

**When you speak of a path to truth, it implies that truth, this living reality, is not in the present, but somewhere in the distance, somewhere in the future. Now to me, truth is fulfillment, and to fulfillment there can be no path. So it seems, to me at least, that the first illusion in which you are caught is this desire for assurance, this desire for certainty, this inquiry after a path, a way, a mode of living whereby you can attain the desired goal, which is truth. Your conviction that truth exists only in the distant future implies imitation. When you inquire what truth is, you are really asking to be told the path which leads to truth. Then you want to know which system to follow, which mode, which discipline, to help you on the way to truth.**

### **Unconditionally Free**

*“I don’t know if any of you have noticed, early in the morning, the sunlight on the waters. How extraordinarily soft is the light, and how the dark waters dance, with the morning star over the trees, the only star in the sky. Do you ever notice any of that? Or are you so busy, so occupied with the daily routine, that you forget or have never known the rich beauty of this earth — this earth on which all of us have to live? Whether we call ourselves communists or capitalists, Hindus or Buddhists, Moslems or Christians, whether we are blind, lame, well or happy, this earth is ours.*

*“Do you understand? It is our earth, not somebody else’s; it is not only the rich man’s earth, it does not belong exclusively to the powerful rulers, to the nobles of the land, but it is our earth, yours and mine.*

*“We are nobodies, yet we also live on this earth and we all have to live together. It is the world of the poor as well as of the rich, of the unlettered as well as of the learned. It is our world, and I think it is very important to feel this and to love the earth, not just occasionally on a peaceful morning, but all the time. We can feel that it is our world and love it only when we understand what freedom is.”*

**Penguin Krishnamurti Reader**

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*“The problems of the world are so colossal, so very complex, that to understand and so to resolve them, one must approach them in a very simple, direct manner. And simplicity, directness, do not depend on outward circumstances nor on our particular prejudices or moods. The solution is not to be found through conferences, blueprints, or the substitution of new leaders for old, and so on. The solution obviously lies in the creator of the problem, in the creator of the mischief, of the hate and the enormous misunderstanding that exists between human beings. The creator of this mischief, the creator of these problems, is the individual, you and I .... We are the world, and our problems are the world’s problems. This cannot be repeated too often, because we are so sluggish in our mentality that we think the world’s problems are not our business, that they have to be resolved by the United Nations or by substituting new leaders for the old. It is a very dull mentality that thinks like that, because we are responsible for the frightful misery and confusion in the world, this ever-impending war. “To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility — yours and mine — because, however small may be the world we live in, if we can transform*

*ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others.”*

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*“We, as human beings, separated, isolated, have not been able to solve our problems; although highly educated, cunning, self-centered, capable of extraordinary things outwardly, yet inwardly, we are more or less what we have been for thousands of years. We hate, we compete, we destroy each other, which is what is actually going on at the present time. You have heard the experts talking about some recent war; they are not talking about human beings being killed, but about destroying airfields, blowing up this or that. There is this total confusion in the world, of which one is quite sure we are all aware; so what shall we do? As a friend some time ago told the speaker: “You cannot do anything; you are beating your head against a wall. Things will go on like this indefinitely; fighting, destroying each other, competing and being caught in various forms of illusion. This will go on. Do not waste your life and time.” Aware of the tragedy of the world, the terrifying events that may happen should some crazy person press a button; the computer taking over man’s capacities, thinking much quicker and more accurately — what is going to happen to the human being? This is the vast problem we are facing.”*

The Flame of Attention

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*“Questioner: Why is there so much cruelty in nature?*

*Krishnamurti: That is natural, perhaps. Don’t say there is cruelty in nature. Why are you so cruel? Why are human beings so cruel?*

*Questioner: I want to get rid of my pain and sorrow; therefore, if anybody hurts me, I also react or respond in a similar manner.*

*Krishnamurti: Sir, have you ever considered that all human beings suffer — all human beings in the world — whether they live in Russia, America, China, India, Pakistan, wherever it is? All human beings suffer.*

*Questioner: Yes, sir.*

*Krishnamurti: Now, how do you solve that suffering?*

*Questioner: I am interested in my own suffering.*

*Krishnamurti: What are you doing about it?*

*Questioner: I have come here to be enlightened by you.*

*Krishnamurti: What shall we do together, sir? Together. Not I help you or you help me; what shall we do together to get rid of sorrow?*

*Questioner: I don’t know, sir.*

*Krishnamurti: Are you sure?*

*Questioner: Yes, sir.*

*Krishnamurti: No, no, answer carefully; this is a very serious question. Are you sure you don’t know how to be free of sorrow?*

*Questioner: Yes, I do not know how to get rid of my sorrow.*

*Krishnamurti: Just a minute, just a minute — remain in that state.”*

The Future is Now

*“There is an element of violence in most of us that has never been resolved, never been wiped away, so that we can live totally without violence. Not being able to be free of violence, we have created the idea of its opposite, non-violence. Nonviolence is non-fact. Violence is a fact. Nonviolence does not exist, except as an idea. What exists, what is, is violence. It is like those*

*people in India who say they worship the idea of nonviolence; they preach about it, talk about it, copy it — they are dealing with a non-fact, non-reality, with an illusion. What is a fact is violence, major or minor, but violence. When you pursue nonviolence, which is an illusion, which is not an actuality, you are cultivating time, that is, I am violent, but I will be non-violent. The “I will be” is time, which is the future, a future that has no reality; it is invented by thought as an opposite of violence. It is the postponement of violence that creates time. If there is an understanding and so the ending of violence, there is no psychological time.”*

**The Flame of Attention**

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*“Do not ask me what psychological time is. Ask that question of yourself. Perhaps the speaker may prompt you, put it into words, but it is your own question. One has had a son, a brother, a wife, father. They are gone. They can never return. They are wiped away from the face of the earth. Of course, one can invent a belief that they are living on other planes. But one has lost them; there is a photograph on the piano or the mantelpiece. One’s remembrance of them is in psychological time. How one had lived, how they loved me; what help they were; they helped to cover up one’s loneliness. The remembrance of them is a movement in time. They were there yesterday and gone today. That is, a record has been formed in the brain. That remembrance is a recording on the tape of the brain; and that tape is playing all the time. How one walked with them in the woods, one’s sexual remembrances, their companionship, the comfort one derived from them. All that is gone, and the tape is playing on. This tape is memory and memory is time. If you are interested, go into it very deeply.”*

**The Flame of Attention**

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*“Most of us are afraid of something or of many things; you may be afraid of your wife, of your husband, afraid of losing a job; afraid of not having security in old age, afraid of public opinion — which is the most silly form of fear — afraid of so many things: darkness, death, and so on. Now we are going to examine together, not what we are afraid of, but what fear is in itself. We are not talking about the object of fear, but about the nature of fear, how fear arises, how you approach it. Is there a motive behind one’s approach to the problem of fear? Obviously, one usually has a motive: the motive to go beyond it, to suppress it, to avoid it, to neglect it; and one has been used to fear for the greater part of one’s life, so one puts up with it. If there is any kind of motive, one cannot see it clearly, cannot come near it. And when one looks at fear, does one consider that fear is separate from oneself, as if one was an outsider, looking inside, or an insider looking out? But is fear different from oneself? Obviously not, nor is anger. But through education, through religion, one is made to feel separate from it, so that one must fight it, must get over it. One never asks if that thing called fear is actually separate from oneself. It is not, and in understanding that, one understands that the observer is the observed.”*

**The Flame of Attention**

*“Who cares to listen to the troubles of another? We have so many problems of our own that we have no time for those of others. To make another listen, you have to pay either in coin, in prayer, or in belief. The professional will listen — it is his job — but in that there is no lasting release. We want to unburden ourselves freely, spontaneously, with no regrets afterwards. The purification of confession does not depend on the one who listens, but on him who desires to open his heart. To open one’s heart is important, and it will find someone, a beggar perhaps, to whom it can pour itself out. Introspective talk can never open the heart; it is enclosing, depressing, and utterly useless. To be open is to listen, not only to yourself, but to every*

*influence, to every movement about you. It may or may not be possible to do something tangibly about what you hear, but the very fact of being open brings about its own action. Such hearing purifies your own heart, cleansing it of the things of the mind. Hearing with the mind is gossip, and in it there is no release, either for you or the other; it is merely a continuation of pain, which is stupidity.”*

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*“In our search for knowledge, in our acquisitive desires, we are losing life, we are blunting the feeling for beauty, the sensitivity to cruelty; we are becoming more and more specialized and less and less integrated. Wisdom cannot be replaced by knowledge, and no amount of explanation, no accumulation of facts, will free man from suffering. Knowledge is necessary, science has its place; but if the mind and heart are suffocated by knowledge, and if the cause of suffering is explained away, life becomes vain and meaningless. And is this not what is happening to most of us? Our education is making us more and more shallow; it is not helping us to uncover the deeper layers of our being, and our lives are increasingly disharmonious and empty. Information, the knowledge of facts, though ever increasing, is by its nature very limited. Wisdom is infinite, it includes knowledge and the way of action; but we take hold of a branch and think it is the whole tree. Through the knowledge of the part, we can never realize the joy of the whole. Intellect can never lead to the whole, for it is only a segment, a part.”*

Education and the Significance of Life

*“These letters are written in a friendly spirit. They are not intended to dominate your way of thinking or to persuade you to conform to the way the writer thinks or feels. They are not propaganda. It is really a dialogue between you and the writer, two friends talking over their problems, and in good friendship there is never any sense of competition or domination. You too must have observed the state of the world and our society, and that there must be a radical transformation in the way human beings live, their relation to each other, their relation with the world as a whole and in every way possible. We are talking to each other, both being deeply concerned, not only with our own particular selves, but also with the students for whom you are wholly responsible. The teacher is the most important person in a school, for on her or him depends the future welfare of mankind. This is not a mere verbal statement. This is an absolute and irrevocable fact. Only when the educator himself feels the dignity and the respect implicit in his work, will he be aware that teaching is the highest calling, greater than that of the politician, greater than the princes of the world. The writer means every word of this, and so please do not brush it aside as exaggeration or an attempt to make you feel a false importance. You and the students must flower together in goodness.”*

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*“Is it possible to be responsible for the whole of mankind, and therefore responsible for nature? That is, is it possible to answer adequately, totally, to your children, to your neighbor, for all the movement that man has created in his endeavor to live rightly? And to feel that immense responsibility, not only intellectually, verbally, but very deeply, to be able to answer to the whole human struggle of pain, brutality, violence and despair? To respond totally to that, one must know what it means to love.*

*“That word love has been so misused, so spoilt, so trodden upon, but we will have to use that word and give to it a totally different kind of meaning. To be able to answer to the whole, there must be love. And to understand that quality, that compassion, that extraordinary sense of*

*energy, which is not created by thought, we must understand suffering. When we use the word understand, it is not a verbal or intellectual communication of words, but the communication or communion that lies behind the word. We must understand and be able to go beyond suffering; otherwise, we cannot possibly understand the responsibility for the whole, which is real love.*

*“So, to understand this responsibility for the whole, and therefore that strange quality of love, one must go beyond suffering. What is suffering? Why do human beings suffer? This has been one of the great problems of life for millions of years. Apparently, very few have gone beyond suffering, and they become either heroes or savers, or some kind of neurotic leaders, and there they remain. But ordinary human beings like you and me never seem to go beyond it. We seem to be caught in it. And we are asking now whether it is possible for you to be really free of suffering.”*

Talks in Saanen 1974

*“To be sensitive is to love. The word love is not love. And love is not to be divided as the love of God and the love of man, nor is it to be measured as the love of the one and of the many. Love gives itself abundantly as a flower gives its perfume; but we are always measuring love in our relationship and thereby destroying it. Love is not a commodity of the reformer or the social worker; it is not a political instrument with which to create action. When the politician and the reformer speak of love, they are using the word and do not touch the reality of it; for love cannot be employed as a means to an end, whether in the immediate or in the far-off future. Love is of the whole earth and not of a particular field or forest. The love of reality is not encompassed by any religion, and when organized religions use it, it ceases to be. Societies, organized religions, and authoritarian governments, sedulous in their various activities, unknowingly destroy the love that becomes passion in action... Love is not sentimentality, nor is it devotion. It is as strong as death. Love cannot be bought through knowledge; and a mind that is pursuing knowledge without love is a mind that deals in ruthlessness and aims merely at efficiency.”*

Life Ahead

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*“We consider living to be a positive action. Doing, thinking, the everlasting bustle, conflict, fear, sorrow, guilt, ambition, competition, lusting after pleasure with all its pain, the desire to be successful — all this is what we call living. That is our life, with its occasional joy, with its moments of compassion without any motive, and generosity without any strings attached to it. There are rare moments of ecstasy, of a bliss that has no past or future. But going to the office, anger, hatred, contempt, enmity, are what we call everyday living, and we consider it extraordinarily positive.*

*“The negation of the positive is the only true positive. To negate this so-called living, which is ugly, lonely, fearful, brutal and violent, without knowledge of the other, is the most positive action. Are we communicating with each other? You know, to deny conventional morality completely is to be highly moral, because what we call social morality, the morality of respectability, is utterly immoral; we are competitive, greedy, envious, seeking our own way — you know how we behave. We call this social morality; religious people talk about a different kind of morality, but their life, their whole attitude, the hierarchical structure of religious organization and belief, is immoral. To deny that is not to react, because when you react, this is another form of dissenting through one’s own resistance. But when you deny because you understand it, there is the highest form of reality.*

*“In the same way, to negate social morality, to negate the way we are living — our petty little lives, our shallow thinking and existence, the satisfaction at a superficial level with our accumulated things — to deny all that, not as a reaction but seeing the utter stupidity and the destructive nature of this way of living — to negate all that is to live. To see the false as the false: this seeing is the true.”*

The Flight of the Eagle

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*“Do you have a sense of beauty in your life, or is it mediocre, meaningless, an everlasting struggle from morning until night? What is beauty? It isn't a sensual question, nor a sexual question. It is a very serious question because, without beauty in your heart, you cannot flower in goodness. Have you ever looked at a mountain or the blue sea without chattering, without making noise, really paying attention to the blue sea, the beauty of the water, the beauty of light on a sheet of water? When you see the extraordinary beauty of the earth — its rivers, lakes, mountains — what actually takes place? What takes place when you look at something which is actually marvelously beautiful: a statue, a poem, a lily in the pond, or a well-kept lawn? At that moment, the very majesty of a mountain makes you forget yourself. Have you ever been in that position?*

*“If you have, you have seen that then you don't exist, only that grandeur exists. But a few seconds later or a minute later, the whole cycle begins, the confusion, the chatter. So beauty is where you are not. It is a tragedy if you don't see this. Truth is where you are not. Beauty is, love is where you are not. We are not capable of looking at this extraordinary thing called truth.”*

Mumbai 4th Public Talk, January 31, 1982

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*“To look is one of the most difficult things in life — or to listen — to look and listen are the same. If your eyes are blinded with your worries, you cannot see the beauty of the sunset. Most of us have lost touch with nature. Civilization is tending more and more towards large cities; we are becoming more and more an urban people, living in crowded apartments and having very little space even to look at the sky of an evening and morning, and therefore we are losing touch with a great deal of beauty. I don't know if you have noticed how few of us look at a sunrise or a sunset or the moonlight or the reflection of light on water.*

*“Having lost touch with nature, we naturally tend to develop intellectual capacities. We read a great many books, go to a great many museums and concerts, watch television, and have many other entertainments. We quote endlessly from other people's ideas and think and talk a great deal about art. Why is it that we depend so much upon art? Is it a form of escape, of stimulation? If you are directly in contact with nature; if you watch the movement of a bird on the wing, see the beauty of every movement of the sky, watch the shadows on the hills or the beauty on the face of another, do you think you will want to go to any museum to look at any picture?”*

Freedom From the Known

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*“David Bohm: We were saying the other day that, when the brain is kept busy with intellectual activity and thought, it does not decay and shrink.*

*Krishnamurti: As long as it is thinking, moving, living.*

*DB: Thinking in a rational way; then it remains strong.*

*K: Yes, as long as it is functioning, moving, thinking rationally.*

*DB: If it starts irrational movement, then it breaks down. Also, if it gets caught in a routine it begins to die.*

*K: That's it. If the brain is caught in any routine, a meditation routine, or the routine of the priests ...*

*DB: Or the daily life of the farmer ...*

*K: ... the farmer, and so on, it must gradually become dull.*

*DB: Not only that, but it seems to shrink. Perhaps some of the cells die?*

*K: To shrink physically, and the opposite of that is the eternal occupation with business, a routine job, thinking, thinking, thinking!*

*DB: Surely experience seems to show that it does shrink, from measurements that have been made. The brain starts to shrink at a certain age, just as when the body is not being used the muscles begin to lose their flexibility.*

*K: So, take lots of exercise!*

*DB: Well, they say exercise the body and exercise the brain.*

*K: Yes. If it is caught in any pattern, any routine, it must shrink.*

*dB: Could we go into what makes it shrink?*

*K: That is fairly simple. It is repetition.*

*dB: Repetition is mechanical, and doesn't really use the full capacity of the brain.*

*K: One has noticed that people who have spent years and years in meditation are the dullest people on earth."*

## The Ending of Time

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*"Meditation is never control of the body. There is no actual division between the organism and the mind. The brain, the nervous system, and the thing we call the mind are all one, indivisible. It is the natural act of meditation that brings about the harmonious movement of the whole. To divide the body from the mind and to control the body with intellectual decisions is to bring about contradiction, from which arise various forms of struggle, conflict and resistance. Every decision to control only breeds resistance, even the determination to be aware. Meditation is the understanding of the division brought about by decision. Freedom is not the act of decision but the act of perception. The seeing is the doing. It is not a determination to see and then to act. After all, will is desire with all its contradictions. When one desire assumes authority over another, that desire becomes will. In this, there is inevitable division. And meditation is the understanding of desire, not the overcoming of one desire by another. Desire is the movement of sensation, which becomes pleasure and fear. This is sustained by the constant dwelling of thought upon one or the other. Meditation is really a complete emptying of the mind."*

## Beginnings of Learning

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*"I would like to talk about relationship, about what love is, about human existence in which is involved our daily living, the problems one has, the conflicts, the pleasures and the fears, and that most extraordinary thing one calls death.*

*"I think one has to understand, not as a theory, not as a speculative, entertaining concept, but rather as an actual fact, that we are the world and the world is us. The world is each one of us; to feel that, to be really committed to it and to nothing else, brings about a feeling of great responsibility and an action that must not be fragmentary, but whole.*

*"I think we are apt to forget that our society, the culture in which we live, which has conditioned us, is the result of human endeavor, conflict, human misery and suffering. Each*

*one of us is that culture; the community is each one of us — we are not separate from it. To feel this, not as an intellectual idea or a concept, but to actually feel the reality of this, one has to go into the question of what is relationship; because our life, our existence, is based on relationship. Life is a movement in relationship. If we do not understand what is implied in relationship, we inevitably not only isolate ourselves, but create a society in which human beings are divided, not only nationally, religiously, but also in themselves and therefore they project what they are into the outer world.*

*“I do not know if you have gone into this question deeply for yourself, to find out if one can live with another in total harmony, in complete accord, so that there is no barrier, no division, but a feeling of complete unity. Because relationship means to be related — not in action, not in some project, not in an ideology — but to be totally united in the sense that the division, the fragmentation between individuals, between two human beings, does not exist at all at any level.*

*“Unless one finds this relationship, it seems to me that when we try to bring order in the world, theoretically or technologically, we are bound to create not only deep divisions between man and man, but also we shall be unable to prevent corruption. Corruption begins in the lack of relationship; I think that is the root of corruption. Relationship as we know it now is the continuation of division between individuals. The root meaning of that word individual means “indivisible.” A human being who is in himself not divided, not fragmented, is really an individual. But most of us are not individuals; we think we are, and therefore there is the opposition of the individual to the community. One has to understand not only the meaning of that word individuality in the dictionary sense, but in that deep sense in which there is no fragmentation at all. That means perfect harmony between the mind, the heart, and the physical organism. Only then an individuality exists.*

*“If we examine our present relationship with each other closely, be it intimate or superficial, deep or passing, we see it fragmented. Wife or husband, boy or girl, each lives in his own ambition, in personal and egotistic pursuits, in his own cocoon. All these contribute to the factor of bringing about an image in himself, and therefore his relationship with another is through that image, therefore there is no actual relationship.*

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*“I do not know if you are aware of the structure and the nature of this image that one has built around oneself and in oneself. Each person is doing this all the time, and how can there be a relationship with another if there is that personal drive, envy, competition, greed and all the rest of those things which are sustained and exaggerated in modern society? How can there be relationship with another if each one of us is pursuing his own personal achievement, his own personal success?*

*“I do not know if one is at all aware of this. We are so conditioned that we accept it as the norm, as the pattern of life, that each one must pursue his own particular idiosyncrasy or tendency, and yet try to establish a relationship with another in spite of this. Isn't that what we are all doing? You may be married and you go to the office or to the factory; whatever you are doing during the whole of the day, you pursue that. And your wife is in her house, with her own troubles, with her own vanities, with all that happens. Where is the relationship between those two human beings? Is it in bed, in sex? Is a relationship so superficial, so limited, so circumscribed, not in itself corruption?*

*“One may ask: how then are you to live, if you do not go to the office, pursue your own particular ambition, your own desire to achieve and to attain? If one does not do any of this, what is one to do? I think that is a wrong question altogether, don't you? Because we are*

*concerned, are we not, in bringing about a radical change in the whole structure of the mind. The crisis is not in the outer world, but in consciousness itself. And until we understand this crisis, not superficially, not according to some philosopher, but actually deeply understand it for ourselves by looking into it and examining it, we shall not be able to bring about a change. We are concerned with psychological revolution, and this revolution can only take place when there is the right kind of relationship between human beings.*

