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THE ART OF LIVING

J. Krishnamurti

I

May we continue with what we were talking about the last time we met here? We were talking about conflict and whether it is possible to eliminate the problem of conflict. For most of us, daily living is a series of problems, conflict, pain and anxiety. And we were asking whether it is possible in this crazy world to lead a life in which problem or conflict does not exist. It may sound rather stern or even crazy to think about such things — to live without a single conflict. All this requires enquiry into this question, considerable intelligence, considerable energy, application: if we can, together, go into this problem whether there is an art of living which one can live daily, not in a theoretical world without all the psychological, inward turmoil, the pain, the anxiety; whether it is possible to lead such a daily life. To ask such a question might seem incredible. Our life, from the moment we are born till we die, is a series of conflicts, trouble and all the pain of existence, with sorrow, pleasure and so on. So could we go into the question of the art of living in daily life?

How are we going to find out the art — to put everything in its right place, not exaggerating one or the other, not going with one's instincts, urges, in one direction and denying totally the other, in trying to go in a particular direction? To find the art of living requires investigation into how to live, because the art of living is the greatest and the most important art, greater than any other, greater than the art of government, the art of communication. In spite of that, we have never enquired very deeply what is the art of living. Our daily life requires such sensitivity and great deal of freedom, because without freedom you cannot find

out what is the art of living. It is not a method, a system, but it requires considerable intellectual activity and also a deep, abiding honesty. Very few of us are honest: we say one thing and do another. We talk about philosophy, god, of all the theories the ancient Hindus have invented, and we are rather good at all that stuff. But the word, the description, the explanation, is not the deed, the action. That is why there is a great deal of dishonesty, and to enquire into the art of living there must be a fundamental, unshakable, immutable honesty — honesty which is not adjusting itself to the environment. It requires great integrity to find out. We are dealing with really a very very complex problem. It is not just living but to live a life which is orderly, without dissipating energy, without living in any kind of illusion or tradition. Tradition, however old or modern, invariably carries on the old, and the old cannot possibly adjust itself to the new.

As we said the other day, this is not a lecture to give information, to instruct you, to persuade you, to slowly direct you in a particular direction; nor is there any kind of propaganda to a set of ideas. It is not anything of that kind: it would be dishonourable on the part of the speaker; he is not that and he means that. Together, you and the speaker are going to find out for ourselves — not that you are going to be told by the speaker. It is important to understand this. So you are exercising your own brain, your own sense of urgency, to find out whether there is a way of living which is totally orderly, which means, if you will, be serious for the evening. You may not be serious for the rest of the year, or the rest of the week, but at least once in one's life, be totally honest, completely honest with oneself; then we can together go into the question what is the art of living.

It is important to find out a way of living in which conflict, problems, do not exist, because conflict and problems waste our energy. One has to find out why conflicts exist. We are not talking about mathematical problems, academic problems; we are talking about the problems of human beings. You are first human beings, afterwards scientists, engineers and all the rest of it. But when you give importance to other things, you forget that you are a human being.

The art of living is to lead daily life with tremendous precision, accuracy and order. Or does it mean conformity, conforming to a pattern and adjusting yourself to that pattern? Does it not mean

to become very conscious of one's own disorder? Are you aware of that, or do you feel it is merely environmental difficulties — that in ourselves, we are perfectly orderly? We are pointing out together that really we live in disorder, in contradiction; that is a fact. Even the greatest saints live in disorder because they are trying to become something all the time. The very becoming — I am this, I will become that — in that endeavour to change 'what is' to 'what should be' there is an interval, a gap, in which conflict takes place. And that conflict is the essence of disorder.

Where there is division there is disorder. I am this and I must become that — in that there is a division. That very division is the root of disorder; in that there is a contradiction — I am that, I want to be orderly. I recognize I am in confusion and I try to bring about order. I am saying, that very fact is the cause of disorder. So, where there is division in us psychologically there must be conflict and therefore disorder. As long as there is disorder, trying to find order is still disorder. Do you understand what I am saying? I am confused — my life is in disorder, fragmented, broken up inside — and out of that confusion I create a pattern, an ideal, a scheme, and I say I am going to live according to that scheme, but the origin of that scheme is out of my confusion. So, what I have to understand is, why am I confused, why am I disorderly? If I can understand that, then out of that comprehension, perception, conflict comes to an end without a single effort. That is, if I find the causation of my confusion, then confusion does not exist. Then there is order.

Now, do you see it or is it a verbal assertion and you say let's get on with it? That is dishonesty. If you don't see it, say you don't see it — that is honesty. So please look at it carefully: There is confusion; do not say that you should not be confused. The very idea of confusion brings about the causation of it. That is, if I am ill and I get a doctor and the doctor says, 'You are eating certain things that upset your whole organism, so do not do that,' I give it up. In the same way, if you can find the cause then the effect is changed. If there is a change in the effect there is change in the cause.

So order is possible only when we understand the nature of disorder. If I quarrel with my wife or my wife quarrels with me, I have to find out why we are quarrelling. If you like to quarrel, that is a different matter, but if we want to stop quarrelling, we

say, let us talk about it, let us see why we quarrel. I want something and you want something different; we quarrel about it and thereby we begin to communicate with each other, and ultimately we come to some conclusion and we agree. So find out how to live a life together, completely orderly.

Then the art of living implies that there should be no fear at all: fear of psychological insecurity, fear of death, fear of not becoming something, fear of losing. Is it possible to be totally, completely free of fear, because a brain that is frightened is a dull mind, a mind that is not capable of observing, living. Are you not all frightened? Please be a little honest with me. You are all frightened. You all want physical security — money, position, sex. First examine the inner, then the outer; not the other way round, because inward activity shapes the outer, controls the outer. Do you understand this? We are saying that the art of living consists not only in having complete order but also in being totally, psychologically, inwardly free of fear. Is that possible? Because, we have lived with fear from childhood — fear of the husband, fear of the wife, fear of not achieving, fear of not fulfilling, fear of not being satisfied. I am sure all of you know the nature of fear.

So we are asking what is the nature and structure of fear. After you have put the question what is fear, ask how it arises, what is the root cause of it. I may be afraid of darkness, I may be afraid of public opinion, I may be afraid of somebody who is going to build me up — there are various forms of fear. Shall we deal with the various forms one by one, or shall we find out the root of it, the cause of it? Which do you want — the various branches of fear or the very hidden root, the hidden nature of fear? What is the root of fear? What brings about this fear? — because, fear is most destructive. And where there is fear there is every kind of neurotic activity taking place, the irrational pretending to be rational. So it is important to find out what is the root of fear. Are there many roots of fear or is there only one single root?

