

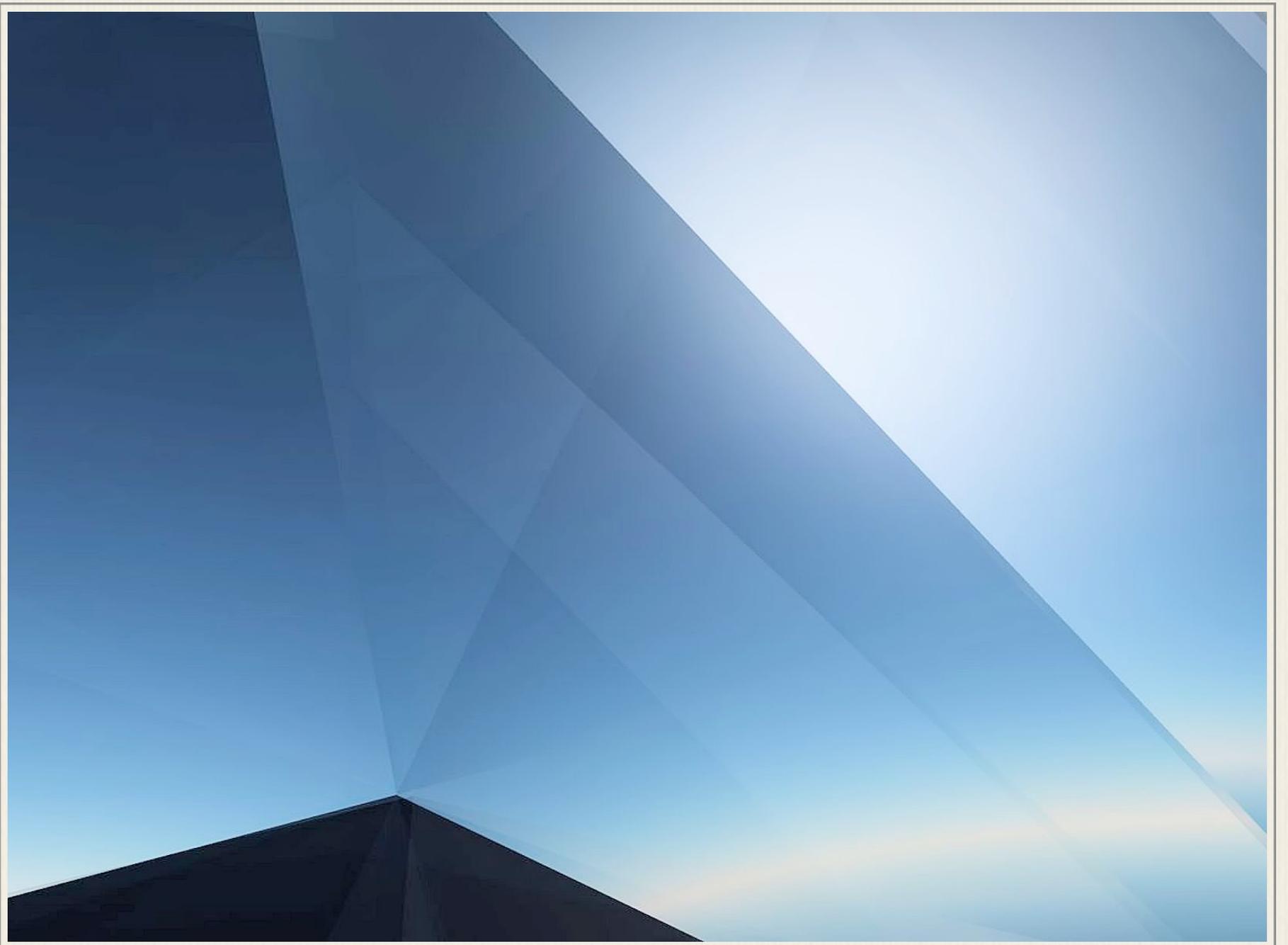


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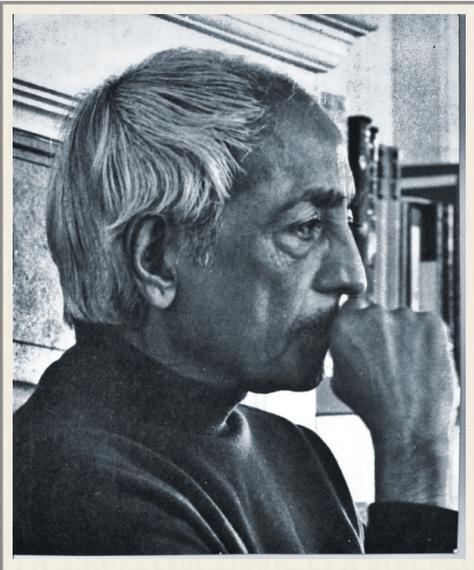
Volume VII: 1940



J. KRISHNAMURTI



PREFACE



The world is ever in pain, in confusion; it has ever this problem of struggle and sorrow. We become conscious of this conflict, this pain, when it affects us personally or when it is immediately about us, as now. The problems of war have existed before, but most of us have not been concerned with them as they were remote, and not affecting us personally and deeply; but now war is at our door and that seems to dominate the minds of most people.

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OJAI 1ST PUBLIC TALK
26TH MAY, 1940

The world is ever in pain, in confusion; it has ever this problem of struggle and sorrow. We become conscious of this conflict, this pain, when it affects us personally or when it is immediately about us, as now. The problems of war have existed before, but most of us have not been concerned with them as they were remote, and not affecting us personally and deeply; but now war is at our door and that seems to dominate the minds of most people.

Now I am not going to answer the questions that must inevitably arise when one is immediately concerned with the problems of war, what attitude and action one should take with regard to it, and so on. But perhaps we shall talk over together a much deeper problem, for war is only an outward manifestation of inward confusion and struggle of hate and antagonism. The problem that we should discuss, which is ever present, is that of the individual and his relationship with another, which is society. If we can understand this complex problem then perhaps we shall be able to avoid the many causes that ultimately lead to war. War is a symptom, however brutal and diseased, and to deal with the outer manifestation without regard to the deeper causes of it, is futile and purposeless; in changing fundamentally the causes, perhaps we can bring about a peace that is not destroyed by outer circumstances.

Most of us are apt to think that through legislation, through mere organization or through leadership, the problems of war and peace and other human problems can be solved. As we do not want to be responsible, individually, for this inner and outer turmoil in our lives, we look to authorities, groups and mass action. Through these outward methods one may have temporary peace, but one can

have that abiding, lasting peace only when the individual understands himself and his relationship with another, which makes society. Peace is within and not without; there can only be peace and happiness in the world when the individual - who is the world - sets about definitely to alter the causes within himself which produce confusion, sorrow, hate, and so on. I want to deal with these causes and how to change them, deeply and lastingly.

The world about us is in constant flux, constant change; there is incessant sorrow and pain. Amidst this mutation and conflict can there be lasting peace and happiness, independent of all circumstances? This peace and happiness can be discovered, hewn out of whatever circumstances the individual finds himself in. During these talks, I shall try to explain how to experiment with ourselves and thus free thought from its self-imposed limitations. But each one must experiment and live strenuously and not merely live on superficial action and phrases.

This earnest experiment must begin with ourselves, with each one of us, and it is vain merely to alter the outward conditions without deep, inward change. For what the individual is, society is; what his relationship is with another is the social structure of society. We cannot create a peaceful, intelligent society if the individual is intolerant, brutal, and competitive. If the individual lacks kindness, affection, thoughtfulness, in his relationship with another he must inevitably produce conflict, antagonism, and confusion. Society is the extension of the individual; society is the projection of ourselves. Until we grasp this and understand ourselves profoundly and alter ourselves radically, the mere change of the outer will not create peace in the world, nor bring to it that tranquillity that is necessary for happy social relationship.

So let us not think of only altering the environment; this will and must take place if our whole attention is directed to the transformation of the individual, of ourselves, and our relationship with another. How can we have brotherhood in the world if we are intolerant, if we hate, if we are greedy? Surely this is obvious, isn't it? If each of us is driven by a consuming ambition, striving for success, seeking happiness in things, surely we must create a society, that is chaotic, ruthless, and destructive. If all of us here understand and agree deeply on this point, that the world is ourselves and what we are the world is, then we can proceed to think how

to bring about the necessary change in ourselves. So long as we do not agree on this fundamental thing, but merely look to the environment for our peace and happiness, it assumes that immense importance which it has not, for we have created the environment, and without radical change in ourselves, it becomes an intolerable prison. We cling to the environment, hoping to find security and self-identified continuity in it, and thus resist all change of thought and values. But life is in continual flux and so there is constant conflict between desire which must ever become static and that reality which has no abode.

Man is the measure of all things, and if his vision is perverted, then what he thinks and creates must inevitably lead to disaster and sorrow. Out of what he thinks and feels, the individual builds the society. I personally feel that the world is myself, that what I do creates either peace or sorrow in the world that is myself, and as long as I do not understand myself, I cannot bring peace to the world; so my immediate concern is myself, not selfishly, not merely to alter myself in order to gain greater happiness, greater sensations, greater successes, for, as long as I do not understand myself, I must live in pain and sorrow and cannot discover an enduring peace and happiness.

To understand ourselves, we must first be interested in the discovery of ourselves, we must become alert about our own process of thought and feeling. With what are our thoughts and feelings mostly concerned? They are concerned with things, with people, and with ideas. These are the fundamental things in which we are interested—things, people, ideas.

Now why is it that things have assumed such an immense importance in our lives? Why is it that things, property, houses, clothes, and so on, take such a dominant place in our lives? Is it because we merely need them, or is it that we depend upon them for our psychological happiness? We all need clothes, food, and shelter. This is obvious. But why is it that they have assumed such tremendous importance, significance? Things assume such disproportionate value and significance because we psychologically depend on them for our well being. They feed our vanity; they give us social prestige; they give us the means for procuring power. We use them in order to achieve purposes other than what they in themselves signify. We need food, clothes, shelter, which is natural and not perverting, but when we depend

upon things for our gratification, when things become psychological necessities, they assume an altogether disproportionate value and importance, and hence the struggle and conflict to possess, and the various means to hold those things upon which we depend.

Ask yourself this question: Am I dependent on things for my psychological happiness, satisfaction? If you earnestly seek to answer this apparently simple question you will discover the complex process of your thought and feeling. If things are a physical necessity, then you put an intelligent limitation on them, then they do not assume that overwhelming importance which they have when they become a psychological necessity. In this way you begin to understand the nature of sensation and gratification; for the mind that would understand truth must be free of such bondages. To free the mind from sensation and satisfaction, you must begin with those sensations with which you are familiar, and there lay the right foundation for understanding. Sensation has its place, and by comprehending it, it does not assume the stupid distortion which it has now.

Many think that if the things of the world were well-organized so that all have enough of them, then it will be a happy and peaceful world, but I am afraid this will not be so if individually we have not understood their true significance. We depend on things because inwardly we are poor and we cover up that poverty of being with things, and these outward accumulations, these superficial possessions, become so vitally important that for them we are willing to lie, cheat, battle, and destroy each other. For things are a means to power, to self-glory. Without understanding the nature of this inward poverty of being, mere change of organization for fair distribution of things, however necessary, will create other ways and means of gaining power and self-glory.

Most of us are concerned with things and to understand our right relationship to them requires intelligence. It is not asceticism nor acquisitiveness, it is not renunciation nor accumulation, but a free, intelligent awareness of needs without the clawing dependence upon things. When you understand this there is not the sorrow of giving up nor the pain of competitive struggle. Is one capable of critically examining and understanding the difference between one's needs and the psychological dependence on things? You are not going to answer this question within

this hour. You will answer it only if you are persistently earnest, if your purpose is unwavering and clear.

Surely we can begin to discover what is our relationship to things. It is based on greed, is it not? But when does need become greed? Is it not greed when thought, perceiving its own emptiness, its own worthlessness, proceeds to invest things with an importance greater than their own intrinsic worth and thereby create a dependence on them? This dependence may produce a sort of social cohesion but in it there is always conflict, pain, disintegration. We must make our thought process clear, and we can do this if in our daily life we become aware of this greed with its appalling results. This awareness of need and greed will help to lay the right foundation to our thinking. Greed in one form or another is ever the cause of antagonism, ruthless national hatred, and subtle brutalities. If we do not understand and grapple with greed, how can we understand, then, reality which transcends all these forms of struggle and sorrow? We must begin with ourselves, with our relationship to things and to people. I took things first because most of us are concerned with them. To us they are of tremendous importance. Wars are about things and our social and moral values are based on them. Without understanding the complex process of greed we shall not understand reality.

Questioner: We are in imminent danger of being involved in the war. Why not give us some concrete suggestions of how to fight against it?

Krishnamurti: There is really only one war, the war within ourselves, which produces external wars. I am only concerned with the war that is within ourselves. If we can understand and transcend intelligently that war within us, then perhaps there will be a peace in the world. I say perhaps, because there can be peace in the world only when each one of us is integrally peaceful. One can have this integrated peace within oneself if one is earnest and intelligently aware. The conflict that creates this hate is within yourself, and that is your first problem. If you are in the process of solving it, you will know what that tranquillity is, but merely to have suggestions or instructions given by another, what you should do under this or that circumstance, does not bring about peace. Great intelligence and deep understanding, not mere assertions, not blind acceptance of any theory, but continual awareness, strenuous questioning with delicacy and care, will create within us abiding

peace. So our first task is with ourselves, for the world is ourselves in extension. We try to alter the circumference without fundamentally altering the centre; we are concerned with the periphery without understanding the core. When there is peace at the centre then there is a possibility of it in the world.

Questioner: Would you please explain more fully in what sense you use the word "sensation".

Krishnamurti: The process of living is partly sensation; seeing, tasting, touching, thinking, and so on. If we seek pleasure through sensation or use sensation for increasing gratification, then thought becomes a slave of desire. There is a sort of psychological satisfaction in possessing and in being possessed. When the sensation of possession is satisfied, then thought seeks other types of sensation and pleasure, so desire is continually changing its object of gratification until reality is assumed to be a form of pleasure which is hoped to be permeate. The constant desire for greater and greater sensation must inevitably lead to pain and sorrow; one does not often realize this and one craves for an enduring satisfaction, a final security in an idea, person, or things. This craving for a finality is the result of a series of satisfactions and disappointments but the desire for permanency is still a form of sensation and gratification. If each one of us can understand the process of sensation and pleasure with regard, let us say, to things, then we shall begin to be aware when needs become the means of greater satisfaction, and the pursuit of this greater satisfaction, we shall perceive, is greed. This intelligent perception or awareness places a natural limit to sensation, without the conflict of control. So without deeply and fully understanding the process of sensation and outgoing desires, if we try to seek reality, peace, happiness, then what we may find, though we may call it the eternal and so on, will only be the result of pleasure and craving and therefore not real.

Questioner: What is the wisest step to take to understand oneself most unselfishly? Krishnamurti: Do you think there are two ways of understanding oneself, selfishly and unselfishly? You just understand yourself, not selfishly or unselfishly. If you try to understand yourself selfishly, you don't understand yourself at all, because your being is of the self. If you say to yourself, I must unselfishly understand myself, you are presupposing a condition; you are establishing a concept which

may be utterly false. So, to understand yourself, you must see yourself as you are, not biased by the selfish or the unselfish thought. To understand yourself you must create a mirror that reflects accurately what you are. We do not like to create for ourselves such a faculty that reflects purely, without bias, for we are concerned with judgment and alteration. Alteration depends on the background in which we have been brought up. If we are religious persons we will change ourselves according to our religious concepts and dogmas. If we think in social terms we will alter ourselves according to social morality. But to understand ourselves clearly and fully, we must perceive ourselves as we are, without prejudice, without condemnation. To perceive so clearly, without bias, requires constant alertness, a peculiar, alert passivity that needs patience and care. But this is difficult, as most of us are carried away by our sensations and desires; we want to keep, store up, that which is pleasant in us and reject that which is unpleasant. The desire to hold on and the desire to deny is not conducive to the understanding of yourself, but when you see, yourself clearly, without any distortion, then you begin to find out why distortion has taken place. Then you begin to discover the cause, and that, again, requires keen alertness, serious purpose. In the process of understanding yourself, mind must not be burdened with craving, however subtle, for a result. If you are seeking a result, then you are not concerned with the process of understanding yourself; you are after gain, achievement, success, which has its own sorrow and reward. To understand yourself, you must have a mind-heart that is clear, without fear, without the entanglements of hope.