*“How is such a relationship to be brought about? The problem is clear, isn’t it? Please, share this problem with me, will you? It’s your problem, not my problem; it’s your life, not my life; it’s your sorrow, your trouble, your anxiety, your guilt. This battle is one’s life. If you listen merely to a description, then you will find that you are only swimming on the surface and not resolving any problem at all. It is actually your problem, and the speaker is merely describing it — knowing that the description is not the described. Let us share this problem together, which is: how can human beings, you and I, find a right relationship in all this turmoil, hatred, destruction, pollution, and among these terrible things which are going on in the world?*

*“To find that out, it seems to me, one must examine what is taking place, see what actually is. Not what we should like to think it should be, or try to change our relationship to a future concept, but actually observe what it is now. In observing the fact, the truth, the actuality of it, there is a possibility of changing it. As we said the other day, when there is a possibility, then there is great energy. What dissipates energy is the idea that it is not possible to change.*

*“So we must look at our relationship as it is actually now, every day; and in observing what it is, we shall discover how to bring about a change in that actuality. So we are describing what actually is, which is: each one lives in his own world, in his world of ambition, greed, fear, the desire to succeed, and all the rest of it — you know what is going on. If I am married, I have responsibilities, children, and all the rest of it. I go to the office, or some place of work, and we meet each other, husband and wife, boy and a girl, in bed. And that’s what we call love, leading separate lives, isolated, building a wall of resistance round ourselves, pursuing a self-centered activity; each one is seeking security psychologically, each one is depending on the other for comfort, for pleasure, for companionship; because each one is so deeply lonely, each demands to be loved, to be cherished, each one is trying to dominate the other.*

*“You can see this for yourself, if you observe yourself. Is there any kind of relationship at all? There is no relationship between two human beings; though they may have children, a house, actually they are not related. If they have a common project, that project sustains them, holds them together, but that’s not relationship.*

*“Realizing all this, one sees that if there is no relationship between two human beings, then corruption begins — not in the outward structure of society, in the outer phenomenon of pollution, but inner pollution, corruption, destruction, begins when human beings have actually no relationship at all, as you haven’t. You may hold the hand of another, kiss each other, sleep together, but actually, when you observe very closely, is there any relationship at all? To be related means not to be dependent on each other, not to escape from your loneliness through another, not to try to find comfort, companionship, through another. When you seek comfort through another, are dependent, and all the rest of it, can there be any kind of relationship? Or, are you then using each other?*

*“We are not being cynical, but actually observing what is: that is not cynicism. So to find out what it actually means to be related to another, one must understand this question of loneliness, because most of us are terribly lonely; the older we grow, the more lonely we*

*become, especially in this country. Have you noticed the old people, what they are like? Have you noticed their escapes, their amusements? They have worked all their lives and they want to escape into some kind of entertainment.*

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*“Seeing this, can we find a way of living in which we don’t use another? — psychologically, emotionally, not depend on another, not use another as a means of escape from our own tortures, from our own despairs, from our own loneliness. To understand this is to understand what it means to be lonely. Have you ever been lonely? Do you know what it means? — that you have no relationship with another, are completely isolated. You may be with your family, in a crowd, in the office, wherever you are, when this complete sense of utter loneliness with its despair suddenly comes upon you. Till you solve that completely, your relationship becomes a means of escape and therefore it leads to corruption, to misery. How is one to understand this loneliness, this sense of complete isolation? To understand it, one has to look at one’s own life. Is not your every action a self-centered activity? You may occasionally be charitable, generous, do something without any motive — those are rare occasions. This despair can never be dissolved through escape, but by observing it.*

*“So, we have come back to this question, which is: how to observe? How to observe ourselves, so that in that observation there is no conflict at all? Because conflict is corruption, is waste of energy, it is the battle of our life, from the moment we are born till we die. Is it possible to live without a single moment of conflict? To do that, to find that out for ourselves, one has to learn how to observe our whole movement. There is observation which becomes harmonious, which is true, when the observer is not, but only observation.*

*“When there is no relationship, can there be love? We talk about it, and love, as we know it, is related to sex and pleasure, isn’t it? Some of you say no. When you say no, then you must be without ambition, then there must be no competition, no division — as you and me, we and they. There must be no division of nationality, or the division brought about by belief, by knowledge. Then only can you say you love. But for most people love is related to sex and pleasure and all the travail that comes with it — jealousy, envy, antagonism — you know what happens between man and woman. When that relationship is not true, real, deep, completely harmonious, then how can you have peace in the world? How can there be an end to war?*

*“So relationship is one of the most, or rather the most important thing in life. That means that one has to understand what love is. Surely, one comes upon it, strangely, without asking for it. When you find out for yourself what love is not, then you know what love is — not theoretically, not verbally — when you realize actually what it is not, which is, not to have a mind that is competitive, ambitious, a mind that is striving, comparing, imitating; such a mind cannot possibly love.*

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*“So can you, living in this world, live completely without ambition, completely without ever comparing yourself with another? Because the moment you compare, then there is conflict, there is envy, there is the desire to achieve, to go beyond the other. Can a mind and a heart that remembers the hurts, the insults, the things that have made it insensitive and dull — can such a mind and heart know what love is? Is love pleasure? And yet that is what we are pursuing, consciously or unconsciously. Our gods are the result of our pleasure. Our beliefs, our social structure, the morality of society — which is essentially immoral — is the result of our pleasure. And when you say, I love somebody, is it love? That means: no separation, no domination, no self-centered activity. To find out what it is, one must deny all this — deny it in the sense of seeing the falseness of it. When you once see something as false — which you*

*have accepted as true, as natural, as human — then you can never go back to it; when you see a dangerous snake, or a dangerous animal, you never play with it, you never come near it. Similarly, when you actually see that love is none of these things, feel it, observe it, chew it, live with it, are totally committed to it, then you will know what love is, what compassion is — which means passion for everyone.*

*“We have no passion; we have lust, we have pleasure. The root meaning of the word passion is sorrow. We have all had sorrow of some kind or another: losing somebody, the sorrow of self-pity, the sorrow of the human race, both collective and personal. We know what sorrow is, the death of someone whom you consider you have loved. When we remain with that sorrow totally, without trying to rationalize it, without trying to escape from it in any form through words or through action, when you remain with it completely, without any movement of thought, then you will find that out of that sorrow comes passion. That passion has the quality of love, and love has no sorrow.*

*“One has to understand this whole question of existence, the conflicts, the battles — you know the life that one leads — so empty, so meaningless. The intellectuals try to give it a meaning and we also want to find significance in life, because life has no meaning as it is lived, has it? The constant struggle, the endless work, the misery, the suffering, the travail that one goes through in life, all that has actually no meaning — we go through it as a habit. But to find out what the significance is, one must also understand the significance of death, because living and dying go together, they are not two separate things.*

*“So one must inquire what it means to die, because that is part of our living. Not something in the distant future, to be avoided, only to be faced when one is desperately ill, in old age or in an accident, or on a battlefield. As it is part of our daily life to live without a single breath of conflict, so it is part of our life to find out what it means to love. That is also part of our existence, and one must understand it.*

*“How do we understand what death is? When you are dying, at the last moment, can you understand the way you have lived — the strains, the emotional struggles, the ambitions, the drive? You are probably unconscious, and that makes you incapable of clear perception. Then there is the deterioration of the mind in old age, and all the rest of it. So one has to understand what death is now, not tomorrow. As you observe, thought does not want to think about it. It thinks about all the things it will do tomorrow — how to make new inventions, better bathrooms, all the things that thought can think about. But it does not want to think about death, because it does not know what it means.*

*“Is the meaning of death to be found through the process of thought? Please do share this. When we share it, then we will begin to see the beauty of all this, but if you sit there and let the speaker go on, merely listening to his words, then we don't share together. Sharing together implies a certain quality of care, attention, affection, love. Death is a tremendous problem. The young people may say: why do you bother about it? But it is part of their life, as it is part of their life to understand celibacy. Don't just say, “Why do you talk about celibacy, that's for the old fogies, that's for the stupid monks.” What it means to be celibate has also been a problem for human beings, that also is part of life.*

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*“Can the mind be completely chaste? Not being able to find out how to live a chaste life, one takes vows of celibacy and goes through tortures. That is not celibacy. Celibacy is something entirely different: it is to have a mind that is free from all images, from all knowledge, which means understanding the whole process of pleasure and fear.*

*“Similarly, one has to understand this thing called death. How do you proceed to understand something of which you are terribly frightened? Aren’t we frightened of death? Or, we say, “Thank God I’m going to die, I’ve had enough of this life with all the misery of it, the confusion, the shoddiness, the brutality, the mechanical things by which one is caught, thank God all this will end!” That is not an answer; nor is it to rationalize death, or to believe in some reincarnation, as the whole Asiatic world does. To find out what reincarnation means, which is to be born in a future existence, you must find out what you are now. If you believe in reincarnation, what are you now? — a lot of words, a lot of experience, of knowledge; you are conditioned by various cultures, you are all the identifications of your life — your furniture, your house, your bank account, your experiences of pleasure and pain — that’s what you are, aren’t you? The remembrance of the failures, the hopes, the despairs — all that you are now — and that is going to be born in the next life. A lovely idea, isn’t it!*

*“Or, you think there is a permanent soul, a permanent entity. Is there anything permanent in you? The moment you say there is a permanent soul, a permanent entity, that entity is the result of your thinking, or the result of your hopes, because there is so much insecurity: everything is transient, in a flux, in a movement. So, when you say there is something permanent, that permanency is the result of your thinking. And thought is of the past, thought is never free — it can invent anything it likes!*

*“So, if you believe in a future birth, then you must know that the future is conditioned by the way you live now, what you do now, what you think, what your acts are, your ethics. So what you are now, what you do now, matters tremendously. But those people who believe in a future birth don’t give a pin about what happens now, it’s just a matter of belief.”*

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*“So, how do you find out what death means when you are living with vitality, with energy, full of health? Not when you are unbalanced, or ill, not at the last moment, but now, knowing the organism must inevitably wear out, like every machinery. Unfortunately, we use our machinery so disrespectfully, don’t we? Knowing the physical organism comes to an end, have you ever thought about what it means to die? You can’t think about it. Have you ever experimented to find out what it means to die psychologically, inwardly? — not how to find immortality, because eternity, that which is timeless, is now, not in some distant future. To inquire into that, one must understand the whole problem of time, not only chronological time, by the watch, but the time that thought has invented as a gradual process of change.*

*“How does one find out about this strange thing that we all have to meet one day or another? Can you die psychologically today, die to everything that you have known? For instance: to die to your pleasure, to your attachment, your dependence, to end it without arguing, without rationalizing, without trying to find ways and means of avoiding it. Do you know what it means to die, not physically, but psychologically, inwardly? Which means to put an end to that which has continuity; to put an end to your ambition, because that’s what’s going to happen when you die, isn’t it? You can’t carry it over and sit next to God! (Laughter) When you actually die, you have to end so many things without any argument. You can’t say to death, “Let me finish my job, let me finish my book, all the things I have not done, let me heal the hurts which I have given others” — you have no time.*

*“So, can you find out how to live a life now, today, in which there is always an ending to everything that you began? Not in your office, of course, but inwardly to end all the knowledge that you have gathered — knowledge being your experiences, your memories, your hurts, the comparative way of living, comparing yourself always with somebody else. To end all that*

*every day, so that the next day your mind is fresh and young. Such a mind can never be hurt, and that is innocence.*

*“One has to find out for oneself what it means to die; then there is no fear, therefore every day is a new day — and I really mean this, one can do this — so that your mind and your eyes see life as something totally new. That is eternity. That is the quality of the mind that has come upon this timeless state, because it has known what it means to die every day to everything it has collected during the day. Surely, in that there is love. Love is something totally new every day, but pleasure is not, pleasure has continuity. Love is always new and therefore it is its own eternity.*

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*“Do you want to ask any questions?”*

*Questioner:* Supposing, Sir, that through complete, objective, self-observation I find that I am greedy, sensual, selfish, and all that. Then how can I know whether this kind of living is good or bad, unless I have already some preconceptions of the good? If I have these preconceptions, they can only derive from self-observation.

*Krishnamurti:* Quite, sir.

*Questioner:* I also find another difficulty. You seem to believe in sharing, but at the same time you say that two lovers, or husband and wife, cannot base their love, shouldn't base their love, on comforting each other. I don't see anything wrong in comforting each other — that is sharing.

*Krishnamurti:* The gentleman says, “One must have a concept of the good; otherwise, why should one give up all this ambition, greed, envy, and all the rest of it?” You can have a formula or a concept of what is better, but can you have a concept of what is good?

*Questioner:* Yes, I think so.

*Krishnamurti:* Can thought produce what is good?

*Questioner:* No, I meant the conception of such good.

*Krishnamurti:* Yes, sir. The conception of good is the product of thought; otherwise, how can you conceive what is good?

*Questioner:* The conceptions can only be derived from our self-observation.

*Krishnamurti:* I'm just pointing that out, sir. Why should you have a concept of the good at all?

*Questioner:* Otherwise, how do I know whether my life is good or bad?

*Krishnamurti:* Just listen to the question. Don't we know what conflict is? Do I have to have a concept of non-conflict before I am aware of conflict? I know what conflict is: the struggle, the pain. Don't I know that, without knowing a state when there is no conflict? When I formulate what is good, I will formulate it according to my conditioning, according to my way of thinking, feeling, my particular idiosyncrasy and all the rest of my cultural conditioning. Is the good to be projected by thought? — and will thought then tell me what is good and bad in my life? Or, has goodness nothing whatsoever to do with thought, or with a formula? Where does goodness flower? — do tell me. In a concept? In some idea, in some ideal that lies in the future? A concept means a future, a tomorrow. It may be very far away, or very close, but it is still in time. And when you have a concept, projected by thought — thought being the response of memory, the response of accumulated knowledge depending on the culture in which you have lived — do you find that goodness in the future, created by thought? Or, do you find it when you begin to understand conflict, pain, and sorrow? So, in the understanding of what is — not by comparing what is with what should be — in that understanding, flowers goodness. Surely, goodness has nothing whatsoever to do with thought — has it? Has love got

*anything to do with thought? Can you cultivate love by formulating it and saying, "My ideal of love is that"? Do you know what happens when you cultivate love? You are not loving. You think you will have love at some future date; in the meantime, you are violent. So, is goodness the product of thought? Is love the product of experience, of knowledge? What was the second question, sir?*

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*Questioner: The second question was about sharing.*

*Krishnamurti: What do you share? What are we sharing now? We talked about death, we talked about love, about the necessity of total revolution, about complete psychological change, not to live in the old pattern of formulas, of struggle, pain, imitation, conformity, and all the rest of those things man has lived for through millennia and has produced this marvelous, messy world! We have talked about death. How do we share that together — share the understanding of it, not the verbal statement, not the description, not the explanations of it? What does sharing mean — to share the understanding, to share the truth which comes with the understanding? And what does understanding mean? You tell me something which is serious, which is vital, which is relevant, important, and I listen to it completely, because it is vital to me. To listen vitally, my mind must be quiet, mustn't it? If I am chattering, if I am looking somewhere else, if I am comparing what you are saying with what I know, my mind is not quiet. It is only when my mind is quiet and listens completely, that there is understanding of the truth of the thing, that we share together; otherwise, we can't share. We can't share the words — we can only share the truth of something. You and I can only see the truth of something when the mind is totally committed to the observation. To see the beauty of a sunset, the lovely hills, the shadows and the moonlight — how do you share it with a friend? By telling him, "Do look at that marvelous hill"? You may say it, but is that sharing? When you actually share something with another, it means you must both have the same intensity, at the same time, at the same level; otherwise, you can't share, can you? You must both have a common interest, at the same level, with the same passion — otherwise, how can you share something? You can share a piece of bread — but that's not what we are talking about. To see together — which is sharing together — we must both of us see; not agree or disagree, but see together what actually is; not interpret it according to my conditioning or your conditioning, but see together what it is. And to see together one must be free to observe, one must be free to listen. That means to have no prejudice. Then only, with that quality of love, is there sharing.*

*Questioner: How can one quieten, or free the mind from interruptions by the past?*

*Krishnamurti: You cannot quieten the mind: full stop! Those are tricks. You can take a pill and make the mind quiet — you absolutely cannot make the mind quiet, because you are the mind. You can't say, "I will make my mind quiet." Therefore, one has to understand what meditation is, actually, not what other people say it is. One has to find out whether the mind can ever be quiet; not, how to make the mind quiet. So, one has to go into this whole question of knowledge, and whether the mind, the brain cells, which are loaded with all the past memories, can be absolutely quiet and come into function when necessary; and, when it is not necessary, be completely and wholly quiet.*

*Questioner: Sir, when you speak of relationships, you speak always of a man and a woman or a girl and a boy. Will the same things you say about relationships also apply to a man and a man, or a woman and a woman?*

*Krishnamurti: Homosexuality?*

*Questioner: If you wish to give it that name, sir, yes.*

*Krishnamurti: You see, when we are talking of love — whether it is of man and man, woman and woman, or man and woman — we are not talking of a particular kind of relationship, we are talking about the whole movement, the whole sense of relationship, not a relationship of two. Don't you know what it means to be related to the world? — when you feel you are the world. Not as an idea — that's appalling — but actually to feel that you are responsible, that you are committed to this responsibility. That is the only commitment; not to be committed through bombs, or committed to a particular activity, but to feel that you are the world and the world is you. Unless you change completely, radically, and bring about a total mutation in yourself, do what you will outwardly, there will be no peace for man. If you feel that in your blood, then your questions will be related entirely to the present and to bringing about a change in the present, not to some speculative ideals.*

**Questioner:** The last time we were together, you were telling us that, if someone has a painful experience and it is not fully faced, is avoided, it goes into the unconscious as a fragment. How are we to free ourselves from these fragments of painful and fearful experiences, so that the past won't have a grip on us?

*Krishnamurti: Yes, sir, that is conditioning. How does one free oneself from this conditioning? How do I free myself from my conditioning of the culture in which I was born? First, I must be aware that I am conditioned — not somebody telling me that I am conditioned. You understand the difference? If somebody tells me I am hungry, that's something different from actually being hungry. So I must be aware of my conditioning, which means, I must be aware of it not only superficially, but at the deeper levels. That is, I must be aware totally. To be so aware, means that I am not trying to go beyond the conditioning, not trying to be free of the conditioning. I must see it as it actually is, not bring in another element, such as wanting to be free of it, because that is an escape from actuality. I must be aware. What does that mean? To be aware of my conditioning totally, not partially, means my mind must be highly sensitive, mustn't it? Otherwise, I can't be aware. To be sensitive means to observe everything very, very closely — the colors, the quality of people, all the things around me. I must also be aware of what actually is without any choice. Can you do that — not trying to interpret it, not trying to change it, not trying to go beyond it or trying to be free of it — just to be totally aware of it?*

*When you observe a tree, between you and the tree there is time and space, isn't there? And there is also the botanical knowledge about it, the distance between you and the tree — which is time — and the separation which comes through knowledge of the tree. To look at that tree without knowledge, without the time-quality, does not mean identifying yourself with the tree, but to observe the tree so attentively that the boundaries of time don't come into it at all; the boundaries of time come in only when you have knowledge about the tree. Can you look at your wife, or your friend, or whatever it is, without the image? The image is the past, which has been put together by thought, as nagging, bullying, dominating, as pleasure, companionship, and all that. It is the image that separates; it is the image that creates distance and time. Look at that tree, or the flower, the cloud, or the wife or the husband, without the image!*

*If you can do that, then you can observe your conditioning totally; then you can look at it with a mind that is not spotted by the past, and therefore the mind itself is free of conditioning. To look at myself — as we generally do — I look as an observer looking at the observed: myself as the observed, and the observer looking at it. The observer is the knowledge, is the past, is time, the accumulated experiences — he separates himself from the thing observed.*

*Now, to look without the observer! You do this when you are completely attentive. Do you know what it means to be attentive? Don't go to school to learn to be attentive! To be attentive means to listen without any interpretation, without any judgment — just to listen. When you are so listening there is no boundary, there is no 'you' listening: there is only a state of listening. So, when you observe your conditioning, the conditioning exists only in the observer, not in the observed. When you look without the observer, without the 'me' — his fears, his anxieties, and all the rest of it — then you will see, you enter into a totally different dimension."*

April 24, 1971, New York.