Change from 'what is' to 'what should be' is one of the causes of fear — I am frightened of what arises there. I am also frightened of what is going on, and of the past. But what is fear *per se*, in itself? How does it come about? We shall go together in the investigation of it, but we must not just verbally, intellectually or theoretically accept it, because you are still frightened and it is a waste of time, of your time and the speaker's. We are trying together to find out and that requires honesty, scepticism, not

accepting a thing that the speaker is saying but to see for yourselves the essence and structure of fear. If you and the speaker can work together, journey together into the whole nature of fear and in yourself capture the very cause of fear, then you are free; unless you want to be frightened for the rest of your life, because it makes you feel that you have at least something to hold on to.

We are talking about fear. What is the past, what is the present, and what is the future? Please listen. The past is all that you have accumulated, the memory, the remembrance of things gone, and the present is the past modifying itself into the future. This is an actual fact. So you are the past memories, past remembrances, past existence, the whole accumulation of the past. You are the bundle of memories. If you have no memories, you do not exist. So the past is time, is it not? The past has been gathered through time. I have had an experience a week ago; that experience has left a memory and that memory is born from the past experience. When I use the word 'past', it is time; the past is time. And also the past is memory, knowledge, experience, stored in the brain as memory and from memory thought arises. So time which is the past is also memory which is the past. So time and thought are the same.

Is it possible to look at things as they are, not as a politician, not as a follower, not as a person who has read a great deal and can speak endlessly, but as a human being? Our brains are conditioned to solve problems. So the brain itself is a problem — do understand this, please. And so whatever it meets, it turns it into a problem. Our question is whether it is possible not to have a brain that is conditioned to solve problems but to have a brain that is free to look and not make a problem of what it looks. So we are asking whether the brain cells themselves, without any compulsion, without any instigation, without any pressure outwardly or inwardly, can bring about a change, a mutation.

We are saying fear is time and thought. I did something a week ago; I had fear. I remember that fear and pain and I may want to prevent that happening again. There is the past incident that causes fear and that is recorded in the brain as memory. Recording is time. This talk is being recorded; this recording is time, between the word and the tape. And thought is also time because it comes into being through memory, knowledge, through

experience. So thought and time are similar. They are together, not separate, and we are asking, is that the root of fear — time and thought, time-thought? That is, I am afraid of death; I may be still young, twenty years old, but death is waiting for me and I am afraid of that. So fear, the word 'fear', is thought-time. Then I ask, how am I to stop time and thought? If you say 'how', then you demand a system, a method. Then you practise a method which means time. But do you understand, have an insight into the nature of fear, that the causation of fear is thought and time? Then you really grasp that.

Fear arises from something that has happened before. I had a toothache and went to a dentist and the pain has been recorded. Where there is a recording, there must be memory, and you say, 'I hope it will not happen tomorrow.' The pain of yesterday, the recording, then the memory which is recording saying 'I hope it won't happen to me' — the whole process of that is fear. If you understand the principle of this, the fundamental nature of fear, then you can deal with it. Now you are escaping from fear, trying to rationalize it, saying how am I to escape from it, and yet at the end of it you are, for the rest of your life, frightened. The root of fear, the core, is time-thought. Understand that, see the beauty of it, the subtlety of it.

Another thing is, human beings as they are, right throughout the world, are afraid of death. That is a fundamental fear of life. They all know that death is the end. it is an absolute certainty; you cannot escape from that. You might live longer by living a rational, sane life, but however sane you may be, death is inevitable. Will you accept that? It is a fact. There is fear. Who is afraid of fear? Who are you — your body, your position, your confusion, your anxiety, your loneliness, your bank account — you are all that. Are you not? And we are asking what is the art of living when you are going to die. What is the art of living so that you are not afraid of death? It is very difficult, not to understand verbally, theoretically or intellectually, but to know actually what death means. We are not advocating suicide. We are asking why we are frightened of death — why one is so afraid of it, whether you are conscious of it or not conscious of it. And the fear of death is also suffering — suffering in losing my son, suffering in losing all the things that I have accumulated, all that.

So the art of living is not only to find how to live but to find out what is the significance of death while living. What is death?

There is the biological organism ending through disease, accident, illness, through some misfortune — I board a train and I break my neck. So what do we mean by dying? If we can understand that, then life and death can live together — not death at the end of it when the organism comes to an end, but to live together, to live with death and life. Have you ever asked that question? You have not. Ask it now. Put this question to yourself: whether it is possible — the art of living and living with death; to find out what is dying, what it means — dying and living together. Most people ask what is after death — reincarnation, rebirth, etc.; they never ask that which is more important: what is living, which is an art, and if there is right living that is also part of right dying. So one must enquire what is living. That means, what is your daily life? — pain, anxiety, insecurity, uncertainty; you are pursuing some kind of illusory entity which you have invented, some kind of fanciful, illusory existence, having belief, faith. Will you contradict that? Your life is, as the speaker has pointed out, constant struggle, conflict, pain, loneliness, sorrow, your house, your knowledge, your wife, your attachment. And you are afraid to let that go. And death says to you, my dear friend, you cannot take that with you; you have to leave all that behind. Will you agree to that? Face it, sirs. Can you let go your attachment now so that you are all the time living and dying?

Now to go into the question of sorrow: that is also part of life. has sorrow and has shed tears. You have a husband who does not care for you. He uses you and you use him; you suddenly realise how ugly that is and you cry. Man has killed man throughout history in the name of religion, god, in the name of nationality. Man is suffering immensely and we have never been able to solve our problems of suffering. Where there is suffering, there is no love. In sufferin there is not only self-pity but there is also the fear of separation, of loss, of guilt. All this is contained in that word and we have never solved the problem; we put up with it. We have various theories and carry on with the memory of the wife, brother or the husband for the rest of our life. Is there an end to sorrow, or must man for ever and ever carry this burden? To find that out is also the art of living; for, the art of living is to have no fear, to have no problem, to enquire into that complex problem why man not only has been inherently violent but also cruel to other people, brutal, violent, killing

people. How many thousands of people have shed tears for their husbands, sons, brothers and relatives. And we are carrying on just the same old rotten, brutal game of killing each other. You are all proud of your army and your navy and every country is proud of its own military interests. You agree with all this and yet you carry on as before, never enquire how to stop violence in yourself, why man has had wars. You know, sirs, man has had wars for six thousand years, killing man. And you don't mind; you feel far away from it.

So it is one of the problems of life — whether it is possible to live a life without sorrow. What is sorrow? When my son dies, something has broken in me, especially if I am a woman. I have borne him in my womb, this boy, and I have looked after him with the pain and pleasure and joy of the mother. And you have a culture that you would rather have him killed. Why do you do all this? Do you understand all this? So what is sorrow? Is it: my son is gone, dead, will never return and I cry hoping that he will be in heaven? He has gone, that is a fact, but I carry the memory. I keep his picture round my heart; I live on that memory shedding tears, I cannot forget him; it is part of me. Don't you know all this?

