesterday or from the immediate experience, and leave the acquisitive memory behind?' That is truth. A mind is never free so long as it is acquisitive—not the acquisitiveness of things only, but the acquisitive pursuits of the mind that demands more, asks for more experience, or looks back to an

experience that it had which it calls rich. Such a mind is in constant movement of experience, constantly gathering; such a mind can never experience or be in the state of the unknown—which is obviously a thing from moment to moment, which is not in time but from moment to moment, in which there is no action from one experience, one state, to another state; each state is a new unknown thing and that state cannot possibly be understood as long as there is an experiencer experiencing, gathering.

Question: I am a businessman. I have heard you and I feel that I would like to do something for my employees. What am I to do?

KRISHNAMURTI: Sir, this is our world, is it not? It is our earth, not the businessman's earth or the poor man's earth. It is our earth. It is not a Communist world nor the Capitalist world, it is our world in which to live, to enjoy, to be happy. That is the first necessity, to have that feeling—which is not a sentiment, but an actuality in which there is love, a feeling that it is 'ours'. Without that feeling, mere legislation or Union Wages or working for the State—which is another kind of boss—is of very little meaning; then we become merely employees either of the State or of a businessman. But when there is the feeling that this is 'our earth', then there will be no employer and the employed, no feeling that the one is the boss and the other is the employee; but we have not that feeling of oneness; each man is out for himself; each nation, each group, each party, each religion, is out for itself. We are human beings living on this earth; it is our earth to be cherished, to be created, to be cared for. Without that feeling, we want to create a new world. So every kind of experiment is being made—sharing pro-

fits, compulsory work, union wages, legislation, compulsion—every form of coercion, persuasion, is used.

It seems to me that the primary thing is to have the feeling that we are all human beings, not businessmen, not employees. That is why it is important to have a religious revolution, not an economic revolution only. The revolution must begin at the centre and not at the periphery. I know you will say that it is impossible, that it is an Utopia, that this can never be worked out and so on. But, Sir, this is the most practical thing. You say it is impractical and silly, out of focus, because you are looking at it from a particular point of view, you are not concerned with the total development of man. The businessman asks 'What can I do?' If he has that feeling, he can do a hundred things; he can make the poor rich by sharing, he can make his employees share in the business, he can make the business a co-operative concern. There are so many ways. But without this extraordinary feeling that we are one humanity, that this is our earth, mere legislation and compulsion or persuasion will only lead to further destruction and further misery.

Question: Help us to understand this terrible fear of death, that pursues every man and woman?

KRISHNAMURTI: Is fear to be got rid of through any reason, through any logical conclusion, through the assertion of any beliefs? Even if you are told that, after death, you are going to live your next life, would you be free of fear? It may pacify you, quieten you for the time being; but that sense of not knowing, not being certain, still pursues. So is fear to be put aside through belief, through reason? You know that you will die—which is the lot of everyone. Logi-

cally, you know everything ceases; and there is a peculiar continuity, because you continue in your son, in your daughter, in your neighbour; and you are the continuity of your father and mother. Though you know logically there is death, are you free from fear?

Logically, intellectually, verbally, inwardly, can you be free from fear? Fear exists only in relationship, is it not? You are afraid of death, death being the unknown; you are afraid of your mind ceasing to be. Though you know you are going to cease and you believe you will be resurrected or you will be re-born, will you be ever free from fear? So, how are you to be free from fear? Is there a way to be free from fear? If I tell you how to be free, will you be free? You may practise, you may say 'I know everything ends, and ending may be a new beginning; and in the ending there may be a creativity; or when I cease the unknown comes into being'. You may persuade yourself, you may reason, but will fear cease?

So fear is something not to be understood or to be put aside by the mind, because the very mind is fear. It is the mind that creates fear, the idea of ceasing, the idea of coming to an end. It is the mind that says 'I have lived so long, I should not come to an end, I must experience more, I have not fulfilled.' It is the mind that asks 'What is going to happen to me to-morrow?' The to-morrow is created by the mind. The to-morrow and the coming to an end of tomorrow are ideas which form the process of the mind. Fear therefore is created by the mind, and the mind cannot overcome fear, do what you will. If you see the truth of this—that the mind creates fear—then there is the ending of the process of thinking of the tomorrow.

Sir, as long as the mind operates as being in time or knowing this ending

of time, there is fear. Fear is the process of the mind and the mind cannot free itself of its process; all that it can do is to be aware of the process that there is fear, and not try to overcome it or to do something about it, but to observe fear and not to act; for, to act is still to create fear. So only when the mind does not create tomorrow—which means, the dying of to-day, the ending of the thought-process now—only then, is there no fear. When the mind sees this truth, then the mind is itself in a state of the unknown, and is not the accumulation of all the many yesterdays. It is only when we die, from day to day, to all the things that we have gathered, then only is there such a thing as the ending of fear.

February 17, 1954

V

It seems to me, that, if we could find for ourselves an ever-refreshing and re-filling source of happiness or bliss, most of our problems would be solved. We are everlastingly searching after that source, in all our relationships, in the things that we pursue with motive and sometimes without motive. The things that we accumulate as knowledge and the things of the heart and the mind are all surely an indication, are they not?, that we want to find some inexhaustible source of bliss from which we can always live and be happy and create. But that fountain seems to elude us. We are always pursuing a phantom, and we never have the substance itself. I think, perhaps if we could consider what we have been discussing the last few times we met here—namely, the problem of religious revolution—if we know how to bring about that revolution,

it may give us that source, and bliss may come into being in our lives.

Is total revolution a matter of process? Is it a matter of how to get there? Total revolution is not a revolution through a process, through gradual adjustments, denials, resistance and discipline. Total revolution is in the moment. Every other form of revolution or change, it seems to me, is a process of adjustment to a particular pattern, to an ideal, to an Utopia, or what you will; it is a gradual process; and, it seems to me, such a process, such a gradual approach, the so-called evolutionary method, is not religious—it may be scientific, but it is radically not a religious approach at all. It seems to me very important to understand this religious state and be there but not come to it. That is not possible, it seems to me, if we think in terms of time—as getting there, arriving, practising a certain method, having a certain approach which will gradually reveal that astonishing, creative release of the timeless. It is a matter of dying each day to all the things that we know, all that we have experienced, all that we have learnt. The important thing is the dying but not how to die each day.

Before we proceed further, it is very important to find out how we listen. If you are an intellectual, if you have read a great many books, if you have acquired great knowledge, and if your brain and your mind is full, can you listen? Does not that very knowledge interfere with what is being said, with your discovery of truth? Your brain may be very sharp, intellectual, capable of progressive rational examination; but will such a mind, the so-called intellectual mind, come to that state? That state surely can only be when the activity of the mind has ceased. So, is it not important for this so-called intellectual mind, to put aside if it can, all the things that it has

learnt, studied, read? I am sure that, otherwise, the intellectual mind will never find that which is real. The intellectual mind is capable of great deception; because, in the process of analysis, it discards, it puts away; there is always the fear of uncertainty and therefore it clings to some form of belief, as most intellectuals do.

Is it not important for those of us who are not too brainy, to know how to listen? The average person who is struggling, who is miserable, feels lost; he does not know where to find comfort, where to find understanding, on whom to rely; because all the political and so-called religious leaders have led him nowhere, there is greater confusion, greater contradiction in his life. Being the average, so-called mediocre mind, he is everlastingly struggling to be something. Is it not very important for him to find out how to listen? The mediocre man, the average man, like any other mind, really wants to find a method of immediate action; he wants to know what to do, because he is caught in circumstances, in life that has become a routine, a boredom, a self-revealing frustration. Is it not important for a mind which is always striving for an end, for a result, for something to get at, for something by which it will be guided, to know how to listen because what we hear is translated in terms of action—not that action is not important? It seems to me that the happy man knows to live, and living is his action; but the unhappy man is everlastingly seeking a pattern of action.

As most of us are unhappy, struggling, trying to find some light or happiness, we are more concerned to listen in order to find a pattern of action; and so we are caught in this vain search for a pattern for action and we lose the art of listening, listening not only to what is being said here, but to everything about us—to

the roar of the sea, to the song of birds, to children's voices, to the books that we read. We do not listen because our minds are too occupied, and our occupations are petty. Even the mind that is occupied or concerned with the search for God, is petty because it is occupied. It is only the mind that is free, quiet and unoccupied, that has bliss, that has infinite space; to such a mind comes that which is eternal. A mind that is occupied with worries, with the salvation of mankind, with social reforms, with knowledge—such a mind can never listen, because there is no space, no emptiness, in which a new thing, a new seed, can come into being. I think it is very important to have such a space in your mind, unoccupied, quiet, without striving; because, only in those dark moments, the light is seen dimly; but you cannot see this when the mind is constantly occupied, pursuing, asking, begging.

