

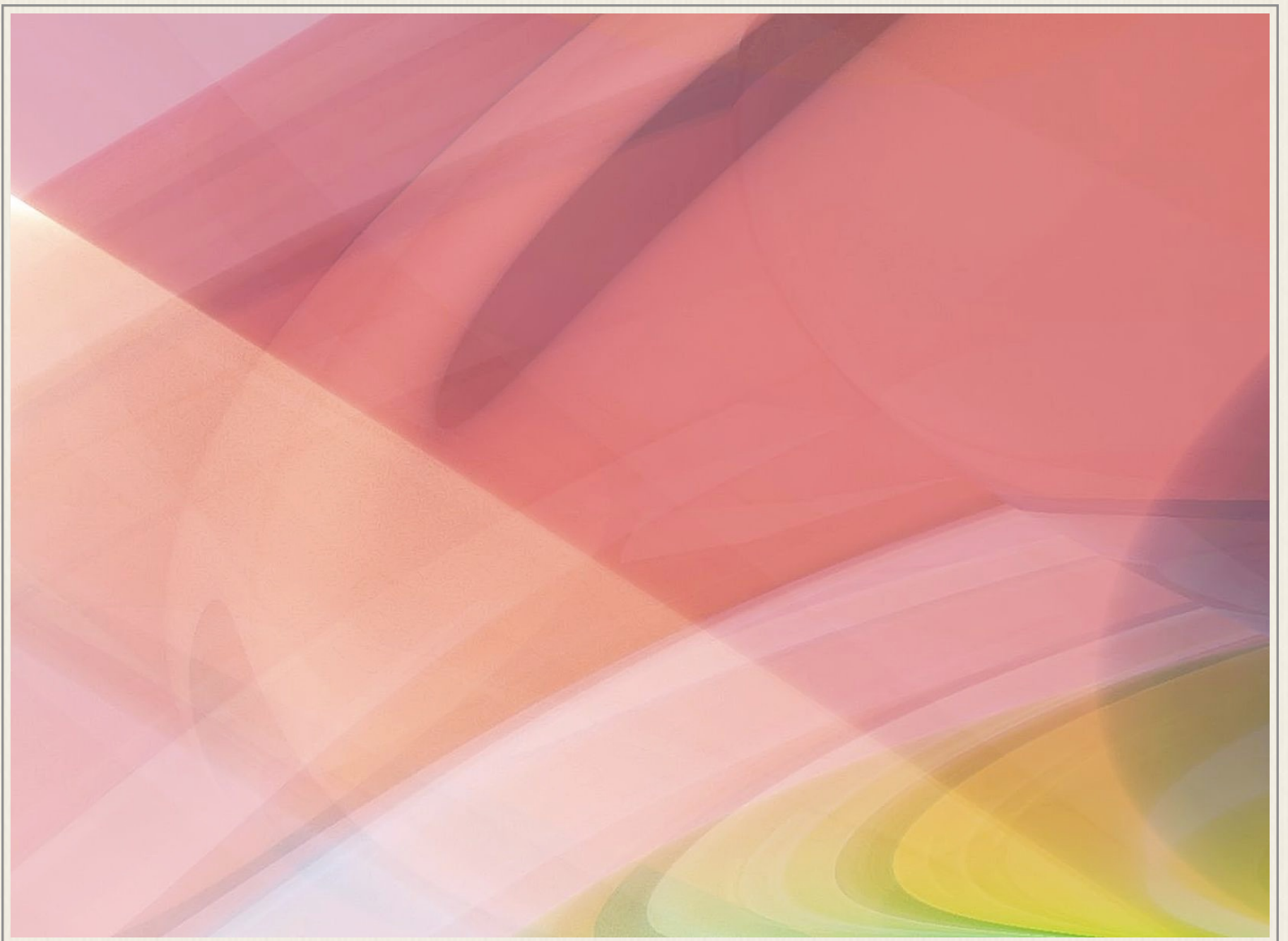


# Collected Works

## Volume X: 1946

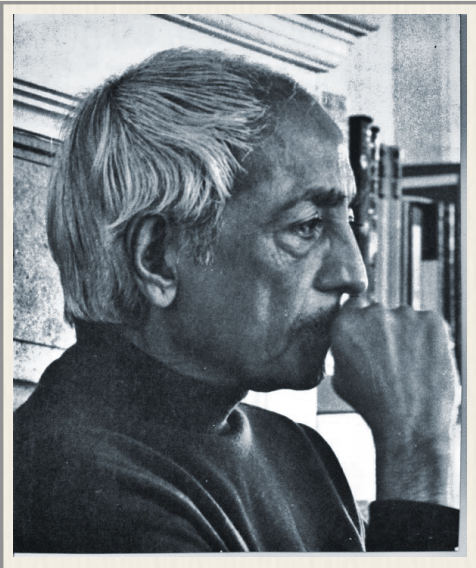


J. KRISHNAMURTI



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# PREFACE



For what are we striving? What is it that each one is seeking? Till we are aware of our separate pursuits it is not possible to establish right relationship between us. One might be seeking fulfillment and success, another wealth and power, another fame and popularity; some may wish to accumulate and some to renounce; there might be some who are earnestly seeking to dissolve the ego while others may wish merely to talk about it. Is it not important for us to find out what it is we are seeking? To extricate ourselves from the confusion and misery in and about us we must be aware of our instinctive and cultivated desires and tendencies. We think and feel in terms of achievement, of gain and loss, and so there is constant strife; but there is a way of living, a state of being, in which conflict and sorrow have no place.

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OJAI  
1ST PUBLIC TALK  
1946

Though this is not a small group we will try to have a free and serious discussion instead of turning these gatherings into question and answer meetings. Some no doubt would prefer uninterrupted talks but it seems to me to be more advantageous for all of us to join in a purposeful discussion which requires earnestness and sustained interest.

For what are we striving? What is it that each one is seeking? Till we are aware of our separate pursuits it is not possible to establish right relationship between us. One might be seeking fulfillment and success, another wealth and power, another fame and popularity; some may wish to accumulate and some to renounce; there might be some who are earnestly seeking to dissolve the ego while others may wish merely to talk about it. Is it not important for us to find out what it is we are seeking? To extricate ourselves from the confusion and misery in and about us we must be aware of our instinctive and cultivated desires and tendencies. We think and feel in terms of achievement, of gain and loss, and so there is constant strife; but there is a way of living, a state of being, in which conflict and sorrow have no place.

So to make these discussions fruitful it is necessary, is it not, first to understand our own intentions? When we observe what is taking place in our lives and in the world we perceive that most of us, in subtle or crude ways, are occupied with the expansion of the self. We crave self-expansion now or in the future; for us life is a process of the continuous expansion of the ego through power, wealth, asceticism or the cultivation of virtue and so on. Not only for the individual but for the group, for the nation this process signifies fulfilling, becoming, growing and has



ever led to great disasters and miseries. We are ever striving within the framework of the self, however much it may be enlarged and glorified. If this be your aim and mine wholly different then we will have no relationship though we may meet; then our discussions will be purposeless and confused. So first we must be very clear in our intention. We must be clear and definite as to what we are seeking. Are we craving self-expansion, the constant nourishment of the ego, the me and the mine, or are we seeking to understand and so transcend the process of the self? Will self-expansion bring about understanding, enlightenment; or is there illumination, liberation only when the process of self-expansion has ceased? Can we reveal ourselves sufficiently to discern in which direction our interest lies? You must have come here with serious intent; therefore we will discuss in order to clarify that intent, and consider if our daily life indicates what our pursuits are and whether we are nourishing the ego or not. So these discussions can be a means of self-exposure to each one of us. In this self-exposure we will discover the true significance of life.

Must we not first have freedom to discover? There can be no freedom if our action is ever enclosing. Is not the action of the ego, the sense of the me and the mine, ever a process of limitation? We are trying to find out, are we not, if the process of self-expansion leads to Reality or if Reality comes into being only when the self ceases?

Questioner: Must one not go through the self-expansive process in order to realize the Immeasurable?

Krishnamurti: May I put the same question differently? Must one go through drunkenness to know sobriety? Must one go through the various states of craving only to renounce them?

Questioner: Can one do anything with regard to this self-expansive process?

Krishnamurti: May I elaborate this question? We are, are we not, positively encouraging through many actions the expansion of the ego? Our tradition, our education, our social conditioning sustain positively the activities of the ego. This positive activity may take a negative form - not to be something. So our action is still a positive or negative activity of the self. Through centuries of tradition and

education thought accepts as natural and inevitable the self-expansive life, positively or negatively. How can thought free itself from this conditioning? How can it be tranquil, silent? If there is that stillness, that is, if it is not caught in self-expansive processes, then there is Reality.

Questioner: If I rightly understand, surely you are reaching way out into the abstract, are you not? You are speaking about reincarnation, I presume?

Krishnamurti: I am not, sir, nor am I reaching out into the abstract. Our social and religious structure is based on the urge to become something, positively or negatively. Such a process is the very nourishment of the ego, through name, family, achievement, through identification of the me and mine which is ever causing conflict and sorrow. We perceive the results of this way of life: strife, confusion and antagonism, ever spreading, ever engulfing. How is one to transcend strife and sorrow? This is what we are attempting to understand during these discussions.