We never ask why there is sorrow. Have you enquired into sorrow, into suffering, and asked whether it can ever end? Not at the end of one's life but now, today. What is the cause of sorrow? Is it self-pity? Is it that you are young, alive, and he has gone? Is it that you are attached to him? Face it, sirs. What is attachment? What do I mean by 'my son'? I have a picture of him, an image of him. I want him to be something: he will carry on my business, he will later get my money and so on. He may die and I am desperate. You know all this very well; I don't have to tell you. Also, what kind of life do you want him to live? If you love your son, what kind of education would you give him? — a different kind of education, different kind of upbringing? Not the forcing of a system? He is a new generation, and a new generation may be totally different from yours. I hope he is — I want him to be a new generation, to have a different kind of mind, not follow and just be an engineer, scientist and all that business. But you want him to inherit your money, your possessions, your hopes. When he dies, you feel broken. That is your picture of him — wanting him to be this and that, and when that comes to an end you are

shocked. And you turn to your neighbour and see that he carries on the same way. But if you are living with death and life together, then there is no change. You are incarnating every day afresh, anew, you are born afresh every day and there is great beauty. That is creation, living with death and love. In that there is tremendous freedom; the root meaning of the word 'freedom' is also love. It is really the art of living and the art of dying together and that brings about great love. Love has its own intelligence. And intelligence is something outside of the brain.

II

I think we ought to go much more into the art of living. Most of us have given very little thought to it. We have hardly enquired into the nature of what life is, and how to live our daily life with all its ugly, brutal, passing pleasures and entertainment, both religious and otherwise. We have studied almost all the subjects, spent years becoming a doctor or an engineer, but we have never asked *how*. We have studied engineering, perhaps for five or six years, and gathered a great deal of information and been trained in the profession. And engineers have never asked how to build a bridge; that is their job. But we, who are ordinary people, are always asking how — how am I to live life, a life without any conflict. When a challenge is put before you, such as, is it possible for you to live a life in which there is no problem, in which there is no confusion, when you hear that question, you say yes, it sounds good; tell me how to do it so that I can live a life of great tranquillity, with an inward sense of wonder, a sense of great beauty. I think we ought to banish from our mind, from the psychological world, the word 'how'. Never ask anybody 'how'. They can only offer you a system, a method, which then becomes another bondage, another trap in which you are caught.

We talked about wars, we talked about human beings psychologically hurt from childhood — hurt by their parents, by their school, in the colleges and in the universities, and so on. We are wounded people, and that wound inevitably breeds fear. We talked about fear a great deal and we have also talked about time — about chronological time by the watch, and also about time as a psychological means of achievement: I am this and I will be that, I am violent and I will be non-violent. This constant becoming from 'what is' to 'what should be' is also time. Time is important for us, not only the physical time to get from here to there but

also the time required to achieve an ideal. So we are bound to time and writers and other people have asked if there is a stop to time.

As we said yesterday, we are sharing this together; this is not a lecture. This is a conversation between you and the speaker — conversation about life, about the extraordinary complexity of life, despair, loneliness and all the innumerable tears that human beings have shed, wanting to be loved and never finding it. We talked about all this and if some of us, even a few, have honesty that is unshakable, integrity that can never be broken, then we can bring about a radical change in society. We talked about society — through what means we have made it all ugly, violent. You know what modern society is. We are responsible for it, each one of us, and to bring about a radical, fundamental mutation in this structure and nature of society, we have to undergo a tremendous examination into ourselves. Not theoretically, not problematically, but to see actually what we are, face that fact and not escape from it, go into it very deeply if a few of us can really bring about a different culture. And, at least for this evening, be clear, honest.

We said yesterday that the word is not the thing, the explanation is not the actual, the description of a mountain, however beautiful — and you can write poems about the mountain and the lovely shades — your description of the painting, is not the actual mountain. But most of us are satisfied with the description, with explanations. Then we make up that explanation into an ideal and try to live up to that ideal. It then again becomes a series of conflicts. So please remember that you and the speaker are investigating together deeply, seriously, and with great intensity into a life which is really a great art. So, one must begin to enquire. Now, you need a great deal of humility to learn; humility, not humbleness, not a tempered acceptance. But most of us have not that quality of humility. It is not what you have for someone whom you respect — that is not humility. That is merely acceptance of authority: you worship authority and you follow.

So humility is one of the qualities of life. It is necessary to understand the extraordinary complexity of living. Man may know a great deal, but he retains a sense of self-importance. A vain man may achieve status, position, power, and that vanity tries to become humility. But humility is not born out of vanity;

humility is freedom. We want our desires to be fulfilled: it is part of the structure of society. Each one of us is trained to do what he wants to do; each one of us is free to do exactly what he wants to do. You want to put things right, you want to express yourself. You are very strong with your opinions, your quotations. You are free to choose, and we call that freedom. And we observe what freedom has done to the world — the confusion, the havoc; each one having expressed his own desire, there is competition and this is freedom!

We ought to enquire what is freedom. Please ask yourself this question: Is freedom a matter of choice? — like choosing one job to another: when you don't like this job you go on to another. You can express yourself when you want, perhaps in this society, but in a totalitarian state that freedom is denied. So what is freedom? Is it part of our life, the living and dying as we said the other day? We went into it very carefully. Where life and death can live together, can go together, that requires a great deal of attention, a great deal of enquiry, a great deal of intelligence, the art of living. The word 'freedom' also means love. And is love a matter of choice? Is there freedom *from* something, such as from pain, from anxiety? If it is freedom *from* something, it is really a reaction. It is like a man who is in prison and who wants to get out of that prison. We live in a psychological prison, and when there is pain, anxiety, we want to be free of it. So freedom *from* something is the same as being imprisoned.

So this freedom is a sense of deep, inward, unshakable freedom; not *from* something. Then what is freedom? Can we together enquire into this, not accepting what the speaker has been saying? If you accept what the speaker is saying, then you fall into the old trap of following. Then the speaker becomes the guru, and the speaker abhors all gurus. So together let us enquire what is freedom. Probably we have never asked that question; you all want a prescription. I am very, very lonely and want to escape from that. There are various forms of entertainment, religious and otherwise. But is there a freedom which is not a reaction? And to find out that one has to enquire into love. Is love a reaction? Is love attraction? — sexual or otherwise. Ask these questions of yourself to find out the right answer. How do you find the right answer to a question? I, the speaker, ask a question and you naturally reply to that question if at all you are thinking.

