

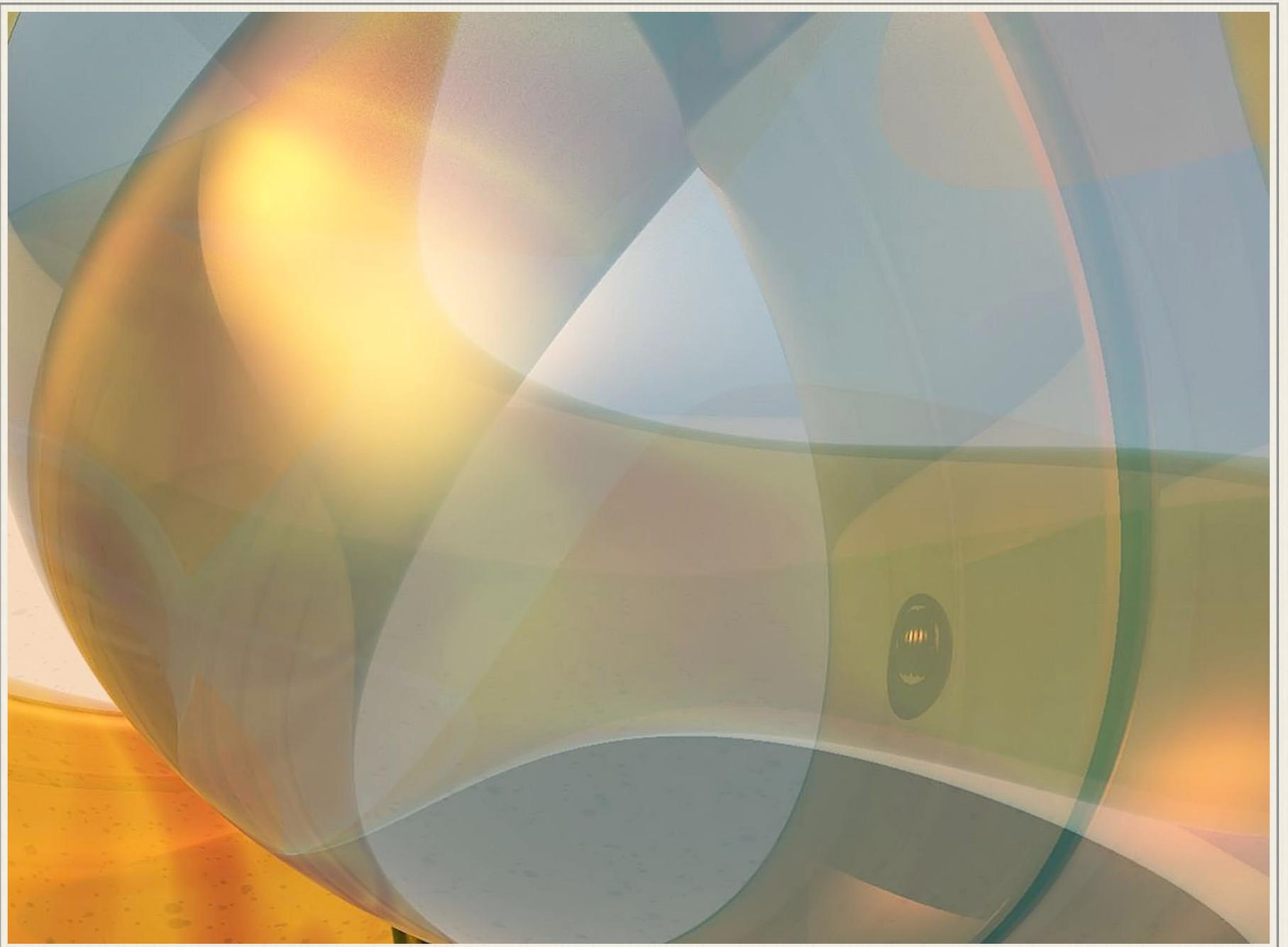


# Collected Works

## Volume 6: 1938

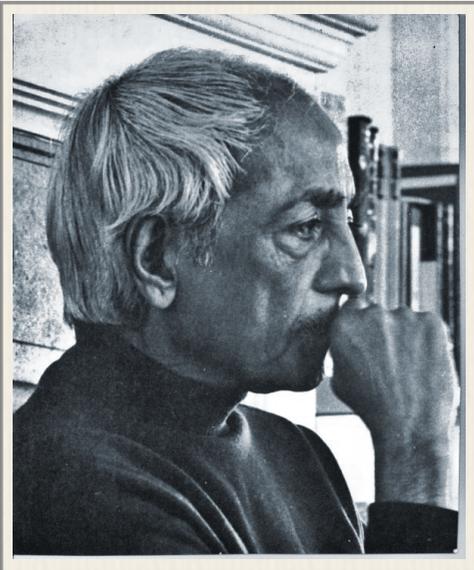


J. KRISHNAMURTI



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# PREFACE



Have you ever tried to communicate to a friend something which you feel very deeply? You must have found it very difficult, however intimate that friendship may be. You can imagine how difficult it is for us here to understand each other, for our relationship is peculiar. There is not that friendship which is essential for deep communication and understanding. Most of us have the attitude either of a disciple towards a teacher, or of a follower, or of one who tries to force himself to a particular point of view, and communication becomes very difficult. It is further complicated if you have a propagandist attitude, if you come merely in order to propagate certain ideas of a particular society or sect, or an ideology that is popular at the moment. Free communication is possible only when both the listener and the talker are thinking together on the same point.

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OMMEN 1ST PUBLIC TALK  
4TH AUGUST, 1938

Have you ever tried to communicate to a friend something which you feel very deeply? You must have found it very difficult, however intimate that friendship may be. You can imagine how difficult it is for us here to understand each other, for our relationship is peculiar. There is not that friendship which is essential for deep communication and understanding. Most of us have the attitude either of a disciple towards a teacher, or of a follower, or of one who tries to force himself to a particular point of view, and communication becomes very difficult. It is further complicated if you have a propagandist attitude, if you come merely in order to propagate certain ideas of a particular society or sect, or an ideology that is popular at the moment. Free communication is possible only when both the listener and the talker are thinking together on the same point.

During these days of the Camp there should not be this attitude of a teacher and a disciple, of a leader and a follower, but rather, a friendly communication with each other, which is impossible if the mind is held in any belief or in any ideology. There is never a friendship between a leader and a follower, and hence deep communication between them is impossible.

I am talking about something which to me is real, in which I take joy, and it will be of very little significance to you if you are thinking of something quite different. If we can somehow go beyond this absurd relationship that we have established through tradition and legend, through superstition and all kinds of fantasies, then perhaps we shall be able to understand each other more naturally.

What I want to say seems, to me at least, very simple, but when these thoughts and feelings are put into words they become complicated. Communica-

tion becomes more difficult when you, with your particular prejudices, superstitions and barriers, try to perceive what I am trying to say, instead of attempting to clear your own mind of those perversions that prevent full understanding - which alone can bring about a critical and affectionate attitude.

As you know, this Camp is not meant for propaganda purposes, for either Right or Left, or for any particular society or ideology. I know there are many here who regularly come to the Camp to do propaganda for their societies, for their nationality, for their church, and so on. So I would seriously ask you not to indulge in this kind of pastime. We are here for more serious purposes. Those who have an itch for this kind of pastime have plenty of opportunity elsewhere. Here, at least, let us try to find out what we individually think and feel, and then, perhaps, we will begin to understand the chaos, the hate that exists in and about us.