Questioner: How can one alter oneself without creating resistance?

Krishnamurti: In the very idea of altering oneself there is implied a preconceived pattern which prevents critical understanding. If you have a preconception of what you want to be, of what you should be, then surely your awareness of what you are is not critical, as you are then only concerned with conforming or with denying. We want to be this or that, and hence we are incapable of real critical examination of what we are, and therefore when we alter in relationship with what we want to be, we are bound to create resistances and so fundamental change does not take place at all.

Instead of being concerned with the change that must take place in ourselves, let us see if we have preconceived ideas of what we should be. As we have them our attention should be turned to the inquiry of how and why they have come into being. If we seriously inquire, we shall find that fear creates various patterns, preconceived ideas of ourselves and what we should be. Without these preconceptions, what are you? And so, having concepts and images of what you should be, you are striving after them, which only distorts your critical comprehension of yourself, thus building up resistances. But if you are capable of looking at yourself as you are, then there is a possibility of radical change which is not brought about through comparison. All comparative change is a change only in resistance.

Questioner: What about a school for children? This is a present need.

Krishnamurti: This is not only a present need but a need of all times. It becomes important and immediate when we have our own children and circumstances are critical. Circumstances are ever critical to the thoughtful. If the parents, the guardians, are themselves in confusion, how can they establish schools in which children shall be brought up without confusion, without hate and ignorance? Surely this again is the same old problem, is it not, that you must begin with yourself, and because of your interest, you create or help to create schools in which there may grow up a generation which is not bound by fear and hate.



OJAI 2ND PUBLIC TALK
2ND JUNE, 1940

To those who have come here today for the first time I shall briefly explain what we talked about last Sunday. Those of you who are earnestly following these talks should not become impatient, for we are trying to paint in words as complete a picture of life as possible. We must understand the whole picture, the complete attitude towards life, and not merely a part of it.

I was saying last week that there cannot be peace or happiness in the world unless we as individuals cultivate that wisdom which brings forth tranquillity. There are many who think that without considering their own inward nature, their own clarity of purpose, their own creative understanding, by somewhat altering the outer conditions they can bring about peace in the world. That is, they hope to have brotherhood in the world though inwardly they are racked with hatred, envy, ambition, and so on. That this peace cannot be unless the individual, who is the world, brings about a radical change within himself, is pretty obvious to those who think deeply.

We see chaos about us, and extraordinary brutality after centuries of preaching of kindness, brotherhood, love; we are easily caught up in this whirlpool of hatred and antagonism, and we think that by altering the outward symptoms we shall have human unity. Peace is not a thing to be brought from the outside, it can only come from within; this requires great earnestness and concentration, not on some single purpose, but on the understanding of the complex problem of living.

I took greed as one of the principal causes of conflict in ourselves and so in the world, greed, with its fear, with its craving for power and domination, social as well as intellectual and emotional. We tried to differentiate between need and

greed. We need food, clothes, and shelter, but that need becomes greed, a driving psychological force in our lives when we, through craving for power, social prestige, and so on, give to things disproportionate value. Until we dissolve this fundamental cause of conflict or clash in our consciousness, mere search for peace is vain. Though through legislation we may have superficial order, the craving for power, success, and so on, will constantly disturb the cement that holds society together and destroy this social order. To bring about peace within ourselves and so within society, this central clash in consciousness caused by craving must be understood. To understand there must be action.

There are those who see that the conflict in the world is caused by greed, by individual assertion for power and domination, through property, and so they propose that individuals shall not hold the means of acquiring power; they propose to bring this about through revolution, through state control of property - state being those few individuals whose hands hold the reins of power. You cannot destroy greed through legislation. You may be able to destroy one form of greed through compulsion but it will take inevitably another form which will again create social chaos.

Then there are those who think greed or craving can be destroyed through intellectual or emotional ideals, through religious dogmas and creeds; this again cannot be, for it is not to be overcome through imitation, service, or love. Self-forgetfulness is not a lasting remedy for the conflict of greed. Religions have offered compensation for greed but reality is not a compensation. The pursuit of compensation is to remove the cause of conflict which is greed, craving, to another level, to another plane, but the clash and sorrow are still there. Individuals are caught up in the desire to create social order or friendly human relationship between people through legislation, and to find reality which religions promise as a compensation for the giving up of greed. But, as I pointed out, greed is not to be destroyed through legislation or through compensation. To grapple anew with the problem of greed, we must be fully aware of the fallacy of mere social legislation against it and of the religious compensatory attitude that we have developed. If you are no longer seeking religious compensation for greed, or if you are not caught up in the false hope of legislation against it, then you will begin to under-

stand a different process of dissolving this craving wholly but this requires strenuous earnestness without emotionalism, without the deceits of the cunning intellect.

Every human being in the world needs food, clothes, and shelter, but why is it that this need has become such a complex, painful problem? Is it not because we use things for psychological purposes rather than for mere needs? Greed is the demand for gratification, pleasure, and we use needs as a means to achieve it and thereby give them far greater importance and worth than they have. So long as one uses things because one needs them, without being psychologically involved in them, there can be an intelligent limitation to needs, not based on mere gratification.

The psychological dependence on things manifests itself as social misery and conflict. Being poor inwardly, psychologically, spiritually, one thinks of enriching oneself through possessions, with ever increasing complex demands and problems. Without fundamentally solving the psychological poverty of being, mere social legislation or asceticism cannot solve the problem of greed, craving. How is this to be overcome, fundamentally, not merely in its outward manifestation, on the periphery? How is thought to be liberated from craving? We perceive the cause of greed - desire for satisfaction, gratification - but how is it to be dissolved? Through the exertion of will? Then what type of will? Will to overcome, the will to refrain, the will to renounce? The problem is, is it not, being greedy, avaricious, worldly, how to disentangle thought from greed?

For thought is now the product of greed, and therefore transitory, and so cannot understand the eternal. That which can understand the immortal must also be immortal. The permanent can be understood only through the transitory. That is, thought born of greed is transient and whatever it creates must surely be transient, so long as the mind is held within the transient, within the circle of greed, it cannot transcend nor overcome itself. In its effort to overcome, it creates further resistances and gets more and more entangled in them.

How is greed to be dissolved without creating further conflict if the product of conflict is ever within the realm of desire which is transitory? You may be able to overcome greed through the mere exertion of the will of denial, but that does

not lead to understanding, to love, for such a will is the product of conflict and therefore cannot free itself from greed. We recognize that we are greedy. There is satisfaction in possession. It fills one's being, expands it. Now why do you need to struggle against it? If you are satisfied with this expansion, then you have no conscious problem. Can satisfaction ever be complete, is it not ever in a state of constant flux, craving one gratification after another?

Thus thought becomes entangled in its own net of ignorance and sorrow. We see we are caught up in greed and also we perceive, at least intellectually, the effect of greed; how then is thought to extricate itself from its own self-created cravings? Only through constant alertness, through the understanding of the process of greed itself. Understanding is not brought about through the mere exertion of a one-sided will but through that experimental approach which has that peculiar quality of wholeness. This experimental approach lies in the actions of our daily life; in becoming keenly aware of the process of craving and gratification there comes into being that integral approach to life, that concentration which is not the result of choice but which is completeness. If you are alert, you will observe keenly the process of craving; you will see that in this observation there is a desire for choice, a desire to rationalize, but this desire is still part of craving. You have to be sharply aware of the subtlety of craving and through experiment there comes into being the wholeness of understanding which alone radically frees thought from craving. If you are so aware, there is a different type of will or understanding which is not the will of conflict or of renunciation, but of wholeness, of completeness that is holy. This understanding is the approach to reality which is not the product of the will to achieve, the will of craving and conflict. Peace is of this wholeness, of this understanding.

Questioner: Since it is as true that the individual is a product of society as that society is a product of the individual who composes it, and since the change in social organization affects large numbers of individuals, is it not as important to stress the need for changing society as it is to emphasize the need for changing individuals, and since the major causes of catastrophe in the world arise from malfunctioning social organization, is there not danger in over-emphasizing the need for

the individuals to change themselves, even though the change is ultimately necessary?

Krishnamurti: What is society? Is it not the relationship of one individual with another? If individuals in themselves are ignorant, cruel, ambitious, and so on, their society will reflect all that they are in themselves. The questioner seems to suggest that the conflicting relationship of individuals which is society, with its many organizations, should be changed. We all see the necessity, the importance of social change. Wars, starvation, ruthless pursuit of power, and so on, with these we are all familiar, and some earnestly desire to change these conditions. How are you going to change them? By destroying the many or the few who create the disharmony in the world? Who are the many or the few? You and I, aren't we? Each one is involved in it, because we are greedy, we are possessive, we crave for power. We want to bring order within society, but how are we to do it? Do you seriously think there are only a few who are responsible for this social disorganization, these wars and hatreds? How are you going to get rid of them? If you destroy them, you use the very means they have employed and so make of yourself also an instrument of hatred and brutality. Hate cannot be destroyed by hate, however much you may like to hide your hate under pleasant sounding words. Methods determine the ends. You cannot kill in order to have peace and order; to have peace you must create peace within yourself and thereby in your relationship with others, which is society.

You say that more emphasis should be laid on changing the social organization. Superficial reforms can, perhaps, be made, but surely radical change of lasting peace can be brought about only when the individual himself changes. You may say that this will take a long time. Why are you concerned about time? In your eagerness you want immediate results, you are concerned with results and not with the ways and means; thus in your haste you become a plaything of empty promises. Do you think that the present human nature which has been the product of centuries of maltreatment, ignorance, fear, can be altered over night? A few individuals may be able to change themselves over night, but not a crystallized society. This does not mean a postponing, but the man who thinks clearly, directly, is not concerned with time.

Social organization may be an independent mechanism but it has to be run by us. We have created it and we are responsible for it, and we can be independent of it only when we, as individuals, do not contribute to the general hate, greed, ambition, and so on. In our desire to change the world we always meet with opposition, groups are formed for and against, which only further engender antagonism, suspicion, and competition in conversion. Agreement is almost impossible, except when there is common hate or fear; all actions born of fear and hate must further increase fear and hate. Lasting order and peace can be brought about only when the individual voluntarily and intelligently consents to think without hate, greed, ambition, and so on. Only in this way can there be creative peace within you and therefore in your relationship with another, which is called society.

This requires strenuous and directed attention, without emotionalism, but as most of us are lazy, we hope that through some miraculous happenings, social organization will be changed. Thus we yield to sentiment and not to clear thought. We consider self-assertion, aggressiveness as manly, for we have made of religion a thing of sentiment; we have denied critical, experimental thought in the most serious thing that matters, religion and reality, and then naturally we become brutal, destructive with regard to the things of this world.

Questioner: How is emotion to be controlled?

Krishnamurti: Let us understand this problem of control. What do we mean by control? What is involved in control? We see in our thinking process a dual force at work, the desire to hold, to grasp, and also the desire not to grasp, not to hold. Isn't that so? There is in thought that which is and also that which it wants to be; the pleasant, called the good, and the unpleasant, the evil. So there is continual conflict between these dual processes, the one trying to overcome the other, through discipline, assertion, denial, and so on. So in the idea of control there is always duality. Thought, having divided itself into two processes, that which is pleasurable, and that which is not pleasurable, creates conflict in itself, and it tries to overcome this conflict, through various means, ideals, denials, concentration, and so on. So the central point is not how to control, but why do we create and cling to this dual process. What makes one angry first and later discover the pain of anger which induces one to learn to control oneself? What makes one brutal,

and then try to cultivate compassion? In becoming aware of the process of duality, we shall awaken that understanding, wholeness, completeness, which will eliminate the conflict of resistance. What makes our life, thought, so disjointed, so uncoordinated? Why have we in our thought process created this duality, not that there is not duality?

At the precise moment of anger there is no reaction of its opposite we are merely angry. Then later on come all our reactions to it, depending on our previous conditioning, and according to this, we control ourselves, training ourselves not to be angry, and by exerting will, we throw up resistances against anger, which is not the dissolution of anger; we cover it up and thus duality still exists. Now why are we angry? For many reasons. It may be that our social or financial security is threatened, or it may be due to some physiological reason. Now without understanding fully the physiological and psychological reasons for anger, and thereby intelligently and wholly becoming aware of them, we are only concerned deeply with the idea of getting rid of anger. Merely to get rid of anger is comparatively easy, but this does not completely dissolve its causes; but if you are fully aware of the causes, physiological as well as psychological, aware without the desire to be free from anger, then in this fullness of understanding not only the effect, anger, but also the causes fade away, giving place to a quality that only experience can reveal. All overcoming is a form of ignorance and violence; only understanding can free thought from bondage.

Questioner: Will you please explain more fully: "The world is the extension of the individual, you are the world."

Krishnamurti: Through experimental approach one discovers that man is the measure of all things; or, accepting authority, there is another measure, beyond man, God or whatever you choose to call it. The world of the past is the world of today, of the "I" and the future "I" of tomorrow. The past is the world of our ancestors, the previous generations, with their ignorance, fears, and so on, which limit the present, the "I" of today and gives birth to the "I" of tomorrow, the future. Each one of us is this accumulated past, with which is incorporated the present with its reactions and experiences. Individuals are the result of varied forms of influence and limitation and the relationship of one individual with another cre-

ates the world - the world of values. The world is the social, moral, spiritual structure based on values created by us, isn't it? The social world, as well as the so-called spiritual world, is created by us individuals through our fears, hopes, cravings, and so on. We see the world of hate taking its harvest at the present. This world of hate has been created by our fathers and their forefathers and by us. Thus ignorance stretches indefinitely into the past. It has not come into being by itself. It is the outcome of human ignorance, a historical process, isn't it? We as individuals have co-operated with our ancestors, who, with their forefathers, set going this process of hate, fear, greed, and so on. Now, as individuals, we partake of this world of hate so long as we, individually, indulge in it.

The world, then, is an extension of yourself. If you as an individual desire to destroy hate, then you as an individual must cease hating. To destroy hate, you must dissociate yourself from hate in all its gross and subtle forms, and so long as you are caught up in it you are part of that world of ignorance and fear. Then the world is an extension of yourself, yourself duplicated and multiplied. The world does not exist apart from the individual. It may exist as an idea, as a state, as a social organization, but to carry out that idea, to make that social or religious organization function, there must be the individual. His ignorance, his greed, his fear, maintain the structure of ignorance, greed, and hate. If the individual changes, can he affect the world, the world of hate, greed, and so on? First make sure, doubly sure, that you, the individual, do not hate. Those who hate have no time for thought; they are consumed with their own intense excitement and with its results. They won't listen to calm, deliberate thought; they are carried away by their own fear; and you cannot help these people, can you, unless you follow their method, which is to force them to listen, but such force is of no avail. Ignorance has its own sorrow. After all, you are listening to me because you are not immediately threatened, but if you were, probably you would not be; you would not be thoughtful. The world is an extension of yourself so long as you are thoughtless, caught up in ignorance, hate, greed, but when you are earnest, thoughtful and aware, there is not only a dissociation from those ugly causes which create pain and sorrow, but also in that understanding there is a completeness, a wholeness.



OJAI 3RD PUBLIC TALK
9TH JUNE, 1940

I was trying to explain last week the difference between greed and need. If we don't understand the difference between them there will be a constant conflict of choice. There is a different approach to the problem of craving and need instead of the usual control, denial, and choice; it is to understand the process of greed, to become aware of craving. Psychologically, inwardly, being impoverished, we want to enrich ourselves through accumulations and possessions, and thereby give to things a disproportionate value. In being aware, there is a deep understanding of the causes of this psychological poverty, of this lack of creative enrichment, and so there is a freedom from greed and its conflicts. In this process of awareness, in this inward search to understand the dependence upon things for one's satisfactions, pleasures, you will perceive, if you will experiment, that there is a different kind of will, not the will of conflicting resistances, but the will of understanding which is whole, complete. To experiment one must become aware of craving, greed, not theoretically, but in our daily life of relationship and action. It is only when we are really inwardly free from greed, not merely in our outward relationship and action, that there can be peace and disinterested action.

We have been trying to understand our craving for things, and now let us go into the question of our relationship with people, and through understanding this complex problem, the richness of life is revealed.