Then he responds to that question, the speaker answers your response. It is a real dialogue. There is both question and answer, answer and question, till you disappear, the speaker disappears, and only the question remains. You understand? Then that question has vitality, energy, drive. We are asking, is freedom not from something? Is it love? I see a marvellous mountain or a picture and I would like to picture it, to have it. I would like to have it on my wall, look at it day after day, and each time I look at it differently. It is a great masterpiece. But love may not exist. Most of us know attraction; we know dependence, we know guilt, we know jealousy, remorse. And is that love? If it is not love, then love is not reaction. Then what is freedom which is not born out of reaction? You may be a Christian, an intellectual. You are free, and you have chosen to be a Buddhist, Buddhism being much more active, interesting. So you are free from one and caught in the other. And this is called freedom, moving from one end to another. This is very important to understand, not intellectually, not verbally, but with the depth and beauty of it.

And also it is important to understand that what we are talking about, the art of living, is beauty. There are the great cathedrals of Europe, the great mosques and temples of the world, constructed by great architects, great painters. When we see all that, there is beauty; there is beauty man-made. But a tiger is not man-made. A solitary tree in the field, with all its dignity, that is not man-made. But the moment you paint the tree, that is man-made. And you admire that: a tree painted is great art. So in life, the art of living is to understand the depth and beauty, the freedom and the goodness in it. And beauty is not the picture, the poem, the cathedral. Beauty is when the self is not. You understand? When I am not, beauty is. When the self is not, love is. And so love, freedom, goodness, beauty are one — not something separate; they are all interrelated. Goodness — in that word there is extraordinary depth. It can only be when there is freedom, love, beauty.

We ought also to enquire what is religion, because it is part of our life, and find out what is true religion, not all the phoney stuff that is going on in the world — all the beliefs, the network of superstitions. They are all born out of fear. All that are there in the cathedrals, in the temples and the mosques are put together by thought. And that is a material process because thought is the result of memory, knowledge, experience stored in the brain cells. That which thought has created, has nothing to do with

sacredness. You worship the things that thought has invented — your guru, your pictures, your religious literature. They are not sacred. But we always hope in our heart that something will give us strength, free us from our sorrow. We want somebody to comfort us, to tell us what to do, somebody to worship, somebody to cling to in our loneliness and despair. When we shed tears, we want somebody to hold our hands. And so gods, temples, and the worship in the mosques, churches — all that is not religion. Do you see that? — not just intellectually, for then it becomes a rather stupid game. Few actually see that it has no meaning, that it is deception, hypocrisy, that it has nothing to do with daily living. We have worshipped every kind of god from the ancient times, and all the gods and goddesses have not changed human brutality. You may worship your guru, but you have not changed your whole being. So what is religion?

First of all, we must be free of all superstitions, the authority of the book, the authority of tradition, the authority which you create for yourself based on your experience, so that your mind is free from every kind of illusion. Is that possible? Man can invent illusions. All the mythologies of ancient Egypt and your own Hindu, Buddhist mythology are all the inventions of thought. Can the brain be actually free of all that? The brain has been conditioned centuries upon centuries, through traditions, through books, about what religion is. Can you be free of that? — not to be an ascetic, which is another reaction, but to have a brain that is completely free. That requires a great deal of investigation into oneself, great deal of attention to every thought, every movement of action so that your whole being is denuded of every kind of delusion. It is not easy because you have to understand the nature of desire. It is the desire for comfort that creates illusion, the desire for illumination: that is what you all want.

So we ought to investigate what is desire. We ought to enquire seriously, honestly find out for ourselves what is desire, why desire has led us where we are. There is desire for power; whether it is political power or the power of the priest or the power of the image in the temple, the power of the husband over the wife. Do you understand power? For a man who has great knowledge, that is his power. Power means money. Power in any form is evil. One has to have freedom from all authority of power. Will you go into it, or are you just listening for an hour to

something that is true and immediately forget it? That is what you are going to do, and if you do that, it will act as poison — hearing something true and not acting on that. Then you are in conflict and conflict degenerates the brain. So either do not listen or listen with all your mind and heart, so that the word is the action, the two are not separate. It requires a brain free from all traditions, free from all authority, to be free of the sense of authority, of having confidence in yourself that gives you authority.

So, in your brain be free from all authority. That freedom is not a reaction because you understand the nature of authority, you understand the nature of tradition. It is mechanical acceptance which degenerates the brain. You see that and you put it away; that is not a reaction. If you react, then you get into the old pattern. Only then, when you put it away, you can find out what is meditation. May I use that word 'meditation'? That word has been misused by every kind of guru, the money-makers. They have power, money power, position, and they teach you many schools of meditation in different parts of the world — Tibetan meditation, Zen meditation and all the rest of it. The Hindu, the Zen and your own guru invent their own forms of meditation and you are caught in it. But you never enquire what is real meditation. If you ask how to meditate, then it is very simple. Stand ten hours on your head or sit in a certain posture, repeat a certain *mantra*, train your mind, but who is the controller, who controls the thought? Who is the controller — have you asked that? Isn't he also part of thought? So the controller is also thought who controls thought. Do you understand the game we play?

So what is meditation? The meditation that we do is born of desire. We want to achieve peace of mind, whatever that may mean, we want to achieve illumination, *nirvana*, we want to become something that is part of meditation — climb a ladder to heaven which is climbing the ladder to success; there is not much difference. A clerk wants to become a manager, and you meditate to become god knows what. So if you can keep all that aside, what is meditation? Let us go briefly into what is desire. Is desire born from the objects you see? I see a beautiful house, I see an extraordinary, intelligent, beautiful man and I say, I wish I had his mind. You ought to enquire very carefully, never suppress desire. I see something beautiful — a car or a good watch. Seeing is visual. From that seeing arises sensation. Right? From that sensation what takes place? I go inside the shop, see it,

examine it, find out who made it. Then thought comes in, creates an image and says, I wish I had it. That is seeing, contact, sensation. Then thought immediately creates the image of you sitting in the car, having that watch. At that very second desire is formed. Do you see this at least intellectually? Now, if you see that, is there an interval before thought takes over, makes a shape of it? — an interval when you see in detail, as in a slow motion picture, that you are the very structure of thought and desire. So, if you understand how to look into the nature of thought and your reaction, you can still pull the mechanism that quietens it down. That is why you have to have compassion to find out. That is part of meditation. If you have understood the nature and structure of desire, then you can go ahead and find out what is meditation.

Is conscious meditation, meditation? If I consciously sit down for twenty minutes in the morning and twenty minutes in the evening, enjoy myself and go to bed, is that meditation? If you consciously meditate, it is a direction, a motive, a desire to achieve. Surely that is not meditation. That is like a clerk wanting to be a manager: working, working, working. One you call business and the other you call achievement; they are exactly the same. Do you see that? So we are saying, conscious meditation is not meditation. It is born of desire to achieve, to become something, the self becoming something, the self, the 'me' becoming god. Then what is meditation? The word 'meditation' means to ponder, to think over, and also to measure; it is part of the root meaning of the word in Sanskrit. Can your brain stop measuring — I am this, I will be that? I am comparing myself to you who are so beautiful. You dress well, you have quality, there is something extraordinary in you and I want that. You are measuring, which is comparing. Can you stop comparing and find out what it is to live without a movement of comparison?