Is not craving the very root of the self? How is thought which has become the means of self-expansion to act without giving sustenance to the ego, the cause of conflict and sorrow? Is this not an important question? Do not let me make it important to you. Is this not a vital question to each one? If it is, must we not find the true answer? We are nourishing the ego in many ways and before we condemn or encourage we must understand its significance, must we not? We use religion and philosophy as a means of self-expansion; our social structure is based on the aggrandizement of the self; the clerk will become the manager and later the owner, the pupil will become the Master and so on. In this process there is ever conflict, antagonism, sorrow. Is this an intelligent and inevitable process? We can discover Truth for ourselves only when we do not depend on another; no specialist can give us the right answer. Each one has to find the right answer directly for himself. For this reason it is important to be earnest.

We vary in our earnestness according to circumstances, our moods and fancies. Earnestness must be independent of circumstances and moods, of persuasion and hope. We often think that perhaps through shock we shall be made earnest but dependence is never productive of earnestness. Earnestness comes into being with inquiring awareness and are we so alertly aware? If you are aware you will re-



alize that your mind is constantly engaged in the activities of the ego and its identification; if you pursue this activity further you will find the deep seated self-interest. These thoughts of self-interest arise from the needs of daily life, things you do from moment to moment, your role in society and so on, all of which build up the structure of the ego. This seems so strangely inevitable but before we accept this inevitability must we not be aware of our purposive intention, whether we desire to nourish the ego or not? For according to our hidden intentions we will act. We know how the self is built up and strengthened through the pleasure and pain principle, through memory, through identification and so on. This process is the cause of conflict and sorrow. Do we earnestly seek to put an end to the cause of sorrow?

Questioner: How do we know our intention is right before we understand the truth of the matter? If we do not first comprehend truth then we shall go off the beam, founding communities, forming groups, having half baked ideas. Is it not necessary, as you have suggested, to know oneself first? I have tried to write down my thoughts-feelings as has been suggested but I find myself blocked and unable to follow my thoughts right through.

Krishnamurti: Through being choicelessly aware of your intentions the truth of the matter is known. We are often blocked because unconsciously we are afraid to take action which might lead to further trouble and suffering. But no clear and definite action can take place if we have not uncovered our deep and hidden intention with regard to nourishing and maintaining the self. Is not this fear which hinders understanding the result of projection, speculation? You imagine that freedom from self-expansion is a state of nothingness, an emptiness and this creates fear, thus preventing any actual experience. Through speculation, through imagination you prevent the discovery of what is. As the self is in constant flux we seek, through identification, permanency. Identification brings about the illusion of permanency and it is the loss of this which causes fear. We recognize that the self is in constant flux yet we cling to something which we call the permanent in the self, an enduring self which we fabricate out of the impermanent self. If we deeply experienced and understood that the self is ever impermanent then there would be no identification with any particular form of craving, with any par-

ticular country, nation or with any organized system of thought or religion, for with identification comes the horror of war, the ruthlessness of so-called civilization.

Questioner: Is the fact of this constant flux not enough to make us identify? It seems to me that we cling to something called the me, the self, for it is a pleasant habit of sound. We know a river even when it is dry; similarly we cling to something that is me, even though we know its impermanency. The me is shallow or deep, in full flood or dry, but it is always the me to be encouraged, nourished, maintained at any cost. Why must the I process be eliminated?

Krishnamurti: Now why do you ask this question? If the process is pleasurable you will continue in it and not ask such a question; when it is disagreeable, painful, then only will you desire to put an end to it. According to pleasure and pain thought is shaped, controlled, guided and upon such a weak, changing foundation we make an attempt to understand Truth! Whether the self should be maintained or not is a very vital issue for on it depends the whole course of our action, and so how we approach this problem is all important. On our approach depends the answer. If we are not earnest then the answer will be according to our prejudices and passing fancies. So the approach matters more than the problem itself. Upon the seeker depends what he finds; if he is prejudiced, limited, then he will find according to his conditioning. What then is important is for the seeker first to understand himself.

Questioner: How do we know if there is an abstract truth?

Krishnamurti: Surely, sir, we are not considering now an abstract truth. We are attempting to discover the true and lasting answer to our problem of sorrow, for on that depends the whole course of life. Questioner: Can the conditioned mind observe its conditioning?

Krishnamurti: Is it not possible to be aware of our prejudices? Cannot we know when we are dishonest, when we are intolerant, when we are greedy?

Questioner: Is not the nourishment of the body equally wrong?



Krishnamurti: We are considering the psychological nourishment, the expansion of the self, which causes such strife and misery. One can accept the activity of the self as inevitable and follow that course or there may be another way of life. If it is an intense problem to each one of us then we shall find the right answer.

Questioner: Shall we not know the true answer when the desire for it is greater than for any other thing?

Questioner: Is the ego always harmful? Is selfishness ever beneficial?

Krishnamurti: Self-centred attention and activity, positively or negatively, is the cause of strife and pain. How seriously is each one considering this problem? How earnest are we about discovering the truth of the nature and activity of the ego, the self? Our meditation and spiritual discipline have no meaning if first we are not clear upon this point. True meditation is not self-expansion in any form. So till we can have a common understanding of our purpose there will be confusion, and right relationship between us will not be possible.

Questioner: Is there not a way straight to the problem, to find out the truth?

Krishnamurti: There is, but this demands utter stillness, open receptivity. This requires right understanding; otherwise effort to be open, to be tranquil becomes another means of self-expansion. I am saying that there is a different way of life, a way that is not of self-expansion, in which there is ecstasy, but it has no validity if you merely accept my statement; such acceptance will become another form of egotistic activity. You must know for yourself, directly, the truth of yourself and you cannot realize it through another, however great. There is no authority that can reveal it. Truth can be uncovered only through your own understanding and understanding comes only through self-knowledge. We have a common problem to which we are trying to find the right answer. Questioner: Writing a book could be a self-expansive action, could it not?

Questioner: Should we not establish a purpose in our lives?

Krishnamurti: The ego can choose a noble purpose and so utilize it as a means for its own expansion.

Questioner: If there is no self-expansion is there a purpose, as we know it now?

Krishnamurti: A man who is asleep dreams that he has a purpose or must choose a purpose but does he who is awake have a purpose? He is simply awake. Our frames of reference, our purposes are a means, negatively or positively, of measuring the growth of the self.

Questioner: Is fulfillment self-expansion?

Krishnamurti: If fulfillment is prevented is there not the pain of frustration of the self? Questions of similar kind will find their answer in discovering the truth concerning the self-expansive process; this depends on earnestness and on the open receptivity of the mind-heart.

Questioner: Must we not know what is the other way of life before we can relinquish self-aggrandizement?

Krishnamurti: How can we know or be aware of another way of life till we can perceive the falseness, the futility of acquisition and self-expansion? In understanding the ways of self-aggrandizement we shall become aware. To speculate about the way becomes a hindrance to the very understanding of that life which is not one of self-perpetuation. So must we not discover the truth concerning the habitual activities of the self? It is knowledge of the hindrance that is the liberating factor, not the attempt to be free from the hindrance. Effort made to be free without the liberating action of Truth is still within the enclosing walls of the self. You can discover Truth only if you are willing to give your whole mind and heart to it, not a few moments of your easily spared time. If we are earnest we will find Truth; but this earnestness cannot depend on stimulation of any kind. We must give our full and deep attention to the discovery of the truth of our problem, not for a few grudging moments but constantly. It is Truth alone that liberates thought from its own enclosing process.



OJAI  
2ND PUBLIC TALK  
1946

We have been saying there can be no right relationship between us if we do not understand each other's intentions. The way of self-expansion is the way of strife and sorrow and is not the way of Reality. The ecstasy of Reality is to be found through awakened, highest intelligence. Intelligence is not the cultivation of memory or reason but an awareness in which identification and choice have ceased.

To think out a thought fully is difficult for it needs patience and extensional awareness. We have been educated in a way of life which furthers the self, through achievement, through identification, through organized religion; this way of thought and action has led us to fearful catastrophes and untold misery.

Questioner: You have said that illumination could never come through self-expansion but does it not come through the expansion of consciousness?

Krishnamurti: Illumination, understanding of the Real, can never come through the expansion of the self, through the I making an effort to grow, to become, to achieve and there is no effort apart from the will of the I. How can there be understanding if the self is ever filtering experience, identifying, accumulating memory? Consciousness is the product of the mind and the mind is the result of conditioning, of craving, and so it is the seat of the self. Only when the activity of the self, of memory, ceases is there a wholly different consciousness, about which any speculation is a hindrance. The effort to expand is still the activity of the self whose consciousness is to grow, to become. Such consciousness however expanded is time-binding and so the Timeless is not.



If one desires to understand a vital problem should not one put aside one's tendencies, prejudices, fears and hopes, one's conditioning, and be aware simply and directly? In thinking over our problems together we are exposing ourselves to ourselves. This self-exposure is of great importance for it will reveal to us the process of our own thoughts-feelings. We have to dig deeply into ourselves to find truth. We are conditioned and is it possible for thought to go beyond its own limitation? It is possible only through being aware of our conditioning. We have developed a certain kind of intelligence in the process of self-expansion; through greed, through acquisitiveness, through conflict and pain we have developed a self-protective, self-expansive intelligence. Can this intelligence comprehend the Real which alone can resolve all our problems? Questioner: Is intelligence the right word to use?