Each one of us has many problems: whether one should become a pacifist, or how far one should go towards pacifism; whether one should fight for one's country; social and economic problems, and the problems of belief, conduct and affection. I am not going to give an answer which will immediately solve these problems. But what I should like to do is to point out a new approach to them, so that when you are face to face with these problems of nationalism, war, peace, exploitation, belief, love, you will be able to meet them integrally and from a point of view which is real.

So please do not at the beginning of these talks expect an immediate solution for your various problems. I know Europe is a perfect madhouse, in which there is talk of peace and at the same time preparation for war; in which frontiers and nationalism are being strengthened while at the same time there is talk of human unity; there is talk of God, of love, and at the same time hate is rampant. This is not only the problem of the world, but your own problem, for the world is you.

To face these problems you must be unconditionally free. If you are in any way bound, that is, if in any way you have fear, you cannot solve any of these problems. Only in unconditioned freedom is there truth; that is, in that freedom alone can you be truly yourself. To be integral in one's whole being is to be uncondi-

tioned. If in any way, in any manner, you have doubt, craving, fear, these create a conditioned mind which prevents the ultimate solution of the many problems.

I want to explain in what manner to approach the freedom from conditioning fear, so that you can be yourself at all times and under all circumstances. This state without fear is possible, in which alone can there be ecstasy, reality, God. Unless one is fully, integrally free from fear, problems merely increase and become suffocating, without any meaning and purpose.

This is what I want to say: that only in unconditioned freedom is there truth, and to be utterly oneself, integral in one's whole being, is to be unconditioned, which reveals reality.

So what is it - to be oneself? And can we be ourselves at all times? One can be oneself at all times only if one is doing something that one really loves; and if one loves completely. When you are doing something which you cannot help doing with your whole being, you are being yourself. Or when you love another completely, in that state you are yourself, without any fear, without any hindrance. In these two states one is completely oneself.

So one has to find out what it is that one loves to do. I am using the word "love" deliberately. What is it that with your whole being you love to do? You do not know. We do not know what it is wise to do, and what is foolish, and the discovery of what is wise and what is foolish is the whole process of living. You are not going to discover this in the twinkling of an eye.

But how is one to discover it? Is it to be discovered - what is wise and what is foolish - mechanically, or spontaneously? When you do something with your whole being, in which there is no sense of frustration or fear, no limitation, in this state of action you are yourself, irrespective of any outward condition. I say, if you can come to that state, when you are yourself in action, then you will find out the ecstasy of reality, God.

Is this state to be mechanically achieved, cultivated, or does it come into being spontaneously? I will explain what I mean by the mechanical process. All action imposed from without must be habit-forming, must be mechanical, and therefore not spontaneous. Can you discover what it is to be yourself through tradition?

Let me here digress a little and say that we will try, as we did last year, to talk over these ideas during the following meetings. We will try to take up the various points; not arguing with each other, but in a friendly manner finding out what we individually think about these things. In my first talk I want to give a brief outline of what, to me, is the real process of living.

Can you be yourself if your being is in any way touched by tradition? Or can you find yourself through example, through precept?

Questioner: What is precept?

Krishnamurti: Through a precept, through a saying - that evil is all that which divides and good all that which unites - by merely following a principle, can you be yourself? Will living according to a pattern, an ideal, following it ruthlessly, meditating upon it, bring you to the discovery of yourself? Can that which is real be perceived through discipline or will? That is, by exertion, by an effort of the intellect, curbing, controlling, disciplining, guiding, forcing thought in a particular direction, can you know yourself? And can you know yourself through behaviour patterns; that is, by preconceiving a mode of life, of what is good, the ideal, and following it constantly, twisting your thought and feeling to its dictates, putting aside what you consider evil and ruthlessly following what you consider to be good? Will this process reveal to you that which you are, whatever that is? Can you discover yourself through compulsion? It is a form of compulsion, this ruthless overcoming of difficulties through will, discipline - this subduing and resisting, a withholding and a yielding.

All this is the exertion of will, which I consider to be mechanical, a process of the intellect. Can you know yourself through these means - through these mechanical means? All effort, mechanical or of the will, is habit-forming. Through the forming of habit you may be able to create a certain state, achieve a certain ideal which you may consider to be yourself, but as it is the result of an intellectual effort or the effort of the will, it is wholly mechanical and hence not true. Can this process yield the comprehension of yourself, of what you are?

Then there is the other state, which is spontaneous. You can know yourself only when you are unaware, when you are not calculating, not protecting, not con-

stantly watching to guide, to transform, to subdue, to control; when you see yourself unexpectedly, that is, when the mind has no preconceptions with regard to itself, when the mind is open, unprepared to meet the unknown.

If your mind is prepared, surely you cannot know the unknown, for you are the unknown. If you say to yourself, "I am God", or "I am nothing but a mass of social influences or a bundle of qualities" - if you have any preconception of yourself, you cannot comprehend the unknown, that which is spontaneous.

So spontaneity can come only when the intellect is unguarded, when it is not protecting itself, when it is no longer afraid for itself; and this can happen only from within. That is, the spontaneous must be the new, the unknown, the incalculable, the creative, that which must be expressed, loved, in which the will as the process of intellect, controlling, directing, has no part. Observe your own emotional states and you will see that the moments of great joy, great ecstasy, are unpremeditated; they happen, mysteriously, darkly, unknowingly. When they are gone, the mind desires to recreate those moments, to recapture them, and so you say to yourself: "If I can follow certain laws, form certain habits, act in this way but not in that, then I shall have those moments of ecstasy again".

There is always a war between the spontaneous and the mechanical. Please do not adapt this to suit your own religious, philosophic terms. To me, what I am saying is vitally new and cannot be twisted to suit your particular prejudices of the higher and the lower self, the transient and the permanent, the self and the not-self, and so on. Most of us have, unfortunately, almost destroyed this spontaneity, this creative joy of the unknown from which alone there can be wise action. We have sedulously cultivated through generations of tradition, of morality based on will, of compulsion, the mechanical attitude of life, calling it by sweet-sounding words; in essence it is purely mechanical, intellectual. The process of discipline, of violence, of subjugation, of resistance, of imitation - all this is the outcome of the development of the mere intellect, which has its root in fear. The mechanical is overwhelmingly dominant in our lives. On this is based our civilization and morality - and at rare moments, when the will is dormant, forgotten, there is the joy of the spontaneous, the unknown.

I say that in this state of spontaneity alone can you perceive that which is truth. In this state alone can there be wise action, not the action of calculated morality or of will.

The various forms of moral and religious disciplines, the many impositions of social and ethical institutions, are but the outcome of a carefully cultivated mechanical attitude towards life, which destroys spontaneity and brings about the destruction of truth.

Through no method - and all methods must inevitably be mechanical - can you unravel the truth of your own being. One cannot force spontaneity by any means. No method will give you spontaneity. All methods can but create mechanical reactions. No discipline will bring about the spontaneous joy of the unknown. The more you force yourself to be spontaneous, the more spontaneity retreats, the more hidden and obscure it becomes and the less it can be understood. And yet that is what you are trying to do when you follow disciplines, patterns, ideals, leaders, examples, and so forth. You must approach it negatively, not with the intention of capturing the unknown, the real.

Is each one aware of the mechanical process of the intellect, of the will, which destroys the spontaneous, the real? You cannot answer immediately, but you can begin to think about the intellect, the will, and specially feel its destructive quality. You can perceive the illusory nature of the will, not through any compulsion, not through any desire to achieve, to attain, to understand, but only when the intellect allows itself to be denuded of all its protective sheaths.