Love is not a reaction and therefore it is free; not freedom to express what you want — that is a reaction. Where there is love, there is intelligence not born out of thought. That is compassion. It is something outside the brain because the brain is conditioned and it cannot contain this. Meditation is not a conscious, deliberate act; it is totally different, which has nothing whatsoever to do with thought and desire. And that needs a great emptiness — empty of all the things that man, thought, has made; where there is

space, because love with freedom means that — limitless space. And where there is space there is silence and energy. If you are thinking about yourself all day long, which most of us do, then you have reduced the extraordinary capacity of the brain to such a small issue of yourself. The brain has its own rhythm. Not that the speaker is a specialist of the brain; he has lived long and studied it and others. So, in the brain that is left alone, there is space, silence and energy. When the brain is silent, not chattering, quite still, then that is there which is not measurable by words — that which is eternal, nameless.

WITH THE FAITHFUL IN THE PATHLESS LAND:
KRISHNAJI SPEAKS IN NEW YORK

'The Gardean', 16th April 1984

The legendary Indian mystic spiritual teacher, Jiddu Krishnamurti, made one of his rare public appearances in New York this weekend. On Saturday and yesterday he gave what he calls 'a talk,' which to his admirers is like calling the Sermon on the Mount a chat.

The scene was Madison Square Garden, usually the home of rock stars, professional basketball games and similar mass market entertainments. Krishnamurti's first gathering followed hard on the heels of a professional boxing programme and had the Ringling Brothers and Barnham and Bailey Circus as a nearby neighbour. But Krishnamurti stressed from the start he wasn't offering a competing 'entertainment' but a serious get-together for shared thinking.

His message hasn't changed much in more than 50 years. At 89 he talked like the young man who in 1929 caused an international sensation by refusing to act as guru for the Theosophists and his other many followers. 'Truth is a pathless land,' he said then, rejecting any religious or political 'path,' and he said much the same at the Garden this weekend when several thousand devoted followers came through heavy spring rains to hear him.

His style also hasn't changed. A short, slim, bird-like man, neatly dressed in dark suit and tie and polished shoes, he appeared without any introduction, sat upright on a hard backed chair, waited until late comers had found their seats, and then talked quietly into a microphone, never raising his voice and seldom even gesturing. Newcomers who hadn't experienced his 'talks' before were startled by his low-key style and lack of

drama. But gradually his serenity began to have an hypnotic effect and he held his large audience during his long 90 minute talk, breaking the spell only when he took out a watch to announce it was time to stop. When his admirers began to applaud him he said in the same quiet, precise tones, 'May I respectfully suggest you don't clap. If you are clapping for yourself, it is a different matter.'

He was still rejecting the role of guru or leader, claiming only to stage a scene 'where we might think together.'

If his message hadn't changed since the Theosophists tried to make him into their world leader and even a new Messiah — another role he rejected — the timing of his latest 'talks' seemed carefully calculated. It seemed no coincidence that he chose to preach of the 'pathless land of truth' in the middle of the American presidential elections. New York is still recovering from being wooed along the paths of Reagan, Mondale, Hart and Jackson in the primary election earlier this month and so Krishnamurti's message suddenly seemed refreshingly topical.

He rejected the Democratic and Republican 'paths' and every other way through any organisation, creed, dogma, priest, ritual, philosophy or psychological technique. Nationalism and patriotism were mere tribal nonsensical glorifications whether upheld by the Americans, English or Russians. We had to see the world we had created first as human beings to be able to 'think together.'

Our world was increasingly divided and dangerous, he warned. 'Starvation you know nothing about in America. Even those who are poor have a certain social security, but go to the East and there's no security of any kind. A great many leaders have told us what to do. We have had them by the thousands, yet we remain unchanged. We are not persuaded by demigods, people who promise us heaven and all that business. There have been a thousand gurus which is the silliest form of leadership. People now sit by the hour watching television and being coerced by the beastly thing. We are becoming slaves of specialists, for in this country there are specialists for everything — headaches, sex problems — and so we are losing the real quality of freedom.'

It was a familiar catalogue of complaints heard from many religious leaders, but Krishnamurti in his low-key conversational style seemed to keep referring it all back to the meaning of the presidential election. In discussing the difference between love

and desire, he mentioned 'The desire to be president or some such success' and the fact that America was becoming a model for the rest of the world. 'They want to be like Americans — rich, prosperous, with cars and money.'

'It is a desire for status and wealth, a desire that drives our lives, an extraordinary energy like the bomb that will destroy the whole of humanity.'

Again and again he stressed, 'We are not trying to convince you of anything. Please believe me. But if we could actually think together, it would be a marvellous thing.' He wasn't offering 'instruction' as in a conventional sermon or lecture but clearly in his opinion there was a mystical sharing and attainment of deeper vision. In his more mystical flights, even though he continued to express himself in the same low-key matter of fact way, he seemed to lose even some of his dedicated followers who were still seeking a 'path' to Truth through him and hadn't quite understood his message or his role as non-guru.

Even his dedicated biographer, Mary Lutyens, once remarked after one of his 'talks' that while she seemed to understand what he was saying while he was actually talking, 'I could not afterwards have given any coherent idea of it to someone who had never heard him.' So it was with many in the large audiences at the Garden this weekend. He departed as quietly, as undramatically, as he had appeared, leaving behind a sense of serenity rather than any coherent philosophical key, an image of a man at 89 spectacularly alive, fearless and independent in his vision, modestly aware that no leader, guru or even a plain old mystic like himself can know all the answers. It was a much needed point to make so eloquently in a presidential election year.

— *W.J. Weatherby*

A TALK BY KRISHNAJI — 36 YEARS AGO

Action is relationship and we cannot live or exist without action. Action seems to produce constant friction, constant misunderstanding and anxiety. And we see in the world that all organised action has most unfortunately led to a series of disasters. We see in the world about us confusion, misery and increasing desires; and realising this world chaos, most thoughtful, earnest people — not the people who are trying to make-believe but people who are really concerned — naturally must have thought out or are thinking out the problem of action. There is the mass action and the individual action. And the mass action has become an abstraction, a convenient escape for the individual. He thereby becomes irresponsible, thinking that this chaos, this misery, this disaster that is constantly arising can somehow be transformed, brought to order by mass action.

The mass is surely a fictitious entity: the mass is you and I. It is only when you and I do not understand what kind of action, what kind of relationship is true action, that we turn to the abstraction called mass and thereby become irresponsible in our action. We look for reform — which is action — either to a leader or to an organised, collective action which is again a mass action. When we look to the leader for the directive of an action, we invariably look to a person who will help us to go beyond our own problems, our own misery. So we choose a leader out of our confusion and so the leader himself is confused. We do not choose a leader unlike ourselves; we cannot. We can only choose a leader who like ourselves is confused. So again such leaders, such guides and so-called spiritual gurus invariably lead us to further confusion, to further misery, and as what we choose must be out of our own confusion, when we follow a leader we are only following our own self-projection, confusion. Therefore such

action which may produce an immediate result invariably leads to further disaster.