Krishnamurti: If we all understand the meaning of that term as I am using it here, it is applicable. The main point is, can this intelligence which has been cultivated through the expansion of the self experience or discover truth; or must there be another kind of activity, another kind of awareness to receive truth? To discover truth there must be freedom from the self-expansive intelligence for it is ever enclosing, ever limiting.

Questioner: Must we not look at this problem of self-expansion from the point of view of what is true?

Krishnamurti: To see the false as the false and the true as the true is difficult. If you saw the truth about self-expansion problems would begin to fade away. To see the truth in the false is to understand yourself first. It is the truth in the false that is liberating.

Questioner: Do you imply that there is a greater intelligence than ours?

Krishnamurti: We are not trying to discover whether there is a greater intelligence but what we are considering is whether the particular intelligence we have so sedulously cultivated can experience or understand Reality.

Questioner: Is there a Reality?

Krishnamurti: To discover that, there must be a tranquil mind, a mind that is not fabricating thoughts, images, hopes. As the mind is ever seeking to expand through its own creations it cannot experience Reality. If the mind, the instrument, is blurred, it is of little use in the search of truth. It must first cleanse itself and then only will it be possible to know if there is Reality. So each one must be aware, recognize the state of his intelligence. By its very limitation is not the mind a hindrance to the discovery of the Real? Before thought can free itself it first must recognize its own limitations.

Questioner: Can you tell us how to go through this process without impairing ourselves?

Krishnamurti: I am afraid we are talking at cross purposes and so we are getting confused. What is it that each one of us is seeking? Are we not aware of a common search?

Questioner: I am trying to solve my problem. I am seeking God. I want love. I want security. Krishnamurti: Are we not all seeking to transcend conflict and sorrow? Conflict and sorrow come to us in different ways but the cause common to us all is self-expansion. The cause of conflict and sorrow is craving, the self. Through understanding and so dissolving the cause our psychological problems will come to an end.

Questioner: Will the solution of the central problem end for me all problems?

Krishnamurti: Only if you dissolve the cause of all problems, the self; till then each day brings new strife and pain.

Questioner: My intelligence says that by solving my individual problem I can fit harmoniously into the whole. Are there different purposes for each one of us?

Krishnamurti: Out of our self-contradiction and confusion have we not invented purposes according to our tendencies and desires? Are not our purposes and problems fabricated by the self?

Being in sorrow we seek to be happy. If this is our chief concern, as it surely is for most of us, then we must know what the causes are that prevent us from being happy, or that make us sorrowful.

Questioner: How am I to eradicate the causes?

Krishnamurti: Before you put that question you must be aware of the causes of sorrow. Being in sorrow you say you are seeking happiness; so the search for happiness is an escape from sorrow. There can be happiness only when the cause of sorrow ceases; so happiness is a byproduct and not an end in itself. The cause of sorrow is the self with its craving to expand, to become, to be other than what it is; with its craving for sensation, for power, for happiness and so on.

Questioner: If there were no discontent there would be no progress, there would be stagnation.

Krishnamurti: You want both "progress" and happiness and that is your difficulty, is it not? You desire self-expansion but not the conflict and sorrow that inevitably come with it. We are afraid to look at ourselves as we are, we want to run away from the actual and this flight we call "progress" or the search for happiness. We say that we will decay if we do not "progress; we will become lazy, thoughtless, if we do not struggle to run away from what is. Our education and the world that we have created help us to run away; yet to be happy we must know the cause of sorrow. To know the cause of sorrow and transcend it is to face it, not to seek escape through illusory ideals or through further activities of the self. The cause of sorrow is the activity of the expanding self. Even to crave to be rid of the self is negative action of the self and hence delusive.

Questioner: Could we take a positive rather than a negative point of view, saying to ourselves that we are the whole?

Krishnamurti: Is not a positive or negative action of the self still the movement of the self? If the self asserts that it is the whole is not that an activity of the self seeking to enclose the whole within its own walls? We think that by constantly asserting we are the whole, we will become the whole; such repetition is self-hypnosis and to be drugged is not to be illumined. We are not yet aware of the



cunning deceptions of our minds, of the subtle ways of the self. Without self-knowledge there can be no happiness, no wisdom.

Questioner: I do not desire self-expansion.

Krishnamurti: Can it be so easily thought and said? The desire for self-expansion is complex and subtle. The structure of our thought is based on this expansion, to grow, to become, to fulfil.

Questioner: The cause of sorrow is incompleteness. Expansion stimulates and so we crave for it.

Krishnamurti: Can we not experience here and now directly for ourselves the cause of sorrow? If we can experience and understand this urge to expand, to be, then we shall go beyond the verbal state to the root of sorrow.

Questioner: I want to find truth and that is one of my reasons for self-expansion.

Krishnamurti: Why are you seeking truth? Do you seek it because you are unhappy and so through its discovery you hope to be happy? Truth is not compensation; it is not a reward for your suffering, for your struggles. Do you hope that it will set you free? The activity of the self is ever binding and does not lead to truth. Without self-awareness and self-knowledge how can there be the understanding of truth? We think we are seeking truth; but perhaps we are only seeking gratifying remedies, comforting answers. We verbally assert the need for brotherhood, for unity, without eradicating in ourselves the causes of conflict and antagonism. We must be aware of the cause of self-expansion and directly experience its full implications.

Questioner: Self-expansion is a natural instinct and what is wrong with it?

Questioner: We want to be loved and if we are frustrated we seek another form of gratification. We are continually seeking satisfaction.

Krishnamurti: The seemingly natural instinct for self-expansion is the cause of discontent and pain; it is the cause of our recurrent disasters, civilized ruthlessness and mounting misery. It may be "natural" but surely it must be transcended for the Timeless to be. The craving for gratification is without end.

Questioner: Why is there the urge to be superior?

Questioner: I do not know why but there is in me the urge to be superior. I cannot observe it without being amused or appalled, yet I want to be superior. I know it is wrong to feel superior. It leads to misery, it is antisocial, it is immoral.

Krishnamurti: You are merely condemning the desire to be superior; you are not trying to understand it. To condemn or accept is to create resistance which hinders understanding. Do not all of us desire to be superior in some way or another? If we deny it, if we condemn it or are blind to it we shall not understand the causes that sustain this desire.

Questioner: I want to be superior because I want to be loved by people for it is necessary to be loved.

Krishnamurti: Being inferior there is the urge to feel superior; not being loved we desire to be loved. That is, in myself I am insignificant, empty, shallow, so I desire to put on masks for different occasions, the mask of superiority and of nobility, the mask of earnestness, the mask that asserts it is seeking God and so on. Being inwardly poor we desire to identify ourselves with the great, with the nation, with the Master, with an ideology and so on, the form of identification varying with circumstances and moods.

You may pursue virtue and practice spiritual exercises but by covering up this incompleteness. In denying it consciously or unconsciously, it is not transcended. Till it is transcended all activity is of the self which is the cause of conflict and sorrow. Being inwardly insufficient we have developed the cunning art of escape; this escape we call by various pleasant sounding names. How can this process of the mind comprehend the Real? How can it comprehend something not of its own fabrication?

The desire to be superior, to become the Master, to accumulate knowledge, to lose oneself in activities offers hopeful and gratifying escape from inward poverty, insufficiency. Being incomplete, empty, any activity, however noble, can only be the expansive movement of the self.

Questioner: Can we not occasionally realize that we are escaping?

Krishnamurti: We may, but our self-expansive urge is so cunning, subtle, that it avoids coming directly in conflict with this aching insufficiency. How to approach this problem is our difficulty, is it not?

Questioner: When you are free what is the purpose of activity?

Krishnamurti: How can mind that is the outcome of insufficiency and fear experience an activity which is not of the self? How can a mind that is acquisitive and fearful, bound by dogma and its limitation is only a postponement of the realization of its bondage. If I may suggest, can we try during the coming week to be aware of this bondage that has been developed by the process of self-expansion, for this limitation, this expanding self can never experience or discover the Real?





OJAI  
3RD PUBLIC TALK  
1946

Without the experience of the Real there can never be freedom from conflict and sorrow; the Real alone can transform our life, not mere resolution. All activity of the self with its resolutions and negations must cease for the Real to be. To understand the activities of the self there must be earnest endeavour, sustained alertness and interest. Many of us hold to our beliefs or to our experiences and this only breeds obstinacy. Earnestness is not dependent on moods, on circumstances nor on stimulation. Some who are attempting to live an earnest life are strenuous along some particular groove of thought, belief or discipline and thus become intolerant and rigid. Such strenuous effort prevents deep understanding and close the door upon Reality. If you will consider this closely you will see that what is necessary is natural effortless discernment, the freedom to discover and understand. These ideas, if allowed, will take root and bring about a radical transformation of our daily life. The unforced receptivity is much more significant than the effort made to understand.

Questioner: I am afraid it is not very clear.

Krishnamurti: Most of us here are making an effort to understand; such effort is the activity of will which only creates resistance and resistance is not overcome by another resistance, by another act of will; such effort actually prevents understanding; whereas if we were alertly pliable and aware we would understand deeply. All effort we now make issues from the desire for self-expansion; only when there is an effortless awareness can there be discovery and understanding, a perception of the true.