You can know yourself only when you love completely. This, again, is the whole process of life, not to be gathered in a few moments, from a few words of mine. You cannot be yourself when love is dependent. It is not love when it is merely self-gratification, though it may be mutual. It is not love when there is a withholding; it is not love when it is merely a means to an end; when it is merely sensation. You cannot be yourself when love is at the behest of fear; it is then fear, not love, that is expressing itself in many ways, though you may cover it up by calling it love. Fear cannot allow you to be yourself. Intellect merely guides fear, controls it, but can never destroy it, for intellect is the very cause of fear.

As fear cannot allow you to be yourself, how then is one to overcome this fear - fear of all kinds, not of one particular type? How is one to free oneself from this fear, of which one may be conscious or unconscious? If you are unconscious of fear, become conscious of it; become aware of your thoughts and actions, and soon you will be conscious of fear. And if you are conscious of it, how are you going to be free from it? Are you going to free yourself from fear mechanically, through will; or will it begin to dissolve of its own accord, spontaneously? The mechanical or the will process can but hide away fear more and more, guard it and carefully withhold it, allowing only the reactions of controlled morality. Below this controlled behaviour pattern, fear must ever continue. This is the inevitable result of the mechanical process of the will, with its disciplines, desires, controls, and so on.

Until one frees oneself from the mechanical, there cannot be the spontaneous, the real. Craving for the real, for that flame which bursts from within, cannot bring it about.

What will free you from the mechanical is the deep observation of the process of the will, being one with it, without any desire to be free from it. Now you observe the mechanical attitude towards life with a desire to get rid of it, to alter it, transform it. How can you transform will when desire is of the will itself?

You must be aware of the whole process of will, of the mechanical, of its struggles, its escapes, its miseries; and as the farmer allows the soil to lie fallow after a harvest, so must you allow yourself to be silent, negative, without any expectation. It is not easy. If in the hope of gaining the real, you mechanically allow yourself to be silent, force yourself to be negative, then fear is the reward. As I have said, this creative emptiness is not to be run after or sought by devious ways. It must happen. Truth is. It is not the result of organized morality, for morality based on will is not moral.

We have many problems, individual as well as social, and for these problems there is no solution through the intellect, through the will. As long as the process of will continues in any form, there must be confusion and sorrow. Through will you cannot know yourself, nor can there be the real.



OMMEN 2ND PUBLIC TALK  
6TH AUGUST, 1938

You may remember that I was trying to explain the difference between spontaneity and mechanical action, the mechanical being the morality of the will, and the spontaneous that which is born out of the depth of one's own being. This morning I will talk about one or two things concerning this, and then let us discuss them.

I was saying that fear in any form creates habit, which prevents unconditioned freedom in which alone there is reality, in which alone there can be the integrity of oneself. Fear prevents spontaneity.

Now it would be rather ridiculous, and impossible, to consider what it is to be spontaneous, or to judge who is spontaneous and who is not, and to consider also the qualities, the characteristics of spontaneity. Each one will know what it is to be spontaneous, to be real, when there is the right inward condition. You will know for yourself when you are truly spontaneous, when you are really yourself. To judge another to see if he is spontaneous means, really, that you have a standard of spontaneity, which is absurd. The judgment of what is spontaneous reveals a mind that is merely reacting mechanically to its own habit and moral patterns.

So it is futile and a waste of time, leading to mere opinion, to consider what it is to be real, spontaneous, to be oneself. Such consideration leads to illusion. Let us concern ourselves with what is the necessary condition that will reveal the real.

Now what is the right condition? There is no division as the inner and the outer condition; I am dividing it as the inner and the outer only for purposes of observation, to understand it more clearly. This division does not exist in reality.

From the right inward state alone can the outer conditions be changed, ameliorated and fundamentally transformed. The approach from the merely superficial, that is, from the outer, in creating right conditions, will have little significance in understanding truth, God.

One has to understand what is the right inner condition, but not from any superficial compulsion or authority. The deep inward change will always intelligently deal with the outward conditions. Once and for all, let us fully perceive the importance of this necessary inward change and not merely rely on the change of outer circumstances. It is ever the inward motive and intentions that change and control the outer. Motives, desires, are not fundamentally altered by merely controlling the outer.

If a man is inwardly peaceful and is affectionate, without greed, surely such a man does not need laws imposing peace on him, police to regulate his conduct, institutions to maintain his morality.

Now we have given great significance to the outer, to maintain peace; through institutions, laws, police, armies, churches, and so on, we seek to maintain a peace which does not exist. By imposition and domination, opposing violence by violence, we hope to create a peaceful state.

If you really comprehend this, deeply, honestly, then you will see the importance of not approaching the many problems of life as the outer and the inner, but only from the comprehensive and the integral. So what is the inward condition necessary to be oneself, to be spontaneous? The first necessary inward condition is that the habit-forming mechanism must cease. What is the motive power behind this mechanism?

Before we answer this we must first find out whether our thoughts and feelings are the result of mere habit, tradition, and are following ideals and principles. Most of us, if we really think about it intelligently, honestly, will see that our thoughts and feelings usually spring from various standardized patterns, whether they be ideals or principles.

The continuation of this mechanical habit and its motive power, is the desire to be certain. The whole mechanism of tradition, of imitation, of example,

the building up of a future, of the ideal, of the perfect and its achievement, is the desire to be secure; and the development of various supposedly necessary qualities is for its assurance, for its success.

Desire gives a false continuity to our thinking, and mind clings to that continuity whose actions are the mere following of patterns, ideals, principles, and the establishment of habit. Thus experience is never new, never fresh, never joyous, never creative; and hence the extraordinary vitality of dead things, of the past.

Now let us take a few examples and see what I mean. Take the habit of nationalism, which is now becoming more and more strong and cruel. Is not nationalism really a false love of man? One who is at heart a nationalist can never be a complete human being. To a nationalist, internationalism is a lie. Many insist that one can be a nationalist and at the same time be of no nation: this is an impossibility and only a trick of the mind.

To be attached to one particular piece of earth prevents the love of the whole. Having created a false and unnatural problem of nationalism, we proceed to solve it through clever and complex arguments for the necessity of nationalism and its maintenance through armaments, hate and division. All such answers must be utterly stupid and false, for the problem itself is an illusion and a perversion. Let us understand this question of nationalism, and in this respect at least let us remain sane in a world of brutal regimentation and insanity.

Is not the organized love of one's country, with its regimented hate and affection, cultivated and imposed through propaganda, through leaders, merely a vested interest? Does not this so-called love of one's country exist because it feeds one's own egotism through devious ways? All enforcement and gratification must inevitably create mechanical habits which must constantly come into conflict with one's own integrity and affections. Prejudice, hate, fear, must create division, which inevitably breeds war; war not only within oneself, but also between peoples.

If nationalism is merely a habit, what is one to do? Not having a passport does not make you free of the nationalistic habit. Mere superficial action does not liberate you from the brutal inner conviction of a particular racial superiority. When you are confronted with the feelings of nationalism, what is your reaction?

Do you feel that they are inevitable, that you must go through nationalism to come to internationalism, that you must pass through the brutal to become pacific? What is your reasoning? Or do you not reason at all, but merely follow the flag because there are millions doing this absurd thing? Why are you all so silent? But how eager you will be to discuss with me about God, reincarnation or ceremonies!

This question of nationalism is knocking at your door whether you will or not, and what is your answer?

Questioner: Is it not possible to look upon nationalism as an improvement on provincialism? And therefore the first step towards internationalism?

Questioner: It is the same thing, surely.

Questioner: I find nationalism an extended provincialism.

Questioner: It does seem to me, sir, that you perhaps overemphasize the nationalist position. It seems to me that there is less national feeling today in some quarters of the globe than there was fifty years ago, and that as time goes on the national feeling may become less amongst more and more people, and that internationalism may therefore have more chance. I think it is most important to have time for the moderate elements in the population to increase their international thoughts and feelings, and to prevent, if possible, some explosion which would sweep away the good in the present civilization along with the bad.