Is not all existence a question of relationship? To be is to be related. In our relationship there is conflict, not only between individuals, but also between the individual and society. Society is, after all, the relationship of the individual with the many; it is the extension, the projection, of the individual. If the individual does

not understand his relationship with regard to things or with people he is immediately concerned with, his actions will produce conflict, personal as well as social. There is conflict in relationship and also there is the desire to isolate oneself, to withdraw from a relationship that causes pain. This isolation takes the form of either accepting new and pleasant relationships instead of the old, or withdrawing oneself into the world of ideas. If life is a series of events that will ultimately produce an isolation of the individual, then relationship is a means towards that end. But one cannot withdraw, for all existence is a form of relationship. So until one understands and is free from the causes of conflict within oneself, wherever one is, whatever the circumstances are, there must always be conflict. The idea of progressive isolation which man in his conflict longs for, calling it reality, unity, love, and so on, is an escape from reality which is to be understood only in relationship. There is in relationship conflict, and at the same time thought is seeking to withdraw from that conflict. One finds many ways of escape, but the cause of conflict is still there.

Why is there conflict between people? What is the reason of this conflict even among those who say they love each other? Now, is not all relationship a process of self-revelation? That is, in this process of relationship, you are being revealed to yourself, you are discovering yourself, all the conditions of your being, the ugly and the pleasant. If you are aware, relationship acts as a mirror, reflecting more and more the various states of your thoughts and feelings. If we deeply understand that relationship is a process of self-revelation, then it has a different significance. But we don't accept relationship to be a revealing process, for we are not willing to be shown what we are, and hence there is constant conflict. In relationship we are seeking gratification, pleasure, comfort, and if there is any deep opposition to it we try to change our relationship. So relationship instead of being a progressive action of constant awareness, tends to become a process of self-isolation. The way of desire leads to self-isolation and limitation.

When we are seeking merely gratification in relationship, critical awareness becomes impossible, yet it is only in this alert awareness any adjustment or understanding is possible. Responsibility in relationship, then, is not based on satisfaction, but on understanding and love. Not finding satisfaction in human relation-

ship we often try to establish it in the realm of theories, beliefs, concepts. Love, then becomes merely an emotion, a sensation, an ideal conception, and not a reality, to be understood in human relationship. Because in human relationship there is friction, pain, we try to idealize love and call it cosmic, universal, which is but an escape from reality. To love wholly without fear, without possessiveness, demands an intense awareness and understanding which can only be realized in human relationship when thought is freed from craving and possessiveness. Then only can there be the love of the whole.

If we understand the cause of conflict and sorrow in our relationship, without fear, there comes into being a quality of completeness which is not mere expansiveness nor the aggregation of many virtues. We hope to love man through the love of God, but if we do not know how to love man, how can we love reality? To love man is to love reality. We find that to love another is so painful, so many complex problems are involved in it, that we think it is easier and more satisfying to love an ideal, which is an intellectual emotionalism, not love.

We depend on sensation for the continuance of so-called love, and when that gratification is withheld we try to find it in another. So what most often we are seeking is satisfaction of desire in our human relationship. Without understanding craving, there cannot be completeness of love. This again requires constant and intense awareness. To understand this completeness, this wholeness, we must begin to be aware of desire as greed and possessiveness. Then we shall understand the complex nature of desire and thus there will not only be a freedom from greed but also completeness that transcends intellect and its resistances. If we are able to do this with regard to things, then perhaps we shall be able to grasp a much more complex form of craving, which exists in human relationship. We must begin not from the heights of aspiration, hope and vision, but with things and people with whom we are in daily contact. If we are incapable of deep understanding of things and of people, we shall not understand reality, for reality lies in the understanding of the environment, things, and people. This environment is the product of our relationship to things and people; if the result is based on craving and its gratification, as it is now, to escape from it and seek reality is to create other forms of gratification and illusion. Reality is not the product of craving; that which is cre-

ated through craving is transient; that which is eternal can be understood only through the lasting.

Questioner: Is it not sometimes very difficult to differentiate between natural human needs and the psychological desires for satisfaction? Krishnamurti: it is very difficult to differentiate. To do this, there must be clarity of perception. To be aware of the process of all outgoing desires, and in fully understanding them, natural human needs will intelligently be regulated, without undue emphasis. But you see, individually we are not interested in understanding the process of desire. We are not eager enough to find out if we can differentiate between human needs and psychological desires. One can discover this through critical awareness, through patient probing, but another's understanding of this problem is of little value to you; you will have to understand it for yourself. If you say that you will limit yourself to the minimum of things, you are not understanding the complex problem of desire; you are then merely interested in achieving certain results, which is to seek gratification on another level; but this does not solve the problem which desire creates.

What we are trying to do here is to understand the process of desire, not to put a boundary to craving. In understanding craving there comes a natural limitation of things, not a predetermined limitation brought about by the exertion of will. It is craving that gives to things their disproportionate values. Those values are based on psychological demands. If one is psychologically poor, one seeks satisfaction in things; therefore, property, name, family, become urgent and important, resulting in social chaos. As long as one has not solved this conflict of greed, mere limitation of things cannot bring about either social order or that tranquillity of freedom from craving. Through social legislation, greed cannot be destroyed; you may limit its expression in certain directions but even those limitations are overcome if craving is still the motive for man's action. Compensations that are offered by religions for giving up worldly things are still forms of craving. To be free from craving, one must patiently, tactfully, without prejudice, understand its complex process.

Questioner: last Sunday you said that if we could find out why we are angry instead of trying to control anger we would free ourselves from it. I find I am an-

gry when my comfort, my opinions, my security, and so forth, are threatened; and why am I angry when I hear of injustice that concerns someone I don't know?

Krishnamurti: We have all, I am sure, tried to subdue anger but somehow that does not seem to dissolve it. Is there a different approach to dissipate anger? As I said last Sunday anger may spring from physical or psychological causes. One is angry, perhaps, because one is thwarted, one's defensive reactions are being broken down, one's security which has been carefully built up is being threatened, and so on. We are all familiar with anger. How is one to understand and dissolve anger? If you consider that your beliefs, concepts, opinions, are of the greatest importance, then you are bound to react violently when questioned. Instead of clinging to beliefs, opinions, if you begin to question whether they are essential to one's comprehension of life, then through the understanding of its causes there is the cessation of anger. Thus one begins to dissolve one's own resistances which cause conflict and pain. This again requires earnestness. We are used to controlling ourselves for sociological or religious reasons or for convenience but to uproot anger requires deep awareness a constancy of intention.

You say you are angry when you hear of injustice. Is it because you love humanity, because you are compassionate? Do compassion and anger dwell together? Can there be justice when there is anger, hatred? You are perhaps angry at the thought of general injustice, cruelty, but your anger does not alter injustice or cruelty; it can only do harm. To bring about order, you yourself have to be thoughtful, compassionate. Action born of hatred can only create further hatred. There can be no righteousness where there is anger. Righteousness and anger cannot dwell together. Anger under all circumstances is the lack of understanding and love. It is always cruel and ugly. What can you do if someone else acts unjustly, with hatred and prejudice? That act is not wiped away by your anger, by your hatred.

You are really not concerned with injustice, if you were you would never be angry; you are angry because there is an emotional satisfaction in hatred and anger; you feel masterful through hating and being angry. If in our human relationship there is compassion and forgiveness, generosity and kindness, how can there also be brutality and hatred? If we have no love, how can there be order and

peace? We desire to reform another when we ourselves are in need of it most. It is not another that is cruel, unjust, but ourselves. To understand this we have to be aware constantly. The problem is ourselves, and not another. And I tell you that when you look at anger in yourself and are beginning to be aware of its causes and expressions, then in that understanding there is compassion, forgiveness.

Questioner: In being completely dissociated from violence is it possible that my action can be dissociated? For example, if I am attacked, I kill for self-preservation as a part of violence. If I refuse to kill and let myself be killed, am I not still a part of violence? Is dissociation a matter of attitude rather than action?

Krishnamurti: Questions about violence in all its various forms will be understood if we can grasp the central cause of hatred, of the desire to hurt, of vengeance, of fear, and so on. If we can understand this then we shall know, spontaneously, how to deal with those who hate us, who wish to do violence to us. Our whole attention should be directed not to what we should do with regard to violence aimed at us, but to understand the cause of our own fear, hate, arrogance, or partisanship. In understanding this, in our daily life, the problem created by another ceases to have much significance. You will solve the outward problem of violence by understanding the central problem of craving, envy, through constant critical awareness of your thought, of your relationship with another.

Questioner: To be fully aware, to be pliable, there must always be a great feeling of love. Not by effort can one feel love, nor become fully aware, so what should one do?

Krishnamurti: Now what is the effort involved in understanding, for example, our psychological cravings and natural needs? To understand deeply that all psychological dependence whether on things or on people creates not only social but personal conflict and sorrow, to understand the complex causes of conflict and the desire to be free from it, requires not the mere will to be free, but constant awareness in our daily life. If that awareness is the outcome of the desire to achieve a certain result, then the effort to be aware only produces further resistance and conflict. Awareness comes into being when there is the interest to understand but interest cannot be created through mere will and control. If you give

true value to things only in order not to have conflict, you are living in a state of illusion, for then you do not understand the process of craving which creates conflict and pain.



OJAI 4TH PUBLIC TALK 16TH JUNE, 1940

In the last three talks I tried to explain the experimental approach to the problem of greed, an approach that is neither denial nor control but an understanding of the process of greed, which alone can bring lasting freedom from it. So long as one depends on things for one's psychological satisfaction and enrichment, greed will continue, creating social and individual conflict and disorder. Understanding alone will free us from greed and craving which have created such havoc in the world. We shall now consider the problem of relationship between individuals. If we understand the cause of friction between individuals and therefore with society, that understanding will help to bring about freedom from possessiveness. Relationship is now based on dependence, that is, one depends on another for one's psychological satisfaction, happiness and well-being. Generally we do not realize this but if we do, we pretend that we are not dependent on another or try to disengage ourselves artificially from dependence. Here again let us approach this problem experimentally.

Now for most of us relationship with another is based on dependence, economic or psychological. This dependence creates fear, breeds in us possessiveness, results in friction, suspicion, frustration. Economic dependence on another can perhaps be eliminated through legislation and proper organization but I am referring especially to that psychological dependence on another which is the outcome of craving for personal satisfaction, happiness, and so on. One feels, in this possessive relationship, enriched, creative and active; one feels one's own little flame of being is increased by another and so in order not to lose this source of completeness, one fears the loss of the other and so possessive fears come into being with all their resulting problems. Thus in this relationship of psychological dependence,

there must always be conscious or unconscious fear, suspicion, which often lies hidden in pleasant sounding words. The reaction of this fear leads one ever to search for security and enrichment through various channels, or to isolate oneself in ideas and ideals, or to seek substitutes for satisfaction.

Though one is dependent on another, there is yet the desire to be inviolate, to be whole. The complex problem in relationship is how to love without dependence, without friction and conflict; how to conquer, the desire to isolate oneself, to withdraw from the cause of conflict. If we depend for our happiness on another, on society or on environment, they become essential to us; we cling to them and any alteration of these we violently oppose because we depend upon them for our psychological security and comfort. Though, intellectually, we may perceive that life is a continual process of flux, mutation, necessitating constant change, yet emotionally or sentimentally we cling to the established and comforting values; hence there is a constant battle between change and the desire for permanency. Is it possible to put an end to this conflict?

Life cannot be without relationship, but we have made it so agonizing and hideous by basing it on personal and possessive love. Can one love and yet not possess? You will find the true answer not in escape, ideals, beliefs, but through the understanding of the causes of dependence and possessiveness. If one can deeply understand this problem of relationship between oneself and another then perhaps we shall understand and solve the problems of our relationship with society, for society is but the extension of ourselves. The environment which we call society is created by past generations; we accept it, as it helps us to maintain our greed, possessiveness, illusion. In this illusion there cannot be unity or peace. Mere economic unity brought about through compulsion and legislation cannot end war. As long as we do not understand individual relationship, we cannot have a peaceful society. Since our relationship is based on possessive love, we have to become aware, in ourselves, of its birth, its causes, its action. In becoming deeply aware of the process of possessiveness with its violence, fears, its reactions, there comes an understanding, that is whole, complete. This understanding alone frees thought from dependence and possessiveness. It is within oneself that harmony in relationship can be found, not in another, nor in environment.

In relationship, the primary cause of friction is oneself, the self that is the centre of unified craving. If we can but realize that it is not how another acts that is of primary importance, but how each one of us acts and reacts and if that reaction and action can be fundamentally, deeply understood, then relationship will undergo a deep and radical change. In this relationship with another, there is not only the physical problem but also that of thought and feeling on all levels, and one can be harmonious with another only when one is harmonious integrally in oneself. In relationship the important thing to bear in mind is not the other but oneself, which does not mean that one must isolate oneself but understand deeply in oneself the cause of conflict and sorrow. So long as we depend on another for our psychological well-being, intellectually or emotionally, that dependence must inevitably create fear from which arises sorrow.

To understand the complexity of relationship there must be thoughtful patience and earnestness. Relationship is a process of self-revelation in which one discovers the hidden causes of sorrow. This self-revelation is only possible in relationship.

I am laying emphasis on relationship because in comprehending deeply its complexity we are creating understanding, an understanding that transcends reason and emotion. If we base our understanding merely on reason then in it there is isolation, pride, and lack of love, and if we base our understanding merely on emotion, then in it there is no depth, there is only a sentimentality which soon evaporates, and no love. From this understanding only can there be completeness of action. This understanding is impersonal and cannot be destroyed. It is no longer at the behest of time. If we cannot bring forth understanding from the everyday problems of greed and of our relationship, then to seek such understanding and love in other realms of consciousness is to live in ignorance and illusion.

Without fully understanding the process of greed, merely to cultivate kindness, generosity, is to perpetuate ignorance and cruelty; without integrally understanding relationship, merely to cultivate compassion, forgiveness, is to bring about self-isolation and to indulge in subtle forms of pride. In understanding craving fully, there is compassion, forgiveness. Cultivated virtues are not virtues. This understanding requires constant and alert awareness, a strenuousness that is pliable;

mere control with its peculiar training has its dangers, as it is one-sided, incomplete, and therefore shallow. Interest brings its own natural, spontaneous concentration in which there is the flowering of understanding. This interest is awakened by observing, questioning the actions and reactions of everyday existence.

To grasp the complex problem of life with its conflicts and sorrows one must bring about integral understanding. This can be done only when we deeply comprehend the process of craving which is now the central force in our life.

Questioner: In speaking of self-revelation, do you mean revealing oneself to oneself or to others?

Krishnamurti: One often does reveal oneself to others but what is important, to see yourself as you are or to reveal yourself to another? I have been trying to explain, that if we allow it, all relationship acts as a mirror in which to perceive clearly that which is crooked and that which is straight. It gives the necessary focus to see sharply, but as I explained, if we are blinded by prejudice, opinions, beliefs, we cannot, however poignant relationship is, see clearly, without bias. Then relationship is not a process of self-revelation.

Our primary consideration is: What prevents us from perceiving truly? We are not able to perceive because our opinions about ourselves, our fears, ideals, beliefs, hopes, traditions, all these act as veils. Without understanding the causes of these perversions we try to alter or hold on to what is perceived and this creates further resistances and further sorrow. Our chief consideration should be, not the alteration or the acceptance of what is perceived, but to become aware of the many causes that bring about this perversion. Some may say that they have not the time to be aware, they are so occupied, and so on, but it is not a question of time but rather of interest. Then in whatever they are occupied with there is the beginning of awareness. To seek immediate results is to destroy the possibility of complete understanding.

Questioner: You have used several times the word "training" in the past talks. As the idea of training with many of us is associated with control leading eventually to the possibility of rigidity and lifelessness, could you give a definition

of this term? Is it to be understood in the sense of unflagging will, of alertness, adaptability and constant pliability?

Krishnamurti: Do we control ourselves out of fear? Do we control in order not to be hurt, to gain certain results and rewards? Is control the outcome of the search for greater and more lasting satisfaction and power? If it is, then it must lead to rigidity and lifelessness. Mere self-control does ultimately result in the sterility of understanding and love. Those who have merely by the exertion of will brought about self-control, will know of its dire results.