There are those minds which listen, which are immature—the students. They also listen, do they not?, in order to learn, in order to gather information according to which they are going to live; they want examples, similes; they want to be shown the way what to do, how to listen. Surely, all such minds—the student, the average, and the so-called intellectual person—are occupied, they have no space, no emptiness in which something real or something false can be discovered. Surely, a mind must have space in which a new seed can be born—the seed that comes, not through striving, not through a process, not through the deliberate evolution of the imitator, not through any practice in order to arrive. The mind must have that small space in the mind, however else the mind is occupied, and that little space must be undisturbed, uncontaminated; in that space, eternal fountain of bliss can come into being. But, to create

that space is not an act of volition; you cannot say: 'How am I going to create it?' The moment you put the 'how', then your mind is occupied.

If you see the importance, the sheer beauty and the necessity of quietness, then that space is there; that space is the dying to everything that one has known, to all the memories, to all the experiences, to all the accumulations of knowledge, information. We do die, the body is undergoing a change obviously; there is an ending to the noble, the ignoble. But the mind refuses to die to the things of yesterday. We carry over from day to day, and this carrying over is memory by which we give continuity to that. We hope that, in this continuity of learning, acquiring, modifying, changing here and there, there will be a revolution, a radical transformation. That which can continue is never a religious transformation. It is only when thought comes to an end and has no continuity, that there is a dying to the mind and, in that a radical transformation can take place.

Just listen to this. Don't say: 'How am I to get those things of which you say?' I am not saying anything, I am just describing the state of the mind, a machinery, an organism that is perpetually making a noise, that can never hear silence. Our thoughts are in constant motion, in constant movement; and thought is the continuity of yesterday—which is the process of time—and, in the process of time, there can never be a radical transformation; there can be only a change, an escape, a modification, but not that real religious revolution in which there is no process but there is 'being'. For instance, a man who is acquisitive, however much he may practise, control, discipline—which is the process of time—will never find a state in which that non-acquisitive state is. Freedom from acquisitiveness is not a process,

it is a state which must happen; and the happening can only take place when there is dying; because, it is only when you come to an end that there is something new.

The mind refuses to come to an end because mind is the result of time, of centuries of compulsion, of conformity, of imitation; the mind only knows struggle, judgment, values based on that struggle; and it is trying to change by struggling, by saying: 'I must change; there must be an action by me which will produce happiness.' So we have economic, scientific, or social revolutions, but not the real religious revolution which is the only revolution. Religion is not the worshipping of idols, the performance of ritual, or the pursuit of the ideals of the mind. Surely religion is something entirely different to the repetition of what the ancient teachers have said in the Vedas or in the Upanishads—all that must go, it must all end in the fire of silence.

The difficulty is we never want to be uncertain, we are afraid of losing everything. So the mind, being uncertain, pursues certainty; thereby it creates fear; out of fear comes imitation, the establishment of authority—political, religious, or of one's own volition—because the mind demands a state of continuity in which it is certain. And a mind that is seeking certainty has never space in which the real can come into being.

So it seems to me that those of you who are listening should be concerned not with 'how' but rather with 'being'—to be, to have some space in the mind, in which there is no movement of thought, thought being the continuity of yesterday. Thought can never produce a new world. The intellect can never produce a new state. It is only when thought comes to an end, when I am dead to all the yesterdays, that there is a possibility of that religious revolution which is

so necessary to create a new world. Every God must go, for the real God to come. We have too many Gods now in our mind, so the real God can never come into being. Just see the truth or falseness of it, just listen to the fact whether it is true or not. Just to know the fact, in itself is liberation. To know that, there must be an ending of yesterday, one must die to the memories, to the enrichment of one's experiences, to the knowledge that one pursues in order to be certain; all that must come to an end; for, they are all things made by the mind.

The mind is the result of time. You, as the self, as 'the me', as the ego, are a product of the mind. The character, the tendency, the various disciplines, the various controls and persuasions are all the result of time; they are the product of time. Mind is what nature, what the environment, has made it through culture, through fear, through imitation, through comparison, through so-called education; such a mind—do what it will, progress, struggle—can never bring about an action which is the outcome of bliss, which is the outcome of the revolt to find reality. Really one has to see the simplicity of it—not the simplicity of the external, but the simplicity of being in that state—not to arrive, not to struggle to be something, but to be like a flower. It is in itself perfume, it is in itself beauty; there is no effort, no struggle.

The mind that struggles to have the timeless beauty of that perfume, is incapable of knowing it. The mind that struggles can never know it; all its rituals, all its experiences, all its sacrifices, are in vain, because the self is always there and the self is the centre of all thinking. One must die to that thinking every day. The re-birth in tomorrow is the religious revolution.

Let us now consider the problem of isolation. When you have a problem, have you not isolated yourself? You have no communion, because your mind is so concerned with the problem and with the solution of that problem, that you shut yourself off from the real understanding of that problem. When the mind is occupied with the problem, the mind is isolating itself. Don't put your mind to work, but see what creates the problem. It is the mind. The mind in isolation, in that state of non-communion, has a problem and then we ask questions to find an answer which will unlock the problem. So we are looking for a key and not at the problem itself. A mind that is occupied with the problem can never look into the problem.

We have so many problems in life, not only economic, social, which are all surface problems, but the unconscious problems, the deep problems which control and shape the economic, the outer issues. They are the result, the fruit, of our confusion, of our inward struggle. The mere superficial alteration of the economic will not break down the inward entity which is shaping everything to suit itself. So to really understand the problem, the mind must not be occupied with the problem. But most of us are so eager to solve the problem confronting us, that we want an immediate answer; for us the answer is very important because we think that, by having an answer, we have solved the problem. A mind that seeks the answer is a very superficial mind, it is really a mediocre mind.

We are all educated to find answers, to be told what to do, to copy, to practise what we are told to do. Surely life is a process of living from day to day, and living has no answer. There is only the problem and living is the problem. A mind that is merely seeking an answer to the problem will find an answer; but the

problem will still remain and it will come in another form. So, if I know how to understand the problem, if I can know how to look at the problem, then the problem is resolved. Because I do not know how to look at the problem, I seek the answer. I cannot deal with the problem if I condemn it. That is the real basic thing that prevents us from understanding the problem. The problem is there so long as we judge, condemn, compare. Sir, when you do not condemn, when you do not judge or compare, is there a problem for the mind?

The mind that condemns, judges, analyses, compares, creates the problem. Do not say: 'How am I to act?' If you learn a method, the method becomes the master of your mind and again there is the problem; but if you see the truth of the statement that to condemn, to judge, to compare creates the problem, then you will see that the problem itself has already full significance.

Question: I see how wrongly I have been educated. What am I to do? Can I re-educate myself or am I mutilated for life?

KRISHNAMURTI: Sir, when the mind is diseased, when the brain is diseased, then education is impossible, is it not? But we are living human beings, and there is that quality, that intelligence which can be awakened, which can educate itself. There is no human entity who is so mutilated that he cannot bring regeneration to himself.

To understand how wrongly we have been educated is a very difficult thing to do. Before you say you must re-educate yourself, must you not know how you have been wrongly educated? Is it so easy to say that you have been wrongly educated? That is, you may be educated

to a particular technological job and you find that is not your way of life, but you are sticking there because of your responsibilities. To break that and to go to a new job, is that education? Or to learn a new language, to learn a new technique, is that education? Surely, to find out what is wrong education requires a great deal of perception, insight. It is not so easily to be asserted that most of us are wrongly educated.

Education from childhood has been the cultivation of fear and that is all we know. We have ever been brought up with that. Through examination, through comparison with the clever boy, with what the father was, with the mother, with the uncle, we are made stupid through various forms of compulsion from parents, from teachers, from society; the cultivation of fear is there. As we go out of college, we fit into a wrong pattern of life and do what we are told to do. Fear produces the inevitable course of life; and as we grow, life becomes darker and more confused. That is your life; but parents do not understand that fear destroys and that fear does not come into being if there is no comparison from childhood, if there are no examinations but only records kept of each child.

All our education has been the cultivation of fear—religious, economic, social. Everything is based on fear. You want to be somebody; otherwise you are nobody; therefore you struggle, compete, destroy yourself. Only that man is 'nobody', who is not afraid. Being nobody is true education. There is the sense of anonymity in the great things of creative life. Truth is anonymous, not yours or mine. There cannot be anonymity when the mind is frightened. So to uncover the ways of fear and to be free—not at the end of life but to be free from the very beginning so that I understand what fear is—that is real education. From childhood, the

ways of fear are to be understood so that, as one grows, one can meet fear, can meet all the problems of life, so that one's mind, though it always meets problems, is always fresh, new, so that there is no deteriorating factor such as the memory of yesterday.