Krishnamurti: The point is this, is it not: Can you at any time come to peace through violence - whether you call it provincialism, nationalism or internationalism? Is peace to be achieved through slow stages? Love is not a matter of education or of time. The last war was fought for democracy, I believe, and look, we are more prepared for war than ever before, and people are less free. Please do not indulge in mere intellectual argumentations. Either you take your feelings and thoughts seriously, and consider them deeply, or you are satisfied by superficial intellectual answers.

If you think you are seeking truth, or creating in the world a true human relationship, nationalism is not the way; nor can this human relationship of affection, of friendship, be established by means of guns. if you love deeply there is nei-

ther the one nor the many. There is only that state of being which is love, in which there may be the one, but it is not the exclusion of the many. But if you say to yourself that through the love of the one there will be the love of the many, then you are not considering love at all but merely the result of love, which is a form of fear. Now let us take another example of the process of the habit-forming mechanism which destroys creative living. You must be made new to understand reality.

Take the question of the way we treat people. Have you noticed how you yourself treat people - one whom you think to be superior, with great consideration, and the inferior with offensive contempt and indifference? Have you noticed it? (Yes) It is obvious in this Camp; the way you treat me and the way you treat one of your fellow campers or those who help in running the Camp; the way you behave to a titled person, and to a commoner; the respect you pay to money, and the respect you do not pay to the poor, and so on. Is not this the result of mere habit, of tradition, of imitation, of the desire to succeed, the habit of gratifying one's own vanity?

Please just think about this and perceive how the mind lives and continues in habit, though it is asserting that it must be spontaneous, free. What is the good of your listening to me if the obvious thing is escaping your consideration? Again you are silent, because this is a common event in your lives, and so you are a bit nervous of approaching it for you do not want to be exposed too radically.

If this habit exists - and it is merely a habit and not a deliberate, conscious action except in the case of a few - when you become conscious of it, it will disappear, if you really love this whole process of living. But if you are not interested, you will listen to me, and you may be intellectually excited for a few minutes, but you will continue in the same old manner. But those of you who are deeply interested, who love to understand truth, to you I say, observe how this or any other habit creates a chain of memories which becomes more and more strong, till there is only the "I", the "me". This mechanism is the "I", and as long as this process exists there cannot be the ecstasy of love, of truth.

Let us take another example, that of meditation. Now I see you are beginning to take interest. Nationalism, the way we treat people, love, meditation - all

these are part of the same process; they all spring from the one source, but we are examining each separately to understand them better.

Perhaps you will talk over with me this question of meditation, for most of you, in one way or another, practise this thing called meditation, don't you? (Yes and No) Some do; some do not. Those of you who do, why do you do it? And those of you who do not, why don't you? Those who do not meditate, what is their motive? Either their attitude is one of complete thoughtlessness, indifference, or they are afraid of becoming involved in all this rubbish, or they fear to reveal themselves to themselves, or there is the fear of acquiring new and inconvenient habits, and so on. Those who do meditate, what is their motive?

Questioner: Egotism.

Krishnamurti: Are you putting forward this word as an explanation? I can give you also a very good explanation, but we are trying to go beyond mere explanations. Mere explanations usually put a stop to thinking. What are we trying to do in talking this matter over? We are exposing ourselves. We are helping each other to see what we are. You are acting as a mirror to me, and I as a mirror to you, without distortion. But if you merely give an explanation, just throw off a few words, you cloud the mirror, which prevents clear perception.

We are trying to find out why we meditate, and what it means. Those of you who meditate, you do it presumably because you feel that you need a certain poise and clarity, through self-recollectedness, to deal with the problems of life. So you set aside some time for this purpose and you hope during this period to come into contact with something real, which will help to guide you during the day. Is this not so? (Yes) During this period you begin to discipline yourself, or during the whole day you discipline your thoughts and feelings, and so your actions, according to the established pattern of those few moments of so-called meditation.

Questioner: No, I consider it a step on the pathway to the liberation of the self, a footstep only.

Krishnamurti: Surely you are saying the same thing as I am pointing out, only you put it in your own words. Through discipline can you liberate thought, liberate emotion? This is the point which the questioner raises. Can one discipline

oneself in order to become spontaneous, to comprehend the unknown, the real? Discipline implies a pattern, a mould which is shaping, and that which is truth must be the unknown and cannot be approached by the known.

Questioner: I think I meditate because I want to know myself, because I am afraid of myself, because I hate myself as I hate my neighbour, and I want to know myself to protect myself. I hate my neighbour, and I love him. I hate him because he threatens my habits, my well-being. I love him because I want him. And I am a nationalist because I am afraid of those across the frontier. I protect myself in every way possible.

Krishnamurti: You are saying that you meditate in order to protect yourself. (Yes) That is so, but we should go more deeply into this question of discipline, not only the discipline imposed by the outside world through various institutions of organized morality, through particular social systems, but also the discipline that desire develops. Discipline imposed from without, by society, by leaders, and so on, must inevitably destroy individual fulfilment; I think this is fairly obvious. For such discipline, compulsion, conformity, merely postpones the inevitable problem of the individual fear with its many illusions.

Now there are many reasons for disciplining oneself; there is the desire to protect oneself in various ways, by achievement, by trying to become wiser, nobler, by finding the Master, by becoming more virtuous, by following principles, ideals, by wanting and craving for truth, for love, and so on. All this indicates the working of fear, and the noble reasons are but the coverings of this innate fear.

You say to yourself: "In order to reach God, to find out reality, to put myself in communion with the Absolute, with the Cosmic" - you know all the phrases - "I must begin to discipline myself. I must learn to be more concentrated. I must practise awareness, develop certain virtues". When you are asserting these things and disciplining yourself, what is happening to your thoughts and emotions?

Questioner: Do you mean it is a form of self-glorification?

Questioner: We are forming habits.

Krishnamurti: Suppose one conceives a pattern of what is good, or it has been imposed through tradition, education, or one has learnt that evil is that which divides; and if this is the ideal, the pattern for life's conduct that one pursues through meditation, through self-imposed discipline, then what is happening to one's own thoughts and emotions? One is forcing them, violently or lovingly, to conform, and thereby establishing a new habit instead of the old. Is this not so? (Yes)

Thus intellect, will, is controlling and shaping morality; will based on the desire to protect oneself. The desire to protect oneself is born of fear, which denies reality. The way of discipline is the process of fear, and the habit created by so-called meditation destroys spontaneity, the revelation of the unknown.

Questioner: Is it not possible to form a habit of love without losing spontaneity?

Krishnamurti: Habit is of the mind, of the will, which merely overcomes fear without doing away with it. Emotions are creative, vital, new, and therefore cannot be made into a habit however much the will tries to dominate and control them.

It is the mind, the will, with its attachments, desires, fears, that creates conflict between itself and emotion. Love is not the cause of misery; it is the fears, desires, habits of the mind that create pain, the agony of jealousy, disillusionment. Having created conflict and suffering, the mind with its will for satisfaction finds reasons, excuses, escapes, which are called by various names - detachment, impersonal love, and so on. We must understand the whole process of the habit-forming mechanism, and not ask which discipline, pattern or ideal is best. If discipline is coordination, then it is not to be realized through enforcement, through any system. The individual must comprehend his own profound complexity and not merely look to a pattern for fulfilment.

Do not practise discipline, follow patterns and mere ideals, but be aware of the process of forming habits. Be conscious of the old grooves along which the mind has run and also of the desire to create new ones. Seriously experiment with this; perhaps there will be greater confusion and suffering, for discipline, moral

laws, have merely acted to hold down the hidden desires and purposes. When you are aware integrally, with your whole being, of this confusion and suffering, without any hope of escape, then there will arise spontaneously that which is real. But you must love, be enthused by that very confusion and suffering. You must love with your own heart, not with another's.