So we see that mass action, though in certain cases may be worthwhile, invariably leads to disaster, to confusion, and brings about irresponsibility on the part of the individual and his action, and the following of a leader must also lead to confusion. Yet we have to live. To live is to act; to be is to be related; and without action there is no relationship and without action we cannot live in isolation. There is no such thing as isolation. Life is to act and to be related. So, to understand the action which does not create further misery, further confusion, we have to understand ourselves, ourselves with so many contradictions, opposing elements, so many facets that are constantly in battle with each other. Till we understand ourselves, that battle of action invariably, inevitably, must lead to further conflict, to further misery.

So our problem is action with understanding, and that understanding can only come about through self-knowledge. After all, the world is the projection of myself. What I am, the world is; the world is not different from me. The world is not opposed to me. The world and I are not different entities. The world, the society, is me and not two different processes. To understand the world I have to understand myself. And myself is not in opposition to the world. The individual is not in opposition to the man, to society, because society is the individual. Society is the relationship of you and I and another. There is opposition between the individual and the society only when the individual merely becomes irresponsible. So our problem is considerable — the extraordinary crisis which every country, every person, every group faces. What relationship have we, you and I, to that crisis and how shall we act? Where shall we begin so as to bring about a transformation?

As I said, if we look to the mass there is no way out because the mass implies a leader who will lead, who will direct. As the mass is always exploited by the politician, the priest and the expert, and since we — you and I — make up the mass, we have to realise the responsibility of our own action and so we have to understand our own nature; that is, we have to understand ourselves. To understand ourselves is not to withdraw from the world, because there is no such thing, no such action as withdrawal, since to withdraw implies isolation. And we cannot live in isolation. So we have to understand action in relation. And

that understanding depends on the awareness of our conflict and contradictory nature. There can be peace and tranquillity only when we understand the nature of ourselves and not presuppose a state which we do not know; there may be a state, but mere speculation of the state is useless.

So in order to act rightly there must be right thinking. To think rightly there must be self-knowledge and that self-knowledge can only come about through relationship, not through isolation. So right thinking can come only in understanding ourselves, from which there is right action. So action is that which comes out of the understanding of ourselves, of our contradictory natures, all that we are, not as one part of ourselves, but the whole content of ourselves. Then, as we understand, there is action and from that action there is happiness. After all that is what we want; that is what most of us are seeking. We seek happiness through various forms, through various escapes — escapes through social activity, through bureaucratic world, through amusement, through worship, through repetition of phrases, through sex — in innumerable ways. And we see these escapes do not give lasting happiness; they are a temporary alleviation. But fundamentally that is nothing true, no lasting delight, and I think we will find delight, that ecstasy, that real, true joy of creative being only when we understand ourselves.

Understanding ourselves is not easy. We need a certain alertness and awareness. And that alertness and awareness can only come when we do not condemn, when we do not justify, because the moment there is condemnation or justification, there is an end to the process of understanding. When we condemn someone we cease to understand that person, or when we identify with that person we cease to understand. But to observe, to be aware peacefully what you are, is most difficult. Even out of that passive awareness there comes an understanding, there comes a transformation of what is, and it is only that transformation which opens the door to reality.

So our problem is action, understanding and happiness. There is no thought, there is no foundation for true thinking unless we know ourselves. Without knowing myself I have no foundation for thought; I can only live in a state of contradiction as most of us do. So, to bring about a transformation in the world, in 'I' which is the world of my relationship, I must begin with myself. And

you may say that will take an infinite lot of time. If we are seeking an immediate result, naturally it will take a long time. But immediate results are the promises of the politicians. I am afraid, for the man seeking truth there is no immediate result. It is truth that transforms, not immediate action. And it is only the discovery of the truth by each one that will bring about happiness, peace in the world. To live in the world and yet be not of it is our problem, a problem of earnest pursuit, because we cannot withdraw, we cannot renounce but have to understand ourselves. That is the beginning of wisdom. And therefore when each one begins to find out about his relationship, to think properly about his essential needs and his relationship with people, then his relationship with ideas is established. Until we understand the full significance and the meaning of relationship with regard to things, people and ideas, action which is relationship will inevitably bring about conflict and strife. So a man who is really earnest must begin with himself and be peacefully aware of all the wishes of himself.

Again, it is not a matter of time. There is no ending to self-knowledge. Self-knowledge can only be discovered from moment to moment. And therefore there is a creative happiness from moment to moment. So, as all of us are concerned with right action, with understanding and with happiness, it can only come about through understanding our complex natures and that understanding is not difficult; only it demands a certain earnestness, certain pliability of mind. To be aware constantly of our speech, our thoughts and feelings without condemnation or justification, merely to be aware — that very awareness, that passive awareness brings its own action. Therefore it is no transformation. It is true that it will transform, not through our effort to transform ourselves, but for that truth to be, there must be a quality of receptivity in which there is no demand, no fear, no desire, and that can only come into being when there is a passive awareness.

I will answer some questions now.

To have the right answer there must be the right question. Anybody can put a question. But to find the answer to the question we must study the problem itself and not the answer, because the answer is contained in the problem. So it is an art. There is an art in looking into the problem, in understanding the problem. So, in my answering your questions, please do not wait for an answer because you and I are going to think over the

problem together and find the answer in the problem. But if you merely wait for an answer, I am afraid you will be disappointed. For life has no categorical yes or no and we would like to have a definite answer — yes or no. But life is more complex than that, more subtle. So, to find an answer we must study the problem, the question, which means we must have the patience and intelligence to go into the question.

Questioner : What place has organised religion in modern society?

Krishnaji : Let us find out what we mean by religion and what we mean by modern society. What do we mean by religion? What does religion mean to you? Does it not mean a set of beliefs, some rituals, dogmas, many superstitions, *puja*, repetition of words, vague, unfulfilled, frustrated hopes, reading certain books, pursuing gurus, going to the temple occasionally? — surely all that mean religion to most of our people. Is that religion? Is religion a custom, a habit, a tradition? Surely religion is something far beyond all that, is it not? Religion implies search for reality which has nothing whatever to do with organised religion, organised belief, church, dogmas or rituals. And yet we are surrounded, enmeshed, caught up in our very thinking, our fabric of thoughts, to obey all beliefs, superstitions, etc. So obviously the modern man is not religious; therefore his society is not a sane, balanced society. We may follow certain doctrines, worship certain pictures or have a new religion within the State. Obviously all these things are not religion. I said religion is the search for reality, but reality which is unknown, not the reality of the book or the experience of others. And to find that reality, to uncover it or to invite it, the known must stop. All the traditions must be understood; the significance of beliefs must be gone into and discarded. Even repetition or rituals have no meaning. So a man who is religious obviously does not belong to any religion, any organisation; he is neither a Hindu nor a Muslim; he does not belong to any class.