When we see a painting we first want to know who the painter is, we then compare and criticize it, or try to interpret it according to our conditioning. We do not really see the picture or the scenery but are only concerned with our clever capacity for interpretation, criticism or admiration; we are generally so full of ourselves that we do not really see the picture or the scenery. If we could banish our judgment and clever analysis then perhaps the picture might convey its significance. Similarly these discussions will have meaning only if we are open to the experience of discovery which is prevented by our clinging obstinately to beliefs, memories and conditioned prejudices.

Questioner: Is there anything that one can do to be passively aware? Can I do anything to be open?

Krishnamurti: The very desire to be open can be an effort of the self which only creates resistance. We can but be aware that we are enclosed, that the activity of will is resistance and that the very desire itself to gain passive awareness is another hindrance. To make a positive effort to be open is to throw up the barrier of greed. To be aware of the self-enclosing activities is to break them down; to be unaware and yet desire to be open is to create further resistance. Passive awareness comes only when the mind-heart is tranquil. In this stillness the Real comes into being. This stillness is not to be induced nor is it the outcome of the activity of will. An intelligence which is the product of desire, of self-expansion, is ever creating resistance and it can never bring about tranquillity. Such intelligence of self-protectiveness is the product of time, of the impermanent, and so can never experience the Timeless.

Questioner: Is not this intelligence useful in other ways?

Krishnamurti: Its only use is in protecting itself which has caused untold misery and pain. Questioner: From the amoeba to man the intelligence to be secure, to self-expand is inevitable and natural; it is a closed and vicious circle.

Krishnamurti: That may seem so but the activity to be secure has not led man to security, to happiness, to wisdom. It has led him to ever increasing confusion, conflict and misery. There is a different activity which is not of the self, which must be sought out. A different intelligence is needed to experience the Timeless,

which alone will free us from incessant strife and sorrow. The intelligence that we now possess is the result of craving gratification, security, in crude or subtle form; it is the result of greed; it is the outcome of self-identification. Such an intelligence can never experience the Real.

Questioner: Do you say that intelligence and self-consciousness are synonymous?

Krishnamurti: Consciousness is the outcome of identified continuity. Sensation, feeling, rationalization and the continuity of identified memory make up self-consciousness, do they not? Can we say precisely where consciousness ends and intelligence begins? They flow into each other, do they not? Is there consciousness without intelligence?

Questioner: Does a new intelligence come into being if we are aware of the self-expansive intelligence?

Krishnamurti: We shall know, as experience, the new form of intelligence only when the self-protective and self-expansive intelligence ceases.

Questioner: How can we go beyond this limited intelligence?

Krishnamurti: Through being passively aware of its complex and interrelated activities. In so being aware the causes that nourish the intelligence of the self come to an end without self-conscious effort.

Questioner: How can one cultivate the other intelligence?

Krishnamurti: Is not that a wrong question? I wonder if we are paying interested attention to what is being said. The wrong cannot cultivate the right. We are still thinking in terms of self-expanding intelligence and that is our difficulty. We are unaware of it and so we ask, without thought, how can the other intelligence be cultivated? Surely there are certain obvious, essential requirements which will free the mind from this limited intelligence; humility which is related to humor and mercy; to be without greed which is to be without identification; to be unworldly which is to be free from sensate values; to be free from stupidity, from ignorance which is the lack of self-knowledge, and so on. We must be aware of the cunning and devious ways of the self, and in understanding them virtue comes into be-



ing, but virtue is not an end in itself. Self-interest cannot cultivate virtue, it can only perpetuate itself under the mask of virtue; under the cover of virtue there is still the activity of the self. It is as though we were attempting to see the clear, pure light through coloured glasses, which we are unaware of wearing. To see the pure light we must first be aware of our coloured glasses; this very awareness, if the urge to see the pure light is strong, helps to remove the coloured glasses. This removal is not the action of one resistance against another but is an effortless action of understanding. We must be aware of the actual and the understanding of what is will set thought free; this very understanding will bring about open receptivity, transcending the particular intelligence.

Questioner: How does the intelligence with which we are all familiar come into being?

Krishnamurti: It comes into being through perception, sensation, contact, desire, identification, all of which give continuity to the self through memory. The principle of pleasure, pain, identification is ever sustaining this intelligence which can never open the door to Truth.

Questioner: We do have to make some kind of effort, do we not?

Krishnamurti: The effort that we now make is an activity of the expansion of the self with its particular intelligence. This effort can only strengthen, positively or negatively, the self-protective intelligence or resistance. This intelligence can never experience the Real which alone brings liberation from our conflict, confusion and sorrow.

Questioner: How has this intelligence come into being?

Krishnamurti: Has it not been cultivated through specialization? Has it not come into being through imitation, through conditioning? The cultivation of the me and the mine is specialization; the me that is special, all important: my work, my action, my success, my virtue, my country, my saviour; this positive and negative striving to become implies specialization. Specialization is death, the lack of infinite pliability. Questioner: I see that but what am I to do?

Krishnamurti: Be aware, without choice, of this process of specialization and you will discover that a deep revolutionary change is taking place within you. Do not say to yourself that you are going to be aware, or that awareness has to be cultivated, or that it is a matter of growth or craftsmanship, which is an indication of postponement, laziness. You are or you are not aware. Be aware now of this specializing process.

Questioner: All this implies extensive self-study and self-knowledge, does it not?

Krishnamurti: And that is the very thing we are attempting here; we are exposing to ourselves the ways of our thought-feeling, its cunning, its subtlety, its pride in its so-called intelligence and so on. This is not book knowledge but actual experience, from moment to moment, in the ways of the self. Thus we are trying to uncover the ways of the self. The desire to expand in the world or to pursue virtue is still the activity of the self; the urge to become, negatively or positively, is the factor in specialization. This desire which prevents infinite pliability must be understood through awareness of the specializing process of the me.

Questioner: If I am just pliable can't I go wrong and therefore must I not be anchored in truth?

Krishnamurti: Truth is discovered in the uncharted sea of self-knowledge. But why do you ask this question? Is it not because you are frightened lest you go astray? Does it not imply that you crave to achieve, to succeed, to be ever in the right? We crave security and this craving prevents the freedom of Truth. Those who are deep in self-knowledge are pliable. We see that one of the causes of resistance is specialization; and another is imitation. The desire to copy is complex and subtle. The structure of our thought is based on imitation, religious or worldly. Newspapers, radios, magazines, books, education, governments, organized religions, all these and other factors help to make thought conform. Also each one desires to conform; for it is easier to conform than to be aware. Conformity is the basis of our social existence and we are afraid to be alone. Fear and thoughtlessness bring about acceptance and conformity, the acceptance of authority. As with the individual so with the group, with the nation.



Conformity is one of the many means through which the self maintains itself. Thought moves from the known to the known, ever fearful of the unknown, of the uncertain, and yet only when there is uncertainty, when the mind is not in the bondage of the known is there the ecstasy of the Real. Thought must be alone for the comprehension of the Real. Through self-knowledge the imitative process comes to an end.

Questioner: Must we always face the unknown?

Krishnamurti: The Eternal is ever the unknown for a mind that accumulates; what is accumulated is memory and memory is ever the past, the time-binder. That which is the result of time cannot experience the Timeless, the Unknown.

We shall always be faced with the unknown till we understand the knowable, which is ourselves. This understanding cannot be given to you by the specialist, the psychologist or the priest; you must seek it for yourself, in yourself, through self-awareness. Memory, the past, is shaping the present according to the pattern of pleasure and pain. Memory becomes the guide, the path towards safety, security; it is this identifying memory that gives continuity to the self.

The search for self-knowledge demands constant alertness, an awareness without choice which is difficult and arduous.

Questioner: Are we worms which must turn into butterflies?

Krishnamurti: Again how easily we slip into ignorant ways of thinking! Being evil we will eventually become good; being mortal we will become immortal. With these comforting thoughts we drug ourselves. Evil can never become good; hate can never become love; greed can never become non-greed. Hate must be abandoned, it cannot be changed into something which it is not. Through growth, through time evil cannot become good. Time does not make the ignoble noble. We must be aware of this ignorance and its illusions. We are educated to think that the conflict of the opposites produces a hoped for result, but this is not so. An opposite is the outcome of resistance and resistance is not overcome by opposition. Each resistance must be dissolved not by its opposite but through understanding the resistance itself.



Conflict exists between various desires, not between light and darkness. There can never be struggle between light and darkness for where there is light darkness is not, where there is truth the false is not. When the self divides itself into the higher and the lower, this very contradiction begets conflict, confusion and antagonism. To be aware of what is and not escape into fanciful illusion is the beginning of understanding. We should be concerned with what is, the craving for self-expansion, and not try to transform it, for the transformer is still craving which is the action of the self; the very awareness of what is brings about understanding. To be aware from moment to moment brings its own clarification. The desire for achievement and recognition prevents awakening; the sleeper dreams that he must awaken and struggles in his dream but it is only a dream. The sleeper cannot awaken through dreams; he must cease sleeping. Thought itself must be aware of creating the structure of the self and its perpetuation. One who is earnest must discover for himself the truth about self-perpetuation.

Questioner: What is there to prove that the perpetuation of the self is in itself bad?