If you begin to experiment with yourself, you will see a curious transformation taking place. In the moment of highest confusion there is clarity; in the moment of greatest fear there is love. You must come to it spontaneously, without the exertion of will.

I suggest seriously that you experiment with what I have been saying and then you will begin to see in what manner habit destroys creative perception. But it is not a thing to be wished for and cultivated. There cannot be a groping after it.



OMMEN 3RD PUBLIC TALK  
8TH AUGUST, 1938

I have been trying to explain what is the right inward condition in which one can truly be oneself; that so long as the habit-forming mechanism exists one cannot truly be oneself, even if it is considered good. All habit must prevent clarity of perception and must conceal one's own integrity. This mechanism has been developed as a means of escape, a process of concealment, of covering up one's own confusion and uncertainties; it has been developed to cover up the futility of one's own actions and the routine of work, of occupation; or to escape from emptiness, sorrow, disappointment, and so on.

We are trying to escape, run away from ignorance and fear, through forming habits that will counteract them, that will resist them - habits of ideals and morality. When there is discontentment, sorrow, the intellect mechanically comes forward with solutions, explanations, tentative suggestions, which gradually crystallize and become habits of thought. Thus suffering and doubt are covered over.

So fear is the root of this habit-forming mechanism. We must understand its process. By understanding I do not mean the mere intellectual grasp of it, but the becoming aware of it as an actual process that is taking place, not superficially, but as something that is happening every day of one's life. Understanding is a process of self-revelation, of being aware not merely objectively, mechanically, but as a part of our very existence.

To understand this mechanism of escape through habit, we must first find out the concealed motive - the motive that drives us to certain actions, which brings in its wake what we call experience. As long as we do not understand the

motive power of this mechanism that creates escape, merely to consider the escapes is of little value.

Experience is a process of accumulation and denudation, of revelation and a strengthening of old habits, a breaking down and building up of that which we call the will. Experience either strengthens the will or at moments destroys it; either builds up purposive desires, or breaks those desires we have stored up, only to create new ones. In this process of experiencing, living, there is the gradual formation of will.

Now there is no divine will, but only the plain, ordinary will of desire: the will to succeed, to be satisfied, to be. This will is a resistance, and it is the fruit of fear which guides, chooses, justifies, disciplines. This will is not divine. It is not in conflict with the so-called divine will, but because of its very existence it is a source of sorrow and conflict, for it is the will of fear. There cannot be conflict between light and darkness; where the one is, the other is not. However much we may like to clothe this will with divinity, with high-sounding principles and names, will in its essence is the result of fear, of desire.

Some are aware of this will of fear, with all its permutations and combinations. Perhaps some realize this will as fear and attempt to break it down by pursuing it along its many expressions, thus only creating another form of will, breaking down one resistance only to create another.

So before we begin to inquire into the ways and means of breaking down fear through discipline, through forming new habits, and so on, we must first understand the motive power that lies behind the will. I have explained what I mean by understanding. This understanding is not an intellectual, analytical process. It is not of the drawing room or of the specialist, but has to be understood in everyday actions, in our daily relationships. That is, the process of living will reveal to us, if we are awake at all, the functioning of this will, of this habit, the vicious circle of creating one resistance after another, which we can call by different names - ideals, love, God, truth, and so forth.

The motive power behind the will is fear, and when we begin to realize this, the mechanism of habit intervenes, offering new escapes, new hopes, new gods.

Now it is at this precise moment, when the mind begins to interfere with the realization of fear, that there must be great awareness not to be drawn off, not to be distracted by the offerings of the intellect, for the mind is subtle and cunning. When there is only fear without any hope of escape, in its darkest moments, in the utter solitude of fear, there comes from within itself, as it were, the light which shall dispel it.

Whatever attempts we make superficially, intellectually, to destroy fear through various forms of discipline, behaviour patterns, only create other forms of resistances; and it is in this habit that we are caught. When you ask how to get rid of fear, how to break down habits, you are really approaching it from outside, intellectually, and so your question has no significance. You cannot dissolve fear through will, for will is the child of fear; nor can it be destroyed through "love", for if love is used for the purposes of destruction it is no longer love but another name for will.

Questioner: please, what is samadhi? Those who have reached it maintain that it is a true realization. Is it not, on the contrary, only a kind of suicide, the final result of an artificial way? Is there not an absolute lack of all creative activity? You point out the necessity of being oneself, whereas this is a mere killing of oneself, is it not?

Krishnamurti: Any process that leads to limitation, to resistance, to cutting oneself off, as it were, in an intellectual or an ideal state, is destructive of creative living. Surely this is obvious. That is, if one has an ideal of love - and all ideals must be intellectual and therefore mechanical - and one tries to practise it, make love into a habit, one reaches certainly a definite state. But it is not that of love, it is only a state of an intellectual achievement.

This pursuit of the ideal is attempted by all peoples; the Hindus do it in their way, and the Christians and other religious bodies also do it. Fear creates the ideal, the pattern, the principle, for the mind is pursuing satisfaction. When this satisfaction is threatened the mind escapes to the ideal. Fear, having created the pattern, moulds thought and desire, gradually destroying spontaneity, the unknown, the creative.

Questioner: The greatest fear I have is that the life of another, or my own, should be spoilt.

Krishnamurti: Is not each one, in his own way, spoiling his own life? Are we not destroying our own integrity? By our own desires, by our own conditionings, we are spoiling our own individual lives. Having control of another, and having the capacity to spoil our own life, we proceed to twist the life of another, whether it is a child, a dependent, or a neighbour.

There are institutions, governmental and religious, to which we are willingly or unwillingly forced to conform. So to which kind of spoiling does the questioner refer? The deliberate perversion of one's own life, or the twisting of one's life by powerful institutions? Our natural reaction is to say that institutions, great and small, are corrupting our lives. One's reaction is to put the blame on the outer, on circumstances.

To put it in a different way, here we are in a world of regimentation, of compulsion, of the clever technique of governments and organized religions to wear down the individual - and what is one to do? How is an individual to act? I wonder how many of you have seriously put this question to yourselves. Some may have realized the brutality of all this and joined societies or groups which promise to alter certain conditions. But in the process of alteration, the organization of the party, of the society, has grown to vast proportions and has become of the greatest importance. So the individual is again caught in its machinery.

How are we to approach this question? From the outside or from within? There is no division as the outer and the inner, but merely changing the outer cannot fundamentally alter the inner. If you are aware that you are spoiling your own life, how can you look to an institution, or to an outward pattern to help you?

If you deeply feel that violence in any form can only lead to violence, though you may not stop wars you will at least be a centre of sanity, as a doctor in the midst of disease. So in the same way, if you integrally perceive in what manner you are spoiling your life, that very perception begins to straighten out those things that are crooked. Such an action is not an escape.

Questioner: Must we return to the past? Must I be aware of what I have been? Must I know my karma?

Krishnamurti: By being aware, both the past and the present are revealed, which is not some mysterious process, but in trying to understand the present, the past fears and limitations are revealed.

Karma is a Sanskrit word whose verb means to act. A philosophy of action has been created around the central idea "As you sow, so shall you reap", but we need not go into all that now. We see that any action born of the idea of reward or of punishment must be limiting, for such action springs from fear. Action brings either clarity or confusion, depending on one's conditioning. If one is brought up to worship success, either here or in the so-called spiritual sphere, there must be the pursuit of reward with its fears and hopes, which conditions all action, all living. Living becomes then a process of learning, of the constant accumulation of knowledge. Why do we lay up this so-called knowledge?