Reprinted from *The Awakening of Intelligence*

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*“So, what will make you change? Please ask yourself, burn with that question, because we have fallen into habit. Your house is burning, and apparently you do not pay attention. So, if you don't change, society remains as it is. And clever people are coming along saying that society must change, we need a new structure — and the structure then becomes more important than man, as all revolutions have shown.*

*“After considering all this, is there a learning, is there an awakening of intelligence, is there a sense of order in our lives? Or, are we going back to the same routine? If you have that intelligence, that goodness, that sense of great love, then you will create a marvelous new society where we can all live happily. It's our earth — not Indian earth, or English earth, Russian earth — it's our earth where we can live happily, intelligently, not at each others' throats. So, please give your heart and mind to find out why you don't change, even in little things. Please pay attention to your own life. You have extraordinary capacities. It is all waiting for you to open the door. ”*

Chennai 3rd Public Talk, December 29, 1979

***But to me there is no path to truth; truth is not to be understood through any system, through any path. A path implies a goal, a static end, and therefore a conditioning of the mind and the heart by that end, which necessarily demands discipline, control, acquisitiveness. This discipline, this control, becomes a burden; it robs you of freedom and conditions your action in daily life. Inquiry after truth implies a goal, a static end, which you are seeking. And that you are seeking a goal shows that your mind is searching for assurance, certainty. To attain this certainty, mind desires a path, a system, a method which it can follow, and this assurance you think to find by conditioning mind and heart through self-discipline, self-control, suppression.***

***But truth is a reality that cannot be understood by following any path. Truth is not a conditioning, a shaping of the mind and heart, but a constant fulfillment, a fulfillment in action. That you inquire after truth implies that you believe in a path to truth, and this is the first illusion in which you are caught.***

J. Krishnamurti Adyar 5th Public Talk 2nd January, 1934

ote of the day: 12/1

**Question: Which is the wiser course to take - to protect and shelter the ignorant by advice and guidance, or to let them find out through their own experience and suffering, even though it may take them a whole lifetime to extricate themselves from the effects of such experience and suffering? Krishnamurti: I would say neither; I would say help them to be intelligent, which is quite a different thing. When you want to guide and protect the ignorant, you are really giving them a shelter which you have created for yourself. And to take the opposite point of view, that is, to let them drift through experiences, is equally foolish. But we can help another by true education - not this modern disease we call education, this passing through examinations and universities. I don't call that education at all. It is merely stultifying the mind. But that is a different question.**

**If we can help another to become intelligent, that is all we need do. But that is the most difficult thing in the world, for intelligence does not offer shelter from the struggles and turmoils of life, nor does it give comfort; it only creates understanding. Intelligence is free, untrammelled, without fear or superficiality. We can help another to free himself from acquisitiveness, from the many illusions and hindrances which bind him, only when we begin to free ourselves. But we have this extraordinary attitude of wanting to improve the masses while we ourselves are still ignorant, still caught up in superstition, in acquisitiveness. When we begin to free ourselves, then we shall help another naturally and truly.**

J. Krishnamurti Adyar 6th Public Talk 3rd January, 1934

### **Unconditionally Free**

***“I don't know if any of you have noticed, early in the morning, the sunlight on the waters. How extraordinarily soft is the light, and how the dark waters dance, with the morning star over the trees, the only star in the sky. Do you ever notice any of that? Or are you so busy, so occupied with the daily routine, that you forget or have never known the rich beauty of this earth — this earth on which all of us have to live? Whether we call ourselves communists or capitalists, Hindus or Buddhists, Moslems or Christians, whether we are blind, lame, well or happy, this earth is ours.***

***“Do you understand? It is our earth, not somebody else's; it is not only the rich man's earth, it does not belong exclusively to the powerful rulers, to the nobles of the land, but it is our earth, yours and mine.***

*“We are nobodies, yet we also live on this earth and we all have to live together. It is the world of the poor as well as of the rich, of the unlettered as well as of the learned. It is our world, and I think it is very important to feel this and to love the earth, not just occasionally on a peaceful morning, but all the time. We can feel that it is our world and love it only when we understand what freedom is.”*

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*“The problems of the world are so colossal, so very complex, that to understand and so to resolve them, one must approach them in a very simple, direct manner. And simplicity, directness, do not depend on outward circumstances nor on our particular prejudices or moods. The solution is not to be found through conferences, blueprints, or the substitution of new leaders for old, and so on. The solution obviously lies in the creator of the problem, in the creator of the mischief, of the hate and the enormous misunderstanding that exists between human beings. The creator of this mischief, the creator of these problems, is the individual, you and I .... We are the world, and our problems are the world’s problems. This cannot be repeated too often, because we are so sluggish in our mentality that we think the world’s problems are not our business, that they have to be resolved by the United Nations or by substituting new leaders for the old. It is a very dull mentality that thinks like that, because we are responsible for the frightful misery and confusion in the world, this ever-impending war. “To transform the world, we must begin with ourselves; and what is important in beginning with ourselves is the intention. The intention must be to understand ourselves and not to leave it to others to transform themselves or to bring about a modified change through revolution, either of the left or of the right. It is important to understand that this is our responsibility — yours and mine — because, however small may be the world we live in, if we can transform ourselves, bring about a radically different point of view in our daily existence, then perhaps we shall affect the world at large, the extended relationship with others.”*

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*“We, as human beings, separated, isolated, have not been able to solve our problems; although highly educated, cunning, self-centered, capable of extraordinary things outwardly, yet inwardly, we are more or less what we have been for thousands of years. We hate, we compete, we destroy each other, which is what is actually going on at the present time. You have heard the experts talking about some recent war; they are not talking about human beings being killed, but about destroying airfields, blowing up this or that. There is this total confusion in the world, of which one is quite sure we are all aware; so what shall we do? As a friend some time ago told the speaker: “You cannot do anything; you are beating your head against a wall. Things will go on like this indefinitely; fighting, destroying each other, competing and being caught in various forms of illusion. This will go on. Do not waste your life and time.” Aware of the tragedy of the world, the terrifying events that may happen should some crazy person press a button; the computer taking over man’s capacities, thinking much quicker and more accurately — what is going to happen to the human being? This is the vast problem we are facing.”*

The Flame of Attention

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*“Questioner: Why is there so much cruelty in nature?*

*Krishnamurti: That is natural, perhaps. Don’t say there is cruelty in nature. Why are you so cruel? Why are human beings so cruel?*

**Questioner:** I want to get rid of my pain and sorrow; therefore, if anybody hurts me, I also react or respond in a similar manner.

**Krishnamurti:** *Sir, have you ever considered that all human beings suffer — all human beings in the world — whether they live in Russia, America, China, India, Pakistan, wherever it is? All human beings suffer.*

**Questioner:** Yes, sir.

**Krishnamurti:** *Now, how do you solve that suffering?*

**Questioner:** I am interested in my own suffering.

**Krishnamurti:** *What are you doing about it?*

**Questioner:** I have come here to be enlightened by you.

**Krishnamurti:** *What shall we do together, sir? Together. Not I help you or you help me; what shall we do together to get rid of sorrow?*

**Questioner:** I don't know, sir.

**Krishnamurti:** *Are you sure?*

**Questioner:** Yes, sir.

**Krishnamurti:** *No, no, answer carefully; this is a very serious question. Are you sure you don't know how to be free of sorrow?*

**Questioner:** Yes, I do not know how to get rid of my sorrow.

**Krishnamurti:** *Just a minute, just a minute — remain in that state.”*

**The Future is Now**

*“There is an element of violence in most of us that has never been resolved, never been wiped away, so that we can live totally without violence. Not being able to be free of violence, we have created the idea of its opposite, non-violence. Nonviolence is non-fact. Violence is a fact. Nonviolence does not exist, except as an idea. What exists, what is, is violence. It is like those people in India who say they worship the idea of nonviolence; they preach about it, talk about it, copy it — they are dealing with a non-fact, non-reality, with an illusion. What is a fact is violence, major or minor, but violence. When you pursue nonviolence, which is an illusion, which is not an actuality, you are cultivating time, that is, I am violent, but I will be non-violent. The “I will be” is time, which is the future, a future that has no reality; it is invented by thought as an opposite of violence. It is the postponement of violence that creates time. If there is an understanding and so the ending of violence, there is no psychological time.”*

**The Flame of Attention**

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*“Do not ask me what psychological time is. Ask that question of yourself. Perhaps the speaker may prompt you, put it into words, but it is your own question. One has had a son, a brother, a wife, father. They are gone. They can never return. They are wiped away from the face of the earth. Of course, one can invent a belief that they are living on other planes. But one has lost them; there is a photograph on the piano or the mantelpiece. One's remembrance of them is in psychological time. How one had lived, how they loved me; what help they were; they helped to cover up one's loneliness. The remembrance of them is a movement in time. They were there yesterday and gone today. That is, a record has been formed in the brain. That remembrance is a recording on the tape of the brain; and that tape is playing all the time. How one walked with them in the woods, one's sexual remembrances, their companionship, the comfort one derived from them. All that is gone, and the tape is playing on. This tape is memory and memory is time. If you are interested, go into it very deeply.”*

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*“Most of us are afraid of something or of many things; you may be afraid of your wife, of your husband, afraid of losing a job; afraid of not having security in old age, afraid of public opinion — which is the most silly form of fear — afraid of so many things: darkness, death, and so on. Now we are going to examine together, not what we are afraid of, but what fear is in itself. We are not talking about the object of fear, but about the nature of fear, how fear arises, how you approach it. Is there a motive behind one’s approach to the problem of fear? Obviously, one usually has a motive: the motive to go beyond it, to suppress it, to avoid it, to neglect it; and one has been used to fear for the greater part of one’s life, so one puts up with it. If there is any kind of motive, one cannot see it clearly, cannot come near it. And when one looks at fear, does one consider that fear is separate from oneself, as if one was an outsider, looking inside, or an insider looking out? But is fear different from oneself? Obviously not, nor is anger. But through education, through religion, one is made to feel separate from it, so that one must fight it, must get over it. One never asks if that thing called fear is actually separate from oneself. It is not, and in understanding that, one understands that the observer is the observed.”*

#### The Flame of Attention

*“Who cares to listen to the troubles of another? We have so many problems of our own that we have no time for those of others. To make another listen, you have to pay either in coin, in prayer, or in belief. The professional will listen — it is his job — but in that there is no lasting release. We want to unburden ourselves freely, spontaneously, with no regrets afterwards. The purification of confession does not depend on the one who listens, but on him who desires to open his heart. To open one’s heart is important, and it will find someone, a beggar perhaps, to whom it can pour itself out. Introspective talk can never open the heart; it is enclosing, depressing, and utterly useless. To be open is to listen, not only to yourself, but to every influence, to every movement about you. It may or may not be possible to do something tangibly about what you hear, but the very fact of being open brings about its own action. Such hearing purifies your own heart, cleansing it of the things of the mind. Hearing with the mind is gossip, and in it there is no release, either for you or the other; it is merely a continuation of pain, which is stupidity.”*

#### Commentaries on Living, Vol I

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*“In our search for knowledge, in our acquisitive desires, we are losing life, we are blunting the feeling for beauty, the sensitivity to cruelty; we are becoming more and more specialized and less and less integrated. Wisdom cannot be replaced by knowledge, and no amount of explanation, no accumulation of facts, will free man from suffering. Knowledge is necessary, science has its place; but if the mind and heart are suffocated by knowledge, and if the cause of suffering is explained away, life becomes vain and meaningless. And is this not what is happening to most of us? Our education is making us more and more shallow; it is not helping us to uncover the deeper layers of our being, and our lives are increasingly disharmonious and empty. Information, the knowledge of facts, though ever increasing, is by its nature very limited. Wisdom is infinite, it includes knowledge and the way of action; but we take hold of a branch and think it is the whole tree. Through the knowledge of the part, we can never realize the joy of the whole. Intellect can never lead to the whole, for it is only a segment, a part.”*

#### Education and the Significance of Life

*“These letters are written in a friendly spirit. They are not intended to dominate your way of thinking or to persuade you to conform to the way the writer thinks or feels. They are not*

*propaganda. It is really a dialogue between you and the writer, two friends talking over their problems, and in good friendship there is never any sense of competition or domination. You too must have observed the state of the world and our society, and that there must be a radical transformation in the way human beings live, their relation to each other, their relation with the world as a whole and in every way possible. We are talking to each other, both being deeply concerned, not only with our own particular selves, but also with the students for whom you are wholly responsible. The teacher is the most important person in a school, for on her or him depends the future welfare of mankind. This is not a mere verbal statement. This is an absolute and irrevocable fact. Only when the educator himself feels the dignity and the respect implicit in his work, will he be aware that teaching is the highest calling, greater than that of the politician, greater than the princes of the world. The writer means every word of this, and so please do not brush it aside as exaggeration or an attempt to make you feel a false importance. You and the students must flower together in goodness.”*

Letters to the Schools, Vol I

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*“Is it possible to be responsible for the whole of mankind, and therefore responsible for nature? That is, is it possible to answer adequately, totally, to your children, to your neighbor, for all the movement that man has created in his endeavor to live rightly? And to feel that immense responsibility, not only intellectually, verbally, but very deeply, to be able to answer to the whole human struggle of pain, brutality, violence and despair? To respond totally to that, one must know what it means to love.*

*“That word love has been so misused, so spoilt, so trodden upon, but we will have to use that word and give to it a totally different kind of meaning. To be able to answer to the whole, there must be love. And to understand that quality, that compassion, that extraordinary sense of energy, which is not created by thought, we must understand suffering. When we use the word understand, it is not a verbal or intellectual communication of words, but the communication or communion that lies behind the word. We must understand and be able to go beyond suffering; otherwise, we cannot possibly understand the responsibility for the whole, which is real love.*

*“So, to understand this responsibility for the whole, and therefore that strange quality of love, one must go beyond suffering. What is suffering? Why do human beings suffer? This has been one of the great problems of life for millions of years. Apparently, very few have gone beyond suffering, and they become either heroes or savers, or some kind of neurotic leaders, and there they remain. But ordinary human beings like you and me never seem to go beyond it. We seem to be caught in it. And we are asking now whether it is possible for you to be really free of suffering.”*

Talks in Saanen 1974

*“To be sensitive is to love. The word love is not love. And love is not to be divided as the love of God and the love of man, nor is it to be measured as the love of the one and of the many. Love gives itself abundantly as a flower gives its perfume; but we are always measuring love in our relationship and thereby destroying it. Love is not a commodity of the reformer or the social worker; it is not a political instrument with which to create action. When the politician and the reformer speak of love, they are using the word and do not touch the reality of it; for love cannot be employed as a means to an end, whether in the immediate or in the far-off future. Love is of the whole earth and not of a particular field or forest. The love of reality is not encompassed by any religion, and when organized religions use it, it ceases to be. Societies, organized religions, and authoritarian governments, sedulous in their various activities,*

*unknowingly destroy the love that becomes passion in action... Love is not sentimentality, nor is it devotion. It is as strong as death. Love cannot be bought through knowledge; and a mind that is pursuing knowledge without love is a mind that deals in ruthlessness and aims merely at efficiency.”*

**Life Ahead**

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*“We consider living to be a positive action. Doing, thinking, the everlasting bustle, conflict, fear, sorrow, guilt, ambition, competition, lusting after pleasure with all its pain, the desire to be successful — all this is what we call living. That is our life, with its occasional joy, with its moments of compassion without any motive, and generosity without any strings attached to it. There are rare moments of ecstasy, of a bliss that has no past or future. But going to the office, anger, hatred, contempt, enmity, are what we call everyday living, and we consider it extraordinarily positive.*

*“The negation of the positive is the only true positive. To negate this so-called living, which is ugly, lonely, fearful, brutal and violent, without knowledge of the other, is the most positive action. Are we communicating with each other? You know, to deny conventional morality completely is to be highly moral, because what we call social morality, the morality of respectability, is utterly immoral; we are competitive, greedy, envious, seeking our own way — you know how we behave. We call this social morality; religious people talk about a different kind of morality, but their life, their whole attitude, the hierarchical structure of religious organization and belief, is immoral. To deny that is not to react, because when you react, this is another form of dissenting through one’s own resistance. But when you deny because you understand it, there is the highest form of reality.*

*“In the same way, to negate social morality, to negate the way we are living — our petty little lives, our shallow thinking and existence, the satisfaction at a superficial level with our accumulated things — to deny all that, not as a reaction but seeing the utter stupidity and the destructive nature of this way of living — to negate all that is to live. To see the false as the false: this seeing is the true.”*

**The Flight of the Eagle**

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*“Do you have a sense of beauty in your life, or is it mediocre, meaningless, an everlasting struggle from morning until night? What is beauty? It isn’t a sensual question, nor a sexual question. It is a very serious question because, without beauty in your heart, you cannot flower in goodness. Have you ever looked at a mountain or the blue sea without chattering, without making noise, really paying attention to the blue sea, the beauty of the water, the beauty of light on a sheet of water? When you see the extraordinary beauty of the earth — its rivers, lakes, mountains — what actually takes place? What takes place when you look at something which is actually marvelously beautiful: a statue, a poem, a lily in the pond, or a well-kept lawn? At that moment, the very majesty of a mountain makes you forget yourself. Have you ever been in that position?*

*“If you have, you have seen that then you don’t exist, only that grandeur exists. But a few seconds later or a minute later, the whole cycle begins, the confusion, the chatter. So beauty is where you are not. It is a tragedy if you don’t see this. Truth is where you are not. Beauty is, love is where you are not. We are not capable of looking at this extraordinary thing called truth.”*

**Mumbai 4th Public Talk, January 31, 1982**

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*“To look is one of the most difficult things in life — or to listen — to look and listen are the same. If your eyes are blinded with your worries, you cannot see the beauty of the sunset. Most of us have lost touch with nature. Civilization is tending more and more towards large cities; we are becoming more and more an urban people, living in crowded apartments and having very little space even to look at the sky of an evening and morning, and therefore we are losing touch with a great deal of beauty. I don’t know if you have noticed how few of us look at a sunrise or a sunset or the moonlight or the reflection of light on water.*

*“Having lost touch with nature, we naturally tend to develop intellectual capacities. We read a great many books, go to a great many museums and concerts, watch television, and have many other entertainments. We quote endlessly from other people’s ideas and think and talk a great deal about art. Why is it that we depend so much upon art? Is it a form of escape, of stimulation? If you are directly in contact with nature; if you watch the movement of a bird on the wing, see the beauty of every movement of the sky, watch the shadows on the hills or the beauty on the face of another, do you think you will want to go to any museum to look at any picture?”*

Freedom From the Known

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*“David Bohm: We were saying the other day that, when the brain is kept busy with intellectual activity and thought, it does not decay and shrink.*

*Krishnamurti: As long as it is thinking, moving, living.*

*DB: Thinking in a rational way; then it remains strong.*

*K: Yes, as long as it is functioning, moving, thinking rationally.*

*DB: If it starts irrational movement, then it breaks down. Also, if it gets caught in a routine it begins to die.*

*K: That’s it. If the brain is caught in any routine, a meditation routine, or the routine of the priests ...*

*DB: Or the daily life of the farmer ...*

*K: ... the farmer, and so on, it must gradually become dull.*

*DB: Not only that, but it seems to shrink. Perhaps some of the cells die?*

*K: To shrink physically, and the opposite of that is the eternal occupation with business, a routine job, thinking, thinking, thinking!*

*DB: Surely experience seems to show that it does shrink, from measurements that have been made. The brain starts to shrink at a certain age, just as when the body is not being used the muscles begin to lose their flexibility.*

*K: So, take lots of exercise!*

*DB: Well, they say exercise the body and exercise the brain.*

*K: Yes. If it is caught in any pattern, any routine, it must shrink.*

*dB: Could we go into what makes it shrink?*

*K: That is fairly simple. It is repetition.*

*dB: Repetition is mechanical, and doesn’t really use the full capacity of the brain.*

*K: One has noticed that people who have spent years and years in meditation are the dullest people on earth.”*

The Ending of Time

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*“Meditation is never control of the body. There is no actual division between the organism and the mind. The brain, the nervous system, and the thing we call the mind are all one, indivisible. It is the natural act of meditation that brings about the harmonious movement of*

*the whole. To divide the body from the mind and to control the body with intellectual decisions is to bring about contradiction, from which arise various forms of struggle, conflict and resistance. Every decision to control only breeds resistance, even the determination to be aware. Meditation is the understanding of the division brought about by decision. Freedom is not the act of decision but the act of perception. The seeing is the doing. It is not a determination to see and then to act. After all, will is desire with all its contradictions. When one desire assumes authority over another, that desire becomes will. In this, there is inevitable division. And meditation is the understanding of desire, not the overcoming of one desire by another. Desire is the movement of sensation, which becomes pleasure and fear. This is sustained by the constant dwelling of thought upon one or the other. Meditation is really a complete emptying of the mind.”*

## Beginnings of Learning

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*“I would like to talk about relationship, about what love is, about human existence in which is involved our daily living, the problems one has, the conflicts, the pleasures and the fears, and that most extraordinary thing one calls death.*

*“I think one has to understand, not as a theory, not as a speculative, entertaining concept, but rather as an actual fact, that we are the world and the world is us. The world is each one of us; to feel that, to be really committed to it and to nothing else, brings about a feeling of great responsibility and an action that must not be fragmentary, but whole.*

*“I think we are apt to forget that our society, the culture in which we live, which has conditioned us, is the result of human endeavor, conflict, human misery and suffering. Each one of us is that culture; the community is each one of us — we are not separate from it. To feel this, not as an intellectual idea or a concept, but to actually feel the reality of this, one has to go into the question of what is relationship; because our life, our existence, is based on relationship. Life is a movement in relationship. If we do not understand what is implied in relationship, we inevitably not only isolate ourselves, but create a society in which human beings are divided, not only nationally, religiously, but also in themselves and therefore they project what they are into the outer world.*

*“I do not know if you have gone into this question deeply for yourself, to find out if one can live with another in total harmony, in complete accord, so that there is no barrier, no division, but a feeling of complete unity. Because relationship means to be related — not in action, not in some project, not in an ideology — but to be totally united in the sense that the division, the fragmentation between individuals, between two human beings, does not exist at all at any level.*

*“Unless one finds this relationship, it seems to me that when we try to bring order in the world, theoretically or technologically, we are bound to create not only deep divisions between man and man, but also we shall be unable to prevent corruption. Corruption begins in the lack of relationship; I think that is the root of corruption. Relationship as we know it now is the continuation of division between individuals. The root meaning of that word individual means “indivisible.” A human being who is in himself not divided, not fragmented, is really an individual. But most of us are not individuals; we think we are, and therefore there is the opposition of the individual to the community. One has to understand not only the meaning of that word individuality in the dictionary sense, but in that deep sense in which there is no fragmentation at all. That means perfect harmony between the mind, the heart, and the physical organism. Only then an individuality exists.*

*“If we examine our present relationship with each other closely, be it intimate or superficial, deep or passing, we see it fragmented. Wife or husband, boy or girl, each lives in his own ambition, in personal and egotistic pursuits, in his own cocoon. All these contribute to the factor of bringing about an image in himself, and therefore his relationship with another is through that image, therefore there is no actual relationship.*

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*“I do not know if you are aware of the structure and the nature of this image that one has built around oneself and in oneself. Each person is doing this all the time, and how can there be a relationship with another if there is that personal drive, envy, competition, greed and all the rest of those things which are sustained and exaggerated in modern society? How can there be relationship with another if each one of us is pursuing his own personal achievement, his own personal success?*

*“I do not know if one is at all aware of this. We are so conditioned that we accept it as the norm, as the pattern of life, that each one must pursue his own particular idiosyncrasy or tendency, and yet try to establish a relationship with another in spite of this. Isn't that what we are all doing? You may be married and you go to the office or to the factory; whatever you are doing during the whole of the day, you pursue that. And your wife is in her house, with her own troubles, with her own vanities, with all that happens. Where is the relationship between those two human beings? Is it in bed, in sex? Is a relationship so superficial, so limited, so circumscribed, not in itself corruption?*