I am talking of understanding which transcends reason and emotion. In this understanding there is a natural and creative adaptability, an alert awareness and infinite pliability, but mere control does not create understanding. If we try to cultivate virtue, it is no longer virtue. Virtue is a by-product of understanding and love. Those who are greedy may train themselves not to be greedy through the mere exertion of will, but thereby they have not deeply understood the process of greed and so are not free from greed. They think by the aggregation of many virtues they will come to the whole. They seek to confine the whole vast expanse of life in virtues. To understand, there must be the clarity of purpose not established by another but which comes into being when one comprehends one's relationship to things and people. This experimental approach brings about that understanding which is not the result of mere control. If this inquiry is earnest and constant, then there will be a natural restraint without fear, without the will of expansive desires. This understanding is not partial but complete. Through constant awareness of the many obvious and subtle problems of greed there comes a definite and delicate pliability which, as I said, is a by-product of understanding and love.

Questioner: How does one cultivate virtues?

Krishnamurti: All cultivated virtues are no longer virtues. Understanding and love are of primary importance and virtues are of secondary importance. Duty, courage, charity, as virtues, are in the likeness of their own opposites and therefore, without understanding and love, they may be misused and become a source of grave danger. Take for example duty, as a virtue. This can be and is being brutally and tragically misused. Without understanding and love, virtues can

become the instruments of barbarity and cruelty. Most of us have been conditioned by virtues, and as they are not of deep thought and understanding, those of us who are so limited are exploited by cunning and ambitious people. Without understanding the nature of greed, merely to cultivate its opposite does not free us from greed. What frees us from greed is to understand the process of craving and in doing this we will find that virtues naturally come into being. What is of primary importance then is understanding, in whose wake follows compassion.

Questioner: What do you mean by self-reliance?

Krishnamurti: Organized religions have not made us self-reliant for they have taught us to look for our salvation through another, through saviours, masters, deified personalities, through ceremonies, priests, and so on. Modern tendencies also encourage us to be psychologically non-self-reliant, by insisting that collective action is of greater importance. Psychological regeneration cannot be brought about through the authority of tradition, group, or of another, however great; there cannot be self-reliance which alone can help us to understand reality, if we retain mass psychology. But there is a grave danger of this self-reliance turning into individualistic action, each for himself. Because the present social structure has been the result of this individualistic, aggressive action, we have its reaction in collectivism, the worship of the state. True collective and co-operative action can come into being only when psychologically the individual is self-reliant. As long as the individual is greedy, possessive in his relationship and depends for his psychological enrichment on beliefs, dogmas, and so forth, co-operative action, urged through economic necessity, only makes him more cunning, more subtle in his individualistic appetites for power and achievement.

We think that self-expression is a form of creativeness; we have intense longing to express ourselves, and so self-expression has assumed a great importance. I am trying to explain some of the problems involved in self-reliance and we must understand fully, if we can, the underlying significance in all this. When we rely psychologically on another, on a group, or on a leader for our understanding, for our hope, what takes place in us? Does it not create fear? Or being afraid do we not depend on others for our well-being? So fear is engendered or continues in both cases. But where there is fear, conscious or unconscious, intelligent under-

standing of life becomes impossible. Fear can only breed fear and so ignorance continues. This fear cannot be understood and dissolved except through one's own strenuous awareness.

If you think that understanding, love, can be given to you by another, then authority and belief become most important. Then dogma takes the place of self-reliant understanding. Where there is dogma there must be narrowness of mind and heart. The clash of dogma, belief, creates intolerance, cruelty. Self-reliance, in the deep psychological sense, is denied when you are pursuing compensatory religious or worldly promises and rewards. It is only when you are completely self-reliant, wholly independent of any saviour, master, is there serenity, wisdom, reality. Likewise when you merely rely for your social well-being on a particular group or organization, then you will become mere instruments in cunning and ambitious hands. This does not mean that social organizations should not exist, which would be absurd, but true co-operative social organizations of intelligent consent can exist only when there is deep, psychological self-reliance.

We are the result of the past, and without the critical comprehension of it, if we merely express it, then such self-expression or action can only continue ignorance and conflict. The ideas which we now have partly came from others who thought them and partly arise through present action and reaction. They are the result of craving, fear, possessiveness, and greed. As we are concerned with self-expression, we must ask ourselves what it is that is expressing itself. If I am a Hindu, I have certain beliefs, dogmas, social restrictions, a certain heritage, the result of my father's and my forefathers' craving, acquisitiveness, fear, and success, to which I have added my own conditioned experiences and knowledge. If I try to express myself as originally and fully as possible, what am I expressing? surely, am I not repeating, perhaps with modification and variations, essentially the limited thoughts and feelings of the past which I consider to be myself?

The expression of the self seems so vitally important to most of us. We are trying to express ourselves, according to space and time, and as we do not deeply understand what it is that is expressing itself, we are bound to create confusion, sorrow, antagonism, and competition. in other words, ignorance is expressing itself, creating further ignorance; and if thwarted in one of its expressions, we try to over-

come that resistance through violence, anger, or other impetuous action. In its fullest scope and expression, the self, which is born of ignorance, must, when it acts from itself create its own bondages and sorrow. Without understanding the full implication of self-expression, self-reliance becomes merely the means to greater and greater expression of narrow individualistic and ignorant action.

Until we begin to break down this vicious circle of ignorance which only creates further ignorance, self-reliance cannot bring about release from sorrow. Yet to understand this continuity of ignorance and sorrow, each one must become utterly self-reliant to be able to probe into craving, fear, tendencies, memories, and so on. Mere self-expression is not creativeness and to be truly creative, one must understand the process of the self and so be free from it. Through earnest awareness as to what it is that is expressing itself, we begin to understand the limited causes of the past which control the present and in this strenuous understanding there comes a freedom from the cause of ignorance. True self-reliance, not the self-reliance for the purpose of mere aggressive expression of the self, can come about only through understanding the process of craving, with its limiting values, fears, and hopes; then self-reliance has great significance, for through one's own strenuous awareness there is a wholeness, a completeness.



OJAI 5TH PUBLIC TALK 23RD JUNE, 1940

During the last four Sundays we have been trying to understand what we mean by greed and some of the problems involved in relationship. We divided craving into greed, possessive love, and dependence on beliefs, but in fact, there is no such division; we did it to understand craving more fully. There is only a complex unity of craving and its artificial division is for convenience only. We said that craving expresses itself in three ways, through worldliness, through possessive love, and through the desire for personal immortality. Perhaps some of you have thought over it and have seen the significance of what I have been saying and have become aware of how it expresses itself in relationship. Of course, there are many problems involved in it, such, for instance, as earning a living. To earn a livelihood in a human and intelligent way seems almost impossible, as social organization is based on personal gain, but we cannot hope to bring about a complete change in the system until there is a complete change in our own consciousness. To bring about that necessary change, we, as individuals, have to abandon our interest in ourselves. For, as I tried to explain, the individual is the world; his activities, his thoughts, his affections and conflicts, produce the environment which is but his own reflection. As it seems almost impossible under existing conditions to earn a livelihood humanely and honestly, the primary thing is to understand the process of greed and thereby free thought from those psychological cravings which distort our lives.

To transcend the conditions that limit thought and hold it in constant conflict, we must understand craving, expressed in our relationship with another, with society. I explained in what manner this is to be done, not through mere control, not through mere discipline or denial, but through constant awareness of the proc-

ess of craving. This demands strenuous application, patience, and constant alertness. In becoming actively aware of the process of craving, you will perceive that craving as possessiveness of things and people, undergoes a fundamental change. Also, I tried to explain that the expression of greed has created a society in which great importance is placed on things, on property, on material and otherworldliness, which is partly the cause for separative conflicts, racial antagonisms, and wars.

Also, we saw how craving expresses itself in relationship as sensation, gratification, possessiveness. Possessiveness cannot be love, it is the result of fear. Fear and sorrow permeate our being through our unawareness of the process of craving. Craving for pleasure and gratification necessitates the possessing of the other, thus creating and continuing fear and sorrow. Where there is fear there cannot be understanding, compassion. Until we solve this individual problem of relationship, we cannot solve our social problem, for society is but the extension of the individual, his thoughts and activities.

So, craving expresses itself through worldliness and through possessive love. When thought is limited by greed, by that possessive desire which we call love, surely there must be sorrow and conflict; and in order to escape from this conflict and sorrow we invent various beliefs and hopes which we imagine will endure and so be satisfying, unaware that they are still the creation of craving and therefore transient.

Our ideas, beliefs, hopes, are so deeply imbedded in us that they escape our critical observation. Yet, without the knowledge of their cause and origin there cannot be true understanding. If our ideas and beliefs spring from ignorance and fear, then our life and action must be limited and ever in conflict and sorrow. But ignorance is difficult to eradicate.

What is the basis of our thought? What is the origin of the mind? Those of you who have experimented with greed will have become aware of its process and the various expressions of craving; also you will have become aware of the origin of possessive love. Now in the same way, perhaps we can discover for ourselves

from what source the process of our daily thought begins. Mere control of the many expressions of thought will not reveal its true source.

What is the basis, the root, of our thought process? It is important to discover this, is it not? If the root of a tree is diseased or decayed what value is there in trimming its branches? Likewise, should we not first discern the origin of our thinking before concerning ourselves with its varied expressions and alterations? In understanding truly the source, through deep awareness, our human thought will become free of illusion and fear. Each one has to discover this source for himself, and with vital awareness transform radically the process of thinking.

Has not our thought its source in craving? Is not what we call the mind the result of craving? Through perception, contact, sensation, and reflection, thought divides itself into like and dislike, hate and affection, pain and pleasure, merit and demerit - the series of opposites, the process of conflict. It is this process which is the content of our consciousness, the unconscious as well as the conscious, and which we call the mind. Being caught up in this process and fearing uncertainty, cessation, death, each one craves after permanency and continuity. We seek to establish this continuity through property, name, family, race, and dubiously perceiving their insecurity, again we seek this continuity and permanency through beliefs and hopes, through the concepts of God and soul and immortality.

Having accumulated various experiences, many memories, and achievements, we identify ourselves with them, but there is ever within us the gnawing of uncertainty and the apprehension of death, for everything decays, passes away, and is in a continual flux. So, some begin to justify to themselves their complete abandonment to the pleasures of this world, and their ruthless self-expansion; others believing in continuity, become watchful, anxious, and live their lives dreading a future punishment or hoping for a reward in the hereafter, perhaps in heaven or perhaps in another life on earth.

There are various forms of subtle craving for immortality, reward, and success. Thought is deeply and actively concerned with the idea of continuity of itself in different forms, gross and subtle. Is this not our main preoccupation in life, the continuity of the self in possessions, in relationship, in ideas? We crave for cer-

tainty, but craving ever creates ignorance and illusion and establishes instruments of faith and authorities who will reward and punish. The pursuit of self is death.

The basis of our thinking is craving, which creates the self, and thought expresses itself in worldliness, in possessive love, and in the belief of self-continuity. What happens to a mind that is occupied with itself and its expressions, consciously or unconsciously? It will limit itself and so give importance to itself. Thought, thus occupied, must engender confusion, conflict, sorrow. Being caught in its own net, it tries to escape into the future or into those activities that assure immediate forgetfulness, the so-called social service, worship of state or person, racial and social antagonism, and so on. Thus thought gets more and more entangled in the net of its own desires and escapes. As long as thought is preoccupied with its own personal importance and continuity, it is incapable of becoming aware of its own process.

How are we to become aware? Alertly and disinterestedly observe the working of the mind, without immediate correction, without controlling, denying, or judging it. The present eagerness to judge, to correct, is not from understanding; it springs from craving, fear. There is a deep and fundamental transformation of the self when there is understanding of the process of craving. Understanding transcends mere reason or emotion. Mind-intellect is now the instrument of craving, with its rationalization and expansive outgoing desires; to rely solely on either for understanding and love is to continue in ignorance and suffering.

Questioner: What do you mean by experimenting?

Krishnamurti: If consciously or unconsciously we are merely seeking results, we are not experimenting. Experimentation with one's own thought and feeling becomes impossible if we are merely adjusting ourselves to a pattern, ancient or modern. We may think we are experimenting, but if our thought is influenced and limited, say by a belief, then experimentation is not possible and most of us are blind to our own limitations. True experimenting consists in understanding through our own alert watchfulness, awareness, the causes that condition thought. Why is thought conditioned? Being uncertain, fearful, it clings to certainties, definite results, and achievements, either those of someone whom it considers great or of its

own assured memories. That is, thought moves from the known to the known, from one certainty to another, from one assurance to another, from one substitute to another. Reality is not the known. What is conceived cannot be the real, when the mind is the instrument of craving. Craving always breeds ignorance and sorrow follows. True experimenting consists not in trying to discover the unknown but rather in understanding the forces, the causes, that make thought cling to the known. In the understanding of this process, ever deeply, patiently, there comes a new element which has transcended mere reason and emotion.

Questioner: What should my attitude be towards violence?

Krishnamurti: Does violence cease through violence, hate through hate? If you hate me and I hate you in return, if you act violently towards me and I act likewise towards you, what is the result - more violence, more hatred, more bitterness, is it not? Is there any other consequence than this? Hate begets hate, ill will begets ill will. Very often in our relationship, individual or social, this spirit of retaliation breeds only more violence and more antagonism.

The spirit of vengeance is rampant in the world. Can you have any other attitude towards violence? We feel powerful in being violent. To use a commercial phrase, there are larger and quicker dividends in hate. The individual has created the existing social structure because of hatred within him, because of his desire to retaliate and to act violently. The world about us is in this feverish condition of hate and violence; because of its cunning and purposive strength, unless we, ourselves, are free of hate, we are easily carried away by the brutal current. If you are free of it, then the question of what attitude one should have towards the many expressions of hate does not arise. If you were deeply aware of hate itself and not merely of its cunning expressions, you would see that hate only begets hate. If you have hatred within you, you will respond to the hate of another, and since the world is you, you are bound to react to its fears, ignorance, and greed. Surely, you are bound to hate, to act vengefully, if your thought is confined to the self. Greed and possessive love must breed ill will and if thought does not free itself from them, there must be the constant action of hate and violence. As I pointed out, our beliefs and hopes are the result of craving, and when doubt is cast on them, resentment and anger arise. In understanding the cause of hate, there comes into be-

ing forgiveness, kindness. Love and understanding come through being constantly aware.

Questioner: Is it not natural to love the Masters, knowing instinctively without analyzing it that their response to us vivifies our love because we are one? This is not an effort to expand, for love is life itself.

Krishnamurti: There are two types of gurus, masters, or teachers: those with whom the pupil is directly in contact on this plane of existence, and those with whom the pupil is supposed to be in contact indirectly. The teacher with whom the pupil is in contact directly, physically, observes the pupil while helping and guiding him. This is exacting and difficult enough for the pupil. Now the "Masters" are not in direct, physical contact with the pupil except apparently with those who claim that they are intermediaries. In this relationship, which has its own rewards and anxieties, the mind can deceive itself limitlessly. Now, the questioner wants to know if our love for a Master does not vivify, our love? Why do you seek a Master to love when you don't know how to love human beings? Why do you claim unity with Masters, and not with human beings? To love an ideal, a Master, a God, a State, is easier, is it not? For they can be created in our image, according to our hopes, fears, illusions. It is more convenient, though perhaps exacting in a different way, to have an ideal, a far-off image to love, for between that and ourselves there can be no unpleasant, personal reaction, which causes such sorrow in human relationship. Such love is not love but an intellectual creation called love. Not being directly in contact with a Master one must depend on either an intermediary, or on one's own so-called intuition. Dependence on an intermediary destroys understanding and love and further conditions the mind; and so-called intuition has its grave dangers for it may be only a self-deceiving wish.

Now, why do you want to depend on a mediator or on an intuition? To learn not to be greedy, to have no ill will, to be compassionate? Why do you want to look at a distant ideal when understanding and love can be awakened only through human relationship? When we love another, our passions, our possessive love, and jealousies are aroused; we find sorrow and conflict in this relationship, and because we cannot resolve this ache here, we try to run away from it.

Because we do not know how to love human beings we love Masters, ideals, Gods. But you might say that to love a Master is also to love humanity, to love the highest is to love also the lowly. but this generally does not happen. Is this not odd, complicated, and artificial? If we cannot love another without possessiveness, without constant conflict and pain, with which we are all so familiar, if we don't understand this, how can we hope to understand and love something else, especially, when in this something there is a great possibility of self-deception? Where is love to begin, with Gods and Masters and ideals, or with human beings? How can there be love when we take pride in our individual prejudices, racial antagonisms, national hatreds, and economic conflicts? How can we love another when we are mainly concerned with our own security, with our own growth, with our own well-being? This so-called love of ideals, Masters, Gods, is romantic and false; I do not think one sees the brutality of this. The worship of Masters, ideals, is idolatry and destructive of understanding and love.