Questioner: Are we not to have in ourselves some standard for action?

Krishnamurti: Now we come to the fundamental question: Must one live by standards, whether outer or inner? We easily recognize the outer standard as one of compulsion and therefore preventing individual fulfilment. We look to an inner standard which each one has created through action and reaction, through judgment of values, desires, experiences, fears, and so on. What is this inner standard based upon, though it is constantly varying? Is it not based upon self-protective desire and its many fears? These desires and fears create a pattern of behaviour, of morality, and fear is the constant standard, assuming different forms under different conditions. There are those who take shelter in the intellectual formula "Life is one", and others in the love of God, which is also an intellectual formula, and they make these into patterns, principles, for their daily life. Morality of will is not moral but the expression of fear.



## OMMEN 4TH PUBLIC TALK 10TH AUGUST, 1938

Each one of us has a peculiar and particular problem of his own. Some are concerned with death and the fear of death and what is to happen in the hereafter; some are so lonely in their occupations that they are seeking a way to overcome this emptiness; some are sorrow-laden; some have the routine and boredom of work, and others the problem of love with its complexities. How can all these problems or the particular problem of each one be solved? Is there only one problem or are there many separate problems? Is each one to be solved separately, disconnected from the others, or are we to trace each problem and so come to the one problem? Is there, then, only one problem, and by tracing each difficulty, shall we come to the one problem through which, if we understand it, we can solve all others?

There is only one fundamental problem, which expresses itself in many different ways. Each one of us is conscious of a particular difficulty and desires to grapple with that difficulty by itself. In solving one's peculiar difficulty, one may eventually come upon the central problem, but during the process of getting there the mind becomes weary and has acquired knowledge, formulas, standards, which really stand in the way of its understanding the one central problem. Some of us try to trace each problem to its source, and in the process of examination and analysis we are learning, we are accumulating so-called knowledge. This knowledge gradually becomes formulas, patterns. Experience has given us memories and values which guide and discipline and which must inevitably condition.

Now it is these self-protective standards and memories, this stored up knowledge, these formulas, that prevent us from grasping the fundamental problem and

solving it. If we are confronted with a vital experience and try to understand it with dead memories, values, we merely pervert it, absorbing it into the dead accumulation of the past.

To solve this problem of living you must have a fresh, new mind. A new birth must take place. Life, love, reality are ever new, and a fresh mind and heart are needed to understand them. Love is ever new, but this freshness is spoilt by the mechanical intellect with its complexities, anxieties, jealousies, and so on.

Are we made anew, is there a new birth each day? Or are we merely developing the capacity of resistance through will, through habit, through values?

We are merely strengthening the will of resistance in different and subtle forms. So experience, instead of liberating us, giving us freedom to be reborn, to be made anew, is further conditioning us, further binding us to the dead accumulations of the past, to the stored up knowledge, which is really ignorance and fear. This perverts and destroys the liberating force of experience.

This is the fundamental problem - how to be reborn or made anew. Now can you be made anew through formulas, through beliefs? Is it not absurd, the very idea that you can be made anew by patterns, ideals, standards? Can discipline, enforced or self-imposed, bring about a rebirth of the mind? This also is an impossibility, is it not? Through slogans, repetitive words, institutions, through the worship of another, can you be made anew? Perhaps momentarily, while you are listening to me, you feel the impossibility of being made anew through a method, through a person, and so on.

Then what will make us anew? Do you perceive the vital necessity of being renewed, of being reborn? To understand life with all its complex problems, and reality, the unknown, there must be a constant death and a new birth. Otherwise you meet new problems, new experiences, with dead accumulations, which only bind, causing confusion and suffering.

We are, then, confronted with these accumulated memories and formulas, beliefs and values, which are constantly acting as a shield, as a resistance. Now if we try to remove these resistances, these safeguards, merely through will, discipline, the mind is not being made anew. And yet we have the power, the only force

which can liberate and which can make anew, and that is love - the love, not of the ideal, not of the formula, but the love of man and man. But we have hedged this love about with the morality of the will because there is the desire for satisfaction, and its fear. So love becomes destructive, binding, instead of liberating, renewing.

We see this process of bondage and pain in our daily life. It is only in daily life, with its relationships and its conflicts, its fears and its ambitions, that you begin to perceive the renewing force of love. This love is not sentiment. Sentiment, after all, is merely the incapacity to feel deeply, integrally, and therefore to alter fundamentally.

Questioner: I should like to know why I am sometimes too lazy to be fresh and new?

Krishnamurti: You may be lazy because of the lack of proper diet, but possessing a healthy body, does that ensure a rebirth of the mind? You may be quiet, apparently lazy, and yet be extraordinarily alive.

Questioner: To be made anew we must exert ourselves.

Krishnamurti: You cannot be made anew with the dead weight of the past, and perceiving this you think you must make an effort to get rid of it. Being caught in confusion, you feel that to become disentangled from it you must discipline yourself, you must make an effort to overcome it, or otherwise confusion will increase and continue. This is what you mean, isn't it? Either you make an effort to keep still and observe in order to find ways and means of overcoming this confusion and conflict, or you make an effort to see its causes so that you may overcome them; or you are intellectually interested only to observe - but we need not be concerned with the so-called intellectuals. Either you accept the chaos, the struggle, or you try to overcome suffering; both involve effort. If you examine the motive for this exertion you will perceive that there is the desire not to suffer, the desire to escape, to be satisfied, to protect oneself, and so on. Effort is being made to overcome, to understand, to transform that which we are into that which we want to be or think we ought to be. Does not all such effort really produce a series of new habits instead of the old? The old habits, the old values have not given you the ideal, the satisfaction, and so you make an effort to establish new ideals, a new se-

ries of habits and values and satisfactions. Such effort is considered worthy and noble. You are making an effort to be or not to be something, according to a preconceived formula, pattern. So there cannot be a rebirth, but only a continuation of the old desire in a new form which soon creates confusion and sorrow. Again there is the exertion of the will to overcome this conflict and pain; one is again caught up in the vicious circle of effort, whether it is the effort to find the cause of suffering or the effort to overcome it.

Effort is made to overcome fear through discovering its causes. Why do you want to discover the cause? Is it not because you do not want to suffer, you are afraid to suffer? So you hope that, through fear yielding to fear, all fear will be overcome. This is an impossibility.

Now do you make an effort to discover the cause of joy? If you do, then joy ceases to be and only its memories and habits exist.

Questioner: So by analyzing, fear should also disappear in the same way that pleasure does when examined. But why does it not?

Krishnamurti: Joy is spontaneous, unsought and uninvited, and when the mind analyzes it to cultivate or to recapture it, then it is no longer joy. Whereas fear is not spontaneous except in sudden, unforeseen incidents, but it is sedulously cultivated by the mind in its desire for satisfaction, for certainty. So if you make an effort to get rid of fear by discovering its causes, and so on, you are merely covering up fear, for effort is of the will, which is resistance created by fear.

If you integrally, with your whole being, understand this process, then in the midst of this flame of suffering, when there is no desire to escape, to overcome, out of this very confusion there arises a new comprehension spontaneously springing up out of the soil of fear itself.



OMMEN 5TH PUBLIC TALK  
12TH AUGUST, 1938

I have tried to explain that renewal, rebirth, must be spontaneous and not the result of effort.

Before finding out if effort is moral or immoral, important or unimportant, we must first consider desire. In understanding desire, each one will discover for himself whether effort is moral or immoral with regard to the renewal, the rebirth of the mind. If one had no desire, there would be no effort. So we must know its process, the motive power behind effort, which is always desire; by whatever name you like to call it, righteousness, the good, the God in us, the higher self, and so on, nevertheless it is still desire.