Question: Has prayer no validity, or is true prayer the same as meditation?

KRISHNAMURTI: Prayer and the thing that you call meditation are acts of volition. Are they not? We deliberately sit down to meditate, we take a certain posture, concentrate in order to understand. We pray because we suffer. Behind prayer and the ways of meditation that we know, there is an act of volition, an act of will. When you pray, obviously it is an act of will; you want, you beg, you ask; as a result of your confusion, misery, suffering, you ask some one to give you knowledge, comfort; and you do have comfort. The asker generally receives what he asks for; but what he receives may not be the truth, and generally it is not the truth. You cannot come to truth as a beggar. Truth must come to you; then only you see the truth, not by asking. But we are beggars, we everlastingly seek comfort, we seek some kind of state in which we will never be disturbed; we ask for that, and we will have the reward; but the reward is death, stagnation. Don't you know the people who demand peace? They have peace, but their peace is isolation and they keep on repeating the same phrases which they memorise. The mind makes them quiet. It is like a stagnant pool with moss, the words are covered with the activities of the mind. The mind is made dull. Surely, that is not meditation.

Meditation is something totally different, is it not? Please follow what

I am saying and see the truth of meditation. To meditate, there must be the understanding of the meditator; that is the first requirement—not how to meditate; because, how to meditate only develops concentration which is exclusion. You may be absorbed in your exclusion, but that is not meditation. Meditation is the process of self-knowledge which is the knowledge of the meditator—not the higher meditator who is meditating, not the higher self which is searching. To think about the higher self is not meditation. Meditation is to be aware of the activities of the mind—the mind as the meditator, how the mind divides itself as the meditator and the meditation, how the mind divides itself as the thinker and the thought, the thinker dominating thought, controlling thought, shaping thought. So in all of us, there is the thinker separate from the thought; the thinker has become the higher Self, the nobler self, the Atman, or what you will; but it is still the mind divided as the thinker and the thought. The mind seeing thought in flux, impermanent, creates the thinker as the permanent, as the Atman which is permanent, absolute and endless. The moment the mind has created the higher self, the Atman, that higher self is still of time; it is still within the field of memory; it is an invention of the mind, it is an illusion created by the mind for a purpose. That is a psychological fact, whether you like it or not; you may resist it, you may say that it is all modern nonsense, that what is said in the Upanishads, in the Gita, is contrary to what I am saying. But if you really examine closely and are not afraid and do not resist, you will see that there is only thinking which creates the thinker, not the thinker first and thinking afterwards.

You do not think you are nobody. Because your thoughts are conditioned, because you think as a Hindu, you consider yourself to be a separate

mind, a separate state in which there is the thinker. As long as there is an experiencer experiencing, there can be no true meditation. But the discovery that the experiencer is the experience, is meditation.

Can one discover for oneself—not according to what Shankara or Buddha has said—can one see the truth that the experiencer and the experience are one, that the thought and the thinker are integral? I can only discover it by the process of meditation—which is, to understand what is actually taking place, to observe the ways of my mind. That is not a trick, a thing to be learnt, that the experiencer and the experience are one. You cannot glibly repeat it, it means nothing. But the moment I see, through meditation, the truth of that, then meditation begins; then meditation is no posture for an hour but it is a state which continues throughout the day; because, the mind is in a state of awareness, not as the experiencer experiencing—therefore judging, weighing, clearing, evaluating—because, after all, every experience makes the experiencer, every thought makes the thinker, puts the thinker together.

Look what happens when you have an experience of any kind, your mind immediately registers it, remembers; the remembering of it is the creation of the experiencer, because then the experiencer says I must have more of it or the less of it. Watch your own minds and see how any experience creates the thinker, the rememberer, and then the thinker, the experiencer, says 'There must be more', and so it perpetuates itself. It is the process of time. The mind is everlastingly seeking an experience—a richer, wider, nobler, deeper, purer experience—and so it receives; and the very reception is the creation of the chains that bind humanity. Memory is 'the me' which is the experiencer. So when I, as the experiencer, seek God, when I

seek truth, which I shall know, from which I shall receive help, my mind moves from the known to the known, from time to time; and this process is what you call meditation. But it is an ugly practice, it is not meditation at all, it is merely the perpetuation of the self in a different way. There is no meditation in the deeper sense of the word, when there are an experiencer and the experience.

There must be the cessation of the experiencer and the experience, the things which the experiencer recollects, recognises—which means, there must be a state in which there is no recognition; which means, dying to every experience as it comes and not creating the experiencer. If you really listen and see the truth or falseness of it, you will know what meditation is—not how one is to meditate, but to see the full significance of what meditation is.

After all, virtue is order. What you are, so you must be. Real virtue is a clean thing, but it is not an end in itself. What you put in the room is more important, not how clean your room is. So the cultivation of the mind or the building up of virtue is not important; that is not the emptying of the mind necessary to receive that which is eternal. The mind must be empty to receive that.

That which is measureless can only come into being, you cannot invite it, it will only come into being when the mind no longer demands, is no longer praying, asking, begging when the mind is free, free from thought. The ending of thought is the way of meditation. There must be freedom from the known for the unknown to be. This is meditation, and this cannot come through any trick, through any practice. Practice, discipline, suppression, denial, sacrifice only strengthen the experiencer, they give him power to control himself; but that power destroys. So it is only when the mind has neither the expe-

riencer nor the experience, that there is that bliss which is, which cannot be sought, which comes into being when the mind is silent and free.

February 21, 1954.

VI

I think, if we can understand the problem of frustration, we shall have a mentality that is not merely, intellectual, but an integrated activity. Our religions, our social activities are based on frustration and sorrow. If we can go into this question of frustration, which is really the problem of duality, we may be able, for ourselves as individuals, to come on to this creativity, which is not a mere capacity or gift but a totally different action. If we can go into this question of what is duality and the conflict between 'what is' and 'what should be', then perhaps we shall understand the mind that is without root, because most of our minds have roots.

The very existence of mind indicates, does it not?, thought having root in the past. It is that root which creates duality. Is it possible not to give continuity to that root in the present or in the future? It is only a mind that is without root, that can be truly religious and therefore capable of radical transformation, for reality to come into being. I would like to go into that, which may be rather a difficult question; but if we can deal with it simply, not philosophically, then perhaps we may be able to see and understand it for ourselves. But the difficulty is going to be, that most of us have read so much about this problem of duality; we know the problem according to some philosophy, according to some teacher, but we do not know it directly, without it being pointed out. If we can discuss

the problem of duality, not intellectually or philosophically, but observe the activities of our own minds as I talk, then perhaps we will see the problem in a different manner. If you can listen, not to my description but to the activities of your own minds as I begin to describe, as I begin to verbalise, then it will be a direct experience, which is far more vital and significant than merely discovering a dual process in all of us, which some philosopher or some religious teacher or some book has indicated. But the difficulty is going to be that those of you who listen, have already come to a conclusion or you have heard what I have said previously, and so your mind is full of the ashes of memory of what I have said; therefore it will not be a fresh experience, something real, living. Those of you who are here for the first time will only be puzzled because I may be using words that have a different significance than yours. But knowing all the difficulties of the ashes of memory, of previous knowledge and experience, of coming here for the first time and listening to something so very philosophical and difficult and therefore brushing it aside, you have to listen with a freshness of mind. That freshness of mind cannot come into being, if you do not observe your own process of thought, as I begin to talk about this problem of frustration and duality.

I am not telling you anything, I am only stating facts. You and I can understand the fact, can look at it without any condemnation, without any judgment, can merely observe it and be aware of it entirely—not as the observer watching but to see what is actually happening, to actually experience the process how the mind creates duality and therefore brings into being frustration upon which our whole culture, religions, social activities are based. If we can

understand this, then we shall find out what true freedom is.

The difficulty is that most of you treat these talks as lectures, as something to be listened to, something to be remembered, something in which you will have many experiences, thrills, emotional excitations. But that is not at all what is intended, at least from my part. What is important is to have this religious revolution, a radical fundamental religious transformation, because all other changes have no meaning, all other revolutions merely end in further misery. If we can see the truth of that, the importance of a radical religious revolution, and that it alone can bring about a radical change in our relationships towards all men, then these talks will be not merely an intellectual or an emotional excitement or amusement but something that will have significance in our daily life. So, we have to listen as though we are hearing it for the first time, we have to listen with a freshness; and that freshness cannot come into being if you do not watch your own minds as I begin to talk, as I go into the problem.