*“One may ask: how then are you to live, if you do not go to the office, pursue your own particular ambition, your own desire to achieve and to attain? If one does not do any of this, what is one to do? I think that is a wrong question altogether, don't you? Because we are concerned, are we not, in bringing about a radical change in the whole structure of the mind. The crisis is not in the outer world, but in consciousness itself. And until we understand this crisis, not superficially, not according to some philosopher, but actually deeply understand it for ourselves by looking into it and examining it, we shall not be able to bring about a change. We are concerned with psychological revolution, and this revolution can only take place when there is the right kind of relationship between human beings.*

*“How is such a relationship to be brought about? The problem is clear, isn't it? Please, share this problem with me, will you? It's your problem, not my problem; it's your life, not my life; it's your sorrow, your trouble, your anxiety, your guilt. This battle is one's life. If you listen merely to a description, then you will find that you are only swimming on the surface and not resolving any problem at all. It is actually your problem, and the speaker is merely describing it — knowing that the description is not the described. Let us share this problem together, which is: how can human beings, you and I, find a right relationship in all this turmoil, hatred, destruction, pollution, and among these terrible things which are going on in the world?*

*“To find that out, it seems to me, one must examine what is taking place, see what actually is. Not what we should like to think it should be, or try to change our relationship to a future concept, but actually observe what it is now. In observing the fact, the truth, the actuality of it, there is a possibility of changing it. As we said the other day, when there is a possibility, then there is great energy. What dissipates energy is the idea that it is not possible to change.*

*“So we must look at our relationship as it is actually now, every day; and in observing what it is, we shall discover how to bring about a change in that actuality. So we are describing what actually is, which is: each one lives in his own world, in his world of ambition, greed, fear, the desire to succeed, and all the rest of it — you know what is going on. If I am married, I have*

*responsibilities, children, and all the rest of it. I go to the office, or some place of work, and we meet each other, husband and wife, boy and a girl, in bed. And that's what we call love, leading separate lives, isolated, building a wall of resistance round ourselves, pursuing a self-centered activity; each one is seeking security psychologically, each one is depending on the other for comfort, for pleasure, for companionship; because each one is so deeply lonely, each demands to be loved, to be cherished, each one is trying to dominate the other.*

*"You can see this for yourself, if you observe yourself. Is there any kind of relationship at all? There is no relationship between two human beings; though they may have children, a house, actually they are not related. If they have a common project, that project sustains them, holds them together, but that's not relationship.*

*"Realizing all this, one sees that if there is no relationship between two human beings, then corruption begins — not in the outward structure of society, in the outer phenomenon of pollution, but inner pollution, corruption, destruction, begins when human beings have actually no relationship at all, as you haven't. You may hold the hand of another, kiss each other, sleep together, but actually, when you observe very closely, is there any relationship at all? To be related means not to be dependent on each other, not to escape from your loneliness through another, not to try to find comfort, companionship, through another. When you seek comfort through another, are dependent, and all the rest of it, can there be any kind of relationship? Or, are you then using each other?*

*"We are not being cynical, but actually observing what is: that is not cynicism. So to find out what it actually means to be related to another, one must understand this question of loneliness, because most of us are terribly lonely; the older we grow, the more lonely we become, especially in this country. Have you noticed the old people, what they are like? Have you noticed their escapes, their amusements? They have worked all their lives and they want to escape into some kind of entertainment.*

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*"Seeing this, can we find a way of living in which we don't use another? — psychologically, emotionally, not depend on another, not use another as a means of escape from our own tortures, from our own despairs, from our own loneliness. To understand this is to understand what it means to be lonely. Have you ever been lonely? Do you know what it means? — that you have no relationship with another, are completely isolated. You may be with your family, in a crowd, in the office, wherever you are, when this complete sense of utter loneliness with its despair suddenly comes upon you. Till you solve that completely, your relationship becomes a means of escape and therefore it leads to corruption, to misery. How is one to understand this loneliness, this sense of complete isolation? To understand it, one has to look at one's own life. Is not your every action a self-centered activity? You may occasionally be charitable, generous, do something without any motive — those are rare occasions. This despair can never be dissolved through escape, but by observing it.*

*"So, we have come back to this question, which is: how to observe? How to observe ourselves, so that in that observation there is no conflict at all? Because conflict is corruption, is waste of energy, it is the battle of our life, from the moment we are born till we die. Is it possible to live without a single moment of conflict? To do that, to find that out for ourselves, one has to learn how to observe our whole movement. There is observation which becomes harmonious, which is true, when the observer is not, but only observation.*

*"When there is no relationship, can there be love? We talk about it, and love, as we know it, is related to sex and pleasure, isn't it? Some of you say no. When you say no, then you must be without ambition, then there must be no competition, no division — as you and me, we and*

*they. There must be no division of nationality, or the division brought about by belief, by knowledge. Then only can you say you love. But for most people love is related to sex and pleasure and all the travail that comes with it — jealousy, envy, antagonism — you know what happens between man and woman. When that relationship is not true, real, deep, completely harmonious, then how can you have peace in the world? How can there be an end to war? “So relationship is one of the most, or rather the most important thing in life. That means that one has to understand what love is. Surely, one comes upon it, strangely, without asking for it. When you find out for yourself what love is not, then you know what love is — not theoretically, not verbally — when you realize actually what it is not, which is, not to have a mind that is competitive, ambitious, a mind that is striving, comparing, imitating; such a mind cannot possibly love.*

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*“So can you, living in this world, live completely without ambition, completely without ever comparing yourself with another? Because the moment you compare, then there is conflict, there is envy, there is the desire to achieve, to go beyond the other. Can a mind and a heart that remembers the hurts, the insults, the things that have made it insensitive and dull — can such a mind and heart know what love is? Is love pleasure? And yet that is what we are pursuing, consciously or unconsciously. Our gods are the result of our pleasure. Our beliefs, our social structure, the morality of society — which is essentially immoral — is the result of our pleasure. And when you say, I love somebody, is it love? That means: no separation, no domination, no self-centered activity. To find out what it is, one must deny all this — deny it in the sense of seeing the falseness of it. When you once see something as false — which you have accepted as true, as natural, as human — then you can never go back to it; when you see a dangerous snake, or a dangerous animal, you never play with it, you never come near it. Similarly, when you actually see that love is none of these things, feel it, observe it, chew it, live with it, are totally committed to it, then you will know what love is, what compassion is — which means passion for everyone.*

*“We have no passion; we have lust, we have pleasure. The root meaning of the word passion is sorrow. We have all had sorrow of some kind or another: losing somebody, the sorrow of self-pity, the sorrow of the human race, both collective and personal. We know what sorrow is, the death of someone whom you consider you have loved. When we remain with that sorrow totally, without trying to rationalize it, without trying to escape from it in any form through words or through action, when you remain with it completely, without any movement of thought, then you will find that out of that sorrow comes passion. That passion has the quality of love, and love has no sorrow.*

*“One has to understand this whole question of existence, the conflicts, the battles — you know the life that one leads — so empty, so meaningless. The intellectuals try to give it a meaning and we also want to find significance in life, because life has no meaning as it is lived, has it? The constant struggle, the endless work, the misery, the suffering, the travail that one goes through in life, all that has actually no meaning — we go through it as a habit. But to find out what the significance is, one must also understand the significance of death, because living and dying go together, they are not two separate things.*

*“So one must inquire what it means to die, because that is part of our living. Not something in the distant future, to be avoided, only to be faced when one is desperately ill, in old age or in an accident, or on a battlefield. As it is part of our daily life to live without a single breath of conflict, so it is part of our life to find out what it means to love. That is also part of our existence, and one must understand it.*

*“How do we understand what death is? When you are dying, at the last moment, can you understand the way you have lived — the strains, the emotional struggles, the ambitions, the drive? You are probably unconscious, and that makes you incapable of clear perception. Then there is the deterioration of the mind in old age, and all the rest of it. So one has to understand what death is now, not tomorrow. As you observe, thought does not want to think about it. It thinks about all the things it will do tomorrow — how to make new inventions, better bathrooms, all the things that thought can think about. But it does not want to think about death, because it does not know what it means.*

*“Is the meaning of death to be found through the process of thought? Please do share this. When we share it, then we will begin to see the beauty of all this, but if you sit there and let the speaker go on, merely listening to his words, then we don’t share together. Sharing together implies a certain quality of care, attention, affection, love. Death is a tremendous problem. The young people may say: why do you bother about it? But it is part of their life, as it is part of their life to understand celibacy. Don’t just say, “Why do you talk about celibacy, that’s for the old fogies, that’s for the stupid monks.” What it means to be celibate has also been a problem for human beings, that also is part of life.*

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*“Can the mind be completely chaste? Not being able to find out how to live a chaste life, one takes vows of celibacy and goes through tortures. That is not celibacy. Celibacy is something entirely different: it is to have a mind that is free from all images, from all knowledge, which means understanding the whole process of pleasure and fear.*

*“Similarly, one has to understand this thing called death. How do you proceed to understand something of which you are terribly frightened? Aren’t we frightened of death? Or, we say, “Thank God I’m going to die, I’ve had enough of this life with all the misery of it, the confusion, the shoddiness, the brutality, the mechanical things by which one is caught, thank God all this will end!” That is not an answer; nor is it to rationalize death, or to believe in some reincarnation, as the whole Asiatic world does. To find out what reincarnation means, which is to be born in a future existence, you must find out what you are now. If you believe in reincarnation, what are you now? — a lot of words, a lot of experience, of knowledge; you are conditioned by various cultures, you are all the identifications of your life — your furniture, your house, your bank account, your experiences of pleasure and pain — that’s what you are, aren’t you? The remembrance of the failures, the hopes, the despairs — all that you are now — and that is going to be born in the next life. A lovely idea, isn’t it!*

*“Or, you think there is a permanent soul, a permanent entity. Is there anything permanent in you? The moment you say there is a permanent soul, a permanent entity, that entity is the result of your thinking, or the result of your hopes, because there is so much insecurity: everything is transient, in a flux, in a movement. So, when you say there is something permanent, that permanency is the result of your thinking. And thought is of the past, thought is never free — it can invent anything it likes!*

*“So, if you believe in a future birth, then you must know that the future is conditioned by the way you live now, what you do now, what you think, what your acts are, your ethics. So what you are now, what you do now, matters tremendously. But those people who believe in a future birth don’t give a pin about what happens now, it’s just a matter of belief.”*

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*“So, how do you find out what death means when you are living with vitality, with energy, full of health? Not when you are unbalanced, or ill, not at the last moment, but now, knowing the organism must inevitably wear out, like every machinery. Unfortunately, we use our*

*machinery so disrespectfully, don't we? Knowing the physical organism comes to an end, have you ever thought about what it means to die? You can't think about it. Have you ever experimented to find out what it means to die psychologically, inwardly? — not how to find immortality, because eternity, that which is timeless, is now, not in some distant future. To inquire into that, one must understand the whole problem of time, not only chronological time, by the watch, but the time that thought has invented as a gradual process of change.*

*“How does one find out about this strange thing that we all have to meet one day or another? Can you die psychologically today, die to everything that you have known? For instance: to die to your pleasure, to your attachment, your dependence, to end it without arguing, without rationalizing, without trying to find ways and means of avoiding it. Do you know what it means to die, not physically, but psychologically, inwardly? Which means to put an end to that which has continuity; to put an end to your ambition, because that's what's going to happen when you die, isn't it? You can't carry it over and sit next to God! (Laughter) When you actually die, you have to end so many things without any argument. You can't say to death, “Let me finish my job, let me finish my book, all the things I have not done, let me heal the hurts which I have given others” — you have no time.*

*“So, can you find out how to live a life now, today, in which there is always an ending to everything that you began? Not in your office, of course, but inwardly to end all the knowledge that you have gathered — knowledge being your experiences, your memories, your hurts, the comparative way of living, comparing yourself always with somebody else. To end all that every day, so that the next day your mind is fresh and young. Such a mind can never be hurt, and that is innocence.*

*“One has to find out for oneself what it means to die; then there is no fear, therefore every day is a new day — and I really mean this, one can do this — so that your mind and your eyes see life as something totally new. That is eternity. That is the quality of the mind that has come upon this timeless state, because it has known what it means to die every day to everything it has collected during the day. Surely, in that there is love. Love is something totally new every day, but pleasure is not, pleasure has continuity. Love is always new and therefore it is its own eternity.*

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*“Do you want to ask any questions?”*

**Questioner:** Supposing, Sir, that through complete, objective, self-observation I find that I am greedy, sensual, selfish, and all that. Then how can I know whether this kind of living is good or bad, unless I have already some preconceptions of the good? If I have these preconceptions, they can only derive from self-observation.

**Krishnamurti:** *Quite, sir.*

**Questioner:** I also find another difficulty. You seem to believe in sharing, but at the same time you say that two lovers, or husband and wife, cannot base their love, shouldn't base their love, on comforting each other. I don't see anything wrong in comforting each other — that is sharing.

**Krishnamurti:** *The gentleman says, “One must have a concept of the good; otherwise, why should one give up all this ambition, greed, envy, and all the rest of it?” You can have a formula or a concept of what is better, but can you have a concept of what is good?*

**Questioner:** Yes, I think so.

**Krishnamurti:** *Can thought produce what is good?*

**Questioner:** No, I meant the conception of such good.

*Krishnamurti: Yes, sir. The conception of good is the product of thought; otherwise, how can you conceive what is good?*

*Questioner: The conceptions can only be derived from our self-observation.*

*Krishnamurti: I'm just pointing that out, sir. Why should you have a concept of the good at all?*

*Questioner: Otherwise, how do I know whether my life is good or bad?*

*Krishnamurti: Just listen to the question. Don't we know what conflict is? Do I have to have a concept of non-conflict before I am aware of conflict? I know what conflict is: the struggle, the pain. Don't I know that, without knowing a state when there is no conflict? When I formulate what is good, I will formulate it according to my conditioning, according to my way of thinking, feeling, my particular idiosyncrasy and all the rest of my cultural conditioning. Is the good to be projected by thought? — and will thought then tell me what is good and bad in my life? Or, has goodness nothing whatsoever to do with thought, or with a formula? Where does goodness flower? — do tell me. In a concept? In some idea, in some ideal that lies in the future? A concept means a future, a tomorrow. It may be very far away, or very close, but it is still in time. And when you have a concept, projected by thought — thought being the response of memory, the response of accumulated knowledge depending on the culture in which you have lived — do you find that goodness in the future, created by thought? Or, do you find it when you begin to understand conflict, pain, and sorrow? So, in the understanding of what is — not by comparing what is with what should be — in that understanding, flowers goodness. Surely, goodness has nothing whatsoever to do with thought — has it? Has love got anything to do with thought? Can you cultivate love by formulating it and saying, "My ideal of love is that"? Do you know what happens when you cultivate love? You are not loving. You think you will have love at some future date; in the meantime, you are violent. So, is goodness the product of thought? Is love the product of experience, of knowledge? What was the second question, sir?*

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*Questioner: The second question was about sharing.*

*Krishnamurti: What do you share? What are we sharing now? We talked about death, we talked about love, about the necessity of total revolution, about complete psychological change, not to live in the old pattern of formulas, of struggle, pain, imitation, conformity, and all the rest of those things man has lived for through millennia and has produced this marvelous, messy world! We have talked about death. How do we share that together — share the understanding of it, not the verbal statement, not the description, not the explanations of it? What does sharing mean — to share the understanding, to share the truth which comes with the understanding? And what does understanding mean? You tell me something which is serious, which is vital, which is relevant, important, and I listen to it completely, because it is vital to me. To listen vitally, my mind must be quiet, mustn't it? If I am chattering, if I am looking somewhere else, if I am comparing what you are saying with what I know, my mind is not quiet. It is only when my mind is quiet and listens completely, that there is understanding of the truth of the thing, that we share together; otherwise, we can't share. We can't share the words — we can only share the truth of something. You and I can only see the truth of something when the mind is totally committed to the observation. To see the beauty of a sunset, the lovely hills, the shadows and the moonlight — how do you share it with a friend? By telling him, "Do look at that marvelous hill"? You may say it, but is that sharing? When you actually share something with another, it means you must both have the same intensity, at the same time, at the same level; otherwise, you can't share, can you? You must both have a*

*common interest, at the same level, with the same passion — otherwise, how can you share something? You can share a piece of bread — but that's not what we are talking about. To see together — which is sharing together — we must both of us see; not agree or disagree, but see together what actually is; not interpret it according to my conditioning or your conditioning, but see together what it is. And to see together one must be free to observe, one must be free to listen. That means to have no prejudice. Then only, with that quality of love, is there sharing.*

**Questioner:** How can one quieten, or free the mind from interruptions by the past?

**Krishnamurti:** *You cannot quieten the mind: full stop! Those are tricks. You can take a pill and make the mind quiet — you absolutely cannot make the mind quiet, because you are the mind. You can't say, "I will make my mind quiet." Therefore, one has to understand what meditation is, actually, not what other people say it is. One has to find out whether the mind can ever be quiet; not, how to make the mind quiet. So, one has to go into this whole question of knowledge, and whether the mind, the brain cells, which are loaded with all the past memories, can be absolutely quiet and come into function when necessary; and, when it is not necessary, be completely and wholly quiet.*

**Questioner:** Sir, when you speak of relationships, you speak always of a man and a woman or a girl and a boy. Will the same things you say about relationships also apply to a man and a man, or a woman and a woman?

**Krishnamurti:** *Homosexuality?*

**Questioner:** If you wish to give it that name, sir, yes.

**Krishnamurti:** *You see, when we are talking of love — whether it is of man and man, woman and woman, or man and woman — we are not talking of a particular kind of relationship, we are talking about the whole movement, the whole sense of relationship, not a relationship of two. Don't you know what it means to be related to the world? — when you feel you are the world. Not as an idea — that's appalling — but actually to feel that you are responsible, that you are committed to this responsibility. That is the only commitment; not to be committed through bombs, or committed to a particular activity, but to feel that you are the world and the world is you. Unless you change completely, radically, and bring about a total mutation in yourself, do what you will outwardly, there will be no peace for man. If you feel that in your blood, then your questions will be related entirely to the present and to bringing about a change in the present, not to some speculative ideals.*

**Questioner:** The last time we were together, you were telling us that, if someone has a painful experience and it is not fully faced, is avoided, it goes into the unconscious as a fragment. How are we to free ourselves from these fragments of painful and fearful experiences, so that the past won't have a grip on us?

**Krishnamurti:** *Yes, sir, that is conditioning. How does one free oneself from this conditioning? How do I free myself from my conditioning of the culture in which I was born? First, I must be aware that I am conditioned — not somebody telling me that I am conditioned. You understand the difference? If somebody tells me I am hungry, that's something different from actually being hungry. So I must be aware of my conditioning, which means, I must be aware of it not only superficially, but at the deeper levels. That is, I must be aware totally. To be so aware, means that I am not trying to go beyond the conditioning, not trying to be free of the conditioning. I must see it as it actually is, not bring in another element, such as wanting to be free of it, because that is an escape from actuality. I must be aware. What does that mean? To be aware of my conditioning totally, not partially, means my mind must be highly sensitive, mustn't it? Otherwise, I can't be aware. To be*

*sensitive means to observe everything very, very closely — the colors, the quality of people, all the things around me. I must also be aware of what actually is without any choice. Can you do that — not trying to interpret it, not trying to change it, not trying to go beyond it or trying to be free of it — just to be totally aware of it?*

*When you observe a tree, between you and the tree there is time and space, isn't there? And there is also the botanical knowledge about it, the distance between you and the tree — which is time — and the separation which comes through knowledge of the tree. To look at that tree without knowledge, without the time-quality, does not mean identifying yourself with the tree, but to observe the tree so attentively that the boundaries of time don't come into it at all; the boundaries of time come in only when you have knowledge about the tree. Can you look at your wife, or your friend, or whatever it is, without the image? The image is the past, which has been put together by thought, as nagging, bullying, dominating, as pleasure, companionship, and all that. It is the image that separates; it is the image that creates distance and time. Look at that tree, or the flower, the cloud, or the wife or the husband, without the image!*

*If you can do that, then you can observe your conditioning totally; then you can look at it with a mind that is not spotted by the past, and therefore the mind itself is free of conditioning. To look at myself — as we generally do — I look as an observer looking at the observed: myself as the observed, and the observer looking at it. The observer is the knowledge, is the past, is time, the accumulated experiences — he separates himself from the thing observed. Now, to look without the observer! You do this when you are completely attentive. Do you know what it means to be attentive? Don't go to school to learn to be attentive! To be attentive means to listen without any interpretation, without any judgment — just to listen. When you are so listening there is no boundary, there is no 'you' listening: there is only a state of listening. So, when you observe your conditioning, the conditioning exists only in the observer, not in the observed. When you look without the observer, without the 'me' — his fears, his anxieties, and all the rest of it — then you will see, you enter into a totally different dimension."*

April 24, 1971, New York.