And what is the modern world? The modern world is made up of technique and efficiency, mass organisations, the extraordinary advancement of technique, the maldistribution of mass needs, the ownership of production in the hands of the few, nationalities, the constant recurring wars because of sovereign governments and so on. That is the modern world, is it not? There is technical advancement without an equally vital psychological advancement. And so there is an imbalance. The modern world is made up of

extraordinary, rapid technical advancements and, at the same time, of human misery, empty hearts and empty minds. We know how to kill each other, how to build aeroplanes and so on. So that is the modern world, which is yourself. That world is not different from you; if you look into yourselves, you are the very product of the modern civilization. You know how to do a few tricks, technological or physiological; but we are not creative human beings except in producing children! Well, that is not creative. To be able to create needs extraordinary inward richness, and that richness can only come about when we understand truth, when we are capable of receiving truth.

So organised religion and modern world go together. Both cultivate the empty heart. And that is the unfortunate part of our existence. We are superficial, intellectually brilliant, capable of great inventions, producing the most destructive means of liquidating each other, creating more and more division between ourselves. But we do not know what it means to love. We have no song in our hearts: We play the gramophone, listen to the radio; but there is no singing because our hearts are empty. We create a world that is utterly confused, miserable, and our relationships are so flimsy, so superficial. Yes; organised religion and modern world go together because both lead to confusion and this confusion is the outcome of ourselves; it is the self-projected expression of ourselves. So there can be no transformation in the world outside unless there is a transformation within the skin of us, and to bring about the transformation is not the problem of the expert, of the specialist, of the leader or the priest. It is the problem of each one of us. If we leave it to others we become irresponsible and therefore our hearts become empty, and an empty heart and a merely technological mind, the mind that is filled with technological things, is not a creative human being. And because we have lost that creative state of being, we have produced a world that is utterly miserable, confusing, broken by wars, torn by class and racial distinctions. So it is our responsibility to begin with ourselves and to bring a radical transformation within ourselves.

Questioner : I am in conflict and suffer; for thousands of years we have been told of the causes that brought about the suffering and the way of its cessation, and yet we are where we are today. Is it possible to end this suffering?

Krishnaji : I wonder whether most of us are aware that we are

suffering. Are you aware that you are in conflict, not theoretically, but actually? And if you are, what do you do? You try to escape from it, don't you? So, the moment one is aware of this pain of suffering, one tries to save oneself if one is intellectual; one seeks enjoyment; one seeks an escape from suffering. But all the escapes are the same whether they are cultivated or crude, are they not? What do we mean by conflict? When are you aware that you are in conflict? Conflict arises surely when there is the consciousness of the 'me', the 'I', is that not? You are aware of the conflict only when the 'I', the 'me', suddenly becomes aware of itself; otherwise you lead a monotonous, superficial, dull, routine life, don't you? You are aware only after the conflict arises, and as long as everything is moving without contradiction, without frustration, then there is no consciousness of oneself in action. Conflict arises only when there is a consciousness of oneself in action. As long as I am not pushed around, as long as I am getting what I want, I am not in conflict. The moment I am blocked, I become aware of myself and become miserable. In other words, conflict arises only when there is a sense of myself in action facing a frustration.

So what should we do to have an action which is constantly self-fulfilling, without frustration? Is there self-fulfilment? That is, can I achieve, become something, realise something? And in that desire, is there not a constant battle? As long as I crave to become something, to be something, to fulfil myself, there must be frustration, there must be fear, there must be conflict; and therefore, is there such a thing as self-fulfilment? Now, what do we mean by self-fulfilment? What we mean by self-fulfilment is self-expansion, the 'me' becoming wider, greater, more expansive, the 'me' becoming the governor, the executive, the bank manager and so on. Now, if you go into it a little more deeply, you will see that as long as there is an action of the self, as long as there is self-consciousness in action, there must be frustration and therefore there must be suffering. Hence our problem is not how to overcome suffering, how to put aside conflict, but to understand the nature of the self, the 'me'. I hope I am not making this too complicated. If we merely look to the overcoming of conflict and put aside sorrow, we do not understand the nature of the creation of sorrow, of the creator of sorrow.

So, as long as thought is concerned with its own improvement and change, transformation, with its advancement, there must be

conflict and contradiction. So we come back to this question that conflict, suffering, will exist as long as I do not understand myself. What is more important is not how to overcome sorrow and conflict, but to understand oneself. But to escape from sorrow through rituals, through amusements, through belief — any form of escape — is taking your thought further and further away from the central issue which is to understand yourself. So to understand suffering there must be the cessation of all escapes. And then only you will be able to face yourself in action, and in understanding yourself in action which is relationship, you will find a way of *completely* freeing thought from all conflict and living in a state of happiness, of reality.

Questioner : We live, we know not why. Can you tell us the meaning and purpose of living? To so many of us life seems to have no meaning.

Krishnaji : Why are you asking me to tell you the meaning of life, the purpose of life? Does life have a meaning, a purpose? Is not living in itself its own purpose, its own meaning? What more do you want? We are dissatisfied with our life because our life is so empty, so tawdry, so monotonous, doing the same thing over and over again. We want something beyond, something more than what we are doing: this is so empty, so dull, so stupid, so boring, intolerably stupid; life must have a greater meaning; what is that? Surely, sir, a man who is living richly, a man who is content with what he has and seeing things as they are, is not confused; he is clear. He does not ask what is the purpose of life. For him the very living is the beginning and the end. So our difficulty is that since our life is so empty, we want to find the purpose of life and strive for that. Such a purpose of life can only be mere intellection without any reality and its pursuit by a stupid mind, by a dull mind, by an empty heart — for that the purpose will still be empty.

So our problem is how to make our life rich, not with money and all the rest of it, but inward richness which is not cryptical. You say, the purpose of life is to find god, the purpose of life is to be happy. Surely there is the desire to find god as merely an escape from life, and your god is merely a thing known. And as you can make a way towards the object that you know, or you can build a staircase to the thing that you call god, surely that is not god. Reality can only be understood in living, not in escape.

And when you seek a purpose for life you are really escaping and not understanding what life is. Life is relationship. Life is action in relationship, and when you do not understand that or when that is confused, then you want a greater meaning.