The problem is, is it not?, one of struggle, conflict, the constant struggle of 'what I am' and 'what I should be', the conflict between 'what is' and 'what might be'. The mind is everlastingly striving, struggling, accommodating, adjusting, disciplining, controlling according to 'what should be'. That is all we know. This 'should be' is more important to us than 'what is'. We have these ideological patterns, and the mind is constantly adjusting itself to those patterns. The adjustment is the action of will, through compulsion, through persuasion; and this brings about struggle, and the struggle produces frustration. This is not over-simplification. This is what actually happens with each one of us: 'I am this and, in the future, I should be that'. But the future, what should

be, the ideal, is the projection of 'what is', it is a contradiction of 'what is'. The mind sees 'I hate', and it says 'I should love'; so the mind is everlastingly adjusting, forcing, disciplining itself into a state which it calls love. I never know love but my mind pursues what, it thinks, is love—which is an idea, the opposite of what I am. The projection of an idea of what love is, is not love, because it is a reaction of what I am, which is 'I hate'. In my struggle to capture that love, I am violent and I have the idea of non-violence; so I practise, I discipline, I control, I shape my life according to that background, according to that particular pattern, and that pattern I never fulfil. I can never be that because, when I do reach it, the mind has already invented another pattern. So I keep on changing from one pattern to another. So my life is a series of frustration, sorrow, always striving for one thing after another. So my whole life is a series of struggles and unhappiness, and that is all I know.

What is important is not 'what should be', but 'what is'. What is, what I know, is the fact. The other is not. If the mind can pursue totally 'what is', without creating the opposite, then I will find out what is love—not the love as the opposite of hate. But the problem involved in understanding what is hate, requires awareness in which there is no condemnation. Because, the moment I condemn, I hate, I have created already the opposite. I hope I am making it very clear and simple. If we can see this thing, it is really an extraordinary release from all the frustrations that we have developed.

We are an unhappy people; our religion is unhappy, it is the product of unhappiness, of strife, of frustration; our Gods and the very culture that we have is the result of this frustration. So, we have to understand not merely verbally, intellectually, but

very deeply, the fact of what I am, the fact of what is. The fact is 'I hate, I am violent'; that is all. But the mind does not want to accept that fact; therefore it creates the opposite—that is, it condemns the fact and so creates the opposite. The very condemnation is the process of creating duality. Now if I can be aware that my mind condemns, that through condemnation I create the opposite and therefore bring into being struggle, that very realisation of the fact that condemnation creates the opposite in which there is conflict, that very awareness, stops the whole process of condemnation—not through any compulsion but merely through the awareness of the fact. So I have only the fact that I hate, without any mental projection of the opposite.

You understand, Sirs, what an extraordinary release it is when you have no opposite? Then you can deal with the fact. Then the thing that I have called hate, if I do not condemn it, is not hate. But I condemn hate and wish to transform it into love, because my mind has its root in the past. The valuation is the judgment of the past; and with that background I approach hate and wish to transform that hate into what I call love; this brings about conflict, struggle, with all its disciplines, controls, and so-called meditations.

Now, can there be freedom from the past? Can there be freedom from thought projecting itself into the future? I hate; that hate is the result of the past, a reaction; then thought condemns it and projects it into the future as 'I must love'; so thought establishes a root in the present and in the future; thus, thought is continuous; and in that continuity there is the struggle to continue in the form of the opposite. What I am trying to find out is whether the mind can ever be free totally, and not have root. The moment mind has root, it must project, it must stretch out; the

stretching out is the opposite; so thought is continuous, it never comes to an end; it is the continuity of my conditioning, of my background to the future; and therefore there is never freedom. I am trying to find out if the mind can ever be in a state in which it is not establishing roots through experiences. Without being in that state, the mind is never free, it is always in conflict. Therefore, to a mind that has root, there is always frustration; and whatever be its activity—social, cultural, religious—still it is the outcome of frustration; therefore it is not the real religious transformation in which there is the cessation of all projection of thought taking root in the mind.

Can the mind ever be without root? You do not know. All that you can do is to find out, to see if the mind can be without root—like the Sea, living, having its being without root, without establishing itself in a particular place, in a particular experience, in a particular thought. Sir, it is only the mind that is without root, that can know what is real. Because, the moment the mind experiences and establishes that experience in memory, that memory becomes the root, the past; then that memory demands more and more experiences; therefore there is constant frustration of the present. Frustration implies, does it not?, the condemnation of the state of the mind as it is. The mind as it is, is full of tradition, time, memories, anger, jealousy. Can we understand that mind without condemnation—that is, without the creation of the opposite? The moment we condemn 'what is', we do not understand it. The very understanding of 'what is' can only happen without condemnation; then only, there is freedom from 'what is'.

To me, a mind which has no struggle of duality, is the really religious mind—not the mind which is struggling to conquer anger, not the mind that is struggling to become non-

violent; such a mind is only living in the struggle of the opposite. It is only the true religious mind that has not the conflict of the opposite; such a mind never knows frustration; such a mind does not struggle to become something, it is what it is. In understanding what it actually is, the mind is no longer putting roots in memory.

Please just listen to this; it does not matter whether it is false or true, but find out for yourself. A mind that has continuity in memory will always be frustrated, will always be struggling to be something. The becoming is the taking root—in an idea, in a person, in an object. Once the mind has taken root, then the problem arises: 'How is it to free itself?' The freeing of itself becomes then the opposite; and the struggle then is 'How to free oneself?' But if one sees, understands, is aware of the truth of how the mind is always taking root in every experience, in every reaction, then, in that awareness, there is no choice, there is no condemnation, therefore no creation of the opposite, and therefore there is no struggle. Then the mind has no root but it is living, it has no continuity but is in a state of being in which time is not. I think, it is important to understand this not merely verbally or intellectually, but actually to see how the mind is creating the struggle and the dual process.

The action of the mind that is without root, is creative because that mind is no longer in a state of frustration, from which it paints, it writes or seeks reality. Such a mind does not seek—seeking implies duality; seeking implies struggle, the stretching out of the past into the future, in thought, which establishes itself in the root of the future. If the mind can see that, be aware of it, then there is an astonishing release from all struggle; and therefore there is a happiness and bliss; and that happiness and that bliss is not the opposite of sorrow, misery or frustration.

These are not just words, they are direct states which the mind takes hold of and establishes itself in the experience. They are actually states which cannot be experienced by a mind that is struggling to become the opposite.

All this requires, does it not?, awareness of the process of the mind. What I mean by awareness is of the total process of existence—sorrow, pain, love, hate, feeling, the emotions, all of which is the mind. Is it not therefore important to see how your mind works, how it operates, how it projects, how it clings to the past, to tradition, to the innumerable experiences, and so prevents the experience of reality? To be aware of all that is not what the modern or the ancient teachers or the psychologists or the gurus say; what other people have said is merely information and has really no significance at all; but one has to discover for oneself this whole process of the mind. This discovery is not possible by the withdrawal in a dark corner of a mountain, but by living from day to day. You have also to see that what you had discovered may have already become the root, from which you act—that is, you have to discover how the mind uses the very discovery as an experience from which it thinks, and therefore that experience becomes the hindrance and leads to frustration. To see all this is awareness. That awareness can only happen when there is no condemnation—which means really the breaking down of all conditioning of the mind, so that the mind is in a state in which it is no longer establishing roots, and therefore it is a mind without anchor, and therefore there is real experience. It is only such a mind that can know and see that which is eternal.

Sirs, in answering these questions, watch your own minds creating duality. How the mind is expecting an answer. It poses a question out of

its own frustration, out of its own sorrow, out of its own troubles and confusion. It puts a question and makes it a problem, and it waits for an answer. On receiving an answer, it says: 'How am I to get there?' The 'how' is the struggle—the struggle between the problem and the answer, between 'what is' and 'what should be'. The method is 'how', the method is the struggle; and therefore, the method in its very nature produces frustration. So it is the most stupid mind which says 'How am I to do this?', 'How am I to get there?', 'I am this, but I would like to be that and so how?'

What is important is 'what is' and not 'what should be'. The understanding of 'what is' demands cessation of condemnation, that is all. Don't say: 'How am I not to condemn?' Then you will be back again in the same old process. But see the truth of the statement that condemnation produces struggle and therefore duality and therefore the struggle towards the opposite. Just see that, just realise that fact; then there is the revealing of 'what is' which is the problem.

Question: I know loneliness, but you speak of a state of alone-ness. Are they identical states?