Reprinted from *The Awakening of Intelligence*

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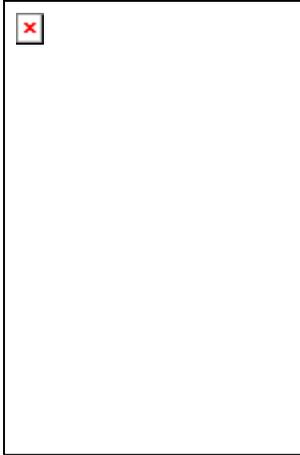
*“So, what will make you change? Please ask yourself, burn with that question, because we have fallen into habit. Your house is burning, and apparently you do not pay attention. So, if you don't change, society remains as it is. And clever people are coming along saying that society must change, we need a new structure — and the structure then becomes more important than man, as all revolutions have shown.*

*“After considering all this, is there a learning, is there an awakening of intelligence, is there a sense of order in our lives? Or, are we going back to the same routine? If you have that intelligence, that goodness, that sense of great love, then you will create a marvelous new society where we can all live happily. It's our earth — not Indian earth, or English earth, Russian earth — it's our earth where we can live happily, intelligently, not at each others' throats. So, please give your heart and mind to find out why you don't change, even in little things. Please pay attention to your own life. You have extraordinary capacities. It is all waiting for you to open the door. ”*

Chennai 3rd Public Talk, December 29, 1979

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## December 1

*Alone has great beauty*

*I do not know if you have ever been lonely; when you suddenly realize that you have no relationship with anybody—not an intellectual realization but a factual realization...and you are completely isolated. Every form of thought and emotion is blocked; you cannot turn anywhere; there is nobody to turn to; the gods, the angels, have all gone beyond the clouds and, as the clouds vanish they have also vanished; you are completely lonely—I will not use the word alone.*

*Alone has quite a different meaning; alone has beauty. To be alone means something entirely different. And you must be alone. When man frees himself from the social structure of greed, envy, ambition, arrogance, achievement, status—then he frees himself from those, then he is completely alone. That is quite a different thing. Then there is great beauty, the feeling of great energy.*

---

## December 2

*Aloneness is not loneliness*

*Though we are all human beings, we have built walls between ourselves and our neighbors through nationalism, through race, caste, and class—which again breeds isolation, loneliness. Now a mind that is caught in loneliness, in this state of isolation, can never possibly understand what religion is. It can believe, it can have certain theories, concepts, formulas, it can try to identify itself with that which it calls God; but religion, it seems to me, has nothing whatsoever to do with any belief, with any priest, with any church or so-called sacred book. The state of the religious mind can be understood only when we begin to understand what beauty is; and the understanding of beauty must be approached through total aloneness. Only when the mind is completely alone can it know what is beauty, and not in any other state.*

*Aloneness is obviously not isolation, and it is not uniqueness. To be unique is merely to be exceptional in some way, whereas to be completely alone demands extraordinary sensitivity, intelligence, understanding. To be completely alone implies that the mind is free of every kind of influence and is therefore uncontaminated by society; and it must be alone to understand what is religion—which is to find out for oneself whether there is something immortal, beyond time.*

---

### December 3

#### *Knowing loneliness*

*Loneliness is entirely different from aloneness. That loneliness must be passed to be alone. Loneliness is not comparable with aloneness. The man who knows loneliness can never know that which is alone. Are you in that state of aloneness? Our minds are not integrated to be alone. The very process of the mind is separative. And that which separates knows loneliness. But aloneness is not separative. It is something which is not the many, which is not influenced by the many, which is not the result of the many, which is not put together as the mind is; the mind is of the many. Mind is not an entity that is alone, being put together, brought together, manufactured through centuries. Mind can never be alone. Mind can never know aloneness. But being aware of the loneliness when going through it, there comes into being that aloneness. Then only can there be that which is immeasurable. Unfortunately most of us seek dependence. We want companions, we want friends, we want to live in a state of separation, in a state which brings about conflict. That which is alone can never be in a state of conflict. But mind can never perceive that, can never understand that, it can only know loneliness.*

---

### December 4

#### *Only in aloneness is there innocence*

*Most of us are never alone. You may withdraw into the mountains and live as a recluse, but when you are physically by yourself, you will have with you all your ideas, your experiences, your traditions, your knowledge of what has been. the Christian monk in a monastery cell is not alone; he is with his conceptual Jesus, with his theology, with the beliefs and dogmas of his particular conditioning. Similarly, the sannyasi in India who withdraws from the world and lives in isolation is not alone, for he too lives with his memories. I am talking of an aloneness in which the mind is totally free from the past, and only such a mind is virtuous, for only in this aloneness is there innocence. Perhaps you will say, "That is too much to ask. One cannot live like that in this chaotic world, where one has to go to the office every day, earn a livelihood, bear children, endure the nagging of one's wife or husband, and all the rest of it." But I think what is being said is directly related to everyday life and action; otherwise, it has no value at all. You see, out of this aloneness comes a virtue which is virile and which brings an extraordinary sense of purity and gentleness. It doesn't matter if one makes mistakes; that is of very little importance. What matters is to have this feeling of being completely alone, uncontaminated, for it is only such a mind that can know or be aware of that which is beyond the word, beyond the name, beyond all the projections of imagination.*

---

## December 5

*The one who is alone is innocent*

*One of the factors of sorrow is the extraordinary loneliness of man. You may have companions, you may have gods, you may have a great deal of knowledge, you may be extraordinarily active socially, talking endless gossip about politics—and most politicians gossip anyhow—and still this loneliness remains. Therefore, man seeks to find significance in life and invents a significance, a meaning. But the loneliness still remains. So can you look at it without any comparison, just see it as it is, without trying to run away from it, without trying to cover it up, or to escape from it? Then you will see that loneliness becomes something entirely different.*

*We are not alone. We are the result of a thousand influences, a thousand conditionings, psychological inheritances, propaganda, culture. We are not alone, and therefore we are secondhand human beings. When one is alone, totally alone, neither belonging to any family though one may have a family, nor belonging to any nation, to any culture, to any particular commitment, there is the sense of being an outsider—outsider to every form of thought, action, family, nation. And it is only the one who is completely alone who is innocent. It is this innocency that frees the mind from sorrow.*

---

## December 6

*Create a new world, a new civilization*

*If you have to create a new world, a new civilization, a new art, everything new, not contaminated by tradition, by fear, by ambitions, if you have to create something anonymous which is yours and mine, a new society, together, in which there is not you and me but an "ourness," must there not be a mind that is completely anonymous, therefore alone? This implies, does it not, that there must be a revolt against conformity, a revolt against respectability, because the respectable man is the mediocre man because he wants something, he is dependent on influence for his happiness, on what his neighbor thinks, on what his guru thinks, on what the Bhagavad-Gita or the Upanishads or the Bible or the Christ says. His mind is never alone. He never walks alone, but he always walks with a companion, the companion of this ideas.*

*Is it not important to find out, to see, the whole significance of interference, of influence, the establishment of the "me," which is the contradiction of the anonymous? Seeing the whole of that, does not the question inevitably arise: Is it possible immediately to bring about that state of mind which is not influenced, which cannot be influenced by its own experience or by the experience of others, a mind which is incorruptible, which is alone? Then only is there a possibility of bringing about a different world, a different culture, a different society in which happiness is possible.*

---

## December 7

*Aloneness in which there is no fear*

*It is only when the mind is capable of shedding all influences, all interferences, of being completely alone... there is creativeness.*

*In the world, more and more technique is being developed—the technique of how to influence people through propaganda, through compulsion, through imitation, through examples, through idolatry, through the worship of the hero. There are innumerable books written on how to do a thing, how to think efficiently, how to build a house, how to put machinery together; so gradually we are losing initiative, the initiative to think out something original for ourselves. In our education, in our relationship with government, through various means, we are being influenced to conform, to imitate. And when we allow one influence to persuade us to a particular attitude or action, naturally we create resistance to other influences. In that very process of creating a resistance to another influence, are we not succumbing to it negatively?*

*Should not the mind always be in revolt so as to understand the influences that are always impinging, interfering, controlling, shaping? Is it not one of the factors of the mediocre mind that it is always fearful and, being in a state of confusion, it wants order, it wants consistency, it wants a form, a shape by which it can be guided, controlled, and yet these forms, these various influences create contradictions in the individual, create confusion in the individual. ...Any choice between influences is surely still a state of mediocrity....*

*Must not the mind have the capacity to fathom—not to imitate, not to be shaped—and to be without fear? Should not such a mind be alone and therefore creative? That creativeness is not yours or mine, it is anonymous.*

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December 8

*Begin here*

*A religious man does not seek God. The religious man is concerned with the transformation of society which is himself. The religious man is not the man that does innumerable rituals, follows traditions, lives in a dead, past culture, explaining endlessly the Gita or the Bible, endlessly chanting, or taking sannyasa—that is not a religious man; such a man is escaping from facts. The religious man is concerned totally and completely with the understanding of society which is himself. He is not separate from society. Bringing about in himself a complete, total mutation means complete cessation of greed, ambition; and therefore he is not dependent on circumstances, though he is the result of circumstance—the food he eats, the books he reads, the cinemas he goes to, the religious dogmas, beliefs, rituals, and all that business. He is responsible, and therefore the religious man must understand himself, who is the product of society which he himself has created. Therefore to find reality he must begin here, not in a temple, not in an image—whether the image is graven by the hand or by the mind. Otherwise how can he find something totally new, a new state?*

---

December 9

*The religious mind is explosive*

*Can we discover for ourselves what is the religious mind? The scientist in his laboratory is really a scientist; he is not persuaded by his nationalism, by his fears, by his vanities, ambitions, and local demands; there, he is merely investigating. But outside the laboratory, he is like anybody else with his prejudices, with his ambitions, with his nationality, with his vanities, with his jealousies, and all the rest of it. Such a mind cannot approach the religious mind. The religious mind does not function from a center of authority, whether it is*

*accumulated knowledge as tradition, or it is experience—which is really the continuation of tradition, the continuation of conditioning. The religious spirit does not think in terms of time, the immediate results, the immediate reformation within the pattern of society.... We said the religious mind is not a ritualistic mind; it does not belong to any church, to any group, to any pattern of thinking. The religious mind is the mind that has entered into the unknown, and you can not come to the unknown except by jumping; you cannot carefully calculate and enter the unknown. The religious mind is the real revolutionary mind, and the revolutionary mind is not a reaction to what has been. The religious mind is really explosive, creative—not in the accepted sense of the word creative, as in a poem, decoration, or building, as in architecture, music, poetry, and all the rest of it—it is in a state of creation.*

---

**December 10**

*Prayer is a complex affair*

*Like all deep human problems, prayer is a complex affair and not to be rushed at; it needs patience, careful and tolerant probing, and one cannot demand definite conclusions and decisions. Without understanding himself, he who prays may through his very prayer be led to self-delusion. We sometimes hear people say, and several have told me, that when they pray to what they call God for worldly things, their prayers are often granted. If they have faith, and depending upon the intensity of their prayer, what they seek—health, comfort, worldly possessions—they eventually get. If one indulges in petitionary prayer it brings its own reward, the thing asked for is often granted, and this further strengthens supplications. Then there is the prayer, not for things or for people, but to experience reality, God, which is also frequently answered; and there are still other forms of petitionary prayer, more subtle and devious, but nevertheless supplicating, begging and offering. All such prayers have their own reward, they bring their own experiences; but do they lead to the realization of the ultimate reality?*

*Are we not the result of the past, and are we not therefore related to the enormous reservoir of greed and hate, with their opposites? Surely, when we make an appeal, or offer a petitionary prayer, we are calling upon this reservoir of accumulated greed, and so on, which does bring its own reward, and has its price.... Does supplication to another, to something outside, bring about the understanding of truth?*

---

**December 11**

*The answer to prayer*

*Prayer, which is a supplication, a petition, can never find that reality which is not the outcome of a demand. We demand, supplicate, pray, only when we are in confusion, in sorrow, and not understanding that confusion and sorrow, we turn to somebody else. The answer to prayer is our own projection; in one way or another it is always satisfactory, gratifying, otherwise we would reject it. So, when one has learned the trick of quieting the mind through repetition, one keeps on with that habit, but the answer to supplication must obviously be shaped according to the desire of the person who supplicates.*

*Now, prayer, supplication, petition, can never uncover that which is not the projection of the mind. To find that which is not the fabrication of the mind, the mind must be quiet—not made quiet by the repetition of words, which is self-hypnosis, nor by any other means of inducing the mind to be still.*

*Stillness that is induced, enforced, is not stillness at all. It is like putting a child in the corner—superficially he may be quiet, but inwardly he is boiling. So, a mind that is made quiet by discipline is never really quiet, and stillness that is induced can never uncover that creative state in which reality comes into being.*

---

**December 12**

*Is religion a matter of belief?*

*Religion as we generally know it or acknowledge it, is a series of beliefs, of dogmas, of rituals, of superstitions, of worship of idols, of charms and gurus that will lead you to what you want as an ultimate goal. The ultimate truth is your projection, that is what you want, which will make you happy, which will give a certainty of the deathless state. So, the mind caught in all this creates a religion, a religion of dogmas, of priest-craft, of superstitions and idol-worship—and in that, you are caught, and the mind stagnates. Is that religion? Is religion a matter of belief, a matter of knowledge of other people's experiences and assertions? Or is religion merely the following of morality? You know it is comparatively easy to be moral—to do this and not to do that. Because it is easy, you can imitate a moral system. Behind that morality, lurks the self, growing, expanding, aggressive, dominating. But is that religion? You have to find out what truth is because that is the only thing that matters, not whether you are rich or poor, not whether you are happily married and have children, because they all come to an end, there is always death. So, without any form of belief, you must find out; you must have the vigor, the self-reliance, the initiative, so that for yourself you know what truth is, what God is. Belief will not give you anything; belief only corrupts, binds, darkens. The mind can only be free through vigor, through self-reliance.*

---

**December 13**

*Is there truth in religions?*

*The question is: Is there not truth in religions, in theories, in ideals, in beliefs? Let us examine. What do we mean by religion? Surely, not organized religion, not Hinduism, Buddhism, or Christianity—which are all organized beliefs with their propaganda, conversion, proselytism, compulsion, and so on. Is there any truth in organized religion? It may engulf, enmesh truth, but the organized religion itself is not true. Therefore, organized religion is false, it separates man from man. You are a Muslim, I am a Hindu, another is a Christian or a Buddhist—and we are wrangling, butchering each other. Is there any truth in that? We are not discussing religion as the pursuit of truth, but we are considering if there is any truth in organized religion. We are so conditioned by organized religion to think there is truth in it that we have come to believe that by calling oneself a Hindu, one is somebody, or one will find God. How absurd, sir; to find God, to find reality, there must be virtue. Virtue is freedom, and only through freedom can truth be discovered—not when you are caught in the hands of organized religion, with its beliefs. And is there any truth in theories, in ideals, in beliefs? Why do you have beliefs? Obviously, because beliefs give you security, comfort, safety, a guide. In yourself you are frightened, you want to be protected, you want to lean on somebody, and therefore you create the ideal, which prevents you from understanding that which is. Therefore, an ideal becomes a hindrance to action.*

---

December 14

*To climb high one must begin low*

*Religious organizations become as fixed and as rigid as the thoughts of those who belong to them. Life is a constant change, a continual becoming, a ceaseless revolution, and because an organization can never be pliable, it stands in the way of change; it becomes reactionary to protect itself. The search for truth is individual, not congregational. To commune with the real there must be aloneness, not isolation but freedom from all influence and opinion.*

*Organizations of thought inevitably become hindrances to thought.*

*As you yourself are aware, the greed for power is almost inexhaustible in a so-called spiritual organization; this greed is covered over by all kinds of sweet and official-sounding words, but the canker of avariciousness, pride and antagonism is nourished and shared. From this grow conflict, intolerance, sectarianism and other ugly manifestations.*

*Would it not be wiser to have small informed groups of twenty or twenty-five persons, without dues or membership, meeting where it is convenient to discuss gently the approach to reality? To prevent any group from becoming exclusive, each member could from time to time encourage and perhaps join another small group; thus it would be extensive, not narrow and parochial.*

*To climb high one must begin low. Out of this small beginning one may help to create a more sane and happy world.*

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December 15

*Your Gods are dividing you*

*What is happening in the world? You have a Christian God, Hindu Gods, Mohammedans with their particular conception of God—each little sect with their particular truth; and all these truths are becoming like so many diseases in the world, separating people. These truths, in the hands of the few, are becoming the means of exploitation. You go to each, one after the other, tasting them all, because you begin to lose all sense of discrimination, because you are suffering and you want a remedy, and you accept any remedy that is offered by any sect, whether Christian, Hindu, or any other sect. So, what is happening? Your Gods are dividing you, your beliefs in God are dividing you and yet you talk about the brotherhood of man, unity in God, and at the same time deny the very thing that you want to find out, because you cling to these beliefs as the most potent means of destroying limitation, whereas they but intensify it. These things are so obvious.*

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December 16

*True religion*

*Do you know what religion is? It is not the chant, it is not in the performance of puja, or any other ritual, it is not in the worship of tin gods or stone images, it is not in the temples and churches, it is not in the reading of the Bible or the Gita, it is not in the repeating of a sacred name or in the following of some other superstition invented by men. None of this is religion.*

*Religion is the feeling of goodness that love which is like the river living moving everlastingly. In that state you will find there comes a moment when there is no longer any search at all; and this ending of search is the beginning of something totally different. The search for God,*

*for truth, the feeling of being completely good—not the cultivation of goodness, of humility, but the seeking out of something beyond the inventions and tricks of the mind, which means having a feeling for that something, living in it, being it—that is true religion. But you can do that only when you leave the pool you have dug for yourself and go out into the river of life. Then life has an astonishing way of taking care of you, because then there is no taking care on your part. Life carries you where it will because you are part of itself; then there is no problem of security, of what people say or don't say, and that is the beauty of life.*

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December 17

*A marvelous escape*

*What is the impetus behind the search for God, and is that search real? For most of us, it is an escape from actuality. So, we must be very clear in ourselves whether this search after God is an escape, or whether it is a search for truth in everything—truth in our relationships, truth in the value of things, truth in ideas. If we are seeking God merely because we are tired of this world and its miseries, then it is an escape. Then we create God, and therefore it is not God. The God of the temples, of the books, is not God, obviously—it is a marvelous escape. But if we try to find the truth, not in one exclusive set of actions, but in all our actions, ideas and relationships, if we seek the right evaluation of food, clothing, and shelter, then because our minds are capable of clarity and understanding, when we seek reality we shall find it. It will not then be an escape. But if we are confused with regard to the things of the world—food, clothing, shelter, relationship, and ideas—how can we find reality? We can only invent reality. So, God, truth, or reality, is not to be known by a mind that is confused, conditioned, limited. How can such a mind think of reality or God? It has first to decondition itself. It has to free itself from its own limitations, and only then can it know what God is, obviously not before. Reality is the unknown, and that which is known is not the real.*

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December 18

*Your God is not God*

*A man who believes in God can never find God. If you are open to reality, there can be no belief in reality. If you are open to the unknown, there can be no belief in it. After all, belief is a form of self-protection, and only a petty mind can believe in God. Look at the belief of the aviators during the war who said God was their companion as they were dropping bombs! So you believe in God when you kill, when you are exploiting people. You worship God and go on ruthlessly extorting money, supporting the army—yet you say you believe in mercy, compassion, kindness. ...As long as belief exists, there can never be the unknown; you cannot think about the unknown, thought cannot measure it. The mind is the product of the past, it is the result of yesterday, and can such a mind be open to the unknown? It can only project an image, but that projection is not real; so your god is not God—it is an image of your own making, an image of your own gratification. There can be reality only when the mind understands the total process of itself and comes to an end. When the mind is completely empty—only then is it capable of receiving the unknown. The mind is not purged until it understands the content of relationship—its relationship with property, with people—until it has established the right relationship with everything. Until it understands the whole process of conflict in relationship, the mind cannot be free. Only when the mind is wholly silent,*

*completely inactive, not projecting, when it is not seeking and is utterly still—only then that which is eternal and timeless comes into being.*

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**December 19**

*The religious man*

*What is the state of the mind which says, "I do not know whether there is God, whether there is love," that is, when there is no response of memory? Please don't immediately answer the question to yourselves because if you do, your answer will be merely the recognition of what you think it should or should not be. If you say, "It is a state of negation," you are comparing it with something that you already know; therefore, that state in which you say, "I do not know" is nonexistent....*

*So the mind that is capable of saying, "I do not know," is in the only state in which anything can be discovered. But the man who says, "I know," the man who has studied infinitely the varieties of human experience and whose mind is burdened with information, with encyclopedic knowledge, can he ever experience something which is not to be accumulated? He will find it extremely hard. When the mind totally puts aside all the knowledge that it has acquired, when for it there are no Buddhas, no Christs, no Masters, no teachers, no religions, no quotations; when the mind is completely alone, uncontaminated, which means that the movement of the known has come to an end—it is only then that there is a possibility of a tremendous revolution, a fundamental change.... The religious man is he who does not belong to any religion, to any nation, to any race, who is inwardly completely alone, in a state of not-knowing, and for him the blessing of the sacred comes into being.*

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**December 20**

*I do not know*

*If one can really come to that state of saying, "I do not know," it indicates an extraordinary sense of humility; there is no arrogance of knowledge; there is no self-assertive answer to make an impression. When you can actually say, "I do not know," which very few are capable of saying, then in that state all fear ceases because all sense of recognition, the search into memory, has come to an end; there is no longer inquiry into the field of the known. Then comes the extraordinary thing. If you have so far followed what I am talking about, not just verbally, but if you are actually experiencing it, you will find that when you can say, "I do not know," all conditioning has stopped. And what then is the state of the mind? ...*

*We are seeking something permanent—permanent in the sense of time, something enduring, everlasting. We see that everything about us is transient, in flux, being born, withering, and dying, and our search is always to establish something that will endure within the field of the known. But that which is truly sacred is beyond the measure of time; it is not to be found within the field of the known. The known operates only through thought, which is the response of memory to challenge. If I see that, and I want to find out how to end thinking, what am I to do? Surely, I must through self-knowledge be aware of the whole process of my thinking. I must see that every thought, however subtle, however lofty, or however ignoble, stupid, has its roots in the known, in memory. If I see that very clearly, then the mind, when confronted with an immense problem, is capable of saying, "I do not know," because it has no answer.*

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## December 21

### *Beyond the limitations of beliefs*

*To be a theist or an atheist, to me, are both absurd. If you knew what truth is, what God is, you would neither be a theist nor an atheist, because in that awareness belief is unnecessary. It is the man who is not aware, who only hopes and supposes, that looks to belief or to disbelief, to support him, and to lead him to act in a particular way.*

*Now, if you approach it quite differently, you will find out for yourselves, as individuals, something real which is beyond all the limitations of beliefs, beyond the illusion of words. But that—the discovery of truth, or God—demands great intelligence, which is not assertion of belief or disbelief, but the recognition of the hindrances created by lack of intelligence. So to discover God or truth—and I say such a thing does exist, I have realized it—to recognize that, to realize that, mind must be free of all the hindrances which have been created throughout the ages, based on self-protection and security. You cannot be free of security by merely saying that you are free. To penetrate the walls of these hindrances, you need to have a great deal of intelligence, not mere intellect. Intelligence, to me, is mind and heart in full harmony; and then you will find out for yourself, without asking anyone, what that reality is.*