Krishnamurti: Nothing at all, if we are satisfied with it and unaware of the issues of life, but we are all in comparative strife and sorrow. Some cover up their pains or escape from them. They have not resolved their confusion and misery.

Realizing our state of self-contradiction and its painful conflicts we want to find the right way of transcending it; for in incompleteness there is no peace. Is it not the very nature of the self, at all times, to be contradictory? This contradiction breeds conflict confusion and enmity. Craving, the very basis of the self, is ever unfulfilled; in trying to overcome incompleteness man is ever in conflict within and without. Those who are in earnest must discover for themselves the truth about incompleteness. This discovery does not depend on any authority or formula nor on the acquisition of knowledge. To discover truth we must be passively aware. Since we are afraid and enclosed we must be aware of the causes that create resistance, of the desire for self-perpetuation which creates conflict.

Questioner: What happens to that self-perpetuating intelligence when a soldier in battle throws himself in front of a gun to save another?

Krishnamurti: Probably at the moment of great tension the soldier forgets himself but is that a recommendation for war?

Questioner: Do we not hear that war brings out noble, self-sacrificing qualities?

Krishnamurti: Through a wrong act, the killing of another, can a right worthy end be realized?

Questioner: Is not self-knowledge a difficult pursuit?

Krishnamurti: It is and yet it is not. It demands effortless discernment, sensitive receptivity. Constant alertness is arduous because we are lazy; we would rather gain through others, through much reading, but information is not self-knowledge. In the meanwhile we continue with greed, wars and the vain repetition of rituals. All this indicates, does it not, the desire to run away from the real problem which is you and your inner insufficiency? Without understanding yourself mere outward activity, however worthy and satisfying, only leads to further confusion and conflict. The earnest search for truth through self-knowledge is truly religious. The truly religious individual begins with himself; his self-knowledge and understanding form the basis of all his activity. As he understands he will know what it is to serve and what it is to love.



OJAI  
4TH PUBLIC TALK  
1946

In the last three talks we have been considering that intelligence which is developed through the activities and habits of the self; that desire which is constantly accumulating and with which thought identifies itself as the me and the mine. This accumulative, identifying habit is called intelligence; the aggressive and self-expanding desire ever seeking security, certainty, is called intelligence. This enchaining habit-memory binds thought and so intelligence is imprisoned in the self. How can this intelligence, this mind that is petty, narrow, cruel, nationalistic, envious, comprehend the Real? How can thought which is the outcome of time, of self-protective activity comprehend that which is not of time?

We sometimes experience a state of tranquillity, of extraordinary clarity and joy, when the mind is serene and still. These moments come unexpectedly, without invitation. Such experiencing is not the result of calculated, disciplined thought. It occurs when thought is self-forgetful; when thought has ceased to become, when the mind is not in the conflict of its own self-created problems. So our problem is not how such a creative, joyous moment shall come and be maintained but how to bring about the cessation of self-expansive thought, which does not imply self-immolation but the transcending of the activities of the self. When a machine is revolving very fast, as a fan with several blades, the separate parts are not visible but appear as one. So the self, the me, seems to be a unified entity but if its activities can be slowed down then we shall perceive that it is not a unified entity but made up of many separate and contending desires and pursuits. These separate wants and hopes, fears and joys make up the self. The self is a term to cover craving in its different forms. To understand the self there must be an awareness of craving in its multiple aspects. The passive awareness, the choiceless discernment



reveal the ways of the self, bringing freedom from bondage. Thus when the mind is tranquil and free of its own activity and chatter, there is supreme wisdom.

Our problem then is how to free thought from its accumulated experiences, memories. How can this self cease to be? Deep and true experience takes place only when the activity of this intelligence ceases. We see that unless there is an experience of truth none of our problems can be solved whether sociological, religious or personal. Conflict cannot come to an end by merely rearranging frontiers or reorganizing economic values or imposing a new ideology; throughout the centuries we have tried these many ways but conflict and sorrow have continued. Till there is a comprehension of the Real, merely pruning the branches of our self-expansive activity is of little use, for the central problem remains unsolved. Till we discover Truth there is no way out of our sorrows and problems. The solution is the direct experience of Truth when the mind is still, in the tranquillity of awareness, in the openness of receptivity.

Questioner: Would you please explain again what you mean?

Krishnamurti: We often have religious experiences sometimes vague, sometimes definite; experiences of intense devotion or joy, of being deeply vulnerable, of fleeting unity with all things; we try to utilize these experiences in meeting our difficulties and sorrows. These experiences are numerous but our thought, caught in time, turmoil and pain, tries to use them as stimulants to overcome our conflicts. So we say God or Truth will help us in our difficulties, but these experiences do not actually resolve our sorrow and confusion. Such moments of deep experience come when thought is not active in its self-protective memories; these experiences are independent of our striving and when we try to use them as stimulants for strength in our struggles, they only further the expansion of the self and its peculiar intelligence. So we come back to our question: how can this intelligence so sedulously cultivated cease? It can cease only through passive awareness.

Awareness is from moment to moment, it is not the cumulative effect of self-protective memories. Awareness is not determination nor is it the action of will. Awareness is the complete and unconditional surrender to what is, without rationalization, without the division of the observer and the observed. As awareness is

non-accumulative, non-residual, it does not build up the self, positively or negatively. Awareness is ever in the present and so, non-identifying and non-repetitive; nor does it create habit.

Take, for instance, the habit of smoking and experiment with it in awareness. Be aware of smoking, do not condemn, rationalize or accept, simply be aware. If you are so aware there is the cessation of the habit; if you are so aware there will be no recurrence of it but if you are not aware the habit will persist. This awareness is not the determination to cease or to indulge.

Be aware; there is a fundamental difference between being and becoming. To become aware you make effort and effort implies resistance and time, and leads to conflict. If you are aware in the moment there is no effort, no continuance of the self-protective intelligence. You are aware or you are not; the desire to be aware is only the activity of the sleeper, the dreamer. Awareness reveals the problem completely, fully, without denial or acceptance, justification or identification, and it is freedom which quickens understanding. Awareness is a unitary process of the observer and the observed.

Questioner: Can open, still receptivity of the mind come with the action of will or desire?

Krishnamurti: You may succeed in forcibly stilling the mind but what is the outcome of such effort? Death, is it not? You may succeed in silencing the mind but thought still remains petty, envious, contradictory, does it not? Through exertion, through an act of will we think an effortless state can be achieved in which we may experience the ecstasy of the Real. The experience of inexplicable joy or intense devotion or profound understanding comes only when there is effortless being.

Questioner: Are there not two kinds of intelligence, the one with which we function daily and the other which is higher, which guides, controls and is beneficial?

Krishnamurti: Does not the self for the sake of its own permanency divide itself into the high and the low, the controller and the controlled? Does not this division arise from the desire for continued self-expansion? However cunningly it



might divide itself, the self is still the result of craving, it is still seeking different objectives through which to fulfil itself. A petty mind cannot possibly formulate something which is not also petty. The mind is essentially limited and whatever it creates is of itself. Its gods, its values, its objectives and activities are narrow and measurable and so it cannot understand that which is not of itself, the Immeasurable.

Questioner: Can a petty thought go beyond itself?

Krishnamurti: How can it? Greed is still greed even if it reaches for heaven. Only when it is aware of its own limitation does the limited thought cease. The limited thought cannot become the free; when limitation ceases there is freedom. If you will experiment with awareness you will discover the truth of this.

It is the petty mind that creates problems for itself and through awareness of the cause of problems, the self, they are dissolved. To be aware of narrowness and its many results implies deep understanding of it on all the different levels of consciousness; pettiness in things, in relationship, in ideas. When we are conscious of being petty or violent or envious we make an effort not to be; we condemn it for we desire to be something else. This condemnatory attitude puts an end to the understanding of what is and its process. The desire to put an end to greed is another form of self-assertion and so is the cause of continued conflict and pain.

Questioner: What is wrong with purposeful thinking if it is logical?

Krishnamurti: If the thinker is unaware of himself though he may be purposeful, his logic will inevitably lead him to misery; if he is in authority, in a position of power, he brings misery and destruction upon others. That is what is happening in the world, is it not? Without self-knowledge thought is not based on Reality, it is ever in contradiction and its activities are mischievous and harmful.

To come back to our point: through awareness only can there be cessation of the cause of conflict. Be aware of any habit of thought or action; then you will recognize the rationalizing, condemnatory process which is preventing understanding. Through awareness - the reading of the book of habit page by page - comes self-knowledge. It is truth that frees, not your effort to be free. Awareness is the solution of our problems; we must experiment with it and discover its truth. It would be folly merely to accept; to accept is not to understand. Acceptance or non-



acceptance is a positive act which hinders experimentation and understanding. Understanding that comes through experiment and self-knowledge brings confidence.