KRISHNAMURTI: We know loneliness, don't we?, the fear, the misery, the antagonism, the real fright of a mind that is aware of its own loneliness. We all know that. Don't we? That state of loneliness is not foreign to any one of us. You may have all the riches, all the pleasures, you may have great capacity and bliss; but within there is always the lurking shadow of loneliness. The rich man, the poor man who is struggling, the man who is writing, creating, the worshipper—they all know this loneliness. When it is in that state, what

does the mind do? The mind turns on the radio, picks up a book, runs away from 'what is' into something which is not. Sirs, do follow what I am saying—not the words but the application, the observation of your own loneliness.

When the mind is aware of its loneliness, it runs away, escapes. The escape, whether into religious contemplation or going to a cinema, is exactly the same; it is still an escape from 'what is'. The man who escapes through drinking is no more immoral than the one who escapes by the worship of God; they are both the same, both are escaping. When you observe the fact that you are lonely, if there is no escape and therefore no struggle into the opposite, then, generally, the mind tends to condemn it according to the frame of its knowledge; but if there is no condemnation, then the whole attitude of the mind towards the thing it has called lonely, has undergone a complete change, has it not?

After all, loneliness is a state of self-isolation, because the mind encloses itself and cuts itself away from every relationship, from everything. In that state, the mind knows loneliness; and if, without condemning it, the mind be aware and not create the escape, then surely that loneliness undergoes a transformation. The transformation might then be called 'alone-ness'—it does not matter what word you use. In that aloneness, there is no fear. The mind that feels lonely because it has isolated itself through various activities, is afraid of that loneliness. But if there is awareness in which there is no choice—which means no condemnation—then the mind is no longer lonely but it is in a state of aloneness in which there is no corruption, in which there is no process of self-enclosure. One must be alone, there must be that aloneness, in that sense. Loneliness is a state of frustration, aloneness is not; and

aloneness is not the opposite of loneliness.

Surely, Sirs, we must be alone, alone from all influences, from all compulsions, from all demands, longings, hopes, so that the mind is no longer in the action of frustration. That aloneness is essential, it is a religious thing. But the mind cannot come to it without understanding the whole problem of loneliness. Most of us are lonely, all our activities are the activities of frustration. The happy man is not a lonely man. Happiness is alone, and the action of aloneness is entirely different from the activities of loneliness.

All this requires, does it not?, awareness, a total awareness of one's whole being, conscious as well as the unconscious. As most of us only live on the superficial consciousness, on the surface level of our mind, the deep underground forces, loneliness, desperations and hopes are always frustrating the superficial activity. So it is important to understand the total being of the mind; and that understanding is denied when there is awareness in which there is choice, condemnation.

Question: Surely, Sir, in spite of all that you have said about following, you are aware that you are being continually followed. What is your action about it, as it is an evil according to you?

KRISHNAMURTI: Sir, we know that we follow—we follow the political leader, the Guru; or we follow a pattern or an experience. Our whole culture, our education, is based on imitation, authority, following. I say all following is evil, including the following of me. Following is evil, destructive; and yet, the mind follows, does it not? It follows the Buddha or Christ, or some idea, or a perfect Utopia, because the mind itself is in

a state of uncertainty but it wants certitude. Following is the demand for certitude. The mind, demanding certitude is creating authority—political, religious or the authority of oneself—and it copies; therefore everlastingly it struggles. The follower never knows the freedom of not following. You can only be free when there is uncertainty, not when the mind is pursuing certainty.

A mind that is following, is imitating, is creating authority, and therefore has fear. That is really the problem. We all know that we do follow, we accept some theories, some ideas, an Utopia, or something else because, deep down in the conscious as well as in the unconscious, there is fear. A mind that has no fear does not create the opposite, it has no problem of following; it has no Guru, it has no pattern; it is living.

The mind is in a state of fear, fear of death, fear of something; and to be free, it does various activities which lead to frustration; then the problem arises: 'Can the mind be free from fear, not how to be free?' 'How to be free from fear' is a school-boy question. From that question, all problems arise—struggle, the achieving of an end, and therefore the conflict of the opposites. Can the mind be free from fear?

What is fear? Fear only exists in relation to something. Fear is not an abstract thing by itself, it is in relation to something. I am afraid of public opinion, I am afraid of my boss, my wife, my husband; I am afraid of death; afraid of my loneliness; I am afraid that I shall not reach, I shall not know happiness in this life, I shall not know God, Truth, and so on. So fear is always in relation to something.

What is that fear? I think that if we can understand the question of desire, the problem of desire, then we will understand and be free from fear. 'I want to be something': that

is the root of all fear. When I want to be something, my wanting to be something and my not being that something create fear, not only in a narrow sense but in the widest sense. So, as long as there is the desire to be something, there must be fear.

The freedom from desire is not the mental projection of a state which my desire says I must be in. You have simply to see the fact of desire, just be aware of it—as you see your image in a mirror in which there is no distortion, in which you see your face as it is and not as you wish it to be. The reflection of your face in the mirror is very exact; if you can be aware of desire in that sense, without any condemnation, if you merely look at it seeing all its facets, all its activities, then you will find that desire has quite a different significance.

The desire of the mind is entirely different from the desire in which there is no choice. What we are fighting is the desire of the mind—the desire to become something. That is why we follow, that is why we have gurus. All the sacred books lead you to confusion, because you interpret them according to your desire, and therefore you see only the reflection of your own fears and anxieties; you never see the truth. So it is only the mind that is really in a state in which there is no desire, that does not follow, that has no guru. Such a mind is totally empty of all movement; only then, the bliss of the real comes into being.

February 24, 1954

VII

I would like to discuss this evening rather a difficult problem and I hope you will listen with consideration, not for the result, not at the end but from the beginning.

I feel that neither the reformer nor the radicalist has the real solution of the problem. Their actions are born out of confusion. Now, most of us are concerned with action; we must do something, we must change the social order radically. Our whole outlook, our whole valuation, is based, is it not?, on the result. The reformer and the radicalist both promise us results. Both are sure of their results; they say, they are not confused beings; and they are clear in their pattern of action and will.

Now, I would like to discuss a step which is not action at all. The action we know is born out of choice, out of determination. As we know, as we observe in the world, action is of various forms—acceptance of authority, liquidation, re-distribution, decentralisation and so on. But I feel that there is an action which is not action at all nor is it reaction. We know the action of choice, of determination, of result, of an Utopia; but such action is not true action because it leads to conflict, to struggle between man and man. So we have to find out a state from which action springs and which is not the reaction or the result of the action of a reformer or of a radicalist. It seems to me very important to find out whether we are confused or not because the action which comes out of a confused state is not true action.

We all know that we are confused. If we are not confused, then our action would have been true action. But we are not certain. No human being, neither the capitalist nor the Communist, nor the Socialist, is quite clear. But they all want to be clear and the very desire to be clear creates the action of uncertainty, because basically they are all confused.

I think that it is an important thing to admit to oneself that one is confused. But one does not admit it. The reformist and the radicalist assert that they know and that they are

clear; and therefore their action which is born out of confusion inevitably breeds destruction and uncertainty.

Now, most of us know that we are confused, not at one layer of consciousness but right from the conscious to the unconscious layers, but we dare not admit it. If we really try to understand the question of action and if we go into it, not verbally, not intellectually, we would have to admit that we are confused and it is the seeing of this confusion that itself produces an action which is not of the mind. We start all our actions on the assumption that we know. But we only say that we know. Beyond that do we know anything? The reformist and the radicalist say that they know, and they drive others into the pattern of their action, which has really come out of confusion. Any action of a confused mind is bound to be a confused action.

I am confused and in that confused state of mind I persuade myself to accept a particular way; but basically, I am confused and out of that confusion I try to create certainty which is essentially a confused certainty. But I give it a name and a pattern and some people follow me. But the fact is, that they and I are all confused. You and I are confused. Our political, social and religious leaders, all are confused. If we can admit that, not merely intellectually or verbally but actually, we will see that the result of all this action is bound to be confused.

Each one of us must see, that we are confused basically. But it is very difficult for us to admit that we are confused. Now if we are confused, can we say that we must act? If I am confused and if I see that I am confused, what would happen is, that my confusion would bring about its own action which is uncertainty. I think, it is very important to understand this because then action will

take care of itself. For the moment, I am not concerned with action. I think that relationship must be established between you and me. I do not believe in the action of a reformist or of a radicalist; all that I am concerned with is confusion. Therefore there is humility and there is no assertion.

Now let us see what happens to a mind that knows that it is confused. It has no leader because to choose a leader out of confusion is an action of confusion. Obviously, to have a theory, to have a plan, to have a pattern of action born out of confusion is still confusion. Please don't say 'What are we to do then?' If you admit that you are confused, it means you know nothing. So it would be futile for you to follow any authority, any book, any leader, or any pattern of action with regard to what is good, what is bad, what is right, or what is wrong.