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## December 22

### *Free from the net of time*

*Without meditation, there is no self-knowledge; without self-knowledge, there is no meditation. So, you must begin to know what you are. You cannot go far without beginning near, without understanding your daily process of thought, feeling, and action. In other words, thought must understand its own working, and when you see yourself in operation, you will observe that thought moves from the known to the known. You cannot think about the unknown. That which you know is not real because what you know is only in time. To be free from the net of time is the important concern, not to think about the unknown, because you cannot think about the unknown. The answers to your prayers are of the known. To receive the unknown, the mind itself must become the unknown. The mind is the result of the thought process, the result of time, and this thought process must come to an end. The mind cannot think of that which is eternal, timeless; therefore, the mind must be free of time, the time process of the mind must be dissolved. Only when the mind is completely free from yesterday, and is therefore not using the present as a means to the future, is it capable of receiving the eternal.... Therefore, our concern in meditation is to know oneself, not only superficially, but the whole content of the inner, hidden consciousness. Without knowing all that and being free of its conditioning, you cannot possibly go beyond the mind's limits. That is why the thought process must cease, and for this cessation there must be knowledge of oneself. Therefore meditation is the beginning of wisdom, which is the understanding of one's own mind and heart.*

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## December 23

### *Meditation*

*I am going step by step into what is meditation. Please don't wait till the end, hoping to have a complete description of how to meditate. What we are doing now is part of meditation.*

*Now, what one has to do is to be aware of the thinker, and not try to resolve the contradiction and bring about an integration between thought and the thinker. The thinker is the psychological entity who has accumulated experience as knowledge; he is the time-bound center that is the result of ever-changing environmental influence, and from this center he looks, he listens, he experiences. As long as one does not understand the structure and the anatomy of this center, there must always be conflict, and a mind in conflict cannot possibly understand the depth and the beauty of meditation.*

*In meditation there can be no thinker, which means that thought must come to an end — the thought which is urged forward by the desire to achieve a result. Meditation has nothing to do with achieving a result. It is not a matter of breathing in a particular way, or looking at your nose, or awakening the power to perform certain tricks, or any of the rest of that immature nonsense.... Meditation is not something apart from life. When you are driving a car or sitting in a bus, when you are chatting aimlessly, when you are walking by yourself in a wood or watching a butterfly being carried along by the wind—to be choicelessly aware of all that is part of meditation.*

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#### December 24

*Know the whole content of one thought*

*Not being anything is the beginning of freedom. So if you are capable of feeling, of going into this you will find, as you become aware, that you are not free, that you are bound to very many different things, and that at the same time the mind hopes to be free. And you can see that the two are contradictory. So the mind has to investigate why it clings to anything. All this implies hard work. It is much more arduous than going to an office, than any physical labor, than all the sciences put together. Because the humble, intelligent mind is concerned with itself without being self-centered; therefore it has to be extraordinarily alert, aware, and that means real hard work every day, every hour, every minute.... This demands insistent work because freedom does not come easily. Everything impedes — your wife, your husband, your son, your neighbor, your Gods, your religions, your tradition. All these impede you, but you have created them because you want security. And the mind that is seeking security can never find it. If you have watched a little in the world, you know there is no such thing as security. The wife dies, the husband dies, the son runs away — something happens. Life is not static, though we would like to make it so. No relationship is static because all life is movement. That is a thing to be grasped, the truth to be seen, felt, not something to be argued about. Then you will see, as you begin to investigate, that it is really a process of meditation.*

*But do not be mesmerized by that word. To be aware of every thought, to know from what source it springs and what is its intention — that is meditation. And to know the whole content of one thought reveals the whole process of the mind.*

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#### December 25

*Igniting the flame of self-awareness*

*If you find it difficult to be aware, then experiment with writing down every thought and feeling that arises throughout the day; write down your reactions of jealousy, envy, vanity, sensuality, the intentions behind your words, and so on.*

*Spend some time before breakfast in writing them down—which may necessitate going to bed earlier and putting aside some social affair. If you write these things down whenever you can,*

*and in the evening before sleeping look over all that you have written during the day, study and examine it without judgment, without condemnation, you will begin to discover the hidden causes of your thoughts and feelings, desires and words....*

*Now, the important thing in this is to study with free intelligence what you have written down, and in studying it you will become aware of your own state. In the flame of self-awareness, of self-knowledge, the causes of conflict are discovered and consumed. You should continue to write down your thoughts and feelings, intentions and reactions, not once or twice, but for a considerable number of days until you are able to be aware of them instantly....*

*Meditation is not only constant self-awareness, but constant abandonment of the self. Out of right thinking there is meditation, from which there comes the tranquility of wisdom; and in that serenity the highest is realized.*

*Writing down what one thinks and feels, one's desires and reactions, brings about an inward awareness, the cooperation of the unconscious with the conscious, and this in turn leads to integration and understanding.*

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## December 26

*The way of meditation*

*Is truth something final, absolute, fixed? We would like it to be absolute because then we could take shelter in it. We would like it to be permanent because then we could hold on to it, find happiness in it. But is truth absolute, continuous, to be experienced over and over again? The repetition of experience is the mere cultivation of memory, is it not? In moments of quietness, I may experience a certain truth, but if I cling to that experience through memory and make it absolute, fixed — is that truth? Is truth the continuation, the cultivation of memory? Or, is truth to be found only when the mind is utterly still? When the mind is not caught in memories, not cultivating memory as the centre of recognition, but is aware of everything I am saying, everything I am doing in my relationships, in my activities, seeing the truth of everything as it is from moment to moment — surely, that is the way of meditation, is it not? There is comprehension only when the mind is still, and the mind cannot be still as long as it is ignorant of itself. That ignorance is not dispelled through any form of discipline, through pursuing any authority, ancient or modern. Belief only creates resistance, isolation, and where there is isolation, there is no possibility of tranquillity. Tranquillity comes only when I understand the whole process of myself — the various entities in conflict with each other which compose the "me." As that is an arduous task, we turn to others to learn various tricks which we call meditation. The tricks of the mind are not meditation. Meditation is the beginning of self-knowledge, and without meditation, there is no self-knowledge.*

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## December 27

*A mind in the state of creation*

*Meditation is the emptying of the mind of all the things that the mind has put together. If you do that — perhaps you won't, but it doesn't matter, just listen to this — you will find that there is an extraordinary space in the mind, and that space is freedom. So you must demand freedom at the very beginning, and not just wait, hoping to have it at the end. You must seek out the significance of freedom in your work, in your relationships, in everything that you do. Then you will find that meditation is creation.*

*Creation is a word that we all use so glibly, so easily. A painter puts on canvas a few colors and gets tremendously excited about it. It is his fulfilment, the means through which he expresses himself; it is his market in which to gain money or reputation — and he calls that "creation"! Every writer "creates," and there are schools of "creative" writing, but none of that has anything to do with creation. It is all the conditioned response of a mind that lives in a particular society.*

*The creation of which I am speaking is something entirely different. It is a mind that is in the state of creation. It may or it may not express that state. Expression has very little value. That state of creation has no cause, and therefore a mind in that state is every moment dying and living and loving and being. The whole of this is meditation.*

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**December 28**

*Lay the foundation instantly*

*A still mind is not seeking experience of any kind. And if it is not seeking and therefore is completely still, without any movement from the past and therefore free from the known, then you will find, if you have gone that far, that there is a movement of the unknown which is not recognized, which is not translatable, which cannot be put into words — then you will find that there is a movement which is of the immense. That movement is of the timeless because in that there is no time, nor is there space, nor something in which to experience, nor something to gain, to achieve. Such a mind knows what is creation — not the creation of the painter, the poet, the verbalizer; but that creation which has no motive, which has no expression. That creation is love and death.*

*This whole thing from the beginning to the end is the way of meditation. A man who would meditate must understand himself. Without knowing yourself, you cannot go far. However much you may attempt to go far, you can go only so far as your own projection; and your own projection is very near, is very close, and does not lead you anywhere. Meditation is that process of laying the foundation instantly, immediately, and bringing about— naturally, without any effort — that state of stillness. And only then is there a mind which is beyond time, beyond experience, and beyond knowing.*

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**December 29**

*Finding silence*

*If you have followed this inquiry into what is meditation, and have understood the whole process of thinking, you will find that the mind is completely still. In that total stillness of the mind, there is no watcher, no observer, and therefore no experiencer at all; there is no entity who is gathering experience, which is the activity of a self-centred mind. Don't say, "That is samadhi" — which is all nonsense, because you have only read of it in some book and have not discovered it for yourself. There is a vast difference between the word and the thing. The word is not the thing; the word door is not the door.*

*So, to meditate is to purge the mind of its self-centred activity. And if you have come this far in meditation, you will find there is silence, a total emptiness. The mind is uncontaminated by society; it is no longer subject to any influence, to the pressure of any desire. It is completely alone, and being alone, untouched, it is innocent. Therefore there is a possibility for that which is timeless, eternal, to come into being.*

*This whole process is meditation.*

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December 30

*Generosity of the heart is the beginning of meditation*

*We are going to talk about something which needs a mind that can penetrate very profoundly. We must begin very near because we cannot go very far if we do not know how to begin very close, if we do not know how to take the first step. The flowering of meditation is goodness, and the generosity of the heart is the beginning of meditation. We have talked about many things concerning life, authority, ambition, fear, greed, envy, death, time; we have talked about many things. If you observe, if you have gone into it, if you have listened rightly, those are all the foundation for a mind that is capable of meditating. You cannot meditate if you are ambitious — you may play with the idea of meditation. If your mind is authority-ridden, bound by tradition, accepting, following, you will never know what it is to meditate on this extraordinary beauty....*

*It is the pursuit of its own fulfilment through time that prevents generosity. And you need a generous mind — not only a wide mind, a mind that is full of space, but also a heart that gives without thought, without a motive, and that does not seek any reward in return. But to give whatever little one has or however much one has — that quality of spontaneity of outgoing, without any restriction, without any withholding, is necessary. There can be no meditation without generosity, without goodness — which is to be free from pride, never to climb the ladder of success, never to know what it is to be famous; which is to die to whatever has been achieved, every minute of the day. It is only in such fertile ground that goodness can grow, can flower. And meditation is the flowering of goodness.*

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December 31

*Meditation is essential to life*

*To understand this whole problem of influence, the influence of experience, the influence of knowledge, of inward and outward motives — to find out what is true and what is false and to see the truth in the so-called false — all that requires tremendous insight, a deep inward comprehension of things as they are, does it not? This whole process is, surely, the way of meditation. Meditation is essential in life, in our everyday existence, as beauty is essential. The perception of beauty, the sensitivity to things, to the ugly as well as to the beautiful, is essential— to see a beautiful tree, a lovely sky of an evening, to see the vast horizon where the clouds are gathering as the sun is setting. All this is necessary, the perception of beauty and the understanding of the way of meditation, because all that is life, as is also your going to the office, the quarrels, miseries, the perpetual strain, anxiety, the deep fears, love, and starvation. Now the understanding of this total process of existence— the influences, the sorrows, the daily strain, the authoritative outlook, the political actions and so on— all this is life, and the process of understanding it all, and freeing the mind, is meditation. If one really comprehends this life then there is always a meditative process, always a process of contemplation— but not about something. To be aware of this whole process of existence, to observe it, to dispassionately enter into it, and to be free of it, is meditation.*

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**"If you lose touch with nature you lose touch with humanity.  
If there's no relationship with nature then you become a killer;**

**then you kill baby seals, whales, dolphins, and man  
either for gain, for "sport," for food, or for knowledge.  
Then nature is frightened of you, withdrawing its beauty.  
You may take long walks in the woods or camp in lovely places  
but you are a killer and so lose their friendship.  
You probably are not related to anything to your wife or your husband "**  
**J.Krishnamurti**

Truth is a pathless land. You cannot approach it by any religion, any sect. You are accustomed to being told how far you have advanced, what your spiritual state is. How childish. Who but yourself can tell whether you are beautiful or ugly within?

-- J. Krishnamurti, Holland, 1929

The primary cause of disorder in ourselves is the seeking of reality promised by another . . . It is a most extraordinary thing that although most of us are opposed to political tyranny and dictatorship, we inwardly accept the authority, the tyranny, of another to twist our minds and our way of life.

-- J. Krishnamurti, *Freedom from the Known*, p. 10

In recent years logicians and semanticists have carried out a very thorough analysis of the symbols, in terms of which men do their thinking. Linguistics has become a science, and one may even study a subject to which the late Benjamin Whorf gave the name of meta-linguistics. All this is greatly to the good; but it is not enough. Logic and semantics, linguistics and meta-linguistics-- these are purely intellectual disciplines. They analyse the various ways, correct and incorrect, meaningful and meaningless, in which words can be related to things, processes and events. But they offer no guidance, in regard to the much more fundamental problem of the relationship of man in his psychophysical totality, on the one hand, and his two worlds, of data and of symbols, on the other.

In every region and at every period of history, the problem has been repeatedly solved by individual men and women. Even when they spoke or wrote, these individuals created no systems--for they knew that every system is a standing temptation to take symbols too seriously, to pay more attention to words than to the realities for which the words are supposed to stand. Their aim was never to offer ready-made explanations and panaceas; it was to induce people to diagnose and cure their own ills, to get them to go to the place where man's problem and its solution present themselves directly to experience.

-- Aldous Huxley from the Introduction to  
*The First and Last Freedom* by J. Krishnamurti

. . . it is important to understand, not intellectually but *actually* in your daily life, how you have built images about your wife, your husband, your neighbor, your child, your country, your leaders, your politicians, your gods--you have nothing but images. The images create the space between you and what you observe and in that space there is conflict, so what we are going to find out now together is whether it is possible to be free of the space we create, not only outside ourselves but in ourselves, the space which divides people in all their relationships.

Now the very attention you give to a problem is the energy that solves that problem. When you

give your complete attention--I mean with everything in you--there is no observer at all. There is only the state of attention which is total energy, and that total energy is the highest form of intelligence. Naturally that state of mind must be completely silent and that silence, that stillness, comes when there is total attention, not disciplined stillness. That total silence in which there is neither the observer nor the thing observed is the highest form of a religious mind. But what takes place in that state cannot be put into words because what is said in words is not the fact. To find out for yourself you have to go through it.

-- J. Krishnamurti, *Freedom from the Known*, pp. 92-93

Understanding of the self only arises in relationship, in watching yourself in relationship to people, ideas, and things; to trees, the earth, and the world around you and within you. Relationship is the mirror in which the self is revealed. Without self-knowledge there is no basis for right thought and action.

-- J. Krishnamurti, *Krishnamurti, A Biography*  
by Pupul Jayakar, p. 142

Is the problem not one of refusing to accept a leader? This alone brings equality in social and economic relationships. When thrown on his own responsibility, man will inevitably question. And in questioning there is no higher, no lower. Any system based on acceptance of capacity differences to establish status must inevitably lead to a hierarchical society, and so breed class war. . . . What is it that gives dignity to man? Self-knowledge--the knowledge of what you are? The follower is the greatest curse.

-- J. Krishnamurti, *Krishnamurti, A Biography*  
by Pupul Jayakar, pp. 146-7

It is tradition, the accumulation of experience, the ashes of memory, that make the mind old. The mind that dies every day to the memories of yesterday, to all the joys and sorrows of the past--such a mind is fresh, innocent, it has no age; and without that innocence, whether you are ten or sixty, you will not find God.

-- J. Krishnamurti, *Think on These Things*

We think that living is always in the present and that dying is something that awaits us at a distant time. But we have never questioned whether this battle of everyday life is living at all. We want to know the truth about reincarnation, we want proof of the survival of the soul, we listen to the assertion of clairvoyants and to the conclusions of psychical research, but we never ask, *never*, how to live--to live with delight, with enchantment, with beauty every day. We have accepted life as it is with all its agony and despair and have got used to it, and think of death as something to be carefully avoided. But death is extraordinarily like life when we know how to live. You cannot live without dying. You cannot live if you do not die psychologically every minute. This is not an intellectual paradox. To live completely, wholly, every day as if it were a new loveliness, there must be dying to everything of yesterday, otherwise you live mechanically, and a mechanical mind can never know what love is or what freedom is.

-- Krishnamurti, *Freedom From The Known*, p. 76-77

We are always comparing what we are with what we should be. The should-be is a projection of what we think we ought to be. Contradiction exists when there is comparison, not only with something or somebody, but with what you were yesterday, and hence there is conflict between

what has been and what is. There is *what is* only when there is no comparison at all, and to live with what is, is to be peaceful. Then you can give your whole attention without any distraction to what is within yourself--whether it be despair, ugliness, brutality, fear, anxiety, loneliness--and live with it completely; then there is no contradiction and hence no conflict.

-- Krishnamurti, *Freedom From The Known*, p. 63

It is always difficult to keep simple and clear. The world worships success, the bigger the better; the greater the audience the greater the speaker; the colossal super buildings, cars, aeroplanes and people. Simplicity is lost. The successful people are not the ones who are building a new world. To be a real revolutionary requires a complete change of heart and mind, and how few want to free themselves. One cuts the surface roots; but to cut the deep feeding roots of mediocrity, success, needs something more than words, methods, compulsions. There seem to be few, but they are the real builders--the rest labor in vain.

One is everlastingly comparing oneself with another, with what one is, with what one should be, with someone who is more fortunate. This comparison really kills. Comparison is degrading, it perverts one's outlook. And on comparison one is brought up. All our education is based on it and so is our culture. So there is everlasting struggle to be something other than what one is. The understanding of what one is uncovers creativeness, but comparison breeds competitiveness, ruthlessness, ambition, which we think brings about progress. Progress has only led so far to more ruthless wars and misery than the world has ever known. To bring up children without comparison is true education.

-- J. Krishnamurti, *Krishnamurti, A Biography*,  
by Pupul Jayakar, pp. 255-256

Our brains have become so small by the words we have used. When one speaks to a group of scientists, specialists in various disciplines--one sees that their lives have become so small. They are measuring everything in terms of words, experiences. And it is not a matter of word or experience. Words are limited; all experiences are limited. They cover a very small area.

-- J. Krishnamurti, *Krishnamurti, A Biography*,  
by Pupul Jayakar, p. 488

To allow the free flow of life, without any residue being left, is real awareness. The human mind is like a sieve which holds some things and lets others go. What it holds is the size of its own desires; and desires, however profound, vast noble, are small, are petty, for desire is a thing of the mind. Not to retain, but to have the freedom of life to flow without restraint, without choice, is complete awareness. We are always choosing or holding, choosing the things that have significance and everlastingly holding on to them. This we call experience, and the multiplication of experiences we call the richness of life. The richness of life is the freedom from the accumulation of experience. The experience that remains, that is held, prevents that state in which the known is not. The known is not the treasure, but the mind clings to it and thereby destroys or defiles the unknown.

Life is a strange business. Happy is the man who is nothing. . . .  
Don't let problems take root. Go through them rapidly, cut through them as through butter. Don't let them leave a mark, finish with them as they arise. You can't help having problems, but finish with them immediately.

-- J. Krishnamurti, *Krishnamurti, A Biography*,  
by Pupul Jayakar, pp. 263, 273

All authority of any kind, especially in the field of thought and understanding, is the most destructive, evil thing. Leaders destroy the followers and followers destroy the leaders. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary.

-- J. Krishnamurti, *Freedom from the Known*, p. 21

As most of our education is the acquisition of knowledge, it is making us more and more mechanical: our minds are functioning along narrow grooves, whether it be scientific, philosophic, religious, business or technological knowledge that we are acquiring. Our ways of life, both at home and outside it, and our specialising in a particular career, are making our minds more and more narrow, limited and incomplete. All this leads to a mechanistic way of life, a mental standardisation, and so gradually the State, even a democratic State, dictates what we should become. Most thoughtful people are naturally aware of this but unfortunately they seem to accept it and live with it. So this has become a danger to freedom. Freedom is a very complex issue and to understand the complexity of it the flowering of the mind is necessary. Each one will naturally give a different definition of the flowering of man depending on his culture, on his so called education, experience, religious superstition - that is, on his conditioning. Here we are not dealing with opinion or prejudice, but rather with a non-verbal understanding of the implications and consequences of the flowering of the mind. This flowering is the total unfoldment and cultivation of our minds, our hearts and our physical well-being. That is, to live in complete harmony in which there is no opposition or contradiction between them. The flowering of the mind can take place only when there is clear perception, objective, non-personal, unburdened by any kind of imposition upon it. It is not what to think but how to think clearly. We have been for centuries, through propaganda and so on, encouraged in what to think. Most modern education is that and not the investigation of the whole movement of thought. The flowering implies freedom: like any plant it requires freedom to grow.

J. Krishnamurti, *Letters To The Schools, Volume 1* pp. 10-11

Why has humanity given such extraordinary importance to thought? Is it because it is the only thing we have, even though it is activated through senses? Is it because thought has been able to dominate nature, dominate its surroundings, has brought about some physical security? Is it because it is the greatest instrument through which man operates, lives and benefits? Is it because thought has made the gods, the saviours, the super-consciousness, forgetting the anxiety, the fear, the sorrow, the envy, the guilt? Is it because it holds people together as a nation, as a group, as a sect? Is it because it offers hope to a dark life? Is it because it gives an opening to escape from the daily boring ways of our life? Is it because not knowing what the future is, it offers the security of the past, its arrogance, its insistence on experience? Is it because in knowledge there is stability, the avoidance of fear in the certainty of the known? Is it because thought in itself has assumed an invulnerable position, taken a stand against the unknown? Is it because love is unaccountable, not measurable, while thought is measured and resists the changeless movement of love? We have never questioned the very nature of thought. We have accepted thought as inevitable, as our eyes and legs. We have never probed to the very depth of thought: and because we have never questioned it, it has assumed preeminence. It is the tyrant of our life and tyrants are rarely challenged.