Now desire is always for something; it is always dependent and therefore always productive of fear. In being dependent there is always uncertainty which breeds fear. Desire cannot exist by itself, it must always be in relation to something. You can observe this in your daily, psychological reactions. Desire is always dependent, related to something. It is only love which is not dependent.

There is the desire to be something, to become, to succeed, not to suffer, to find happiness, to love and to be loved, to find truth, reality, God. There is the positive desire to be something, and the negative desire not to be something. If we are attached there is agony, suffering, and from that we learn - what we call learn - that attachment gives pain. So we desire not to be attached, and cultivate that negative quality, detachment. Desire is prompting us to be this and not that.

We are familiar with the positive and the negative desire, to be and not to be, to become and not to become. Now desire is not emotion; desire is the result

of a mind that is ever seeking satisfaction, whose values are based on satisfaction. To be satisfied is the motive behind all desire. The mind is ever seeking satisfaction at any cost, and if it is thwarted in one direction it seeks to achieve its purpose in another. All effort, all directive power of the mind, is that it may be satisfied. So satisfaction becomes a mechanical habit of the mind. In moments of great emotion, of deep love, there is no dependency of desire, nor its search for satisfaction.

To be satisfied, the mind develops its own technique of resistance and non-resistance, which is the will. And when the mind discovers that in the process of satisfaction there is suffering, then it begins to develop desirelessness, detachment. Thus there is the positive and the negative will ever exerting, ever seeking satisfaction. The desire to be satisfied creates will, which maintains itself by its own continual effort. And where will is, there must always follow fear - fear of not being satisfied of not achieving, of not becoming. Will and fear always go together. And again to overcome this fear, effort is made, and in this vicious circle of uncertainty the mind is caught. Will and fear go always hand in hand, and will maintains its continuity from satisfaction to satisfaction, through memory which gives to consciousness its continuity, as the "I".

Will and effort, then, is merely the mechanism of the mind to be satisfied. Thus desire is wholly of the mind. Mind is the very essence of desire. Habit is established by constant search for satisfaction, and the sensation which the mind stimulates is not emotion.

All effort then, springing from the will either to be satisfied or not to be satisfied, must ever be mechanical, habit-forming, and so cannot bring about rebirth, renewal. Even when the mind inquires into the cause of suffering, it is doing so primarily because it desires to escape, to do away with that which is not satisfactory and to gain that which is.

Now this whole process in which the mind is caught up is the way of ignorance. Will, that is maintaining itself through effort to be satisfied, to be gratified, through various ways and methods - this will of satisfaction must of its own accord cease, for any effort to put an end to satisfaction is only another way of being satisfied.

So this process of satisfaction, of gratification, is continually going on and all effort can only give strength to it. Perceiving that all effort is the desire for satisfaction and therefore of fear itself, how is one to bring this process to an end? Even this very desire for its cessation is born of the will to be satisfied. This very question of how to be free of desire is prompted by desire itself.

If you feel integrally this whole process as ignorance, then you will not ask for a way to be free from desire, fear. Then you will not seek any method, however promising, however hopeful. There is no method, no system, no path to truth. When you understand the full inward significance of all methods, that very comprehension is beginning spontaneously to dissolve desire, fear, which is seeking satisfaction.

Only in deep emotion is there no craving for satisfaction. Love is not dependent on satisfaction and habit. But the will of desire ever seeks to make of love a mechanical habit, or tries to control it through moral laws, through compulsion, and so on. Hence there is a constant battle by the mind, with its will of satisfaction, to control, dominate love; and the battle is almost always won by the mind, for love has no conflict within itself and so with another. Only when desire, with its will of fear, ceases of its own spontaneous accord - not through compulsion or the promise of reward - is there a renewal, a rebirth of one's whole being.

Questioner: Can I trust or have faith in this love, or is this also a way of self-protection?

Krishnamurti: Is not faith another refuge in which mind takes satisfaction and shelter? You may have faith in love, another in God, and so on. All such faith is an anchorage for the mind. Any refuge, any attachment, whatever its name, must be one of self-protection, satisfaction, and therefore the result of fear.

One perceives appalling cruelty about one, utter chaos and barbarity, and one takes refuge in an ideal, in belief, or in some form of consolation. Thus one escapes into an illusion; but the conflict between the actual and the illusory must continue till either the unreal overcomes the actual or the actual breaks through all safeguards, all escapes, and begins to reveal its deep significance.

Questioner: By merely insisting on individual fulfilment are you not putting aside the social question? How can the individual who is ever in relation with society, be the only important factor? Why do you emphasize the individual?

Krishnamurti: Without the individual, society cannot exist; this social entity is not independent of the individual. Society is the relationship of one individual with another. Society is personal but it has become an independent machine with a life of its own which merely uses the individual. Society has become merely an institution which controls and dominates the individual through opinion, moral laws, vested interests, and so on. As institutions are never important but only the individual, we must consider his fulfilment, which cannot be brought about by mere change of environment, however drastic the change may be. The mere alteration of the superficial will not bring about the deep fulfilment of man, but only mechanical reactions. This division as the individual and the environment is mechanical and false; when fundamentally each one understands this to be so, then the individual will act integrally, not as an individual nor as merely the mechanical product of a society, but as an integrate human being.

Questioner: This surely will take many centuries, will it not? So must we not make new social laws and conditions now?

Krishnamurti: How are we going to bring about this change which we all desire? Either through force, or each individual beginning to awaken to the necessity of fundamental change. Either through enforcement, revolution, domination, or through the awakening of the individual to reality.

If we want to produce a merely mechanical world of moral systems, laws, impositions, then violence may be sufficient, force of every description; but if we want peace and brotherhood, relationship based on love, then violence in any form cannot be the way. Through violence you cannot come to peace, to love, but only to further violence. Violence is complex and subtle, and until the individual is free from its obvious and its hidden domination, there cannot be peace nor lasting brotherhood.

Questioner: Then must we let cruel people go on being cruel?

Krishnamurti: To save humanity must you first destroy the human? Is that what you are asking me? Because you have certain ideologies, certain beliefs, must the individual be sacrificed to them? No, my friends, we do not want to help the world, we only want to impose on others a certain ideology, a certain faith, a certain belief. We want the tyranny of ideas to prevail, and not love.

Each one is pursuing his own particular problem, or his own ideal of man, or his own conception of the State, or his belief in God, and so on. But if you who are listening to me fundamentally grasp what I am saying, then you will be concerned with the root problem, that of desire with its fears and efforts, which prevents individual fulfilment, rebirth.



## OMMEN 6TH PUBLIC TALK 13TH AUGUST, 1938

I have been trying to explain the habit-forming mechanism of fear, which destroys renewal, rebirth, in which alone there can be reality. The desire for satisfaction creates fear and habit. As I explained, desire and emotion are two different and distinct processes; desire being entirely of the mind, and emotion the integral expression of one's whole being. Desire, the process of the mind, is ever accompanied by fear, and emotion is devoid of fear. Desire must ever produce fear, and emotion has no fear at any time for it is of one's whole being. Emotion cannot conquer desire, for emotion is a state of fearlessness which can be experienced only when desire, with its fear and will of satisfaction, ceases. Emotion cannot overcome fear; for fear, as desire, is of the mind. Emotions are wholly of a different character, quality and dimension.