A man who is confused does not know what is right and what is wrong. He has no leader. He knows no authority, no book, on which he can rely because his mind is fundamentally confused. He is not in a state in which he can read a book or follow an authority. I am not mesmerizing you to admit that you are confused. But you have to think for yourselves and see whether you are confused or not; and if so, whether your decision as regards what is right and wrong has any meaning.

Now if the whole world is in a state of confusion, you are also confused because you are a part of that world. So if you are really aware that you are confused, then what action would be yours? Your action would be neither the action of a reformer nor that of a radicalist. So what do you do? When there is no choice, when there is no leader, no guide, no following of any authority—because you are aware that the very choosing out of confusion is still

confusion—what do you do? What happens to your mind? A man who is confused and knows that he is confused, does not know what to do, because he is uncertain. But our social, political and religious leaders think that if they tell us that they are confused, we might abandon them and therefore nobody is prepared to admit that he is confused. But once we admit that we are confused, our whole pattern would be destroyed. The very confusion of our mind brings an action which is not a reaction of the mind but which is an action of uncertainty; therefore there is no Utopia, no leader, no teacher.

In a state of entire confusion you are trying to find out what is true. There are many others who are like you, who are in a state of confusion; and all of you come together. But all of you are in a state of confusion, in a state of uncertainty, and therefore there is little co-operation between you.

Now the man who says that he knows, is really not admitting that he is confused. But the man who admits that he is confused and therefore is incapable of knowing anything, is a sincere man. When I say I do not know, in the deepest sense of the word, I admit that I am confused; and therefore there is a state of humility. I do not become humble, but there is a state of humility, which itself is an action, and that action is real action. Because I see I am confused, leaders have no significance at all; I will not follow anybody and my mind will be quiet. My mind will no longer be certain; it will be in a state of humility. That which is really humble is in a state of love. This love is not something which can be cultivated. Without this love, life has no meaning.

Now most of us are concerned with problems and their solution. But we should always be concerned with the understanding and the resolu-

tion of the problem, so as not to create more problems. Our solution of a problem only serves as a root to the problem in the future. You may find a solution of the problem which you have to-day; but that solution is such that it carries the problem over to tomorrow and gives rise to other problems tomorrow—that is, it is not a real solution at all.

Now you have got several problems. You have the problem of death, you have the problem of frustration. If you carry over the problem of frustration into tomorrow, you add strength to it. Please, do understand the significance of all this, and the need not to give root to any of our problems in the future.

How can I, how can the mind, not give root to the problem in the tomorrow? Do you understand what I am saying? If you can really grasp this, you will see that there is no problem at all. Today, you have a problem because you have made it a problem for the last few days; and therefore, your mind is never fresh; it is always living in the past which is really dead. But if we really understand and not give a root to our problems in the tomorrow, there would be no problem at all.

Question: I am addicted to drink. You say that discipline and self-control will not save me. Can you then tell me how I can be free from the vice of drinking?

KRISHNAMURTI: Sir, there are many reasons why one drinks. There is frustration, the constant struggle in life, the struggle between husband and wife, family worries; and you want to escape from all this and therefore you drink. Now the question is how can you stop drinking? Will mere analysis—the analysis of frustration, the analysis of your worries—free you from the habit of

drinking? When you know why you have a frustration, when you are aware of it, then that awareness itself, without choice, will act, and the habit will cease.

Please see the importance of what I am saying. You know the effects of drinking. Suppose you decide that, because you have seen the implications of drinking, you will drop the habit from tomorrow, then you will be creating a problem for tomorrow. Sometimes it also happens that to drop something you adopt a method; but that very method becomes your habit. So the mind is not really free from habit. Instead of one habit, it cultivates another habit. Even the routine of performing Puja or reading sacred books is a habit. It may be said that it is a good or respectable habit, and some other habit might be said to be an evil habit. But, psychologically, both are habits. If you want to get rid of these habits, you have to go to the root of them. If you really understand that there is no method, no system by which you can drop the habit, then you will see the truth; and that truth will act upon you, you will not have to act upon the truth.

Most of us want to act upon the truth; but if we let truth alone to act upon us, then truth will bring about its own action.

Question: I am a Hindu, and you ask me to be free from Hinduism. Can I be ever free from Hinduism?

KRISHNAMURTI: This is a very complex question. We must go into it very carefully to understand it.

Now, you call yourself a Hindu. You have a certain background, there are certain traditions which you follow. You call yourself a Hindu, and therefore you want to follow the traditions of Hinduism. Now if you want to find out the true implications

of following, if you want to find out whether following is evil or not, you have to see whether it is really necessary to follow your experience, your traditions and your culture. But in order to see this, you must be absolutely free.

Now, when you say that you are a Hindu, what do you mean by that? Can you say that you are a pure Hindu or a pure Aryan? There is no such person because we are a mixture of others' culture also. Most of us have the background of Hinduism with some western conditioning. So we are neither this nor that. But the mind wants to have a root in something. The mind wants to be secure in something and when it feels that it will be secure in Western culture, it gives up the Eastern culture and vice versa. That is exactly what is happening in the case of all of us; really speaking, we are in a state of confusion. It is only when we are totally free from any culture that we shall be able to see clearly. But if we accept one culture, either the Western or the Eastern, then it acts as a poison.

If we want to see clearly and to find out the real truth, then there must be complete clearness of the mind; and that can only come when you do not belong to any society. The truth will act upon you only when your mind is absolutely free, and that freedom can only come when you do not belong to any community. That means, when the mind is fearless, when it has no background, no root anywhere, then only can you see what is the Truth.

Question: Physically time has no dimension. But you speak of psychological time as different from chronological time. Can you tell me whether time is non-existent or it has existence which is phenomenal.

KRISHNAMURTI: This is not a philosophical question, philosophical in the sense of theoretical or verbal. The question implies that time has a phenomenal existence. There is a tomorrow and there was also a yesterday. So time is chronological. That is a fact. But there is a difference between psychological time and chronological time. There is a time which the mind establishes, the time as distance between me and what I shall be, me and the idea, me and death, me and the future, me as mortal and me who would become immortal. There is a wide gap between what I am and what I shall be. We cannot deny phenomenal time. But the time which the mind creates—has it reality? There is what is. I think I should be something else than what I am. There is the distance between what I am and what I shall be according to my desire—to become immortal and so on. In all that, there are two things, 'what is' and 'what should be'. The moment I introduce the factor of desiring to change, I introduce time.

Suppose I am stupid. My being stupid is a fact. But the moment I say I must become clever, I condemn my stupidity and introduce the factor of time. But if I do not condemn the fact that I am stupid, then there is no sense of time. But the moment I decide to become clever, I introduce time. Now my mind is the result of time, and through the mind I am going to achieve what I want to achieve. So my mind is equivalent to time. But there is only one thing which is a fact and that is what I am today.

Now let us put it the other way. The mind is the result of the thought of yesterday, of today and what it will be tomorrow. Mind is the result of the thoughts, of the traditions, of the ideas, of centuries of man. The mind is the I. The future is the unknown; and the mind which is the

result of the known is trying to get the unknown. Mind can never be free from the past. But if you look into it very closely, if you can really go into it precisely, then the past is burnt away. Then you will see the truth.

February 28, 1954

VIII

This is the last talk of this series and there will be no more discussions.

Living has so many accidents and the mind gets so many scars. As we grow older, the accumulation of accidents, experiences, the constant battle with life, leaves many scars on the mind. We only know suffering with very little joy, and problems increase; that seems to be the lot of most of us, whatever our capacities are—intellectual, scientific or otherwise. We seem to burden our minds with all kinds of activity, our hearts wither away with the sense of frustration, fear and the everlasting shadow of loneliness. Very few of us are happy, and we never know the feeling of being creative. Having been grooved, it is very difficult to heal the mind again so that it is once again fresh and unspotted. And in the search of this happiness, this feeling, we pursue so many things, we have so many desires unfulfilled and fulfilled. And our society, our culture, our parents, our neighbours, husbands, wives are all the time impinging on the mind, shaping the mind, conditioning the mind, so that we hardly are individuals, though we have a particular name, a special face. If we are lucky, we have a house and a little bank-account, and also a few capacities—that is, what we call individuality. But beyond the name and the few little qualities and the little

puddles which we call our minds, we are not individuals at all; we are conditioned entities with very little freedom.

We think we are free when we choose; but we are not, are we? Where there is choice, there is no freedom because that very choice springs from our conditioned state. We think we have a will of our own, and we exercise that will through choice. But, if you observe, you will see that will is the outcome of innumerable desires, of many forms of frustration, fears; and these frustrations, fears, desires are the outcome of our conditioning, of our background; so when we choose, we are never free. Choice in itself indicates the lack of freedom. A man who is really free has no choice; he is free, not to do this or that, but to be. As long as we have choice, we are really not free and we are not really individuals.