-- Krishnamurti, *Letters To The Schools, Volume 1*, 15th March, 1979

The tendency to endow with special interest institutions in which men become mere machines in the service of an idea, is fatal.

Anyone who accepts this state of affairs  
loses his integrity as a result  
and the love of man is destroyed.

-- J. Krishnamurti, 1932

He was a big man, heavily built, with large hands. He must have been a very rich man. He collected modern pictures and was rather proud of his collection which the critics had said was very good. As he told you this you could see the light of pride in his eyes. He had a dog, big, active and full of play; it was more alive than its master. It wanted to be out in the grass among the dunes, racing against the wind, but it sat obediently where its master had told it to sit, and soon it went to sleep from boredom.

Possessions possess us more than we possess them. The castle, the house, the pictures, the books, the knowledge, they become far more vital, far more important, than the human being.

He said he had read a great deal, and you could see from the books in the library that he had all the latest authors. He spoke about spiritual mysticism and the craze for drugs that was seeping over the land. He was a rich, successful man, and behind him was emptiness and the shallowness that can never be filled by books, by pictures, or by the knowledge of the trade.

The sadness of life is this--the emptiness that we try to fill with every conceivable trick of the mind. But that emptiness remains. Its sadness is the vain effort to possess. From this attempt comes domination and the assertion of the me, with its empty words and rich memories of things that are gone and never will come back. It is this emptiness and loneliness that isolating thought breeds and keeps nourished by the knowledge it has created.

It is this sadness of vain effort that is destroying man. His thought is not so good as the computer, and he has only the instrument of thought with which to meet the problems of life, so he is destroyed by them. It is this sadness of wasted life which probably he will be aware of only at the moment of his death--and then it will be too late.

So the possessions, the character, the achievements, the domesticated wife, become terribly important, and this sadness drives away love. Either you have one or the other; you cannot have both. One breeds cynicism and bitterness which are the only fruit of man; the other lies beyond all woods and hills.

-- J. Krishnamurti, *The Only Revolution*, 1970, p. 126-7  
(from *The Second Penguin Krishnamurti Reader*)

to look at myself without any formula -- can one do that? Otherwise you can't learn about yourself obviously. If I say, I am jealous, the very verbalization of that fact, or of that feeling, has already conditioned it. Right? Therefore I cannot see anything further in it. . . .

Now the question is: can the mind be free of this egocentric activity? Right? That is really the question, not whether it is so or not. Which means can the mind stand alone, uninfluenced? Alone, being alone does not mean isolation. Sir, look: when one rejects completely all the absurdities of nationality, the absurdities of propaganda, of religious propaganda, rejects conclusions of any kind, actually, not theoretically, completely put aside, has understood very deeply the question of pleasure and fear, and division -- the 'me' and the 'not me' -- is there any form of the self at all?

J. Krishnamurti, *Observing Without The 'Me'*,  
Brockwood Park, First Public Talk, September 5, 1970

Tomorrow becomes necessary when we do not see very clearly today.

-- J Krishnamurti, *Is Thinking a Slave to Time?*, 1974

when the things outside us become of great meaning, we are inwardly poverty-ridden.

-- J. Krishnamurti, *The Only Revolution*, 1970, p. 146  
(from *The Second Penguin Krishnamurti Reader*)

The speaker doesn't like to divide consciousness into the unconscious and the conscious, it is all consciousness. You can play around with those words but consciousness is whole, you cannot divide it. Either for profit, for amusement, or for various other subjective reasons. But consciousness is whole. It is really indivisible, but we like to divide, break it up.

-- J. Krishnamurti, Brockwood Park, 1984

This recording inwardly is the divisive process. The divisive process is the self, the me and the not me, which is creating havoc in the world . . . Is the mechanism which has gone on for centuries the me and the not me, can that mechanism stop so that there is no me inwardly? The me being the self and all the rest of it, that's all. This has been not only a question for the scientists, but for the religious people, the serious ones, not the phoney ones. The real religious people have said, can there be no self at all, and live in this world, not go off into monasteries or run away to some kind of fanciful entertainment. Actually live without the self. That's all. Which requires a further statement, which is: is it possible not to record inwardly, psychically, and all that? I say it is possible. You may say, "You are a nut, you are crazy", but that is all right, we will discuss it."

-- Krishnamurti, Brockwood Park, England, June 8, 1984

Pleasure is encouraged by thought, isn't it? Thought can give it a continuity, the appearance of duration which we call happiness; as thought can also give a duration to sorrow. Thought says: 'This I like and that I don't like. I would like to keep this and throw away that.' But thought has made up both, and happiness now has become the way of thought. When you say: 'I want to remain in that state of happiness'--you are the thought, you are the memory of the previous experience which you call pleasure and happiness. So the past, or yesterday, or many yesterdays ago, which is thought, is saying: 'I would like to live in that state of happiness which I have had.' You are making the dead past into an actuality in the present and you are afraid of losing it tomorrow. Thus you have built a chain of continuity. This continuity has its roots in the ashes of yesterday, and therefore it is not a living thing at all. Nothing can blossom in ashes--and thought is ashes. So you have made happiness a thing of thought, and it *is* for you a thing of thought. But is there something other than pleasure, pain, happiness and sorrow? Is there a bliss, an ecstasy, that is not touched by thought? For thought is very trivial, and there is nothing original about it. In asking this question, thought must abandon itself. When thought abandons itself there is the discipline of the abandonment, which becomes the grace of austerity. Then austerity is not harsh and brutal. Harsh austerity is the product of thought as a revulsion against pleasure and indulgence. From this deep self-abandonment--which is thought abandoning itself, for it sees clearly its own danger--the whole structure of the mind becomes quiet. It is really a state of pure attention and out of this comes a bliss, an ecstasy, that cannot be put into words. When it is put into words it is not the real.

-- J. Krishnamurti, *The Only Revolution*, 1970, p. 50  
(from *The Second Penguin Krishnamurti Reader*)

Having realised that we can depend on no outside authority in bringing about a total revolution within the structure of our own psyche, there is the immensely greater difficulty of rejecting our own inward authority, the authority of our own particular little experiences and accumulated opinions, knowledge, ideas and ideals. You had an experience yesterday which taught you something and what it taught you becomes a new authority --and that authority of yesterday is as destructive as the authority of a thousand years. To understand ourselves needs no authority either of yesterday or of a thousand years because we are living things, always moving, flowing never resting. When we look at ourselves with the dead authority of yesterday we will fail to understand the living movement and the beauty and quality of that movement. To be free of all authority, of your own and that of another, is to die to everything of yesterday, so that your mind is always fresh, always young, innocent, full of vigour and passion. It is only in that state that one learns and observes. And for this a great deal of awareness is required, actual awareness of what is going on inside yourself, without correcting it or telling it what it should or should not be, because the moment you correct it you have established another authority, a censor.

-- J. Krishnamurti, *Freedom from the Known*, pp. 19-20

The greater the outward show, the greater the inward poverty; but freedom from this poverty is not the loin-cloth. The cause of this inward emptiness is the desire to become; and, do what you will, this emptiness can never be filled. You may escape from it in a crude way, or with refinement; but it is as near to you as your shadow. You may not want to look into this emptiness, but nevertheless it is there. The adornments and the renunciations that the self assumes can never cover this inward poverty. By its activities, inner and outer, the self tries to find enrichment, calling it experience or giving it a different name according to its convenience and gratification. The self can never be anonymous; it may take on a new robe, assume a different name, but identity is its very substance.

This identifying process prevents the awareness of its own nature. The cumulative process of identification builds up the self, positively or negatively; and its activity is always self-enclosing, however wide the enclosure. Every effort of the self to be or not to be is a movement away from what it is. Apart from its name, attributes, idiosyncrasies, possessions, what *is* the self? Is there the "I," the self, when its qualities are taken away? It is this fear of being nothing that drives the self into activity; but it *is* nothing, it is an emptiness.

If we are able to face that emptiness, to be with that aching loneliness, then fear altogether disappears and a fundamental transformation takes place. For this to happen, there must be the experiencing of that nothingness--which is prevented if there is an experiencer. If there is a desire for the experiencing of that emptiness in order to overcome it, to go above and beyond it, then there is no experiencing; for the self, as an identity, continues. If the experiencer has an experience, there is no longer the state of experiencing. It is the experiencing of what *is* without naming it that brings about freedom from what *is*.

-- J. Krishnamurti, *Commentaries on Living, First Series*, 1956, p. 54

**Krishnamurti:** No, no, you are missing my point. My brain has lived for a million years. It has experienced everything. It has been a Buddhist, it has been a Hindu, a Christian, it has been a Muslim, it has been all kinds of things, but the core of it is the same. Right? And you come along and say, look there is a ground which is -- something. Are you going back to what I have already known? You follow? Hindus, Buddhists. If you do I reject all that because I say I have been through all that. They are like ashes to me at the end of it.

**David Bohm:** Well all of those things were attempts to create an apparent ground by thought. It seemed that through knowledge and thought, through Buddhism, and various other ways, people created what they regarded was the ground. And it wasn't.

**K:** It wasn't. Because I have spent a million years at it.

**B:** So as long as knowledge enters the ground that will be false?

**K:** Of course. So can I -- I am just asking -- is there a relationship between that and the human

mind? In asking that question I am also aware of the danger of such a question.

**B:** Yes. Well you may create a delusion of the same kind that we have already gone through.

**K:** Yes. I have played that before, that song.

**Q:** Are you suggesting that the relationship cannot be made by you, but it must come . . .

**K:** I am asking that. No, it may be I have to make a relationship. My mind now is in such a state, I won't accept a *thing*.

**Q:** But the bridge, if there is such a thing.

**K:** No wait, listen to my mind: my mind says I have been through all this before. I have suffered, I have searched, I have looked, I have investigated, I have lived with people who are *awfully* clever at this kind of thing, and so on and so on. So, I am asking this question being fully aware of the danger of that question. Because that is what the Hindus say, god is in you, Braham is in you, which is a lovely idea. I have been through all that. So I am asking 'X', if the human mind has no relationship to it, and that there is only one-way passage, from that to me . . .

**B:** Well that's like the grace of god then.

**K:** That's just, you see, I've captured,

**B:** That you have invented.

**K:** That--I won't accept that.

**Q:** And also aren't we then again back into the area of ideas?

**K:** No. They may be. So I am rejecting the explanation, grace of god.

**B:** Well you are not saying the relationship is one way, nor are you saying it's not one way.

**K:** Maybe, I don't know.

**B:** You're not saying anything.

**K:** I am not saying anything. All that I want is -- want in quotes -- this centre to be blasted. You understand? For the centre not to exist. Because I see that centre is the cause of all the mischief, all the neurotic conclusions, all the illusions, all the endeavour, all the effort, all the misery, everything is from that core. After a million years, I haven't been able to get rid of it, it hasn't gone. So is there a relationship at all? What is the relationship between goodness and evil, or bad?

Right? It comes to the same thing. There is no relationship.

**B:** It depends upon what you mean by relationship.

**K:** All right. Contact, touch, communication, being in the same room.

**B:** Having the same root.

**K:** Yes, same root.

**Q:** But Krishnaji, are we then saying that there is the good and that there is the evil?

**K:** No, no. Don't. Goodness -- use another word, whole, and that which is not whole. It is not an idea. Now, is there relationship between these two? Obviously not.

**B:** Yes, well, but if you're saying that in some sense the centre is an illusion -- an illusion cannot be related to that which is true because the content of the illusion has no relation to what is true.

**K:** That's it, that's it. You see that is a great discovery. I want to establish relationship with that -- want, I am using rapid words to convey this same meaning which is -- this petty little thing wants to have a relationship with that immensity. It cannot.

**B:** Yes, it is not just because of its immensity but because in fact this thing is not actual.

**K:** Yes.

**Q:** But I don't see that.

**K:** What do you mean?

**Q:** He says the centre is not actual. And that's part of my difficulty is I don't see that the centre is not actual.

**B:** Actual in the sense of being genuine and not an illusion. I mean something is acting but it is not the content which we know.

**K:** Do you see that?

**Q:** No. He says the centre must explode. It does not explode because I don't see the falseness in it.

**K:** No, no, no. You have missed my point. I have lived a million years, I have lived, I have done all this. And at the end of it I am still back at the beginning.

**Q:** Right, and you say the centre then must explode.

**K:** No, no, no. What, I have want to, the mind says this is too damn small.

**Q:** Right.

**K:** And it can't do *anything* about it. It has prayed, it has done *everything*. It's still there.

**Q:** Right.

**K:** And, he comes along and tells me there is this thing. I want to establish a relationship with that.

**Q:** He tells me there is this thing and he also tells me that the centre is an illusion.

**B:** Wait, that's too quick.

**K:** No. Wait. I know it is there. I'll call it what you like.

**Q:** Yes.

**K:** Illusion, a reality, a fixation -- whatever you like. It is there. And, the mind says, it is not good enough, it wants to capture that. Therefore it wants to have that relationship with it. And that says, 'Sorry, you can't have relationship with me.' That's all!

**Q:** Krishnaji, is that mind which wants to be in connection, or which wants to have a relationship with that, is that the same mind which is the 'me'?

**K:** Yes, yes. No, don't split it up sir. You are missing something. I have lived all this. Don't argue with me. I know, I can argue with you, back and forth. I have a million years of experience and it has given me a certain capacity. And I realize at the end of it all there is no relationship between me and truth. Right? And that's a tremendous shock to me. You follow? It is like you have knocked me out, because all of my millions of years of experience says, go after that, seek it, search it, pray for it, struggle for it, cry for it, sacrifice. I have done all that. And suddenly 'X' says, you cannot have relationship with that. You see, you understand what I am...? You are not feeling the same as I am. I have shed tears, left my family, *everything*, for *that*. And that says, 'Sorry'. So what has happened to me? That's what I want to get at. You understand sir? Do you understand what I am saying? What has happened to the mind that has lived this way, done everything that man has done in search for that, and that says, one morning, 'You have no relationship with me'. Sir, this is the greatest thing. Right? I don't know if you follow what I mean.

**Q:** This is a tremendous shock to the 'me', if you say that.

**K:** Is it to you?

**Q:** I think it was and then things started . . .

**K:** Don't -- I am asking you: is it a shock to discover that your brain, and your mind, your knowledge is *valueless*? All your examinations, all your struggles, all the things that one has gathered through years and years, centuries, absolutely *worthless*. Either I go mad, because I say, 'My god, I have done all this for *nothing*? My virtue, my abstinence, my control, everything and at the end of it you say they are valueless.' Sir, you understand what it does to me? You don't see it.

**B:** I mean if the whole thing goes then it's of no consequence.

**K:** Because what you have said, which is that absolutely you have no relationship. What you have done, not done, what you have, is *absolutely* of no value. You understand sir?

**B:** Not in any fundamental sense. It has relative value. It has only relative value within a certain framework, in which itself has no value.

**K:** Yes, thought has a relative value.

**B:** But the framework in general has no value.

**K:** That's right. Whatever you have done on earth -- in quotes -- has no meaning, the ground says. Is that an idea? Or an actuality? You understand, sir? The idea being that you have told me but I still go on, struggling, wanting, groping; but it is an actuality, in the sense that I suddenly realize the futility of all that I have done. So I must be very careful -- when I use the word 'I' it doesn't mean -- I must be very careful to see that it is not a concept, or rather that I don't translate into a concept, an idea, but receive the full blow of it!

-- Krishnamurti, *The Ground of Being and the Mind of Man*,  
5th Conversation with Dr. David Bohm, Ojai, California,  
April 12, 1980.

Consciousness with its content is within the field of matter. The mind cannot possibly go beyond that under any circumstances, do what it will, unless it has complete order within itself and the conflict in relationship has come totally to an end; which means a relationship in which there is no 'me'. This is not just a verbal explanation. The speaker is telling you what he lives, not what he talks about. If he does not live it, it is hypocrisy, a dirty thing to do.

-- Krishnamurti, Saanen, 1974

Does life have meaning, a purpose? Is not living in itself its own purpose? Why do we want more? . . . Our difficulty is that, since our life is empty, we want to find a purpose to life and strive for it. Such a purpose of life can only be mere intellection, without any reality; when the purpose of life is pursued by a stupid, dull mind, by an empty heart, that purpose will also be empty. This question about the purpose of life is put by those who do not love.

-- Krishnamurti, *The First and Last Freedom*, 1954

You know, that is quite interesting, to sit together for an hour and talk over our problems without any pretence, without any hypocrisy, and without assuming some ridiculous facade. To have a whole hour together is really extraordinary, because so rarely do we sit and discuss serious matters with anybody for a whole hour. You may go to the office for a whole day, but it has far greater meaning to spend sixty minutes or more together in order to investigate, to seriously examine our human problems hesitantly, tentatively and with great affection, without trying to impose one opinion upon another, because we are not dealing with opinions, ideas, or theories.

Saanen 71, in 'The Awakening of Intelligence' p. 279

**Questioner:** How can we be free of dependence as long as we are living in society?

**Krishnamurti:** Do you know what society is? Society is the relationship between man and man, is it not? Don't complicate it, don't quote a lot of books; think very simply about it and you will see that society is the relationship between you and me and others. Human relationship makes society; and our present society is built upon a relationship of acquisitiveness, is it not? Most of us want money, power, property, authority; at one level or another we want position, prestige, and so we have built an acquisitive society. As long as we are acquisitive, as long as we want position, prestige, power and all the rest of it, we belong to this society and are therefore dependent on it. But if one does not want any of these things and remains simply what one is with great humility, then one is out of it; one revolts against it and breaks with this society.

Unfortunately, education at present is aimed at making you conform, fit into and adjust yourself to this acquisitive society. That is all your parents, your teachers and your books are concerned with. As long as you conform, as long as you are ambitious, acquisitive, corrupting and destroying others in the pursuit of position and power, you are considered a respectable citizen. You are educated to fit into society; but that is not education, it is merely a process which conditions you to conform to a pattern. The real function of education is not to turn you out to be a clerk, or a judge, or a prime minister, but to help you understand the whole structure of this rotten society and allow you to grow in freedom, so that you will break away and create a different society, a new world. There must be those who are in revolt, not partially but totally in revolt against the old, for it is only such people who can create a new world--a world not based on acquisitiveness, on power and prestige.

I can hear the older people saying, "It can never be done. Human nature is what it is, and you are talking nonsense". But we have never thought about unconditioning the adult mind, and not conditioning the child. Surely education is both curative and preventive. You older students are already shaped, already conditioned, already ambitious; you want to be successful like your father, like the governor, or somebody else. So the real function of education is not only to help you uncondition yourself, but also to understand this whole process of living from day to day so that you can grow in freedom and create a new world--a world that must be totally different from the present one. Unfortunately, neither your parents, nor your teachers, nor the public in general are interested in this. That is why education must be a process of educating the educator as well as the student.

**Questioner:** You say that we should revolt against society, and at same time you say that we should not have ambition. Is not the desire to improve society an ambition?

**Krishnamurti:** I have very carefully explained what I mean by revolt, but I shall use two different words to make it much clearer. To revolt within society in order to make it a little better, to bring about certain reforms, is like the revolt of prisoners to improve their life within the prison walls; and such revolt is no revolt at all, it is just mutiny. Do you see the difference? Revolt within society is like the mutiny of prisoners who want better food, better treatment within the prison; but revolt born of understanding is an individual breaking away from society, and that is creative revolution.

Now, if you as an individual break away from society, is that action motivated by ambition? If it is, then you have not broken away at all, you are still within the prison, because the very basis of society is ambition, acquisitiveness, greed. But if you understand all that and bring about a revolution in your own heart and mind, then you are no longer ambitious, you are no longer motivated by envy, greed, acquisitiveness, and therefore you will be entirely outside of a society which is based on those things. Then you are a creative individual and in your action there will be the seed of a different culture.

So there is a vast difference between the action of creative revolution, and the action of revolt or mutiny within society. As long as you are concerned with mere reform, with decorating the bars and walls of the prison, you are not creative. Reformation always needs further reform, it only brings more misery, more destruction. Whereas, the mind that understands this whole structure of acquisitiveness, of greed, of ambition and breaks away from it--such a mind is in constant revolution. It is an expansive, a creative mind; therefore, like a stone thrown into a pool of still water, its action produces waves, and those waves will form a different civilization altogether."

There were about eight people around the table at lunch. One was a film director, another a pianist, and there was also a young student from some university. They were talking about politics and the riots in America, and the war that seemed to be going on and on. There was an easy flow of conversation about nothing. The director said, suddenly: `We of the older generation have no place in the coming modern world. . . . I, personally . . . see that I have no relation or contact with anyone of the younger generation. I feel that we are hypocrites.'

This was said by a man who had many well-known avant-garde films to his name. He was not bitter about it. He was just stating a fact, with a smile and a shrug of his shoulders. What was specially nice about him was his frankness, with that touch of humility which often goes with it. . .

The university student had been silent all this time . . . but he was taking in the conversation, as were the others. . . .

He said: `Though I am only twenty I am already old compared with the fifteen-year-olds. Their brains work faster, they are keener, they see things more clearly, they get to the point before I do. They seem to know much more, and I feel old compared with them. But I entirely agree with what you said. You feel you are hypocrites, say one thing and do another. This you can understand in the politicians and in the priests, but what puzzles me is -- why should others join this world of hypocrisy? Your morality stinks; you *want* wars.'

`As for us, we don't hate the Negro, or the brown man, or any other colour. We feel at home with all of them. I know this because I have moved about with them.'

`But you, the older generation, have created this world of racial distinctions and war -- and we don't want any of it. So we revolt. But again, this revolt is made fashionable and exploited by the different politicians, and so we lose our original revulsion against all of this. Perhaps we, too, will become respectable, moral citizens. But now we hate your morality and have no morality at all.' There was a minute or two of silence; and the eucalyptus was still, almost listening to the words

going on around the table. The blackbird had gone, and so had the sparrows.

We said: Bravo, you are perfectly right. To deny all morality is to be moral, for the accepted morality is the morality of respectability, and I'm afraid we all crave to be respected -- which is to be recognized as good citizens in a rotten society. Respectability is very profitable and ensures you a good job and a steady income. The accepted morality of greed, envy and hate is the way of the establishment.