Now what we are trying to do, the majority of us, is to overcome fear either by desire or by what we call "emotion" - which is really another form of desire. You cannot overcome fear by love. To overcome fear through another force which we call emotion, love, is not possible, for the desire to overcome fear is born of desire itself, of the mind itself, and is not of love. That is, fear is the result of desire, satisfaction, and the desire to overcome fear is of the nature of satisfaction itself. It is not possible to overcome fear by love, as most people find out for themselves. Mind, which is of desire, cannot destroy part of itself. This is what you try to do when you talk of "getting rid" of fear. When you ask, "How am I to get rid of fear, what am I to do about the various forms of fear?" you are merely wanting to know how to overcome one set of desires by another - which only perpetuates fear. For all desire creates fear. Desire breeds fear, and in trying to overcome one desire by

another you are only yielding to fear. Desire can only recondition itself, reshape itself to a new pattern, but it will still be desire, giving birth to fear.

We know that our present habits of thought and morality are based on individual security and gain and that thus we have created a society which is maintained through our own desire. Realizing this, there are those who try to create new habits, new virtues, in the hope of creating a new society based on non-gain, and so on. But desire still persists in different forms, and, until we realize the whole process of desire itself, the mere transformation of outside conditions, values, will have little significance.

To change the form of desire from the old to the new is merely to recondition the mind, for it will still be of desire and thus it will always be a source of fear. So we must understand the process of the mind itself. Is not the mind, as we know it, an instrument developed for survival, for satisfaction, for self-protection, for resistance, and therefore the instrument of fear? Let us put aside the consideration that the mind is the instrument of God, the highest moral guide, and so on, for all such assumptions are merely traditional or are mere hopes. Mind is essentially an instrument of fear. From desire spring reason, conclusion, action - whose values and moralities are based on the will to survive, to be satisfied. Thus the mind, thought, breaks itself up into many parts, as the conscious and the unconscious, the high and the low, the real and the false, the good and the evil. That is, the mind, seeking satisfaction, has broken itself up into many parts, each part being in conflict with the other, but the central and essential pursuit of each part and of the whole is one of self-satisfaction, under different forms. So the mind is ever engendering its own fear.

There are various forms of fear: fear of one's own future, fear of death, of life, of responsibility, and so forth. So the mind is ever trying to make itself secure through beliefs, hopes, illusions, knowledge, ideals, patterns. There is a constant struggle between the known and the unknown. The known is the past, the accumulated, habit, and the unknown is that which is the uncertain, the unconquerable, the spontaneous, the creative.

The past is ever trying to overcome the future; habit proceeds to make the unknown into the habitual so that fear may cease. Thus there is the constant conflict of desire, and fear is ever present. The process is to absorb, to be certain, to be satisfied, and when this is not possible, the mind resorts to satisfying explanations, theories, beliefs. Thus death, the unknown, is made into the known; truth, the unconquerable, is made into the attainable.

So the mind is a battlefield of its own desires, fears, values, and whatever effort it makes to destroy fear - that is, to destroy itself - is utterly vain. That part which desires to get rid of fear is ever seeking satisfaction; and that from which it craves to free itself has been in the past a means of satisfaction. Thus satisfaction is trying to get rid of that which has satisfied; fear is trying to overcome that which has been the instrument of fear. Desire, creating fear in its search for satisfaction, tries to conquer that fear, but desire itself is the cause of fear. Mere desire cannot destroy itself, nor fear overcome itself, and all effort of the mind to rid itself of them is born of desire. Thus the mind is caught in its own vicious circle of effort.

We must understand deeply the inward nature of the mind itself, and this understanding is not born of a day; it needs immense awareness of our whole being. The mind, as I said, is a battlefield of various desires, values, hopes, and any effort on its part to free itself from them can only accentuate the conflict. Struggle exists so long as desire in any form continues; when one desire discriminates against another, one series of values against another, one ideal against another, this conflict must continue. This discriminative power of desire, choice, must cease, and this can happen only when one understands, inwardly feels the blind effort of the intellect. The deep observation of this process, without want, without judgment, without prejudice, and so without desire, is the beginning of that awareness which alone can free the mind of its own destructive fears, habits, illusions.

But with the majority of us the difficulty is to pierce through those forms of emotion which are really the stimulations of desire, fear, for such emotions are destructive of love. They prevent integral awareness.

Questioner: Are desire and interest, as we know them now, the same?

Krishnamurti: If interest is merely the result of desire, to gain, to be satisfied, to succeed, then interest is the same as desire and therefore destructive of creative life.

Questioner: How can I attain the quality of desirelessness without having the desire to attain it?

Krishnamurti: Sir, this is exactly what I have been talking about this morning. Why do you want to attain desirelessness? Is it not because you have found through experience that desire is painful, desire brings fear, desire creates conflict or a success that is cruel? So you crave to be in a state of desirelessness, which can be achieved, but it is of death, for it is merely the result of fear. You want to be free from all fear, and so you make desirelessness the ideal, the pattern to be pursued. But the motive behind that ideal is still desire and so still of fear.

Questioner: Is mind life itself? Because one cannot divide up life as mind and emotion?

Krishnamurti: As I have explained, the mind has merely become an instrument of self-protection of various forms, and it has divided itself into emotion and thought - not that life has divided it nor that emotions have separated themselves from the mind, but the mind, through its own desires, has broken up itself into different parts. The mind has discovered that by being desireless it will be less prone to suffering. It has learnt through experience, through knowledge, that desirelessness might bring the ultimate comfort, which it hopes is truth, God, and so on. So it makes an effort to be without desire and therefore divides itself into different parts.

Questioner: Is it possible to be without desire when one has a body?

Krishnamurti: What do you say, sir? This is a problem that you have to face, that we all have to face. Mind, as I said, is ever seeking satisfaction through various forms. Necessity has thus become a means of gratification. This expresses itself in many ways - greed, power, position, and so forth. Can one not exist in this world without desire? You will find this out in your daily life. Do not separate needs from desire, which would be a false approach to the understanding of desire. When needs are glorified as a means for self-importance, then desire starts the complex

process of ignorance. If you merely emphasize needs, and make a principle of it, you are again approaching the question of desire from a most unintelligent point of view, but if you begin to consider the process of desire itself, which breeds fear and ignorance, then needs will have their significant value.

Questioner: Please give us your views or anything you care to say on the subject of how to bring up children.

Questioner: It is not the child that is the problem; we are the problem.

Krishnamurti: Are you saying that we must first resolve our own problems and then we shall be able to deal with the child? Is this not a very one sided conception? Is not child education a very complex problem? You want to help the child to grow to its own fullest integral capacity, but as there are not adequate teachers and schools for this purpose, education becomes a problem. You as a parent may have certain definite ideas that will help the child to be intelligently critical and to be spontaneously himself at all times, but unfortunately at school, nationalism, race hatred, leadership, tradition, example, and so on, are inculcated in the child, thus counteracting all that you may be doing at home. So either you have to start a school of your own where prejudices of race, country, examples, religious superstitions, beliefs, are not inculcated in the children - which means that an intelligent human being as a teacher is necessary; and one is rarely found. Or you must send the child to the schools that already exist, hoping for the best, and counteracting at home all the stupid and pernicious things he learns at school, by helping him to be intelligent and critical. But generally you have not the time to do this, or you have too much money, so you employ nurses to look after your children.

It is a complex problem which each parent must deal with according to his capacity, but unfortunately this is paralysed by his own fears, superstitions, beliefs.

Questioner: At least we can give the child a right environment at home.

Krishnamurti: Even that is not enough, is it? For the pressure of opinion is very great. A child feels out of it if he does not put on some kind of uniform or carry a wooden gun when the majority of them are doing it. There is the demand of the so-called nation whose government, with its colossal power, forces the indi-

vidual to a certain pattern, to carry arms, to kill, to die. Then there is the other institution, organized religion, which, through belief, dogma, and so on, equally tries to destroy the individual. Thus the individual is being continually thwarted of his fulfilment.

This is a problem of our whole life, not to be solved through mere explanations and assertions.