It is very important to understand this, because most of us live with choice—choosing a virtue, a person, an action—and choice invariably leads to misery; there is no good choice and bad choice. Only the mind that is free from choice, is capable of perceiving what is true. Truth does not come through choice. Truth does not come with analysis; with the capacity to choose between this and that, right and wrong; on the contrary, all choice is the outcome of our conditioning which is based on fear and acquisitiveness. We, you and I, call ourselves individuals but we are really not individuals at all. It is only when we are free from the background, from our conditioning, that there is real individuality; and that requires a great deal of thought, enquiry.

Let us now talk about creativeness which, I think, is essential in this world that is so confused, where the mind is ridden with so many systems, so many methods, where, all the

time, the mind is seeking certitude through methods, through action and therefore it is never free to be creative, to understand what that creative reality is. Unfortunately most of us, do not directly experience something true, because we have read so much, listened to so many talks, accumulated so much knowledge; and, having read, we compare. If we can listen not only to what I am saying, but to everything in life, with a deep inward listening, then we will see that freedom comes in spite of all the accidents to the mind, in spite of all our frustrations, in spite of our stupid activity that leads us nowhere.

Is it possible for the mind that is gathering so much knowledge, that has had so many experiences of centuries, and wherein every accident leaves a residue which is called memory, to be free of all that, so that it is rejuvenated, it is fresh? I think, the real problem with all of us is to be re-born anew, and not to give room to memory, to tomorrow.

I think it is very important to understand this because most of our lives are a series of continuities, broken off and begun again. Our daily life of routine, of earning a livelihood, of doing social activities, of going to political, religious, social meetings, is all the same, continuity in the same direction. There is never a breaking off, because the mind is always afraid to live anew, not knowing a thing, because mind surely is always seeking the certitude of being something.

Our problem is we want to be something; every one of us, the saint as well as the sinner, wants to be something; and so we cultivate memory, and so there is no ending; and so there is never real discovery; there are only accidents and the choice of accidents. That is our life.

Through all this confusion, through this demand for action, there is always fear.

Can we free ourselves from the past and be reborn again with a freshness of mind? Can we live happily, not doing work with intellectual demand, but living fully each day, each minute, with the worship of that minute. If that can be done, life is very simple, because a happy man has no problem. It is the unhappy man, the frustrated man, that seeks action to overcome his frustration.

Is it possible for each one of us to wipe away the past, to put an end to it, not through a gradual process, but to cut it off? We have to put this question to ourselves and leave it at that. If you say 'How am I to do it'? then you have already destroyed it because the 'how' perpetuates the memory of yesterday.

I think, it is really important to completely live each day so fully, so creatively, so richly, that you have no tomorrow. After all, that is life, is it not? Love knows no tomorrow. Love is not of the mind. As we have only cultivated the mind, we do not know how to love; and the continuity which we give to memory precludes every form of love; and that is one of our difficulties.

We only know unhappiness, sorrow, and frustration; and from that, there is action, which creates further misery, further suffering; so surely there must be freedom from the known for the unknown to be. The known is the mind and the ways of the mind. Mind can only reason, and reason is the outcome of memory, of the known. Reason cannot lead to the unknown, do what you will, whether you practise forgiveness, sacrifices, rituals, meditation. As long as the mind has its roots in the known, the unknown can never be.

So, our problem is really to free the mind from the known. The mind cannot free itself from the known because the mind itself is the known, it is the result of time. So what is the problem? You understand the question? My mind is the result of the known; my mind can only function in the known; and my problem is how can the mind which is the result of time, cease? How can thought come to an end? Thinking is the result or the reaction of the known, of yesterday, of all the accumulations, of the wounds, of the accidents, of frustrations, fears. How can such thinking come to an end? The mind cannot bring it to an end. Mind cannot say 'I will put an end to thinking'; then, thinking is separate from the entity which says: 'I will put an end to it.' The entity that desires an ending, is the product of thought.

Please listen to the extraordinary mystery of something which the mind cannot fathom. There is the astonishing mystery of the unknown; and without letting that operate, our life has no meaning. You may be very clever, you may have the most astonishing mind; but, without realisation, without that unknown coming into being, life has no meaning. All that we can know is suffering and the dangers of frustrations. So, if we can see that the mind can never find the unknown; that without the unknown, life has no significance at all, life is a travail, life is sorrow, life is pain; and that the mind cannot do anything because any movement of the mind is the outcome of the known, is the movement of the known—if the mind realises that—then the mind becomes quiet.

The realisation that any movement of the mind is the outcome of the known, is meditation. There must be meditation in life—not the orthodox,

stupid meditation; that is no meditation at all, that is merely self-hypnosis—to be aware of this whole process of living, of choice, how choice does not bring freedom, how choice denies freedom because choice is the outcome of the background. The freeing of the mind from the background, the freeing of the mind from all conditioning is real freeing. The mind freeing itself from the desire to be something, that process, is meditation. In that, there is the freeing of the mind from the known; then the mind becomes quiet. Now this quietness, this stillness of the mind, is not a thing which can be experienced or known without unconditioning the mind. It is not a thing to be sought after; if you do, that is merely another form of self-hypnotism, an illusion, it has no reality.

If the mind can free itself from its conditioning, from its desires, from all the disciplines, patterns, accidents, then, there is freeing of the mind from the past. Out of that freedom, there comes silence, a quietness of the mind. That stillness cannot be made, but it happens when the mind is free. It is the stillness of great movement in which there is no meaning; in that stillness, there is no search of anything, because it is not the outcome of any frustration, of any hope, of any desire. That which is in great movement, great speed, great action, is still. Then only, out of that stillness, does that mystery of creativity come into being, that truth which is not measurable by the mind; and without that, life can only mean more sorrow, more mischief, more frustration.

We are unhappy human beings and we want to escape from that unhappiness into every kind of activity; we are lonely entities, and we want

to fill that loneliness with knowledge, with action, with amusement, with scriptures; but that emptiness cannot be filled, it can only be resolved when the mind realises that in itself it is lonely, and does not try to cover it up or to run away. One must go through that loneliness in order to be still; then surely the creativity of truth comes into being.

This is not a matter of being continuously earnest. Anything that is continuous is merely a determined mind, a mind that says 'I will be.' Therefore it perpetuates the memory of itself. But in moments of seriousness, which may last half an hour—that is enough—in that moment there is the awareness without choice, the awareness to see oneself as in a mirror without any distortion, the thing 'as is.' That very awareness of the fact brings about liberation,—freedom. But when, in that mirror of awareness, you see yourself as you are, you condemn, you want to change the image, you want to re-shape it, you want to give it a particular name; and therefore you give it a continuity. But, if you be simply aware of the image in that mirror of awareness, then you will see, in that awareness, there is an ending of everything that has been; and that awareness brings freedom, a quietness of the mind in which there is bliss.

What is important is not to give root to a problem. We have problems, they are there. Every accident is a problem; but not to give it a future, not to give it the minute in which it can take root, that is the problem—not that which we carry in our minds. The more the mind thinks of a problem, the more it gives soil in which the problem can take root. Do think, do watch, do listen to this, Sirs.

The problem is not how to solve a

problem but how not to give the problem that I have, a continuity. It is the continuity that creates the problem, not the problem of yesterday. If I know, if I see the truth of that, then I will deal with the problem entirely differently; I will end the problem in myself as it arises, not giving it root—which is, not to enjoy, not to condemn; which means, really to have that astonishing quality of humility.

A petty mind has always a problem; the little mind is always occupied, and this occupation goes on, day after day. The petty mind can never solve the problem, because, whatever it solves, however much it thinks about the problem, it is still petty, small, confused. All that the petty mind can do is not to give the problem a future. If the mind has a problem and does not give it a future, it is no longer petty because it is not occupied; it is the occupied mind that is small. The occupied mind is like a river that receives everything, all the sewage of the town, dead bodies, the good and the bad; and because it is in constant movement, it is no longer a puddle, it is a living stream, everything is living in it, and it is not dead. So the mind that has a problem and is occupied, can never understand its own problem; all that it can do is to put an end to its continuity, and not to give the problem soil in the tomorrow of its memory.

All this may sound very difficult; but it is not, if you really observe how your mind likes to continue with a problem, day after day. Your mind is occupied with something—with what the neighbour says, or what the book says, or what the purpose of life is—everlastingly making its own grooves. An occupied mind is a small mind, and the small mind will always have problems.