Love and understanding are not the products of the intellect. Love is not to be divided artificially as the love of God and the love of man. If it can be so divided, it is no longer love. Love completely, wholly, without the thought of self, and thereby free yourself truly from fear which necessitates various forms of escape and forgetfulness.

Questioner: What would you do if your child were attacked?

Krishnamurti: I have no answer to hypothetical problems. How one will react instantly to violence will depend upon the conditioning of one's mind. If you have been conditioned to meet violence with violence, then you will act violently, but, if you have become aware of the cause and the process of violence, then you will depend upon the depth of your awareness and the fullness of your understanding and love. Our problem is: Can thought dissipate the centre of violence which is in oneself? It can, through constant awareness and understanding. Then if violence comes upon you unexpectedly you will know how to act, but mere speculation of how one should act in a future is vain. The problem is not how we shall act when violence is upon us but how can we now be free of violence in our thoughts and feelings? most of us are unaware of our own state of being; we act thoughtlessly and sorrow overtakes us.

Questioner: Can one be self-reliant in spite of frustrated self expression? Is not the process of self-revelation part of the necessary self-reliance.

Krishnamurti: We must discover for ourselves what it is in us that is expressing itself before we give such importance to self-expression. There can be no frustration if we understand the nature of the self that is craving to express itself. Giving importance to self-expression causes frustration. The individual expresses himself through his conditioning, and that limitation which he insists is his self-expression, is but sorrow and frustration. What is it that is constantly seeking expression in our daily action? Craving, is it not, in different forms, as power, success, satisfaction?

I said relationship is a process of self-revelation. If thought allows itself, without any hindrance, to perceive its own process in the action and interaction of relationship, then there is the beginning of understanding of the causes of conflict and sorrow; this understanding is true self-reliance. Until one fully understands the process of craving with its self-protective fear which is very often revealed in relationship with another or with society, self-expression only becomes a barrier between man and man. This comprehensive awareness demands strenuous interest and discernment, which is true meditation.



OJAI 6TH PUBLIC TALK 30TH JUNE, 1940

Those of you who have been to these meetings regularly will have to have a little patience as I am going to make a short resume of what I have been saying, to the newcomers.

During the last five weeks we have been trying to understand the problem of greed and relationship. I tried to explain that as long as one depends psychologically on things, on property, there must be greed, which creates many individual and social problems. The natural need of man is not greed, but it is greed when things assume a psychological significance and importance. Being caught up in greed how can thought free itself from it? This freedom does not come from mere renunciation or denial but from fully understanding the process of craving. Understanding is not control or restraint but a process that transcends both reason and emotion through discerning awareness.

After dealing with greed and its complexities, I went into the question of human, personal relationship, in which, as most of us are aware, there is constant conflict. I tried to explain that relationship is a process of self-revelation, revelation of oneself through contact with others. That is, if we allow it, others can help us to see ourselves as we are, but this revelation is denied to us if we depend upon them or use them for our gratification and happiness, whether physiological or psychological. For, the condition of dependence is caused by fear which gives rise to possessive love. In this state of fear there cannot be self revelation or the understanding of oneself. Relationship is deep; it needs constant adjustment which becomes impossible if one is always seeking satisfaction and certainty. If the individual does not understand his relationship with another and the causes of conflict in-

volved in it, then his relationship with society will inevitably lead to friction and antisocial action. The extension of the individual is society.

Last Sunday we saw how dependence upon ideas creates beliefs, dogmas, creeds, and cults, which divide man against man. Can thought ever be free from all dependence, either of the past or the future? Dependence is an indication of fear which prevents the understanding of the real. When thought depends for its well-being on things, on people, there must be fear which creates illusion and sorrow dependence on various beliefs and ideals which one has created for oneself, prevents the understanding of human relationship and unity of man. We see this process ever at work in the world through social and religious divisions; each group is anxious to preserve at all costs its own separative identity and seeks to convert other groups, or to overcome their resistance to its own security. Thus the world is torn apart by beliefs, ideals, dogmas, and creeds. As I explained last week, thought ever seeking security, moves from one anchorage to another; but in each anchorage there is uncertainty, yet it hopes for ultimate certainty. So it creates an ideal reality, a god that is of ultimate satisfaction. Against the background of the known, mind tries to find the unknown, thus creating duality. The mind has become a storehouse of experiences and memories, it is the past with its traditions and accumulative certainties, limiting the present and so the future. With this burden, thought tries to understand the unknown. What is known is not reality. From what source does our thought spring? It begins, surely, does it not, from craving, from expansive and outgoing desire? Perception, contact, sensation, give rise to reflection; then craving generates these outgoing desires in which thought becomes entangled. Then begins the conflict of the opposites, the pleasurable and the painful, the transient and the permanent. Our consciousness is held in the conflict of the opposites, of pain and pleasure, of denials and identification, of the self and the not-self. The content of our consciousness which we regard as our whole being, is made up of these dual and contradictory values, both mental and emotional.

Observe your own process of thinking and you will see that it springs from some fear or other, from craving, affection, hope, from the sensation of what is mine and not mine. In other words, thought is enslaved by craving. This dependent thought divides itself into the high and the low, the conscious and the subcon-

scious, and there is conflict between the two. The conscious influenced by the subconscious, creates that faculty which we call the intellect, the faculty to discern, to discriminate, to choose. Memory, tradition, value imposed by society, religion, and personal experience, influence our discernment. Thought, in our daily life, is occupied with the creation of tradition, the continuance of tradition, and the modification of tradition. To do away with the conflict that is there, to prevent it from arising, and to create a state in which there will be no conflict; to overcome any sorrow that is there, to prevent any future sorrow from arising, and to find peace that is enduring; this is the desire of most of us, is it not? The will of outgoing desires, with its conflict and pain; the will to refrain or to deny, and the will to renounce; all these forms of will are still within the limitation of craving. If one can grasp the full significance of all these forms of will, and how they arise in life, in action, then through intense and discerning awareness there is an understanding which is not the result of mere control, denial, or renunciation. This understanding is the natural outcome of deep awareness of the process of craving in its different forms. This demands keen interest out of which comes spontaneous concentration. Understanding is not a reward; in the very moment of awareness it is born.

The outgoing desires with their various layers of memories, the divisions of the high and the low, and the different types of will, form the content of our consciousness. The intellect, the faculty to discern, to choose, is influenced by the past, and if we merely rely on that faculty to understand, to love, then our understanding, our love, will be limited. Reality, or whatever one may choose to call it, for most of us, is the product of the intellect or of the emotion and so must inevitably be illusion. But if we can become keenly aware of the process of craving, understanding will naturally come into being. This awareness is not morbid self-introspection, but a keen, joyous perception, in which conflict of choice is no longer taking place. The conflict of choice arises when the intellect, with its fears, and limitations of mine and another's of merit and demerit, of failure and success, begins to project itself into the solution of our human problems. What we have to become aware of is craving in its different forms; this craving is not to be denied or renounced, but to be understood. Through mere denial or renunciation thought does not free itself from fear and its limitations.

Questioner: How do we keep intelligence awakened?

Krishnamurti: Surely, this is a wrong way of putting the question, is it not? Either you are awake or you are not. Is there not the subtle thought implied in this question that you are fundamentally intelligent, that deep within you is reality or God and that this abiding intelligence in you is guiding, shaping your life? And, at the same time, being caught up in ignorance and sorrow, how are you to keep awake to its beauty and its promptings?

Now, where there is darkness there cannot be light, where there is ignorance there cannot be understanding or love. If you are God then you are not suffering, you are not afraid, brutal, covetous; but you are suffering, you are afraid, so that cannot be false, and to assert that you are not suffering because you are truth or God is to deceive yourself and be in illusion.

Alert and discerning awareness alone can awaken intelligence. In becoming aware of your environment, you begin to perceive the creator of that environment, which is yourself; you see how you have separated yourself from it and thereby started a dual process of conflict between the I and the not-I. But through this awareness you begin to understand the cause of your own prejudices, your fears, your national and racial antagonisms, your craving. In trying to understand the environment you come upon yourself, the investigator, and you find that you yourself are limited. Then how is thought to free itself from its own limitations? it can do so only by becoming intensely aware of its own process of greed, possessive love, and its craving for its own continuity. This strenuous awareness creates its own understanding.

Questioner: What may I hope.

Krishnamurti: Does not the questioner mean: What is there for me in the future? One is seeking blessedness in the future and thereby creates imaginatively, ideally, or romantically, a state after which one constantly aspires, with a nostalgic feeling of otherness. Hope indicates a future. That is, having been frustrated in one's desires and ambitions and being caught up in this world of brutal struggle and sorrow, one hopes for a happy, peaceful future state. Is there a blessedness in the future beyond all these transitory states?

Time is the continuous past, present, and future. Hope, the outcome of the present influenced by the past, is concerned with the future. Future hope implies the postponement of the present. Looking to the future is a denial of the present. When you are concerned with the future, you must have satisfying theories about it, what you will be, will not be, and so on. You must create theories that will help you to overcome the present, with its aches and fears. So one begins to procrastinate; but looking to the future is an avoidance of the present. Or if you do not look to the future, then you look to the immediate alteration of the present. When you are concerned with gaining blessedness in the present, there must be haste, a restlessness, a quick, eager, thoughtless acceptance of assurances to gain what you crave for. Both these aspects of time, postponement and haste, bring about illusion.

To look to the future for hope or to the present for immediate fulfilment is to create delusion from which sorrow arises. Blessedness is ever in the present. It can never be in the future. Even in the future there is always the present. If you cannot understand the present you will not understand it in the future. If we don't understand now, how can we understand in the future? If we are not keenly aware now, how can we realize it in the future? Blessedness is ever in the present, and to understand it requires constant interest and awareness. Peace is ever in the present, but to understand it one must not be concerned with time. Thought must free itself from the continuous past, present, and future; in that freedom, what is, is immortal, timeless. Blessedness is not a reward. One has to be alert, aware, in a state of continual understanding, never letting one thought or one word pass by without seeing its significance. This state of awareness which is happiness, is not to be confused with self-introspective, morbid analysis. Blessedness is ever in the present, and to know it one must be free of the bondage of time.

Questioner: Do you believe in karma and reincarnation?

Krishnamurti: I hear some of you groaning. Why? Do you understand the problem of karma and reincarnation so well or are you bored with it, or are you tired?

Audience: No.

Krishnamurti: Now let us go into this question fairly thoroughly because I think it is important to understand it, for consciously or unconsciously most of us think in terms of rebirth, continuity, and personal immortality. Let us take first the idea of karma. It is a Sanskrit word, its basic meaning is to act, to do, to work. If thought is fettered, limited, then all action springing from it is also fettered, limited, An acorn will produce an oak tree; the seed holds the future tree. A cause must produce a certain effect, a certain result. We experience this in our daily life. We do something without understanding, either greedily or viciously. It brings its own result. If you hate, the result of this is further hate and violence. If thought is narrow, personal, it must always create, with modification and variation, further ignorance, further limitation, and it cannot escape from its results. The result can always be changed or modified according to our understanding and the integrity of our thought. A cause may not necessarily produce a definite, expected result, for there are always factors and influences tending to modify or change the effect. Thought cannot escape from its limited action and reaction until it understands deeply and fully the cause and the process of its own bondage.

Suppose one is a Hindu, the thought that is expressed by him is limited by the beliefs and traditions of a Hindu, which are the results of accumulated craving, ignorance, fear, and convenience. When this thought expresses itself in action, then that action creates further limitation of thought. Into this very drastic and simple reality, reward and punishment have been introduced, to deter so-called wrong action. If one is good - the good depending upon the limitation of thought, not upon understanding - then in the future or in the next life one will be suitably rewarded, and if one is not, one will be suitably punished. This element of fear, as reward and punishment, destroys understanding and love. If thought is influenced by reward and punishment, gain and loss, achievement and failure, then it cannot understand the craving that seeks reward and avoids punishment. Thought can only understand its own process if it does not identify itself with and cling to any of its own creations, any of its outgoing desires. To dissociate our thought from the idea of reward and punishment requires earnest awareness and in this process each one will discover his own particular form of conditioning. Mere discovery of

the cause is not understanding; action, born of understanding alone, frees thought from limitation.

The idea of reincarnation involves the rebirth of the I which is regarded as a spiritual essence, the soul - and this implies a timeless state - or as the various sheaths which cover up the reality in man. This I is supposed to continue being born over and over again till it reaches perfection, reality, liberation. We are trying to understand the idea; we are not condemning the theory, so please do not be on the defensive.

If you think that you are a spiritual entity or reality, what does it mean? Does it not imply a timeless, deathless state? If it is the eternal, then it has no growth; for that which is capable of growth is not eternal. If the soul is spiritual essence, above and beyond all physical conditioning, apart from this thing called the I, then the I is of no importance. Then why do we cling to it so desperately? Why are we caught up in its perpetuity, in its activities, in its ambitions and achievements, in its expansive desires? So when we say there is a spiritual entity, independent of all influence and conditioning, surely such an idea is an illusion, is it not? And also, if that spiritual entity is beyond and above and yet in us, if it cannot be contaminated, if nothing can be added to it, then why do we exert ourselves to understand, why do we struggle to make ourselves more perfect? If this spiritual essence is supposed to be love, intelligence, truth, then how can it be surrounded by this confusing darkness, by this violence and hate, by this feverish pursuit of the demands of the self? Yet it is. This does not mean that I am denying reality which can only be comprehended through understanding illusion and not by inventing illusions. We have accepted this idea of a spiritual entity, apart from the I, for such an idea is very gratifying, comforting.

Now what is this I? We see continuation of character, the I being different from another I. As I explained, conditioned thought must continue to create further limitations for itself. The I is not only a particular, physical form with its name, but beyond its outer appearance, there is the psychological I. What is this I? A representative of previous influences and limitations, being born in a certain family, belonging to a certain group, a particular race, with its prejudices, its hates and superstitions, fears, and so on. These fears and conditioning originate in igno-

rance, in craving. These limitations have been transmitted from father to son right through till I am also that father, that past.

Audience: This is interesting.

Krishnamurti: You say that this is interesting; if you saw the implication in it, you would understand its real significance and not merely be intellectually interested. My father is also myself. The ideas and the beliefs, which my forefathers had and which have come down to me, combine with the present action and reaction and become the I of the present. Thus character is preserved and continued myself as today being reborn as another in the future. Without sentimentality and false emotion and prejudice, one can perceive the deep significance and reality of what I am saying: that our ancestors, through their desires, fears, and hopes, created a certain pattern of thought and this thought is partly continuing in us; these ideas, in combination with the present, have created that narrow and limited thought which is the I. This I, this ignorance, this myself, will go on in the future as another. So the world, mankind, is myself. If I, being the world, the you, act thoughtlessly, I must increase and perpetuate ignorance with all its effects, fears, and hates. So what I do matters greatly; not in terms of reward and punishment. But when I am deeply concerned about my rebirth, my immortality, the continuance of my experiences of achievement and sorrow, such concern must lead to wrong and thoughtless conclusions. The I is a conditioned, limited state, and so it is unreal. Reality is that state which is free from the self.

Now, most of us are apt to think that cause and effect are cyclic. If it were thus in the past it must be so in the present, and so in the future. But this is not so, for there is always a continuous change taking place and thus modifying the effect. Understanding the past influences and limitations, and discerning their effect, thought can transform itself in the present; and need not be bound by the past. Thought can free itself in the present from the bondages of the past through intense awareness. Take, for example, a Hindu or a Christian with his social and religious background; thoughtlessly he lives in a limited state and so in sorrow, and he attributes this sorrow to karma, to the past and not to his thoughtlessness. It is indolence, a form of conceit, that makes us cling to our past. Blessedness is not in

the past or in the future but in the present for those who through joyous awareness understand and so are free from the cause of ignorance, which is craving.

If you will seriously reflect upon what I have been saying, then understanding will come out of your own earnestness. Knowledge is utterly valueless if you do not relate it to your daily life. If we are worldly, psychologically depending on things for our personal happiness, if our love is possessive and our thought crippled by beliefs and fears, then life becomes an increasing sorrow. In joyous and strenuous awareness thought frees itself from its limitations; out of self-reliant, exercised understanding, there comes peace.