When you totally deny all this, not with your lips but with your heart, then you are really moral. For this morality springs out of love and not out of any motive or profit, of achievement, of place in the hierarchy. There cannot be this love if you belong to a society in which you want to find fame, recognition, a position. Since there is no love in this, its morality is immorality. When you deny all this from the very bottom of your heart, then there is a virtue that is encompassed by love.

-- Krishnamurti, *The Only Revolution*, 1970, pp. 130-131  
(from *The Second Penguin Krishnamurti Reader*)

Then we come again to this extraordinary question of the nature of death. That must be answered, neither with fear, nor by escaping from that absolute fact, nor by belief, nor hope. There is an answer, the right answer, but to find the right answer one has to put the right question. But you cannot possibly put the right question if you are merely seeking a way out of it, if the question is born of fear, of despair and of loneliness. Then if you do put the right question with regard to reality, with regard to man's relationship to man, and what that thing called love is, and also this immense question of death, then out of the right question will come the right answer. From that answer comes right action. Right action is in the answer itself. And we are responsible. Don't fool yourself by saying 'What can I do? What can I, an individual, living a shoddy little life, with all its confusion and ignorance, what can I do?' Ignorance exists only when you don't know yourself. Self-knowing is wisdom. You may be ignorant of all the books in the world (and I hope you are), of all the latest theories, but that is not ignorance. Not knowing oneself deeply, profoundly, is ignorance; and you cannot know yourself if you cannot look at yourself, see yourself actually as you are, without any distortion, without any wish to change. Then what you see is transformed because the distance between the observer and the observed is removed and hence there is no conflict.

-- Krishnamurti, *Talks in Europe 1968*, p. 56, Paris, April 16, 1968

Freedom is not a reaction: freedom is not choice. It is man's pretence that because he has choice he is free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of man but lies in the first step of his existence. In observation one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

-- Krishnamurti, from *The Core of Krishnamurti's Teaching*, 1980

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This statement was originally written by Krishnamurti himself on October 21, 1980 for *Krishnamurti: The Years of Fulfillment* by Mary Lutyens, volume volume 2 of his biography, published by Farrar, Straus & Giroux in 1983. © Mary Lutyens. On re-reading it Krishnamurti added a few sentences.

When we condemn or justify we cannot see clearly, nor can we when our minds are endlessly chattering; then we do not observe *what is*; we look only at the projections we have made of ourselves. Each of us has an image of what we think we are or what we should be, and that image, that picture, entirely prevents us from seeing ourselves as we actually are.

-- J. Krishnamurti, *Freedom from the Known*, p. 24

Self-interest hides in many ways, hides under every stone and every act - hides in prayer, in worship, in having a successful profession, great knowledge, a special reputation, like the speaker.

When there is a guru who says, 'I know all about it. I will tell you all about it' - is there not self-interest there? This seed of self-interest has been with us for a million years. Our brain is conditioned to self-interest. If one is aware of that, just aware of it, not saying, 'I am not self-interested' or 'How can one live without self-interest?' but just be aware, then how far can one go, how far can one investigate into oneself to find out for ourselves, each one of us, how in action, in daily activity, in our behaviour, how deeply one can live without a sense of self-interest?

So, if we will, we will examine all that. Self-interest divides, self-interest is the greatest corruption (the word corruption means to break things apart) and where there is self-interest there is fragmentation - your interest as opposed to my interest, my desire opposed to your desire, my urgency to climb the ladder of success opposed to yours. Just observe this; you can't do anything about it -- you understand? - but just observe it, stay with it and see what is taking place.

-- Krishnamurti, *Last Talks At Saanen*, 1985, pp. 84-85.

To understand anything you must live with it, you must observe it, you must know all its content, its nature, its structure, its movement. Have you ever tried living with yourself? If so, you will begin to see that yourself is not a static state, it is a fresh living thing. And to live with a living thing your mind must also be alive. And it cannot be alive if it is caught in opinions, judgements and values.

-- J. Krishnamurti, *Freedom from the Known*, p. 23

If I am all the time measuring myself against you, struggling to be like you, then I am denying what I am myself. Therefore I am creating an illusion. When I have understood that comparison in any form leads only to greater illusion and greater misery, just as when I analyse myself, add to my knowledge of myself bit by bit, or identify myself with something outside myself, whether it be the State, a savior or an ideology--when I understand that all such processes lead only to greater conformity and therefore greater conflict--when I see all this I put it completely away. Then my mind is no longer seeking. It is very important to understand this. Then my mind is no longer groping, searching, questioning. This does not mean that my mind is satisfied with things as they are, but such a mind has no illusion. Such a mind can then move in a totally different dimension. The dimension in which we usually live, the life of every day which is pain, pleasure and fear, has conditioned the mind, limited the nature of the mind, and when that pain, pleasure and fear have gone (which does not mean that you no longer have joy: joy is something entirely different from pleasure) --then the mind functions in a different dimension in which there is no conflict, no sense of 'otherness'.

Verbally we can go only so far: what lies beyond cannot be put into words because the word is not the thing. Up to now we can describe, explain, but no words or explanations can open the door.

What will open the door is daily awareness and attention--awareness of how we speak, what we say, how we walk, what we think. . . . It depends on your state of mind. And that state of mind can be understood only by yourself, by watching it and never trying to shape it, never taking sides,

never opposing, never agreeing, never justifying, never condemning, never judging--which means watching it without any choice. And out of this choiceless awareness perhaps the door will open and you will know what that dimension is in which there is no conflict and no time.

-- J. Krishnamurti, *Freedom from the Known*, pp. 32-33

Thought is never new, for thought is the response of memory, experience, knowledge. Thought, because it is old, makes this thing which you have looked at with delight and felt tremendously for the moment, old. From the old you derive pleasure, never from the new. There is no time in the new.

So if you can look at all things without allowing pleasure to creep in-- at a face, a bird, the colour of a sari, the beauty of a sheet of water shimmering in the sun, or anything that gives delight--if you can look at it without wanting the experience to be repeated, then there will be no pain, no fear and therefore tremendous joy.

It is the struggle to repeat and perpetuate pleasure which turns it into pain. Watch it in yourself. The very demand for the repetition of pleasure brings about pain, because it is not the same as it was yesterday. You struggle to achieve the same delight, not only to your aesthetic sense but the same inward quality of the mind, and you are hurt and disappointed because it is denied you. . . .

You cannot think about joy. Joy is an immediate thing and by thinking about it, you turn it into pleasure. Living in the present is the instant perception of beauty and the great delight in it without seeking pleasure from it.

-- J. Krishnamurti, *Freedom from the Known*, pp. 36-37

The observer *is* fear and when that is realised there is no longer any dissipation of energy in the effort to get rid of fear, and the time-space interval between the observer and the observed disappears. When you see that you are part of fear, not separate from it--that *you are* fear--then you cannot do anything about it; then fear comes totally to an end.

-- J. Krishnamurti, *Freedom from the Known*, p. 48

When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind.

■ J. Krishnamurti, *Freedom from the Known*, pp. 51-52

### *How can there be real love?*

The image you have about a person, the image you have about your politicians, the prime minister, your god, your wife, your children-that image is being looked at. And that image has been created through your relationship, or through your fears, or through your hopes. The sexual and other pleasures you have had with your wife, your husband, the anger, the flattery, the comfort, and all the things that your family life brings-a deadly life it is-have created an image about your wife or husband. With that image you look. Similarly, your wife or husband has an image about you. So the relationship between you and your wife or husband, between you and the politician is really the relationship between these two images. Right? That is a fact. How can two images which are the result of thought, of pleasure and so on, have any affection or love? So the relationship between two individuals, very close together or very far, is a relationship of images, symbols, memories. And in that, how can there be real love?

### *Things to ponder*

when the things outside us become of great meaning, we are inwardly poverty-ridden.

■ *J. Krishnamurti,*

## **TOO GOOD TO BE TRUE: RESISTING CULTS AND PSYCHOLOGICAL MANIPULATION**

*When you meet the friendliest people you have ever known, who introduce you to the most loving group of people you've ever encountered, and you find the leader to be the most inspired, caring, compassionate and understanding person you've ever met, and then you learn that the cause of the group is something you never dared hope could be accomplished, and all of this sounds too good to be true, it probably is too good to be true!" -- Jeannie Mills*

*Of course, most people will answer, "No, I'd never fall for that. Only nerds would! I'm too smart--I can think for myself!" But we can all be easily persuaded and manipulated, often without even realizing it. We can all be coaxed into relationships and groups that are harmful to us. We think we can't be psychologically manipulated. But we're all vulnerable, no matter how smart or well-educated we are.*

*·hidden agenda - A situation in which one purpose is openly stated while another, unspoken purpose lies in the background*

*· love-bomb - To dishonestly and falsely flood or overwhelm someone with praise and a feeling of self-worth and importance for the purpose of manipulation (a technique often used by cult recruiters)*

· *manipulation - Management or influence by clever or devious skill; changing something or someone to suit one's own purpose or advantage*

· *mind control - The exercise of restraint or active direction, molding of someone's mental processes and patterns for one's own purposes; the subjection of someone to a method of changing his/her attitudes or beliefs; controlled indoctrination*

· *psychological abuse The wrong, improper, or corrupt use of someone's mental and emotional state of mind*

· *psychological manipulation Management or influence over someone's mental or psychological state cleverly or deviously in order to suit one's purpose or advantage*

· *Psychologically, physically, and sometimes sexually abuse members*

· *Pose a serious threat to our democratic system because they are authoritarian, anti-democratic, and totalistic*

· *Manipulating language, assigning special meanings to words, which makes members feel they are part of an elite, special group*

· *Encouraging embarrassing public confessions of misbehavior which can make members vulnerable to manipulation*

*The most effective kind of mind control is the most difficult to recognize. It subtly exploits our social conditioning and the vulnerable characteristics that we all have at various times.*

*Mind control is really just social influence that restricts freedom of choice. It consists of psychological manipulation, deception, and the use of demand characteristics. Because of our social conditioning, certain situations and relationships with other people seem to demand that we act in a predictable way. That dynamic affects us every day in advertising, sales, business, and personal relationships.*

*Guests don't complain, so if I wanted to convince you of something, I might try to invite you to dinner. Then you'd be less likely to complain about the food ... or my business, religious, or political views, or to a group...*

*One way to resist manipulation is to pause and question or examine the credentials of the person(s) claiming to be in authority in that specific situation. For example, for many years an actor named Robert Young played the role of a beloved physician in a popular television program. He later made television commercials promoting a brand of coffee. Because Young had come to be so closely identified with the character of the trusted physician in the public's mind, people tended to accept his recommendation for this brand of coffee. But while he may have been an expert in the acting field, he was not an expert in the medical field.*

*A better understanding of the workings of authority should help us resist it. Yet, there is a perverse complication the familiar one inherent in all weapons of influence: we shouldn't*

*want to resist altogether or even most of the time. Generally, authority figures know what they are talking about. Physicians, judges, corporate executives, legislative leaders, and the like have typically gained their positions through superior knowledge and judgment. Thus, as a rule, their directives offer excellent counsel.*

*Authorities, then, are frequently experts; indeed, one dictionary definition of an authority is an expert. In most cases, it would be foolish to try to substitute our less-informed judgments for those of an expert, an authority. At the same time, we have seen . . . that it would be foolish to rely on authority direction in all cases. The trick is to be able to recognize without much strain or vigilance when authority directives are best followed and when they are not.*

*Whenever one strives to convey the essence of something through words, the difficulty is that the word is not the thing itself. Through the past few years, as i've read texts and listened to recordings of Krishnamurti, there were statements that touched something so deeply, i wrote them down. Of course, whenever one cites a sentence or a passage from someone else, there is always the missing remainder of the complete work being cited, so the complete context of the original citation is not fully apprehended. However, presenting such excerpts to someone who has not encountered the author before, may provide an initial exposure that stimulates further interest and exploration which otherwise might not occur.*

*In including excerpts here, the hope is that by sharing passages i have found particularly meaningful and insightful, perhaps others will likewise discover something new and fresh.*

[dave](#)

" When the mind ceases giving a continuity to the thought, when it is in an immobility which is not imposed, which does not have an acting cause, there is then a state freed from the background. "

" the thinker is the thought. We would like it to be different so that the thinker may explain the things to himself by means of the thought. "

" true understanding is possible only when we are fully conscious of our thought, not as an operative observer on this thought, but completely and without the intervention of a choice."

Question: why is your teaching so purely psychological? There is no cosmology, no theology, no ethics, no aesthetics, no sociology, no political science, not even hygiene. Why do you concentrate only on the mind and its workings?

Krishnamurti: For a very simple reason, Sir. If the thinker can understand himself, then the whole problem is solved. Then he is creation, he is reality; and then what he does will not be antisocial. Virtue is not an end in itself; virtue brings freedom, and there can be freedom only when the thinker, which is the mind, ceases. That is why one has to understand the process of the mind, the 'I', the bundle of desires that create the 'I', my property, my wife, my ideas, my God. Surely it is because the thinker is so confused that his actions are confused; it is because the thinker is confused that he seeks reality, order, peace.

Because the thinker is confused, ignorant, he wants knowledge; and because the thinker is in

contradiction, in conflict, he pursues ethics to control, to guide, to support him. So, if I can understand myself, the thinker, then the whole problem is solved, is it not?

**Collected Works of J. Krishnamurti, Vol IV. 1948 6th Public Talk, Bombay**

I suggested that to slow down the mind in order to examine the thought-feeling process, you should write down every thought-feeling. If one wishes to understand, for example, a machine of high revolution one has to slow it down, not stop it for then it becomes merely a dead matter; but make it turn gently, slowly, to study its structure, its movement. Likewise if we wish to understand our mind, we must slow down our thinking - not put a stop to it - slow it down in order to study it, to follow it to its fullest extent. And to do this I suggested that you write down every thought-feeling.

**The Collected Works of J. Krishnamurti, Vol III; Ojai 1944,  
8th Public Talk, Oak Grove Talks. CD-rom code OJ44T8**

[ [comments on this quote](#) ]

Jiddu Krishnamurti 5th Sept 1933: Since most of us are unconsciously seeking a shelter, a place of safety in which we shall not be hurt, since most of us are seeking in false values an escape from continual conflict, therefore I say, become conscious that the whole process of thought, at the present time, is a continual search for shelter, for authority, for patterns to conform to, for systems to follow, for methods to imitate.

Jiddu Krishnamurti 3rd Aug 1936: To be in conflict and at the same time to be vibrantly still, neither accepting nor denying it, is not easy. Being in a state of conflict and at the same time seeking no remedy or escape, brings about integral thought. This is right effort.

Jiddu Krishnamurti 2nd July 1944: We must not think and feel horizontally but vertically. That is, instead of following the course of lazy, selfish, ignorant thought-feeling of gradualism, of slow enlightenment through the process of time, of following this stream of continual conflict and misery, of constant mass murder and a period of rest from it - called peace - and an eventual paradise on earth; instead of thinking-feeling along these horizontal lines, can we not think - feel vertically? Is it not possible to pull ourselves out of the horizontal continuance of confusion and strife and to think-feel away from it, anew, without the sense of time, vertically?

Jiddu Krishnamurti 19th Feb 1950: Thought creates the thinker, thought is always seeking a permanent state seeing its own state of transition, of flux, of impermanence, thought creates an entity which it calls the thinker, the Atman, the Paramatman, the soul - a higher and higher security. That is, thought creates an entity which it calls the observer, the experiencer, the permanent thinker as distinct from the impermanent thought; and the wide distance between the two creates the conflict of time.

Jiddu Krishnamurti 7th May 1950: You have chosen one particular thought, thinking it is noble, spiritual, and that you should concentrate on it and resist other thoughts. But the very resistance creates conflict between the thought that you have chosen to think about, and other interests; so you spend your time concentrating on one thought and keeping off the others, and this battle between thoughts is considered meditation. If you can succeed in completely identifying yourself with one thought and resisting all others, you think you have learned how to meditate.

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Jiddu Krishnamurti 14 Dec 1958: Seeing all this, that thought is the result of memory, of collected experience which is very limited, and that the seeking of Reality, God, Truth, Perfection, Beauty is really the projection of thought - in conflict with the present and going towards an idea of the future - and seeing that the pursuit of the future creates time; seeing all this, surely it is obvious that thought must be suspended. There must be something, surely, which thought cannot capture and put into memory, something totally new, completely unknowable, unrecognizable?

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Jiddu Krishnamurti 21 Feb 1962: Conflict must end. It is only when the mind is completely quiet, and not in a state of conflict - it is only then that the mind can go very far into the realms that are beyond time, beyond thought, beyond feeling.

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Jiddu Krishnamurti 30 July 1967: In the same way if I really see what thought does, thought comes to an end. Whatever thought does it breeds misery, sorrow, conflict, and when thought realizes that, it will come to an end by itself, the vicious circle is broken; thought, which means time, has come to an end.

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(Jiddu Krishnamurti 1966-1971 The Urgency of Change) All these are the factors which condition us. Our conscious and unconscious responses to all the challenges of our environment - intellectual, emotional, outward and inward - all these are the action of conditioning. Language is conditioning; all thought is the action, the response of conditioning.

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Jiddu Krishnamurti 1971 Public talk, Rome So thought is the instrument of pleasure, and thought is the instrument of pain, fear - consciously or unconsciously. Then there is the whole question of hidden fears, unconscious, deep rooted fears inherited through the environment, through culture, through the race, through family, you know, the stored up fears. Now how is one to be free of all that?

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Jiddu Krishnamurti 1972 4th Public Talk, Saanen ... what place has thought in the whole of consciousness? How deeply the unconscious, the hidden parts of our minds, the secret recesses, how deeply they are contaminated by the environment, by the society in which we live, by or through education and so on. How deeply the whole mind is polluted and whether it is possible to free the mind altogether from this pollution of civilization.

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Jiddu Krishnamurti 6th Jan 1971: Do you understand, do you follow this? That is, at the moment of attention you have seen and acted - perception, action - but thought says, "How extraordinary: I wish I could continue that attention all the time, as I see in it a way of acting without all this conflict". And so thought wants to cultivate attention.

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J. Krishnamurti 22 July 1971: Analysis, by its very nature, implies an analyser and the person or thing analysed, whether the analyser is the analyst, the psychologist, or you yourself; and the analyser in his examination nourishes and sustains the division, and therefore increases the conflict. Analysis implies all these things: time, evaluation of every experience and of every thought completely (which is not possible), and the division between the observer and the observed that increases conflict.

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J. Krishnamurti Oct 1961?: Through complete rest the brain is made fresh, to respond without reaction, to live without deterioration, to die without the torture of problems. To look without thought is to see without the interference of time, knowledge and conflict. This freedom to see is not a reaction; all reactions have causes; to look without reaction is not indifference, aloofness, a cold-blooded withdrawal.

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J. Krishnamurti 4th April 1976: So one wants to find out a way of living in which there is no conflict, in which thought, which is the movement in time as measure, which creates division, and whether thought can realize its own limitation, and function where it is absolutely necessary, and not enter into the psychological field at all. Are you getting all this?

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J. Krishnamurti 16th July 1981: You understand my question? Not analytical perception, not intellectual observation of the conflict, various types of conflict, nor an emotional response to conflict, but we are asking: is there a perception not of remembrance, which is time, which is thought, is there a perception which is not of time or thought, which can see the whole nature of conflict, and that very perception is the ending of that conflict? That is my question.

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J. Krishnamurti 29th July 1981: So thought, time, space, psychologically is the source of conflict and sorrow. After examining it, is it possible for thought - please listen to this - for thought to realize its own place, which is in the world of technique and it has no place psychologically?

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J. Krishnamurti 28th Nov 1981: Only when thought naturally, without conflict, without struggle comes to an end, which is time, then there is a possibility of that which is eternal. So you say, 'Tell me how to end thought; tell me the system, the practice, I'll do it for the rest of my life.' So you are back again to the same old thing.

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J. Krishnamurti 16 July 1982?: Is there a perception not of remembrance, which is time, which is thought? Is there a perception which is not of time or thought, which can see the whole nature of conflict, and with that very perception bring about the ending of conflict? Thought is time.

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J. Krishnamurti 22nd July 1982: If I am ambitious, greedy, envious, wanting to fulfil, achieve, how can there be love? So to see the truth of it, not take time over it, not analyse it, go into step by step, explanation after explanation, but to see instantly that as long as the brain is caught in time and thought, which is limited, what ever it does will create more conflict. See it instantly, the truth of it, which is to have an insight into it, the whole movement of it.

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J. Krishnamurti 25th June 1983: No. The whole point - this is where I am saying something which we are probably putting in different words - if you have an insight that the movement of thought and time are divisive, at whatever level, in whatever realm, in whatever area, it is a movement of endless conflict. ... Now as long as that movement exists there is fear of being nothing. But when one really sees the insight of the fallacy, the illusion of becoming something, therefore that very perception, that insight to see that there is nothing, this becoming is endless time/thought and conflict, there is an ending of that. That is, the ending of the movement which is the psyche, which is time/thought... But the truth is I am memories. If I had no memory, either I am in a state of amnesia, or I understand the whole movement of memory, which is time/thought, and see the fact as long as there is this movement there must be endless conflict, struggle, pain. And when there is an insight into that nothing means something entirely different.

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J. Krishnamurti 24th July 1983: Insight is not of time - right?  
Time is thought, time is memory, time is experience, knowledge, and as long as we depend on time, which is divisive, therefore conflict, and to see this, to perceive the actuality of this, then only is there an insight into it.

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J. Krishnamurti 25th Aug 1984: That thinking about oneself is very limited and therefore in our relationship there is always conflict. Therefore thought and time we said is the causation of one of the major reasons of conflict. If one understands that deeply, not verbally, not merely repeating something somebody has said but actually your own perception, seeing the truth of it, that very perception frees the brain from conflict.

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J. Krishnamurti 16th Jan 1981: Don't also forget that conflict is the `I'. Ultimately society and all can go down the drain. Ultimately it is `I'. All experience, all search, centres round that which is thought, caught in time as conflict