This confidence may be called faith. It is not the faith of the foolish; it is not faith in something. Ignorance may have faith in wisdom, darkness in light, cruelty in love, but such faith is still ignorance. This confidence or faith of which I am speaking comes through experimentation in self-knowledge, not through acceptance and hope. The self-confidence that many have is the outcome of ignorance, of achievement, of self-glory or of capacity. The confidence of which I speak is understanding, not the understand, but understanding without self-identification. The confidence or faith in something, however noble, breeds only obstinacy and obstinacy is another term for credulity. The clever ones have destroyed blind faith but when they themselves are in serious conflict or sorrow they accept faith or become cynical. To believe is not to be religious; to have faith in something which is created by the mind is not to be open to the Real. Confidence comes into being, it cannot be manufactured by the mind; confidence comes with experiment and discovery; not the experiment with belief, theory or memory but experimentation with self-knowledge. This confidence or faith is not self-imposed nor is it identified with belief, formulation, hope. It is not the outcome of self-expanding desire. In experimenting with awareness there is a discovery which is freeing in its understanding. This self-knowledge through passive awareness is from moment to moment, without accumulation; it is endless, truly creative. Through awareness there comes vulnerability to Truth.

To be open, vulnerable to the Real, thought must cease to be accumulative. It is not that thought-feeling must become non-greedy, which is still accumulative, a negative form of self-expansion, but it must be non-greedy. A greedy mind is a conflicting mind; a greedy mind is ever fearful, envious in its self-growth and fulfillment. Such a mind is ever changing the objects of its desire and this changing is considered growth; a greedy mind which renounces the world in order to seek Reality, God, is still greedy; greed is ever restless, ever seeking growth, fulfillment, and this restless activity creates self-assertive intelligence but is not capable of understanding the Real.

Greed is a complex problem! To live in the world of greed without greed needs deep understanding; to live simply, earning a right livelihood in a world organized on economic aggression and expansion is possible only for those who are discovering inward riches.

Questioner: In the very act of coming here are we not seeking some spark to enlighten us?

Krishnamurti: What is it that you are seeking?

Questioner: Wisdom and knowledge.

Krishnamurti: Why do you seek?

Questioner: We are seeking to fill the deep, hidden inner void.

Krishnamurti: We are then seeking something to fill our emptiness; this filler we call knowledge, wisdom, truth and so on. So we are not seeking truth, wisdom, but something to fill our aching loneliness. If we can find that which can enrich our inward poverty we think our search will end. Now can anything fill this void? Some are painfully conscious of it and others are not; some have sought to escape through activity, through stimulation, through mysterious rituals, through ideologies and so on; others are conscious of this void but have not found a way of covering it up. Most of us know this fear, this panic of nothingness. We are seeking to overcome this fear, this emptiness; we are seeking something that can heal the aching agony of inner insufficiency. As long as you are convinced that you can find some escape you will go on seeking but is it not part of wisdom to see that all escape, no matter how alluring, is useless? When the truth about escape dawns on you will you persist in your search? Obviously not. Then we accept inevitably what is; this complete surrender to what is, is the liberating Truth, not the attainment of the objects of search.

Our life is conflict, pain; we crave security, permanency, but are caught in the net of the impermanent. We are the impermanent. Can the impermanent find the Eternal, the Timeless? Can illusion find Reality? Can ignorance find wisdom? Only with the cessation of the impermanent is there the permanent; with the ces-



sation of ignorance is there wisdom. We are concerned with the cessation of the impermanent, the self.

Questioner: One of our great teachers has said, "Seek and ye shall find". Is it not advantageous to seek?

Krishnamurti: By this question we betray ourselves and how little we are aware of the ways of our thought. We are forever thinking of what is advantageous for us and that we desire. Do you think a mind that is seeking profit can find truth? If it is seeking truth as an advantage, then it is no longer seeking truth. Truth is beyond and above all personal advantage and gain. A mind that is seeking gain, achievement, can never find Truth. The search for gain is for security, for refuge, and Truth is not a security, a refuge. Truth is the liberator, sweeping away all refuge and security.

Besides, why do you seek? Is it not because you are in confusion and pain? Instead of seeking an escape through activity, through psychologists, through priests, through rituals, must you not search out the cause of conflict and sorrow in yourself? The cause is the self, craving. The deliverance from confusion and pain is in yourself and not another can free you.

Questioner: If we can open our consciousness to truth is that not sufficient?

Krishnamurti: We revert to this question in different ways over and over again. Can the mind, the self-consciousness, which is the product of time, understand or experience the Timeless? When the mind seeks will it find Reality, God? When the mind asserts that it must be open to Reality is it capable of being so?

If thought is aware that it is the product of ignorance, of the limited self, then there is a possibility for it to cease formulating, imagining, being occupied with itself. Only through awareness can thought transcend itself, not through will, which is another form of self-expansive desire. When are we joyous? Is it the result of calculation, of an act of will? It happens when conflicting problems and demands of desire are absent. As a lake is calm when the winds stop so the mind is still when craving with its problems ceases. The mind cannot induce itself to be quiet, to be still; the lake is not calm till the winds cease. Till the problems the self creates cease there can be no tranquillity. The mind has to understand itself and



not try to escape into illusion, or seek something that it is incapable of experiencing or understanding.

Questioner: Is there a technique for being aware?

Krishnamurti: What does this question imply? You seek a method by which you may learn to be aware. Awareness is not the result of practice, habit or time. As a tooth that causes intense pain has to be attended to immediately so sorrow, if intense, demands urgent alleviation. But instead we seek an escape or explain it away; we avoid the real issue which is the self. Because we are not facing our conflict, our sorrow, we assure ourselves lazily that we must make an effort to be aware and so we demand a technique for becoming aware.

So it is not by an act of will that truth is uncovered but through tranquil vulnerability the Real comes into being.



OJAI  
5TH PUBLIC TALK  
1946

We have been considering the problem of intelligence, that intelligence which has been developed during the course of self-assertive struggles and self-protective pursuits, of acquisitive demands and imitative conformities; we saw that with that intelligence we hoped to solve our conflicts and discover or experience Truth or God. Can that intelligence ever experience the Real? If it cannot then how can it come to an end or be transformed? We saw that this is possible only through passive awareness and that we can at any time be aware without the will to become aware. To understand what is implied in awareness we examined greed and tried to understand its activities; greed not only for the tangible but also for power, for authority; greed for affection, for knowledge, for service and so on; we saw that we either condemn or justify greed thereby identifying ourselves with it. We saw, too, that awareness is a process of discovery which becomes blocked through identification. When we are rightly aware of greed in its complexity there is no struggle against it, no negative assertion of non-greed, which is only another form of self-assertiveness; and in that awareness we will find that greed has ceased.

Awareness is not the result of practice for practice implies the formation of habit; habit is the denial of awareness. Awareness is of the moment and not a cumulative result. To say to ourselves that we shall become aware is not to be aware. To say that we are going to be non-greedy is merely to continue to be greedy, to be unaware of it.

How do we approach a complex problem? We do not surely meet complexity with complexity; we must approach it simply and the greater our simplicity the greater will be the clarification. To understand and experience Reality there must

be utter simplicity and tranquillity. When we suddenly see a magnificent scenery or come upon a great thought, or listen to great music, we are utterly still. Our minds are not simple but to recognize complexity is to be simple. If you would understand yourself, your complexity, there must be open receptivity, the simplicity of non-identification. But we are not aware of beauty or complexity and so we chatter endlessly.

Questioner: We must not criticize then if we are to be aware?

Krishnamurti: Without probing deeply into oneself self-knowledge is not possible. What do we mean by self-criticism? The function of the mind is to probe and to comprehend. Without this probing into ourselves, without this deep awareness, there can be no understanding. We often indulge in the stupidity of criticizing others but few are capable of probing deeply into themselves. The function of the mind is not only to probe, to delve, but also to be silent. In silence there is comprehension. We are ever probing but we are rarely silent; in us rarely are there alert, passive intervals of tranquillity; we probe and are soon weary of it without the creative silence. But self-probing is as essential for the clarity of understanding as is stillness. As the earth is allowed to lie fallow during the winter so must thought be still after deep searching. This very fallowness is its renewal. If we delve deeply into ourselves and are still then in this stillness, in this openness, there is understanding.

Questioner: This complexity is so deep that one does not seem to have an opportunity for quietness.

Krishnamurti: Must there be an opportunity to be still, to be quiet? Must you create the occasion, the right environment to be peaceful? Is it then peace? With right probing there comes right stillness. When do you look into yourself? When the problem demands it, when it is urgent, surely. But if you are seeking an opportunity to be silent then you are not aware. Self-probing comes with conflict and sorrow, and there must be passive receptivity to understand. Surely self-probing, stillness and understanding are in awareness a single process and not three separate states.

Questioner: Would you enlarge that point?



Krishnamurti: Let us take envy. Any resolution not to be envious is neither simple nor effective, it is even stupid. To determine not to be envious is to build walls of conclusions around oneself and these walls prevent understanding. But if you are aware you will discover the ways of envy; if there is interested alertness you will find its ramifications at different levels of the self. Each probing brings with it silence and understanding; as one cannot continuously probe deeply, which would only result in exhaustion, there must be spaces of alert inactivity. This watchful stillness is not the outcome of weariness; with self-probing there come easily and naturally moments of passive alertness. The more complex the problem the more intense is the probing and the silence. There need be no specially created occasion or opportunity for silence; the very perception of the complexity of a problem brings with it deep silence.