OJAI 7TH PUBLIC TALK 7TH JULY, 1940

The world, especially at the present time, is in a state of confusion and conflict and in deep sorrow. One can create a theoretical conception of what the world should be and try to adjust oneself to that idea but in the long run that would not contribute to our understanding of the complex problem of life, though momentarily it might alleviate our suffering. Intellect is the faculty to discern and when it is limited, as it is now, theoretical hopes are of little use. When so many people are caught up in hate, in ruthless ambition, which is creating such havoc and misery, you, at least as an individual, can liberate yourself from these causes and help to bring about a happier and a saner world. If you have a desire to help the world, you must begin with yourself for the world is yourself. The present condition of the world has been brought about consciously or unconsciously by each one of us, and in order to alter it fundamentally, we must deliberately and intelligently direct our minds and hearts to bring about a complete change in ourselves. If we do not deeply understand this and try to organize merely a better economic or social system, our efforts will not, I feel, create a saner and happier world. Unless the individual is harmonious in himself, he is bound to be antisocial in his relationship with another, which is after all society.

We have been trying to understand what it is that creates in us and so about us confusion and misery. The disproportionate value we give to things when we psychologically depend upon them creates greed. Human needs do not corrupt our thoughts and feelings, if psychologically we do not become dependent upon things, possessions. As long as our relationship with another is possessive there must be conflict, for conflict arises when there is physiological and psychological dependence. I explained how the world is broken up and divided, through indi-

viduals and groups depending upon beliefs, dogmas, theories, whether they be political, social, or religious. These beliefs and dogmas have their origin in the craving of each individual for security, not only economic, but also psychological and spiritual.

Thus we are in a world divided in itself, racially, socially, economically, nationally, and religiously. We are aware of this. Then what are we to do? How are we to break through this vicious circle of greed, possessive love, and personal immortality? Is it possible to break through completely and not fall into other subtle forms of avarice, power, and possessiveness? How are we to set about removing the cause of so much suffering and illusion?

We must become aware, thoughtful. I am going to explain what I mean by awareness. We have to become conscious of what we are. How do we become conscious of what we are? By being interested. That is, in being interested, there is a natural concentration which produces will. Concentration is the focussing of all energies on something in which we are interested. For instance, when our interest is in making money, and in the power money gives, or when we are absorbed in a book or in some creative activity, there is a natural concentration. Will is created when there is interest. When there is no interest, there is diffusion of thought, contradiction of desire. The beginning of awareness is the natural concentration of interest in which there is no conflict of desires and choice, and therefore there is a possibility of understanding different and opposing desires. If thought is seeking a certain definite result, then there is exclusion or aggregation, which leads to incompleteness and is not the awareness of which I speak. You cannot understand the whole complex process of your being if you are seeking results or trying to achieve a state which you think is peace or reality or liberation. Awareness is the understanding of the whole process of the conscious and the unconscious desire. In the very beginning of awareness there is the perception of what is true; truth is not a result or an achievement, but it is to be understood. In the very process of understanding, say for example, greed, there is the realization of what is true. This understanding is not born of mere reason or emotion but is the outcome of awareness, the completeness of thought-action.

When we are conscious, we are aware of a dual process at work in us, want and non-want, expansive desires and refraining desires. The outgoing desires have their own form of will. The concentration on outgoing desires, and their action, create a world of competition and division in worldliness, of possessive love and the craving for personal continuity. Perceiving the consequences of these outgoing desires, which cause pain and sorrow, there is the desire to refrain, with its own type of will. So there is conflict between the outgoing will and the will to refrain. This conflict creates either understanding or confusion and ignorance. The outgoing will and the will to refrain are the cause of duality, which is not to be denied.

Though opposites have a similar common cause, we cannot slur over them or put them aside; we have to understand them and so be free from the conflict of opposites. Being envious and therefore conscious of conflict and pain, we try to cultivate its opposite but there is no freedom from envy. The motive for cultivating the opposite matters greatly; if it is a desire to escape from the struggle and pain of envy, then its opposite becomes identical with itself and so there is no freedom from envy. Whereas, if you consider deeply the intrinsic cause of envy and become aware of its various forms, with their urges, then in that understanding there is a freedom from envy, without creating its opposite. The concentration that comes into being in the process of awareness is not the result of self-interest or of morbid self-introspection. As I said, to be interested is to be creative which is happiness. This concentration of interest comes naturally when there is awareness. When there is an understanding of the process of outgoing desires, with its so-called positive will and the will of restraint, then there comes a completeness, a wholeness which is not the creation of the intellect. Intellect, the faculty to discern, is the instrument of understanding and not an end in itself. Understanding transcends reason and emotion.

Questioner: What is best attitude towards this terrible war in Europe? Can we do anything by thought? I feel the horror and suffering of this war. Can I escape from it? Can I escape from it if I dissociate myself from it? Will you consider the present world conditions in your talk?

Krishnamurti: We often mistakenly think that the world's chaos and misery arise from a single cause and by overcoming it we shall bring order and happiness

to the world. Life is a complex process and we must have wide and deep understanding to grasp its vastness. War is the result of our daily life, of our acquisitiveness, of our general attitude towards our fellow men in so-called peace-time. In our daily life we are competitive, aggressive, nationalistic, vengeful, self-seeking, which inevitably culminates in war; intellectually and emotionally we are influenced and limited by the past which produces the present reaction of hate, antagonism, and conflict. Intellectually we are incapable of clear discernment, and so we are confused; we are incapable of critical discernment because our faculty to think has become dulled by previous influences and limitations. Until thought is freed from them, struggle and war, pain and sorrow, will continue. Until our own lives are no longer aggressive and greedy, and psychologically we cease seeking security, and so breaking up the world into different classes, races, nationalities, religions, there cannot be peace.

Though, superficially, there might be a cessation of this carnage, yet until we direct our minds and hearts earnestly and strenuously to understand and so free ourselves from those psychological causes of acquisitiveness, possessive love, and continuity of self, struggle and misery must ever be. Peace is from within, not from without. This understanding of peace requires deep thought and earnestness.

You ask if you can escape from war if you dissociate yourself from it. How can you dissociate yourself from war? For you are the cause of war. Why are you associated with this war that is going on? Either because your relations are involved in it or you are emotionally caught up in it. If your relations are involved in it, such a sorrow is understandable, but merely to be emotionally involved in it is thoughtless. If you merely dissociate yourself from this form of excitement you will undoubtedly turn to other forms. So unless you understand why you depend upon sensation, upon this constant search for excitement, which becomes vulgar and degrading, you will ever find new forms of excitement, satisfaction. The cause is deep and you have to understand it to be free from its superficialities.

Do not think by merely wishing for peace, you will have peace, when in your daily life of relationship you are aggressive, acquisitive, seeking psychological security here or in the hereafter. You have to understand the central cause of conflict

and sorrow and then dissolve it and not merely look to the outside for peace. But you see, most of us are indolent. We are too lazy to take hold of ourselves and understand ourselves, and being lazy, which is really a form of conceit, we think others will solve this problem for us and give us peace, or that we should destroy the apparently few people that are causing wars. When the individual is in conflict within himself he must inevitably create conflict without, and only he can bring about peace within himself and so in the world, for he is the world.

Questioner: Should we refrain from taking on new responsibilities in order not to have cause for new desires?

Krishnamurti: Surely that depends on how one has acquitted oneself with regard to the old responsibilities. If one has not understood the past responsibilities fully and has merely broken away from them taking on new ones is merely the continuation of the old in a different form. Must I explain this further?

Audience: Yes, please.

Krishnamurti: What we consider new responsibilities are really the continuation of the old under different conditions. So, before one takes on new responsibilities, one must consider how one has fulfilled the old; if one has not, but has merely broken away through anger, through thoughtlessness or obstinacy, then one has to consider why one takes on the new. The assumption of the new may only be the continuation of craving for sensation, for comfort, for the old desire has not been fully understood and solved. Desire is ever seeking further expression and expansion and merely taking on new responsibilities will not fulfil desire, for there is no end to desire, to craving. But in understanding the process of desire, through becoming aware of its implications and causes, you will know for yourself whether to take on new responsibilities or not. I cannot naturally tell you what you should do, but you can find out for yourself definitely.

Questioner: Please tell us what is your conception of God.

Krishnamurti: Now, why do we want to know if there is God? If we can understand deeply the intention of this question we shall comprehend a great deal. Belief and non-belief are definite hindrances to the understanding of reality; belief and ideals are the result of fear; fear limits thought and to escape from conflict

we turn to various forms of hopes, stimulation, illusions. Reality is authentic, direct, experience. If we depend on the description of another, reality ceases, for what is described is not the real. If we have never tasted salt, no description of its taste is of any value. We have to taste it for ourselves to know it. Now, most of us want to know what God is because we are indolent, because it is easier to depend upon the experience of another than upon our own understanding: it also cultivates in us an irresponsible attitude, and then all we have to do is to imitate another, mould our life after the pattern, or the experience of another, and by following the example we think we have arrived, attained, realized. To understand the highest, there must be liberation from time, the continuous past, present, and future; from the fears of the unknown, of failure, and success. You are asking this question because you want either to compare your image of God with mine and so bolster up yourself or to condemn, which only leads to contention and wallowing in opinions. This way does not lead to understanding.

God, Truth, or whatever you may choose to call reality, cannot be described. That which can be described is not the real. It is vain to inquire if there is God, for reality comes into being when thought frees itself from its limitations, its cravings. If we are brought up in the belief of God, or in opposition to that, thought is influenced, a habit is formed, from generation to generation. Both belief and non-belief in God prevent the understanding of God. Being anchored in belief, any experience that you may have in accordance with your belief can only strengthen your previous conditioning. Mere continuation of limited thought is not an understanding of reality. When we assert that through our own experience there is or there is no God, we are continuing and repeating experiences influenced by the past. Experiences, without our understanding the causes of bondage, do not give us wisdom. If we continue to repeat a certain influence which we call experience, such experience only strengthens our limitations and so does not bring about freedom from them. The mind, as I pointed out in my talk, is the result of craving and therefore transient, and when the mind conceives a theory of God or of truth it is bound to be the product of its own conceit and so it is not real. One has to become aware of the various forms of craving, fear, and so on, and through constant inquiry and discernment, a new understanding comes into being which is

not the result of the intellect or of the emotion. To understand reality, there must be constant and earnest awareness.

Questioner: What is the significance of Christ or the problem of Christianity in our present age? Krishnamurti: What is happening in our present age? There is confusion, hate, fear, greed, war. Now, what is the answer to all this? Is there a Christian or a Hindu or a Buddhist answer to this, or is there only one true solution? Each religion and each dogmatic group thinks that it alone has the key to the solution of the present chaos. There is competition between religions, with their systems and priests. The solution of the present chaos lies in yourself and not in another. Through self-reliance you can bring about peace within yourself, and so in the world, which is an extension of yourself. No leader can give you peace. The important thing is to understand how your own thought and action create the present chaos and misery and only through your own self-reliant and discerning awareness can there be freedom from this ever recurring agony and confusion.

Questioner: Is there any relationship between reality and myself?

Krishnamurti: You hopefully imply, do you not, that there should be a relationship between reality and yourself? You believe that reality or God or whatever you like to call it, is in you, but is covered over by ignorance; then you ask what is the relationship between this ignorance and reality. Can there be any relationship between ignorance and understanding? Now what are these coverings, these sheaths, that are supposed to hide reality? What is the I that is asking this question? Is not the I a certain form, a name, a certain bundle of qualities, memories, that have divided themselves into the high and the low, into the spiritual and non-spiritual, and so on? All of this is the I.

Now you want to know if there is any relationship between this I and reality. What is reality? You don't know, but you have a hope, a longing for it. Can there be any relationship between the known, the I, and the unknown? You can find out if there is any relationship only by understanding what you are, not by supposing or asserting that there is a relationship between the I and reality. Surely, if the I is transient, and it is transient, as we can observe it from day to day, then what is the relationship between the transient and something which is not? None whatsoever.

In thoroughly comprehending the process of the I and its transiency and being unattached to it, there is an understanding of reality. The I is this bundle of desires, of greed, of possessive love, of craving for immortality, here or in the hereafter, and through earnest awareness the process of craving can be transformed into peace which is not a theoretical hope but a reality.

Questioner: You say we must be alert and watchful every moment and that this watchfulness isn't the same as introspection. Will you please explain how they differ? Krishnamurti: Between awareness and introspection there is a difference. Introspection is a kind of self-analysis in which thought is measuring its own action and its results, according to pleasure and pain, reward and punishment, thus forming a judgment, a pattern. That is, having examined the action of the past, thought tries to carry out what it has learned through the present action and so determines how it shall act in the future. Observe what takes place as you try to analyze yourself. You are always analyzing a past action; you cannot analyze an action that is being lived. If you have done something which has caused pain or conflict you want to understand it in order not to act again in the same manner. So when you do this you are trying to understand a past action, a dead action, with present intention, hoping to produce a future result. That is, thought is occupied, in this introspective process, with the result, with how it should act.

Now, awareness is different. In awareness there is only the present, that is, being aware, you see the past process of influence which controls the present and modifies the future. Awareness is an integral process, not a process of division. For example, if I ask the question, do I believe in God, in the very process of asking, I can observe, if I am aware, what it is that is making me ask that question; if I am aware I can perceive what has been and what are the forces at work which are compelling me to ask that question. Then, I am aware of various forms of fear, those of my ancestors who have created a certain idea of God and have handed it down to me, and combining their idea with my present reactions, I have modified or changed the concept of God. If I am aware I perceive this entire process of the past, its effect in the present and in the future, integrally, as a whole.

If one is aware, one sees how through fear one's concept of God arose; or perhaps there was a person who had an original experience of reality or of God

and communicated it to another who in his greediness made it his own, and gave impetus to the process of imitation. Awareness is the process of completeness, and introspection is incomplete. The result of introspection is morbid, painful, whereas awareness is enthusiasm and joy.

Questioner: Do you advise meditation?

Krishnamurti: It all depends on what you call meditation. There is a great deal involved in this question. Have you ever done any so-called meditation? Perhaps some of you have in one form or another. Perhaps you have reflected deeply when there was a pressing human problem that demanded an answer; this can be considered to be a form of meditation. Through continual dwelling upon a certain idea which helps to eliminate other intruding ideas, you will learn concentration; this also is considered to be a form of meditation. You want to awaken certain powers, the so-called occult powers, because you hope by having these powers you will find greater understanding. These practices are also considered a form of meditation.

To be constantly alert and aware, to be thoughtful, is the beginning of meditation, for without the true foundation of discernment, mere concentration and other forms of so-called meditation become dangerous and are without any deep significance. As I pointed out, when you are aware you will find that the mind is seeking a result, a conclusion, desiring achievement, security. To pursue a predetermined conclusion is no longer meditation for thought then is caught in its own net of images.

Let us consider the process of meditation a little more fully. It is very difficult to steady the wandering and trembling thought; it moves from one object of sensation to another, from one interest to another. In this process one becomes aware of the extreme sensitiveness of thought. Thought wanders from one set of ideas to another, either because of interest or merely because it is sluggish and indifferent. If thought merely controls itself from wandering, it becomes narrow, limited, and destructive. If thought is interested in wandering, then merely controlling itself is useless because that will not reveal why it is interested in the dissipation of its own energy. But if you are interested to find out why it is wandering then you

are beginning to discern and be aware and there is then a natural, spontaneous concentration. So, first you must observe that thought is wandering, then discern why it wanders. When thought perceives that it is indolent, lazy, it is already beginning to be active, but merely controlling thought does not bring about creative action.

When there is a natural concentration of interest, not mere control, you begin to discover that thought is in a process of constant imitation and that it is ever wandering through its many layers of memories, precepts, examples; or, having had a stimulating sensation or experience during moments of concentration it recreates it and tries to vivify the past sensation, but thereby it only stultifies its own creative process; or, apart from daily life, thought tries to develop various qualities in order to control its daily actions, and living loses its inherent significance, and standard becomes most important.

All this then is merely a form of approximation and not creative meditation. If you are aware in your daily activities - when you are talking, when you are walking, when you are making money or seeking pleasure - in that awareness, depending on your earnestness, there begins an understanding, a love, which is not at the behest of intellect or of emotion. So, meditation is a process of awareness in action. From the reality of life must spring meditation, and then meditation is a process of self-liberation. Meditation is not the approximation of a pattern. The stilling of the mind through will, choice, may achieve certain calmness but this calmness is of death, producing languor. This is not meditation. But the understanding of choice, which is a very delicate and strenuous process, is meditation in which there is calmness without a trace of languor or contentment. There must be alert and strenuous discernment in meditation. Meditation is a process of completeness, wholeness, not a series of achievements culminating in reality.