Question: I feel that it is not enough for people to hear you. In order to understand what you are saying, people have to be nurtured and educated by a careful study and explanation of your teachings and through books about your teachings, and by the organisations of study groups. Only then will people understand you better. Please tell me if I am right?

KRISHNAMURTI: In this question is involved, is it not?, the mediator, the interpreter, the priest—'I understand, but the others do not understand.' 'I understand a little and I must share that little'—which is entirely different. So let us enquire into this whole question.

Who creates the interpreter, the mediator? You. If you understand something directly, you don't need the interpreter, the mediator, the priest. But, if I do not understand I look to somebody else to explain, and he will explain according to his conditioning, according to his aptitude. So, I create the interpreter, the mediator, the priest, the sub-teacher. I am lazy, I am not aware of myself—which is so simple; you don't have to read books about that, it is so clear. To be aware of yourself in all the things that you do, to watch yourself—not according to some pattern, that is not watching, but merely to watch yourself—talking at dinner, at table, in your office; just watching and seeing how you condemn, how you compare, how cruel you are—just to watch it all, to watch choicelessly: that does not need interpreters, mediators. Just to know what is happening to your mind, to know for yourself how your mind operates—not according to somebody else—that is not difficult; you don't need interpreters mediators, for that. But you need

interpreters, mediators, if you are frightened, if you don't know yourself and if therefore you look to somebody.

Sir, following is evil, all following is evil. There is no good following and bad following; whether you follow politically, religiously, or whether you follow your own experiences or ideals, all following is evil, because it creates authority, it creates the follower. The mentality that says: 'I do not know, but you know; so tell me, give me a safe seat in heaven' creates the mediators, interpreters, the priests, who are going to act and save us. The political leaders, priests, commissars, or the poor Catholic priests are all the same, because the followers say 'We do not know'.

Please listen though you may have heard this many times, listen as though for the first time. If you listen to this as though you were hearing this for the first time, it will have meaning, it will have depth. But if you say, 'I have heard this hundreds and thousands of times because I have grown with you for the last twenty five years and I know what you are going to say,' you are not experiencing directly the thing that is being said, and therefore your mere listening to the words has no meaning.

As long as the mind seeks certitude, you must have interpreters; and a mind that is seeking certitude is never free, it is always frightened; the very demand to be certain about something—an ideal, a relationship, a truth to be made certain—implies that you must have a mediator, somebody who is going to help you. But if what you have heard is truth to you—not according to somebody, but is really truth to you—then you will talk rightly, you will dance rightly, you will live, you will love, you will create; then you have not to create authority,

then you have no following, then you don't belong to any society.

But the difficulty with most of us is that we are so uncertain and confused in ourselves that we want help; but the help we want is the help that a blind man can give to another blind man. But there is help which comes when I know that I am confused, uncertain, and remain in that state. To know I am uncertain, to know I am confused, to know that I do not know a thing, that very state is a state of humility, is it not?, a profound sense of humility, which creates its own action. A man who is nothing—he does not intellectually say he is nothing, but knows it inwardly, he is aware that in the state of uncertainty he can be nothing—does not want an interpreter.

Please beware of interpreters, guard against interpreters. The interpreters can only give you certainty, he cannot give you freedom. Freedom comes only amidst the total awareness of the whole process of living.

Question: You say that one must die to be reborn, that in the ending there is beginning. But to us, all ending is suffering, whether it is ending of life or of a happy and rich experience. How then can I see the truth of the ending you talk about?

KRISHNAMURTI: Sir, do you see the truth of what I am talking about? All that you see is the fact that that which has continuity, that which goes on through time, is always in sorrow. That is all you know, is it not?, with occasional rare moment of delight, a joy, but otherwise all that you know is sorrow. Sorrow comes with all the innumerable aptitudes of the 'I', or 'the me' of the 'ego'. You have to see, you have to realise that that which continues psychologically, inwardly, brings sorrow.

Sir, don't you know that that which has an ending, has always a freshness, a beginning? If I do not end my thoughts of today, complete them, finish them today, I carry those thoughts over to tomorrow; and in that, there is no freshness, no newness; the mind becomes dead. But if I simply see that fact, that is enough. The very perception the very awareness of that fact without any choice, without any condemnation, is the ending in which there is a newness.

But we do not want the new, we do not want to be reborn. All that we want is to be made certain. After all, what we want is permanency, a continuity for us with the indications of the permanent—a permanent house, a permanent relationship, a permanent name, a permanent family, a continuity of activity, success—that is all we want. We do not want a revolution, we do not want to die each day to everything, we want to perpetuate memory; that is why we practise, we discipline, we resist, because the mind abhors a state of uncertainty. Sir, it is only the uncertain mind that can discover, not a certain mind. It is only the mind that knows that it is confused and, in that confusion, is quiet, that can discover. But the mind that is certain, that has continuity, that is a series of memories—everlasting—such a mind can never discover truth.

So it is only the mind that comes to an end each day, that can find truth each day. Truth is something to be discovered from moment to moment, truth has no continuity in terms of time. That which continues is in a state of permanency which the mind can recognise; so the mind which has continuity, which has association which is the process of recognition, such a mind can never find what is real. It is only the mind that sees the fallacy of all this and there-

fore choicelessly comes to an end, that can be creative; only such a mind can receive the creativity of truth.

Question: What is the relationship between me and my mind?

KRISHNAMURTI: Now Sirs, let us go into this so that you and I directly experience what is being said. It is a process of meditation and without meditation there is no wisdom. Wisdom comes into being through self-knowledge. When I know myself as I am—not according to what other teachers have said or what anybody else has said—when I know what I am from moment to moment, that is self-knowledge; and that self-knowledge can only come into being through meditation. Meditation is to be aware of all the conflicts, in the mirror of my activities, of my relationships, of my states. So let us enquire into this question, the relationship between me and the mind.

Is the mind different from the me? Am I different, is the observer, the thinker different, from the thought? You understand, Sirs?

I say, 'I think.' Is thinking different from the entity who says, 'I am thinking'? We say that the two are separate, that 'the me' thinks it is different from the thought. We assume that the me comes first; the ego, the Self is the thinker; that is the first, then the thought, the mind. So we have broken up the me and the mind. But is that a fact? You may break it up; but, in reality, is the me, the thinker, different from consciousness which says, which thinks, which exists? Can you remove the qualities of the diamond and say that what remains is the diamond? The me has various qualities, various memories, various activities, hopes, fears, frustrations which are all of the mind, are they not? Remove all your qualities; then, is there 'you'? The mind

is the me. The mind thinks there is the higher Self, the Atman, Paramatman, higher and higher; it is still what the mind projects; the mind has separated itself as the me and the thought.

After all, what is the mind? The mind is surely the conscious as well as the unconscious. The sea is not just the surface of the water which you see in the sunshine, sparkling, living; it is the whole depth that makes the Sea. Similarly, our mind is the whole content, whether we are conscious of it or not. The mind is so occupied, so taken up with activities, problems, that it never begins to question, to enquire, to find out, to fish in the unconscious. We know what is the unconscious; it is very simple. Our motives, our accumulated knowledge, the collection of experiences, fears, hopes, longings, frustrations—all that is our consciousness; the desire for God and the creation of Gods—all that is consciousness. So to divide the me and the mind has no reality.

Please see this, realise this. The whole of this consciousness is the me—the me that has a job; the me that has a wife, the husband; the me that is ambitious, envious, acquisitive; the me that values; the me that has a tradition; the me that wants to find reality, God; the me that is petty, acquisitive—all that is the mind, all that is consciousness. That consciousness, you may push far up and call it Atman, Parmatman, or whatever you like; but it is still a product of time, it is still consciousness. Now, with that consciousness, you want to find something which is beyond the mind itself; but you can never find that.

You may have occasional quietness when the whole consciousness right up to the bottom is still, and you may dream of something unimaginable, immeasurable, because in sleep your mind, your consciousness, may perchance occasionally be quiet. But when you are aware of all this pro-

cess choicelessly this pattern of consciousness is broken and then you will see there is real stillness in the totality of your consciousness. That is something far beyond the measure of the mind. But to pursue what is beyond the measure of the mind has no meaning. What I say or what some one else says has no meaning. What has meaning is to be completely aware of this consciousness and of all its many layers. This awareness cannot be learnt through any analysis; one knows the whole thing if one is observant.

To know the whole process of the mind—all its inclinations, motives,

purposes, its talents, its demands, its fears, its frustrations, its success—to know all that is to be quiet and not let that act. Then only that something which is beyond the mind, can come into being. That can only come when there is no invitation; that can only come when you are not seeking. Because our search is born out of frustration, the mind that seeks can never find. It is only the mind that understands the total process, that can receive the blessings of the real.

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