Our difficulty lies in that we have built around ourselves conclusions which we call understanding. These conclusions are hindrances to understanding. If you go into this more deeply you will see that there must be complete abandonment of all that has been accumulated for the being of understanding and wisdom. To be simple is not a conclusion, an intellectual concept for which you strive. There can be simplicity only when the self with its accumulation ceases. It is comparatively easy to renounce family, property, fame, things of the world; that is only a beginning; but it is extremely difficult to put away all knowledge, all conditioned memory. In this freedom, this aloneness, there is experience which is beyond and above all creations of the mind. Do not let us ask whether the mind ever can be free from conditioning, from influence; we shall find this out as we proceed in self-knowledge and understanding. Thought which is a result cannot understand the Causeless.

The ways of accumulation are subtle; accumulation is self-assertiveness, as is imitation. To come to a conclusion is to build a wall around oneself, a protective security which prevents understanding. Accumulated conclusions do not make for wisdom but only sustain the self. Without accumulation there is no self. A mind weighed down with accumulations is incapable of following the swift movement of life, incapable of deep and pliable awareness. Questioner: Are you not encouraging separateness, individualism?

Krishnamurti: He who is influenced is separate, knowing the division of the high and the low, of merit and demerit. Aloneness in the sense of being free from influence is not separative, not antagonizing. It is a state to be experienced, not speculated upon. The self is ever separative, it is the cause of division, conflict and sorrow. Do you not feel separate; are not your activities those of a self-assertive, self-expansive individual? Obviously your thoughts and activities are now individualistic, narrow; it is your work, your achievement, your country, your belief, even your God. You are separate and so your social structure is based on self-assertiveness which causes untold misery and destruction; you may assert we are all one but in actual daily life your activities are separative, individualistic, competitive, ruthless, leading ultimately to war and misery.

If we are aware of this self-aggressive process in ourselves and understand its implications then there is a possibility of bring about a peaceful and happy relationship between man and man. The very awareness of what is, is a liberative process. So long as we are unaware of what we are, and are trying to become something else, so long will there be distortion and pain. The very awareness of what I am brings about transformation and the freedom of understanding.

Questioner: Cannot one think about the Uncreated, about Reality, God?

Krishnamurti: The created cannot think about the Uncreated. It can think only about its own projection which is not the Real. Can thought which is the result of time, of influence, of imitation, think about that which is not measurable? It can only think about that which is known. What is knowable is not the Real, what is known is ever receding into the past and what is past is not the Eternal. You may speculate upon the unknown but you cannot think about it. When you think about something you are probing into it, subjecting it to different moods and influences. But such thinking is not meditation. Creativeness is a state of being which is not the outcome of thinking. Right meditation opens the door to the Real.

But let us go back to what we were considering. Are we aware that our so-called thinking is the result of influence, of conditioning, of imitation? Are you not influenced by propaganda, religious or secular, by the politician and the priest,



by the economist and the advertiser? Collective worship and regimentation of thought are alike and both hinder the discovery and experience of Reality. Propaganda is not the instrument of Truth, whether of organized religion or politics or business. If we would discover Truth we must be aware of the subtleties of influence, of challenge and of our response. Learning a technique, a method, does not lead to creative being. When the past ceases to influence the present, when time ceases, there is creative being which can be experienced only in deep meditation.

Questioner: Is not thinking the initial step to creativeness?

Krishnamurti: The initial step is to be self-aware. Our thinking, as we said, is the result of the past; it is the result of conditioning, of imitation; that being so all effort it makes to free itself is vain. All it can do and must do is be aware of its own conditioning and cause; through the understanding of the cause there comes freedom from it. If we were aware of our stupidity, ignorance then there would be a possibility of wisdom; but to consider stupidity as a necessary beginning for intelligence is wrong thinking. If we recognize that we are stupid then that very recognition is the beginning of thoughtfulness; but recognizing it, if we try to become clever, then that very becoming is another form of stupidity.

Any definite pattern of thought prevents understanding. Understanding is not substitution; mere change of patterns, of conclusions, does not yield understanding. Understanding comes with self-awareness and self-knowledge. There is no substitute for self-knowledge. Is it not important first to understand oneself, to be aware of one's own conditioning rather than seek understanding outside of oneself? Understanding comes with the awareness of what is.

Questioner: Being imitative what shall we do?

Krishnamurti: Be self-aware which will reveal the hidden motives of imitation, envy, fear, the craving for security, for power and so on. This awareness when free of self-identification brings understanding and tranquillity which lead to the realization of supreme wisdom.

Questioner: Is not this process of awareness, of self-unfoldment another form of acquisition? Is not probing another means of self-expansive acquisitiveness?



Krishnamurti: If the questioner experimented with awareness he would discover the truth about his question. Understanding is never accumulative; understanding comes only when there is stillness, when there is passive alertness. There is no stillness, no passivity when the mind is acquisitive; acquisitiveness is ever restless, envious. As we said, awareness is not cumulative; through identification accumulation is built up, giving continuity to the self through memory. To be aware without self-identification, without condemnation or justification is extremely arduous, for our response is based on pleasure and pain, reward and punishment. How few are aware of constant identification; if we were we would not ask these questions which indicate unawareness. As a sleeper dreams that he must awaken but does not, for it is only a dream, so we are asking these questions without actually experimenting with awareness.

Questioner: Is there anything that one can do to be aware?

Krishnamurti: Are you not in conflict, in sorrow? If you are do you not search out its cause? The cause is the self, its torturing desires. To struggle with these desires only creates resistance, further pain, but if you are choicelessly aware of your craving then there comes creative understanding. It is the truth of this understanding that liberates, not your struggle against resistance to envy, anger, pride and so on. So awareness is not an act of will for will is resistance, the effort made by the self through desire to acquire, to grow, whether positively or negatively. Be aware of acquisitiveness, passively observing its ways on different levels; you will find this rather arduous, for thought-feeling sustains itself on identification and it is this which prevents the understanding of accumulation.

Be aware take the journey of self-discovery. Do not ask what is going to happen on this journey which only betrays anxiety, fear, indicating your desire for security, for certainty. This desire for refuge prevents self-knowledge, self-unfoldment and so, understanding. Be aware of this inward anxiety and directly experience it; then you will discover what this awareness reveals. But unfortunately most of you only desire to talk about the journey without undertaking it.

Questioner: What happens to us at the end of the journey?

Krishnamurti: Is it not important for the questioner to be aware of why he is asking this question? Is it not because of the fear of the unknown, the desire to gain an end, or the assurance of self-continuity? Being in sorrow we seek happiness; being impermanent we search after the permanent; being in darkness we look for light. But if we were aware of what is, then the truth of sorrow, of impermanency, of imprisonment would liberate thought from its own ignorance. Questioner: Is there no such thing as creative thinking?

Krishnamurti: It would be rather vain to consider what is creativeness. If we were aware of our conditioning then the truth of this would bring about creative being. To speculate upon creative being is a hindrance; all speculation is a hindrance to understanding. Only when the mind is simple, purged of all self-deception and cunning, cleansed of all accumulation, is there the Real. The purgation of the mind is not an act of will nor the outcome of imitative compulsion. Awareness of what is, is liberating.



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As this is the last talk of this series perhaps it might be well to make a brief summary of what we have been considering during the past five Sundays. We have been discussing whether the process of what we call intelligence can resolve any of our problems and sorrows; whether the ant-like activity which has developed self-protective intelligence can bring about enlightenment and peace.

This activity on the surface, called intelligence, cannot resolve our many difficulties for within there is still confusion, turmoil and darkness. This intelligence has been developed through the expansion of the self, the ego, the me and the mine; this activity is the outcome of inner insufficiency, incompleteness. Outwardly thought is active, building and destroying, contradicting and modifying, renewing and suppressing; but within there is void and despair. The outer activity of plastic and steel, reform and counter reform, is ever lost in the inward emptiness and confusion. You may build wonderful structures or organize spaciouly over a smoldering volcano but what you construct is soon smothered by ashes and destroyed. So this expansive activity of the self, this intelligence, however alert, capable and industrious, cannot penetrate through its own darkness to Reality. This intelligence cannot at any time resolve its own conflicts and miseries for they are the outcome of its own activity. This intelligence is incapable of discovering Truth and only Truth can free us from ever increasing conflicts and sorrows.

We further considered how this self-expansive intelligence is to cease reshaping itself negatively. Whether positive or negative, the activity of craving is still within the framework of the self and can this activity ever come to an end? We said that only through self-awareness can this accumulative intelligence of the self



cease. We saw this awareness to be from moment to moment, without cumulative power; that in this awareness self-identification-condemnation- modification cannot take place and so there is deep and full understanding. We said that this awareness is not progressive but an instantaneous perception and that the thought of progressive becoming prevents immediate clarification.

This morning we shall consider meditation. In understanding it we can perhaps comprehend the full and deep significance of passive awareness. Awareness is right meditation and without meditation there can be no self-knowledge. Earnestness in the discovery of one's motives is more important than to seek out a method of meditation. The more earnest one is the more capacity one has to probe and to perceive. So it is essential to be earnest rather than to form and pursue a conclusion, to be earnest rather than arbitrarily hold to an intention. If we merely hold to an intention, a conclusion, a resolution, thought becomes narrow, obstinate, fixed, but if there is earnestness this very quality is capable of deep penetration. The difficulty is in being constantly earnest. Spiritual window shopping is not an indication of seriousness. If you have the capacity to allow thought to unroll itself fully then you will perceive that one thought contains, or is related to, all thought. There is no need to go from teacher to teacher, from guru to guru, from leader to leader, for all things are contained in you, the beginning and the end. None can help you to discover the Real; no ritual, no collective worship, no authority can help you. Another may point out the direction but to make of him an authority, a gateway to the Real, a necessity, is to be ignorant, which breeds fear and superstition.