Questioner: What has diet to do with the mental process or intelligence?

Krishnamurti: Certainly, a great deal. Understanding reality does not necessarily depend on the kind of food one eats; one may be a vegetarian and be vicious and dull, or a meat-eater and be intelligent in the widest sense. If one overeats, it is an indication of thoughtlessness; moderate and rational diet is necessary

to alert thought. Too much fasting also dulls the mind. Not to be angry, not to be disparaging in our talk, not to be ruthless, obstinate, not to flatter, not to receive flattery, these are more important than the consideration of what we eat. Of primary importance are your thoughts and feelings. Cleanliness of food is not cleanliness of thought. Again we begin at the wrong end, with the external, hoping to grasp that state of inward peace, which cannot be realized through the mere alteration of environment. We hope to have psychological peace through discipline and denial, through imitation and isolation; we begin at the periphery, hoping to create inward peace and compassion but we must begin from the centre, the centre from which arise conflict and sorrow. We must become aware of the process of craving and its outward expressions; in discerning these, there is a natural restraint, not imposed through fear.



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We are all well aware of the appalling chaos and misery that exist at the present time, not only in the world about us but also in ourselves. To this problem there must be a complete solution. Certain groups and systems of thought maintain that only their particular panacea will solve the problem. Any partial remedy to the complexity of life, however facile and logical, must inevitably bring in its wake other complications. Let us see if we cannot find a complete solution to this problem, which is economic, psychological, and spiritual. We must understand this struggle, this suffering, as comprehensively as possible not partially through the limitation of any particular system; we must have a free mind that is capable of facing the problem as a whole.

There must be some cause for this confusion and misery not only in ourselves but also in our relationship with mankind which we call society. If we can understand the fundamental cause, then perhaps this problem will be forever solved.

We will consider two different approaches to the problem of conflict and sorrow. This division is artificial, for convenience only. The one is the approach from the outside, and the other from within. If we attempt to solve this problem of struggle and pain entirely from the outside, we shall not understand it, nor shall we understand it if we deal with it only from within. For the sake of clarity only, do we divide life as the outer and the inner, but to understand the complex problem of life we must have an integrated understanding.

In all my talks I have been trying to explain this integrated approach to our daily problems of relationship, not only with another but also with our work and

our ideas. When we try to solve the problem of existence from the outside as it were, we soon realize that there must be a complete social and economic change; we see that there must be the elimination of barriers, racial, national, economic. We perceive also that we must be free of religious barriers, with their separative dogmas and beliefs, which cause different groups to be formed in antagonistic competition with one another. Organized religions have separated man from man, they have not united mankind. If we approach this problem of existence from the outside, emphasis must be laid on institution, on legislation, on the importance of the state, with its resultant dangers. Though the action of the state may momentarily give satisfactory results, there is inherent in it great possibilities of corruption and brutality; for the sake of an ideology man will sacrifice man.

In this external approach there is a possibility of losing oneself in an ideology, in service, in the state, and so on; one hopes unconsciously that through this forgetfulness, one's own sorrows, anxieties, responsibilities, and conflicts, will disappear. And yet, in spite of the attempt to sacrifice oneself to the outer, there still remains the I with its personal, limited ambitions, hopes, fears, passions, and greed. One may forget oneself in the state, but as long as the I remains, the state becomes the new means for its expansion, for its glory, and cunning thought will again bring about new chaos and misery. Competition for property is primarily for the power it gives, and power will ever be sought as long as the I exists. Competition is the outward manifestation of the inner conflict of ambition, envy, and the worship of success.

The other approach to the problem of suffering and conflict is from within; to overcome the many causes that create conflict in relationship between individuals, and so with society. We try to overcome one cause by another cause, one substitution-by another substitution, and so thought gets entangled in its own vicious net. We try to remove the cause of conflict and misery by mere assertions, by logical and rational conclusions. We worship God or an idea or a pattern in order to forget ourselves and be free of our-daily struggles through our sacrifice and love. There is the idea that the individual is a spiritual essence, and if through constant assertion and control he can discipline thought and emotion according to a particular idea, he will be able to identify himself with that spiritual essence and

thus escape his daily conflict in relationship and action. Thus the pattern, the belief, becomes more important than the understanding of life. There is ever competition between religious groups; their leaders are thinking in terms of conversion and so cannot coalesce. Behind the weight of tradition, escape, and worship, there is ever the I, with its worldliness, possessive love, and craving for its own immortality.

Though we may try to lose or forget ourselves in beliefs and dogmas, yet behind this effort there is an intense craving for completeness, wholeness. Without thoroughly understanding this craving, merely to multiply or change beliefs and dogmas is utterly in vain.

There is a complete answer to our problem of suffering and conflict, which is not based on dogmatism or on theories. This answer is to be found when we approach the problem integrally from the centre; that is, we must understand the process of the I in its relationship with another, with action, with belief. In the voluntary transformation of the process of the I, intelligently and sanely and without compulsion, lies the complete solution of our conflict and sorrow. As most of us are unwilling to concentrate thought on the fundamental alteration in the centre, legislation and institutions force us to adjust ourselves to an outward pattern in the hope of achieving social harmony, but this does not eradicate the cause of conflict and suffering. Compulsion does not create understanding, whether it is from outside or from within.

The complete answer to this problem of conflict and suffering lies in understanding the process of craving, not through mere control and introspection, but through becoming aware of its expression in our daily thought and action. That is, by becoming aware of greed, possessive love, and the desire for personal continuity, there comes into being a comprehensive understanding without the conflict of choice. This needs experimental approach and earnest application. As most of us are slothful, environmental influences and external impositions, as values, traditions, opinions, control our lives and so keep our thought in bondage.

Unless we thoroughly understand and so transcend the process of craving, however well the outer is planned and made orderly, this inward process will ever

overcome the outer and bring about disorder and confusion. However carefully and sanely the social and economic conditions are arranged, as long as individual thought is acquisitive, possessive, seeking security for itself either here or in the hereafter, these well-arranged social orders will constantly be disintegrated. The inner is ever overcoming the outer and until we transcend craving, the superficially well-arranged social order is in vain.

We as individuals must direct our thought to that freedom in which there is no sense of the I, the freedom from the self. This freedom from the self can only come about when we understand the process of craving as acquisitiveness, possessive love, and personal immortality. For, the world is the extension or projection of the individual, and if the individual looks to authority and legislation to bring about a drastic change within himself, he will be caught in a vicious circle of thoughtlessness from which there is no release.

Through constant and alert awareness, thought must free itself from worldliness and discern greed from need; thought must free itself from possessive love, and love completely, without fear without the thought of self; thought must free itself from the craving for personal immortality through property, family, or race, or through the continuation of the individual I. As long as craving, expressing itself in these three complex ways, is the motive of action, peace and human unity cannot be realized. When thought is not conditioned by acquisitiveness, possessive love, and the desire for personal continuation, there is true disinterestedness which alone can bring about a sane and happy social order. This depends on each one of us, and each one of us has to become actively and discerningly aware of the expressions of the self and so free thought from its bondage.

Questioner: Can continued effort in meditation lead to full awareness?

Krishnamurti: Without true discernment mere concentration on an idea, image, or virtue, leads to barrenness of thought and to the destruction of love. Discernment comes through constant awareness of our daily thought, speech, and action; without this true corrective element, meditation becomes an escape, a source of delusion. Without understanding and love, any form of meditation must lead to illusion: without true awareness, any form of meditation is an escape from reality.

When there is awareness we observe that thought is ever approximating itself to a pattern, to a memory, to a past experience; it is measuring itself against an opinion or a standard. Though mind may reject outward patterns, standards, values, yet it may cling to its own so-called experience; this experience without true discernment may be the continuation of narrow and prejudiced thought, and unless mind frees itself from its bondages, meditation only strengthens its own limitation. So through alert awareness of daily thought, speech, and action, thought must free itself from its fetters; this freedom is the true beginning of meditation.

When thought is occupied with approximation then it is concerned with achievement, with success, and so it is no longer capable of true discernment, for the desire to gain, to attain, springs from fear which prevents true perception. Fear cannot yield understanding but in becoming intensely aware of the causes of fear in our daily life, interest and discernment are born. Interest is natural concentration without the conflict of opposing desires. We force ourselves to concentrate without this interest, and so it becomes artificial, painful, and has no deep significance. Understanding does not come through compulsion or through mere control but through constant and earnest awareness of our daily thoughts and activities, of our speech and work. Meditation must spring from this awareness. The cultivation of so-called occult powers, trances, and so forth, is of very little importance. Without true discernment mere concentration on images, standards, and ideals, does not lead to comprehension. Creative stillness of the mind is necessary for the understanding of reality.

Questioner: You are in a happy position, all you need is given to you by friends. We have to earn money for ourselves and our families, we have to contend with the world. How can you understand us and help us?

Krishnamurti: Each one of us has to contend with some particular environment. Each has his own limitations and tendencies wherever his sphere of existence may lie. Being envious of another does not help us to comprehend the aches and sorrows of our own life; to be envious is part of our heritage, part of our social structure. If we succumb to our limitation, then there is no possibility of understanding another; but if we, wherever we find ourselves, try earnestly to understand our environment and free thought from our particular tendencies and lim-

ited experiences, then we will comprehend life as a whole, and not be bound by the prejudices, the traditions, and values of our particular environment. Whatever the circumstances of our life may be, we have to understand and so transcend them. Thought must dig deep into its own conscious and subconscious states and liberate itself from those influences and bondages that make it personal, greedy, possessive, and cruel. Truth is to be understood in our daily thoughts, conduct, and activities. It is foolish to be envious of another, for the other is ourselves.

Questioner: In one of your recent talks you stressed the importance of action. Is what I do of tremendous importance?

Krishnamurti: I said that if thought is limited by memories, traditions, prejudices, by the past, then any action springing from it can only create further ignorance and sorrow. If one thinks in terms of a particular race or religion, then such thinking must be limited, separative. Sanelly and deliberately, as individuals we can set about to free thought from those causes that bring about limitation. Then what one thinks and does greatly matters. If one acts thoughtlessly then one increases and perpetuates limitation and sorrow. But by becoming aware of the past and the causes of conditioning, if one is interested and therefore concentrated, one can free thought from its bondages. This demands earnestness and integral awareness. Also you are the world, and by your particular action or inaction, you can increase or help to diminish ignorance.

Questioner: By being ambitious do I destroy my purpose?

Krishnamurti: If our purpose is the outcome of the desire for self-aggrandizement, conscious or unconscious, to achieve it, ambition is necessary. Such ambition, being the expression of craving for personal success, must produce antisocial action and sorrow in relationship. One must grasp the underlying significance of ambition; ambition is an ardent desire for personal distinction and achievement, which in action becomes competitive and ruthless. We give such importance to self-expression, without fully and deeply understanding what it is that is being expressed. In modern society to be ambitiously self-expressive is considered not to be antisocial and is even honoured. This form of ambition is condemned by those who are spiritually ambitious; that is, they condemn worldliness

but yet they crave for achievement, success, in other spheres. Both forms of ambition are the same, both imply the expansion of the I, the self.

So unless we grasp the meaning of self-expression, its purpose, and its action, merely to aspire towards an ideal becomes a subtle form of self-aggrandizement. Unless we see the inward significance of craving, mere outward legislation and religious promises cannot curb the desire for dominance, for personal power, and success. In becoming intensely aware of the process of craving, with its many ambitions and pursuits, there is born not only the will to refrain, but also understanding whose creative expression is not of the self.

Questioner: I would like to devote my life to awakening men to a desire for freedom. Your dissertations - writings - seem to be the best instrumentality, or should each develop his own technique?

Krishnamurti: Before we awaken another, we must be sure that we ourselves are awake and alert. This does not mean that we must wait until we are free. We are free insofar as we begin to understand and transcend the limitations of thought. Before one begins to preach awareness and freedom to another, which is fairly easy, one must begin with oneself. Instead of converting others to our particular form of limitation we must begin to free ourselves from the pettiness and narrowness of our own thoughts.

Questioner: You said, if I remember rightly, that we must tackle the problem of inner insufficiency. How can one tackle that problem?

Krishnamurti: Why does one accumulate things, property, and so on? In oneself there is poverty and so one tries to enrich oneself through worldly things; this enrichment of oneself brings social disorder and misery. Observing this, certain states and religious sects prohibit individuals from possessing property and being worldly, but this inner poverty, this aching insufficiency still continues, and it must be filled. So thought seeks and craves for enrichment in other directions. If we do not find enrichment through possessions, we try to seek it in relationship or in ideas, which leads to many kinds of delusion. So long as there is craving, there must be this painful insufficiency; without understanding the process of craving, the cause, we try to deal with the effect, insufficiency, and get lost in its intricacies.

By becoming aware of the fallacy of accumulative sufficiency, thought begins to free itself of those possessions which it has accumulated for itself through fear of incompleteness. Completeness, wholeness, is not the aggregation of many parts or the expansion of the self; it is to be realized through understanding and love.

Questioner: Will you explain again the relationship between awareness and self-analysis?

Krishnamurti: I thought I explained this last Sunday, but that was a week ago.

For most people it is difficult to concentrate with interest, for more than half an hour or so. Added to this difficulty many are anxious to take notes. Unless they are experts they cannot listen with attention and at the same time take notes. These talks will be printed, so it is more important to listen now than to take notes. You would not be taking notes if you were interested, listening to a friend. The purpose of these talks has been, not to give a system of thought, but to help each one of us to become aware of ourselves, of our daily action and relationship, and thus naturally discern our prejudices, fears, cravings; through this awareness, there is a natural concentration, induced by interest, which brings about the will to refrain; this will is not the result of mere fear and control but of understanding.



NOTES

SAROBIA DISCUSSIONS 1940

Opinions, ideologies, and theories, are dividing the world; no agreement is possible as long as we cling to them in any form whatsoever, for they breed thoughtlessness and obstinacy. Agreement is only possible when we have disentangled thought from them, and experience for ourselves. We cannot agree if our thought is perverted; genuine, direct experience, cannot create contention. To be capable of an original experience we must slough off the many bondages, the limiting influences, on our thoughts and feelings, and we shall attempt to do this during this gathering. This is essential and it is only possible if each one of us becomes aware, and understands the component parts that go to create our background, the I.

We must have knowledge about the material before we can transform it. The material is the intellectual, emotional state of our being, also the religious, artistic, scientific, physical. Any form of limitation must be a hindrance to completeness. For this attempt, deep and wide intelligence is necessary. Intelligence is the discovery, by each one, of what is of primary importance and the capacity to pursue it.

If one pursues the path of knowledge - what must I know - one has to submit to authority, which must engender fear and various forms of idolatry; then masters, guides, intermediaries, priests, in different forms, become necessary. This path is the way of the intellect and any action that comes from the mere pursuit of knowledge must be imitative and not liberating. For then action must conform to a preconceived pattern or knowledge which hinders direct experience. But if we put to ourselves this question, what can I do, then direct experience is knowledge and this knowledge is not a limiting process. With action comes knowledge which is not

imitative, and so is liberating. The pursuit of what can I know destroys self-reliance, but the pursuit of what can I do creates self-reliance which is essential for the comprehension of reality, what can I do with regard to life - things, people, and ideas.

Greed in its many forms puts man against man, bringing disunion and contention. Balance, co-ordination, is necessary for completeness; mere control or denial of the objects of craving does not free thought from greed, envy. Only through understanding the process of craving, by becoming aware of it, is there a possibility of thought freeing itself from it. Awareness is not mere analysis or self-examination. Meditation is interested concentration, the awareness in which the conflict of opposites ceases.

Greed breeds envy and hate. Imitation is the result of envy. Our social structure is based on envy and imitation. One of the main causes of division in society is envy and the craving for success; each is imitating the one above him. Many of us desire to belong to the socially elect. This imitative process keeps the social division going from generation to generation.

This same attitude and action exist in the so-called spiritual realm. There too we think in terms of progressive hierarchical achievement. Such attitude is born of greed and envy, which produces imitation and fosters fear; the idea that one day you will become a Master or a higher Being is similar to your becoming one day a Knight or a Duke. It is repulsive and not ennobling to a man of thought.

There is expansion, growth, in greed and envy but not in freedom from them. There may be growth or evolution of the outer, of the periphery, but not of what is true. The freedom from greed and envy is not progressive; you are either free or not free from them. This freedom is not the result of evolution, growth. If we understand need, utterly dissociated from greed, craving, and envy, then social and personal conflicts cease, then thought is free from worldliness.