Why are our lives so empty? Why are we so lonely, frustrated? Because we have never looked into ourselves and understood ourselves. We never said to ourselves that this life is the only life for us and that it should be understood fully and completely. And because we have run away from ourselves, we seek the purpose of life. But if you begin to understand our relationship which is action, our relationship with things, with beliefs, with ideas, then you will find that relationship itself which is action brings its own reward; you do not have to seek. It is like seeking love. Can you find love? Love is not to be cultivated, and you will find love only in relationship, not outside it. And because we have no love we want a purpose for life. But when there is love which has its own eternity, then there is no search for god, because love is god.

Because we have a mind full of technical superstitious mutterings, because our lives are so empty, we seek beyond ourselves. But to find that we must go through the door of ourselves, and since we are unwilling to face things as they are, in ourselves, we want god to open for us that door which is beyond ourselves. This question of the purpose of life is put only by him who does not understand love. And love is relationship in action.

Questioner : The only thing that gives zest to life is the desire to do something that is worthwhile. You tell us that this is a false step. If this incentive to work is removed, then what is left?

Krishnaji : Sir, why do you want an incentive to work? Why do I want an incentive to talk to you? Or why do you want an incentive to do anything? What do you mean by incentive — a reward, is it not? You want a reward for your action, a psychological reward, a psychological incentive to do something. This incentive makes us act; otherwise we would not psychologically live at all. That is, psychologically, inwardly, we want rewards — reward for our search, reward for thinking, for feeling. And what is the reward that we want? Invariably gratification, is it not? As long as we can find gratification, we will do something. So what we are seeking is constant gratification, constant satisfaction, and when that is denied, we feel frustrated. Now, is there real gratification? You may have temporary gratification, but that inevitably brings

conflict, pain. So we have to find out for ourselves if there is a permanent, lasting gratification. That is why you go to a guru. So, psychologically, inwardly, we want gratification, and that gratification is the incentive.

Now, is there lasting gratification, or must you abide with temporary gratification, with the temporary misfortunes, frustrations, anxieties, fear and so on? That is, is there permanent psychological security? You have invented the permanent psychological security as god, as continuous living after death and so on. But is there such complete gratification, security, or the mind, not knowing what is in the future which is uncertain, only projects it as certain? That is, the mind moves from the known to the known; it cannot move to the unknown; therefore it wants an assurance of the next known, and when the next known is questioned, we become anxious. Or there is no such thing as security except physical security which is necessary and there is no such thing as permanent security because the moment you have security — the self-projected security — you become lazy, contented and stagnant. But if there is no security, then you have to create a mind that is living from moment to moment and therefore living in uncertainty. The mind that is uncertain, the mind that does not know, that is not seeking gratification, is the mind that is silent, that is creative.

A creative idea, a creative state of being, comes about only when the mind is completely silent, when it is not seeking, when it is not searching out a reward. You are abiding in peace only when the mind is completely not in use; then only there is a creative state of being. That creative state can only come when the mind is completely silent, and because we do not know how to arrive at that state we seek gratification and hold it, and that gratification becomes the incentive for action. Therefore that gratification entails endless fear, anxiety, violence, doubt and all the rest. But if the mind can find that state in which there is complete tranquillity, then you will find that creation takes place, and that it is itself the total end of all existence.

New Delhi

14th November 1948

ON HUMAN RELATIONSHIP

Extract from Krishnaji's Talk

The contents of our mind includes not only the senses, emotions and the reactions, but also the brain which has evolved through millennia and accumulated a great deal of knowledge through experience. This knowledge as memory is stored up in the brain. It is a fact that our brain, the whole of it, is the residue of vast experience and therefore vast memory, and the cells in the brain hold this memory. When the brain is so crowded, it is incapable of being free. If the brain is the residue of a million years and the whole of the brain is memory, what are the implications of that? It means the past is guiding our life, shaping our life, the past being tradition, the rituals, the authority of some so-called priest, guru, memories of your hurts, of your sexual demands and so on. So you are always living in a narrow groove of the past. What takes place then? Your brain then becomes specialised like a doctor, an engineer, a housewife, a carpenter, a scientist. These specialists become narrow, they can't think or go beyond their limitation, their conditioning. So gradually, human beings have become specialists. If you are a lawyer, you are a lawyer for the rest of your life and you think as a lawyer. You may go outside your groove occasionally but your whole brain is functioning along this particular, narrow groove.

Knowledge is never complete, can never be complete. It always comes with ignorance, it must always have a shadow of ignorance with it. Out of this knowledge springs thought. So thought is always limited. Thought has created our society, all the gods, whether Christian or Hindu. When one realises that we depend so much upon thought, one sees that it is from thought that all our actions take place and therefore they are limited. Whatever

thought has created, however beautiful, however technological, it is still limited. So, as our whole brain contains memory and from that memory thinking takes place, what place has memory, thought, in our human relationship? If our relationship is based on memory which is limited thought, then what place has love in thought?

To put it differently, the meaning of the word 'relate' is to look back, to refer to. And our relationship is based on referring back to the past events, past incidents, past experiences which have built an image, and that image has relation with another image. As our life is a movement in relationship, we must understand the full significance of relationship and see whether it is possible to transform the present relationship into something totally different. We know that our daily life which is relationship is based on memory, the referring back to past events, past memories and so on. Which means that everything is based on thought. Then what is love? Is love remembrance? Is love compassion, merely an instrument of thought? When you love somebody, you forget yourself. You are *not* and love is. When you *are*, love is *not*.

So we are saying, as our relationship is now based on thought, there is always division, because thought is fragmented. And when your relationship is based on thought, it must be divisive, separate and where there is separation, division, there must be conflict. We are pointing out that a mind, a brain that is in constant struggle, conflict, pain, constant anxiety, becomes a dead mind. It is not alive and so a civilization becomes degraded.

What is the root cause of man's degeneration? — the degeneration which has grown to such an enormous capacity. On the one hand, the brain has extraordinary capacity, and on the other, there is degeneration. What is the cause of this degeneration of human beings? People who live by the book, which means by words, by theories, by speculations, by concepts, which are all the movement of thought — do you know what happens to them? When you live on words, the word, the book becomes all important; not your life, your daily life. Because you live on the word, your mind is incapable of moving away from linear thinking. The major factor of man's degeneration is dependence on knowledge, on the book, which is not his knowledge, which is not his experience; it is not his word but somebody else's. That is why you are all second hand people. And if you want to create a

new world, a new civilization, a new culture, you should change the whole way of living, thinking, feeling. No outside change, no systems, no new ideology is going to bring about a change in the society. You have to change. And that change, that psychological revolution, can only begin near. To go far, you must begin very near; very near is you, and we have to take this immense journey into ourselves — ourselves being the ourselves of humanity. When you enquire into yourself, it is not a selfish endeavour but it is a journey into the vast human struggle, human pain, human anxiety, with its sorrow, love and pleasure. We can only take this journey if we are serious, not merely intellectual. If you put your heart, your mind, your whole being into it, then you can do something together.

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