To delve deeply within oneself and discover needs earnestness. This probing we consider tedious, uninspiring, so we depend upon stimulants, Masters, saviours, leaders, to encourage us to understand ourselves. This encouragement or stimulation becomes a necessity, an addiction, and weakens the quality of earnestness. Being in contradiction and sorrow we think we are incapable of finding a solution so we look to another or try to find the answer in a book. To look within demands earnest application which is not brought about through the practice of any method. It comes through serious interest and awareness. If one is interested in something thought pursues it, consciously or unconsciously, in spite of fatigue and

distraction. If you are interested in painting then every light, every shade has meaning; you do not have to exert to be interested, you do not have to force yourself to observe but through the very intensity of interest even unconsciously you are observing, discovering, experiencing. Similarly if there is an interest in the comprehension and dissolution of sorrow then that very interest turns the pages of the book of self-knowledge. To have a goal, an end to be achieved, prevents self-knowledge; earnest awareness reveals the ways of the self. Without self-knowledge there can be no understanding; self-knowledge is the beginning of wisdom. Our thought is the result of the past; our thinking is based on the past, upon conditioning. Without comprehending this past there is no understanding of the Real. The comprehension of the past lies through the present. The Real is not the reward for self-knowledge. The Real is Causeless and thought that has cause cannot experience it. Without a foundation there can be no lasting structure and the right foundation for understanding is self-knowledge. So all right thinking is the outcome of self-knowledge. If I do not know myself how can I understand anything else? For without self-knowledge all knowledge is in vain. Without self-knowledge incessant activity is of ignorance; this incessant activity, inner or outer, only causes destruction and misery.

Understanding of the ways of the self leads to freedom. Virtue is freedom, orderliness; without order, freedom, there can be no experiencing of the Real. In virtue there is freedom, not in the becoming virtuous. The desire to become, negatively or positively, is self-expansive and in the expansion of the self there can be no freedom.

Questioner: You said the Real should not be an incentive. It seems to me that if I try to think of the Real I am better able to understand myself and my difficulties.

Krishnamurti: Is it possible to think about the Real? We may be able to formulate, imagine, speculate upon what we consider the Real to be but is it the Real? Can we think about the unknowable? Can we think, meditate upon the Timeless when our thought is the result of the past, of time? The past is ever the Mown and thought which is based on it can only create the known. So to think about Truth is to be caught in the net of ignorance. If thought is able to think



about Truth then it will not be Truth. Truth is a state of being in which the so-called activity of thought has ceased. Thinking, as we know it, is the result of the self-expansive process of time, of the past; it is the result of the movement of the known to the known. Thought which is the outcome of a cause can never formulate the Causeless. It can only think about the known for it is the product of the known.

What is known is not the Real. Our thought is occupied with the constant search for security, for certainty. Self-expansive intelligence by its very nature craves a refuge, either through negation or assertion. How can a mind that is ever seeking certainty, stimulation, encouragement, possibly think of that which is illimitable? You may read about it which is unfortunate, you may verbalize it which is a waste of time, but it is not the Real. When you say that by thinking about Truth you can better solve your difficulties and sorrows, you are using the supposed truth as a palliative; as with all drugs, sleep and dullness soon follow. Why seek external stimulants when the problem demands an understanding of its maker?

As I was saying, virtue gives freedom but there is no freedom in becoming virtuous. There is a vast and unbridgeable difference between being and becoming.

Questioner: Is there a difference between truth and virtue?

Krishnamurti: Virtue gives freedom for thought to be tranquil, to experience the Real. So virtue is not an end in itself, only Truth is. To be a slave to passion is to be without freedom and in freedom alone can there be discovery and experience of the Real. Greed like anger is a disturbing factor, is it not? Envy is ever restless, never still. Craving is ever changing the object of its fulfillment, from things to passion, to virtue, to the idea of God. The greed for Reality is the same as the greed for possessions.

Craving comes through perception, contact, sensation; desire seeks fulfillment so there is identification, the me and the mine. Being satiated with things desire pursues other forms of gratification, more subtle forms of fulfillment in relationship, in knowledge, in virtue, in the realization of God. Craving is the root



cause of all conflict and sorrow. All forms of becoming, negative or positive, cause conflict, resistance.

Questioner: Is there any difference between awareness and that of which we are aware? Is the observer different from his thoughts?

Krishnamurti: The observer and the observed are one; the thinker and his thoughts are one. To experience the thinker and his thought as one is very arduous for the thinker is ever taking shelter behind his thought; he separates himself from his thoughts to safeguard himself, to give himself continuity, permanency; he modifies or changes his thoughts, but he remains. This pursuit of thought apart from himself, this changing, transforming it leads to illusion. The thinker is his thought; the thinker and his thoughts are not two separate processes.

The questioner asks if awareness is different from the object of awareness. We generally regard our thoughts as being apart from ourselves; we are not aware of the thinker and his thought as one. This is precisely the difficulty. After all, the qualities of the self are not separate from the self; the self is not something apart from its thoughts, from its attributes. The self is put together, made up, and the self is not when the parts are dissolved. But in illusion the self separates itself from its qualities in order to protect itself, to give itself continuity, permanency. It takes refuge in its qualities through separating itself from them. The self asserts that it is this and it is that; the self, the I, modifies, changes, transforms its thoughts, its qualities, but this change only gives strength to the self, to its protective walls. But if you are aware deeply you will perceive that the thinker and his thoughts are one; the observer is the observed. To experience this actual integrated fact is extremely difficult and right meditation is the way to this integration.

Questioner: How can I be on the defence against aggression without action? Morality demands that we should do something against evil?

Krishnamurti: To defend is to be aggressive. Should you fight evil by evil? Through wrong means can right be established? Can there be peace in the world by murdering those who are murderers? As long as we divide ourselves into groups, nationals, different religions and ideologies there will be the aggressor and

the defender. To be without virtue is to be without freedom, which is evil. This evil cannot be overcome by another evil, by another opposing desire.

Questioner: Experiencing is not necessarily a becoming is it?

Krishnamurti: Additive process prevents the experiencing of the Real. Where there is accumulation there is a becoming of the self which is the cause of conflict and pain. The accumulative desire for pleasure and the avoidance of pain is a becoming. Awareness is non-accumulative for it is ever discovering truth and truth can only be when there is no accumulation, when there is no imitation. Effort of the self can never bring about freedom for effort implies resistance and resistance can be dissolved only through choiceless awareness, effortless discernment. It is truth alone that frees, not the activity of will. The awareness of truth is liberating; the awareness of greed and of the truth about it brings liberation from greed.

Meditation is the purgation from the mind of all its accumulations; the purgation of the power to gather, to identify, to become; the purgation of self-growth of self-fulfilment; meditation is the freeing of the mind from memory, from time. Thought is the product of the past, it is rooted in the past; thought is the continuation of accumulative becoming, and that which is a result cannot understand or experience that which is without a cause. What can be formulated is not the Real and the word is not the experience. Memory, the maker of time, is an impediment to the Timeless.

Questioner: Why is memory an impediment? Krishnamurti: Memory, as the identifying process, gives continuity to the self. Memory then is an enclosing, hindering activity. On it the whole structure of the ego, the I, is built. We are considering psychological memory not the memory for speech, facts, for the development of technique and so on. Any activity of the self is an impediment to truth; any activity or education that conditions the mind through nationalism, through identification with a group, an ideology, a dogma, is an impediment to Truth.

Conditioned knowledge is a hindrance to Reality. Understanding comes with the cessation of all activity of the mind - when the mind is utterly free, silent, tranquil. Craving is ever accumulative and time-binding; desire for a goal, knowl-



edge, experience, growth, fulfillment and even the desire for God or Truth is an impediment. The mind must purge itself of all its self-created impediments for supreme wisdom to be.

Meditation as it is generally understood and practised is a process of the expansion of the self; often meditation is a form of self-hypnosis. In so-called meditation effort very often is directed towards becoming like a Master, which is imitation. All such meditation leads to illusion.

The craving for achievement demands a technique, a method, practice of which is considered meditation. Through compulsion imitation and through the formation of new habits and disciplines, there will be no freedom, no understanding; through the means of time the Timeless is not experienced. The change of the objects of desire does not bring release from conflict and sorrow. Will is self-expansive intelligence and the activity of will to be or not to be, to gather or renounce, is still of the self. To be aware of the process of craving with its accumulative memory is to experience Truth which is the only liberator.

Awareness flows into meditation; in meditation, Being, the Eternal, is experienced. Becoming can never transform itself into Being. Becoming, the expansive and enclosing activity of the self, must cease; then there is Being. This Being cannot be thought about, cannot be imagined; the very thought about it is a hindrance; all that thought can do is to be aware of its own complex and subtle becoming, its own cunning intelligence and will. Through self-knowledge there comes right thinking which is the foundation for right meditation. Meditation should not be confused with prayer. Supplicatory prayer does not lead to supreme wisdom for it ever maintains the division between self and the Other.

In silence, in supreme tranquillity when the restless activity of memory has ceased, there is the Immeasurable, the Eternal.