What can I do about my needs? The answer will be found when we put to ourselves the question: How is thought to free itself of greed, from the very centre and not merely from the outside? First one must be conscious or aware of being

greedy or envious or imitative; then be aware also of its opposite reactions. That is, be aware of the very strong will of outgoing desires, cultivated through generations, which has a very strong momentum; and also become aware of the will to refrain, to deny, which has also been cultivated through moral and religious injunctions. Our mind is the battleground of these two opposing forces, of want and non-want. We hope by pursuing and cultivating an opposite we shall transcend all opposites; that which is achieved through the cultivation of the opposites is still within the opposite, though one may think that the state one has achieved has transcended the opposites.

There is duality, good and evil, greed and non-greed. Being greedy, to cultivate its opposite is not freedom from greed, nor does thought transcend an opposite by the cultivation of its opposite. Thought can only free itself from the opposites, duality, when it is not caught up in them and is capable of understanding what is, without the reaction of the opposite. That is, being envious, to cultivate its opposite does not free thought from envy, but if we do not react in opposition to it, but are capable of understanding the process of envy itself, then there is a lasting freedom from it. In the very centre there is a freedom from greed and not merely from the outside.... This experience is truly religious and all experiences of opposites are non-religious.

All comparative change is a change in resistance; all comparative thinking and acting do not free thought from its limiting influences. Freedom from greed, envy, imitation, lies not in the mere change of the outside, but in understanding and transcending the will of outgoing desires, which brings lasting transformation in the very centre itself.... Relationship with people divides itself - though there is no such real division - as superficial and deep; as superficial contact and contact of interest and affection.

Love is hedged about with fear, possessiveness, jealousy, and with peculiar tendencies inherited and acquired. We have to become aware of these barriers and we can become aware of them most poignantly and significantly in relationship, whether superficial or deep. In relationship the I generally forms the centre and from this, action radiates. There cannot be compassion if thought is perverted by partisanship, by hate, by prejudices of class, of religion, of race, and so on.

All relationship, if allowed, becomes a process of self-revelation; but most of us do not allow ourselves to discover what we are, as this involves pain. In all relationship there is the I and the other; the other may be one or the many, the society, the world.

Can there be individuality in the widest and deepest sense, if one belongs to society? What is society? The many, cemented together through necessity, convenience, affection, greed, envy, fear, standards, values, imitation, that is, essentially through craving; the many with their peculiar organizations and institutions, religions and moralities. If one is born a Hindu one is brought up in a certain social and religious environment, with its special dogmas and prejudices. As long as one remains conditioned as a Hindu, one has consciously identified oneself with a particular race, a class, a set of ideas, and so one is really not an individual. Though within that limited conditioning, called Hinduism, one may struggle to achieve, to create; though one may have a functional purpose which gives a sense of independence, utility, importance, yet within the circle of its conditioned influence there can be no true individuality.

The world is broken up into these different forms of restricting groups, Hindu, English, German, Chinese, and so on, each fighting and killing or coercing the other. It is possible to be a true individual in the highest sense, only if one is not identified with any special conditioning. The conflict of society is between those who are liberating themselves from the mass, from a particular identification, and those who are still part of a particular group. Those who escape from particular influences and limitations are soon deified or put in prison or neglected.

Relationship is a process of self-revelation and liberation. To inquire within the circle of limitation about the soul, reality, God, immortality, is vain, for these words, images, and ideas, belong to the world of hate, greed, fear, craving. When one has liberated oneself from society, group, race, family, and from all separative conditioning, and has become an undivided, integral being the problems which now torment the citizens of various particularized states will have utterly lost their significance. As long as man belongs to particular groups, classes, creeds, there cannot be love, there must be antagonism, war.

Individual thought is influenced, limited, by society, by inherited and acquired tendencies. These tendencies are revealed in relationship, superficial and intimate. By becoming aware of them and not through mere self-analysis does thought free itself without falling into other forms of narrowness, pettiness. This requires interested watchfulness and clear discernment. This discernment is not comparative, nor is it the result of choice. Intellect, the instrument of craving, is itself narrow, conditioned, and therefore what it chooses is bound to be also limited.

We need things for our physical existence, this need is natural and not harmful, but when things become psychological necessities, then begin greed, envy, imitation, from which conflict and other unnatural desires ensue. If we "need" people, then there is a dependence upon them. This dependence shows itself in possessiveness, fear, domination. When we use people, as we use inanimate things, consciously or unconsciously, to satisfy our craving for comfort or security, true human relationship ceases. Then relationship, superficial or deep, is no longer a process of self-revelation or of liberation. Love is the only lasting answer to our human problems. Do not divide love artificially as the love of God and the love of man. There is only love, but love is hedged about by various barriers. Compassion, forgiveness, generosity, and kindness cannot exist if there is no love. Without love, all virtues become cruel and destructive. Hate, envy, ill will, prevent completeness of thought-emotion, and in this completeness alone can there be compassion, forgiveness.

Relationship acts as a mirror to reflect all the states of our being, if we allow it; but we do not allow it as we want to conceal ourselves; revelation is painful. In relationship, if we become aware, both the unconscious and the conscious states are revealed. This self-revelation ceases when we "use" people as needs, when we "depend" upon them, when we "possess" them. Mostly relationship is used to cover our inner poverty; we try to enrich this psychological poverty by clinging to each other, flattering each other, limiting love to each other, and so on. There is conflict in relationship, but instead of understanding its cause and so transcending it, we try to escape from it and seek gratification elsewhere.

We use our relationship with people, with society, as we use things, to cover up shallowness. How is one to overcome this shallowness? All overcoming is never transcending, for that which is overcome, only takes another form.

Poverty of being is revealed when we try to overcome it by covering it up with possessions, with the worship of success, and even with virtues. Then things, property, come to have great significance; then class, social position, country, pride of race, assume great importance, and have to be maintained at all costs; then name, family, and their continuance, become vital.

Or we try to cover up this emptiness with ideas, beliefs, creeds, fancies; then opinion, goodwill, and experience of others, take on powerful import; then ceremonies, priests, masters, saviours, become essential, and destroy self-reliance; then authority is worshipped.

Thus the fear of what one is creates illusion, and poverty of being continues. But if one becomes intensely aware of these indications in oneself, both in the conscious and the unconscious, then through strenuous discernment there comes about a different state which has no relation to the poverty of being. To overcome shallowness is to continue to be shallow.

Self-analysis and awareness are two different things; the one is morbid. but awareness is joyous. Self-analysis takes place after action is past: out of that analysis mind creates a pattern to which a future action is forced to conform. Thus there comes about a rigidity of thought and action. Self-analysis is death and awareness is life. Self-analysis only leads to the creation of pattern and imitation, and so there is no release from bondage, from frustration. Awareness is at the moment of action; if one is aware, then one understands comprehensively, as a whole, the cause and effect of action, the imitative process of fear, its reactions, and so on. This awareness frees thought from those causes and influences which limit and hold it, without creating further bondages, and so thought become deeply pliable which is to be deathless. Self-analysis or introspection takes place before or after action, thus preparing for the future and limiting it. Awareness is a constant process of liberation.

We should approach life, not from the point of what can I know but what can I do. The path of what can I know leads to the worship of authority, fear, and illusion; but in understanding what can I do, there is self-reliance which alone brings forth wisdom.

From what source does our thought process come? Why do I think that I am separate? Am I really separate? Before we can transcend what we are, we must first understand ourselves. So what am I? Can I know this for myself or must I rely for this knowledge on others? To rely on others is to wallow in opinion; the acceptance of opinion, information, is based on like and dislike which lead to illusion. Am I really separate? Or is there only a variation, a modification of a central craving or fear, expressing itself in different ways? Does the expression of the same fundamental craving, ignorance, hate, fear, affection, in different ways make us truly different, truly individuals? As long as we are expressing ignorance, however differently, we are essentially the same. Then why do we separate ourselves into nations, classes, families, and why do we concern ourselves with our soul, our immortality, our unity? As long as we cling to the separateness of the expression of ignorance, of fear, there can never be the lasting unity of mankind.

Separateness is an illusion and a vanity. To think of myself as separate, different in consciousness, is to identify myself with fundamental ignorance; to cling to my achievement, my work, my soul, is to continue in illusion. What are we? We are the result of our parents, who were, like their parents, influenced and limited by climatic, social, and psychological values based on ignorance, fear, and craving. Our parents passed on to us those values. We are the result of the past; our forefathers' beliefs, ideas, hopes, in combination with the present action and reaction, are our thoughts. We cherish illusion and try to find unity, hope, love, in it. Illusion can never create human unity nor awaken that love which alone can bring peace. Love cannot be transmitted, but we can experience its immensity if we can become free of our prejudices, fears, greed, and craving.

We are concerned with things, people, and personal continuity. Continuity in different forms; continuity through things, property, family, race, nationality; continuity through ideals, beliefs, dogmas. The craving for personal immortality

breeds fear, illusion, and the worship of authority. When the craving for personal immortality ceases, in all its forms, there is a state of deathlessness.

What is our mind? What is our thought process? What are the contents of our consciousness and how have they been created? perception, contact, sensation, and reflection, lead to the process of like and dislike, attachment and non-attachment, self and not-self. Mind is the outcome of craving; and intellect, the power to discern, to choose, is influenced and limited by the past in combination with the present action and reaction. Thus the instrument of discernment itself is cunningly perverted. Thought must free itself from the past, from the accumulations of self-protective instincts; intellect must make straight its own wanton crookedness.

What is the origin of our thinking? Seeing, contacting, sensing, reflecting. Like and dislike, pleasure and pain, the many pairs of opposites are the outcome of reflection; the desire for the continuance of the one and the denial of the other is part of reflection. Sensation, craving, dominates most of our thinking. Our thought is influenced and limited by the past generations of people who in their suffering, in their joys, in their aspirations, in their escapes, in their fear of death in their longing for continuity, created ideas, images, symbols, which gave them hope, assurance. These they have passed on to us. When we use the word soul, it is their word to convey that intense longing for continuity, for something permanent, enduring beyond the transiency of the physical, of the material. Because we also crave for certainty, security, continuity, we cling to that word and all that it represents. So our consciousness - both the conscious and the sub-conscious - is the repository of ideas, values, images, symbols of the race, of the past generations. Our daily thought and action are controlled by the past, by the concealed motives, memories, and hidden cravings. In all this there is no freedom but only continued imitation caused by fear.

Within consciousness, there are two opposing forces at work which create duality - want and non-want, pain and pleasure, outgoing desires and refraining desires. Instincts, motives, values, prejudices, passions, control and direct the conscious.

Is there, in consciousness, any part that is not contaminated by the past? Is there anything original, uncorrupted, in our consciousness? Have we not to free thought from the past, from instincts, from symbols, images, in order to understand that which is incorruptible, untrammelled?

The known cannot understand the unknown; death cannot understand life. Light and darkness cannot exist together. God, reality, is not to be realized through the known. What we are is of the past in combination with the present action and reaction according to various forms of influence, which narrows down thought, and through this limitation we try to understand that which is beyond all transiency. Can thought free itself from the personal, from the I? Can thought make itself anew, original, capable of direct experience? If it can, then there is the realization of the eternal.

What is the content of consciousness? Both the conscious and the subconscious tendencies, values, memories, fears, and so on. The past, the hidden causes, control the present. Is there not in us, in spite of this limited consciousness, a force, a something, that is unconditioned? To assume that there is, is a part of our past influence; we have been brought up, through many generations, to think and believe and hope that there is. This tradition, this memory, is part of our racial heredity, part of our ignorance, but also merely to deny it, is not to discover for ourselves if there is. To assert or to deny, to believe or not to believe, that there is an uncontaminated, spiritual essence, unconditioned in us, is to place a barrier to our discovery of what is true.

There is suffering, conflict, between want and non-want, between the will of outgoing desires and the will to restrain. Of this conflict we are all conscious.

When we do not understand the makeup of our background, the cause of our tendencies and limitations, experience only further strengthens them; but in becoming aware of them in our daily thought and action, experience acts as a liberating force.

Neither postponement nor trying to seek an immediate solution to our human problems can free thought from bondage. Postponement implies thoughtlessness and this sluggishness produces comforting theories, beliefs, and further compli-

cation and suffering; and if thought is concerned with the immediate now, with the idea that we live but once, then there is restlessness, haste, and a shallowness, that destroys understanding. But without imagining a future or clinging to the past, we can understand the fullness of each flowing moment. Then what is, is immortal.

Masters, gurus, teachers, cannot help to free thought from its own self-imposed bondage and suffering; neither ceremonies, nor priests, nor organizations, can liberate thought from its attachments, fears, cravings; these may force it into a new mould and shape it, but thought can free itself only through its own critical awareness and self-reliance.

Extrasensory perception, clairvoyance, occult powers, cannot free thought from confusion and misery; sensitive awareness of our thoughts and motives, from which spring our speech and action, is the beginning of lasting understanding and love. Mere self-control, discipline, self-punishment, or renunciation, cannot liberate thought; but constant awareness and pliability give clarity and strength. Only in becoming aware of the cause of ignorance, in understanding the process of craving and its dual and opposing values, is there freedom from suffering. This discerning awareness must begin in our life of relationship with things, people, and ideas, with our own hidden thoughts and daily action.

The way we think makes our life either complete or contradictory and unbalanced. Through awareness of craving, with its complex process, there comes an understanding; which brings detachment and serenity. Detachment or serenity is not an end in itself. In this world of frenzied buying and selling, whose economy is based on craving, unless thought is persistently aware, greed and envy bring the confusing and conflicting problems of possessions, attachment, and competition. Our private thoughts and motives can bring either harmony in our relationship or disturbance and pain. It depends on each one what he makes of relationship with another or with society. There can never be self-isolation, however much one may crave for it; relationship is ever continuous; to be is to be related.

The trembling and wavering thought is difficult to steady; mere control does not lead to understanding. Interest alone creates natural, spontaneous adjustment

and control. If thought becomes aware of itself, it will perceive that it goes from one superficial interest to another, and merely to withdraw from one and try to concentrate on another does not lead to understanding and love. Thought must become aware of the causes of its various interests, and by understanding them there comes a natural concentrated interest in that which is most intelligent and true.

Thought moves from certainty to certainty, from the known to the known, from one substitution to another, and thus it is never still, it is ever pursuing, ever wandering; this chattering of the mind destroys creative understanding and love, but these cannot be craved for. They come into being when thought becomes aware of its own process, of its cravings, fears, substitutions, justifications, and illusions. Through constant, discerning awareness, thought naturally becomes creative and still. In that stillness there is immeasurable bliss.

We have all many and peculiar problems of our own; our craving to solve them only hinders the comprehension of the problems. We must have that rare disinterested awareness which alone brings understanding. When death causes us great sorrow, in our eagerness to overcome that sorrow, we accept theories, beliefs, in the hope of finding comfort which only becomes a bondage. This comfort, though satisfying for a passing moment, does not free thought from sorrow, it is only covered up and its cause continues. Likewise when one feels frustrated, instead of craving for fulfilment, one must understand what it is that feels itself frustrated. There will be frustration as long as there is craving; instead of understanding what is deeply implied in craving, we struggle anxiously to fulfil ourselves, and so the ache of frustration continues.

These discussions are not meant to be for intellectual amusement. We have discussed together in order to clear our thought so as to be able to apply ourselves more acutely and disinterestedly to the problems of our everyday life. It is only through disinterested application, through strenuous and discerning awareness, and not through following this or that belief, ideology, leader or group, that thought can liberate itself from those self-imposed bondages and influences.

Being incomplete, one craves for completeness, which is only a substitution, but if one understood the causes of incompleteness, then there comes a freedom

through that understanding, the ecstasy of which is not to be described or compared. We must begin low to climb high, we must begin now to go far.

We all have to live in this world; we cannot escape from it. We must understand it and not run away from it into illusory comforts, hopeful theories, and fascinating dreams. We are the world and we must intelligently and creatively understand it. We have created this world of devastating hate, this world that is torn apart by beliefs and ideologies, by religions and gnawing cults, by leaders and their followers, by economic barriers and nationalities. We have created this world through our individual craving and fear, through our ambition and ignorance. We ourselves must change radically, free ourselves of these bondages, so that we can help to create a truly sane and happy world.

Then let us live happily without attachment and envy; let us love without possessiveness and be without ill will towards anyone; do not let us separate ourselves into narrow and conflicting groups. Thus though our own strenuous and constant awareness, will our thought be transformed from the limited into the complete.