

*Notes of Group-Discussions
during April 1948 with*

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J. KRISHNAMURTI



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J. KRISHNAMURTI

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FOREWORD

During Krishnamurti's stay at Madras in April 1948, several persons interested in his teachings met him regularly and discussed with him various problems about Life and Reality, which affect them in their daily life, with a view to understanding those problems and discovering what they were seeking in life.

These notes were prepared by me at the conclusion of each meeting. They are now published at the request of friends who consider them to be a help in understanding Krishnamurti's teachings.

These notes are not authentic, nor have they been read or revised by Krishnamurti.

R. MADHAVACHARI.

As these discussions will be for about 3 weeks, I would like, if I may, to go to the root of the problem direct and not beat about the bush. To deal with the problem directly, we must take a general view of world's affairs; then, we can see the deterioration of world's condition. Obviously, a social revolution, a revolution in the values of society, cannot take place; when we attempt to change the society, such a change will only be a modified continuity. So, as long as we are looking to a social structure to be changed, including the leftist revolution in the outward structure of society, such a change will not be a revolution. Society is always static; only in the individual can there be a radical revolution. Leftists, Marxists, and Socialists regard revolution as an outward transformation; this really is mere change or modified continuity which implies a pattern, adjustment to a pattern, or a preconceived pattern which needs adjustment; therefore, it is not a revolution. Every social change which we all want, is only a modified continuity of 'what is' and not a revolution.

Question: Will you please explain modified continuity?

Krishnamurti: Change implies modified continuity. What do you mean by change? It is a change from this to that. To bring about a change implies an end in view. I am this and I want to be that. The society is this and I want it to be changed into that. Therefore, change is preconceived, an action within a pattern; it is only a modification in the same field.

When we say we want a change, a social change, does it not imply a change towards the known—intellectual, factual or utopian? Is that a radical transformation, or a continuation in the same field though in a different direction?

Question: Is not a revolution a hop within the same framework?

Krishnamurti: Surely not. What do we mean by change? When the Communists, Fascists or Socialists demand a change, what do they mean? Any change of pattern of

action is still within the known pattern and therefore a modified continuity.

Our problem is therefore entirely different. Transformation is not modified continuity but quite a different process. To understand what complete transformation means, we must understand what change means.

Question: Is change what is intended by a human being or what happens without any intention on the part of man, just like that due to industrialization for instance? Can't we have a change of the outer without a change in the inner?

Krishnamurti: Any change which we desire is a modified continuity of the same thing as now exists. For instance, when we deliberately set about to change the present system in regard to the outer conditions leading to war, is not all such change the same thing continued in a different form? We want a continuity of what we like and a discontinuity of what we do not like.

Question: Is biological growth a change?

Krishnamurti: The growth of a tree is not a change but a growth of the same tree. Obviously, we are referring only to changes due to human action and not to what occurs in nature. Mere social transformation, i.e., changing the outer into something else is not a revolution; it is merely a change which is modified continuity.

Society is not static. The individual only is creative and not society. When the individual thinks in terms of change, change being only modified continuity, whatever the individual creates will be static. The moment an act is complete, it is static. If the relationship between two individuals be mere static adjustment, it produces a society which is static. If the relationship is revolutionary and based on a different sense of values, then the individual will be creative. Therefore, continuous revolution is in relationship with people; and one has to start with oneself, the individual, and not with the society.

When one thinks of change of the society, such a change will only be a modification, however violent it may appear. This is what is taking place in the world. The opposite is invariably the continuity of the same in a different form, whether

political or otherwise. Therefore, revolution can start only with the individual, with the 'me'.

Question: Is the opposite a continuity of 'what is'?

Krishnamurti: I do not want to go into this now.

When we talk about social revolution, we have to understand those problems and discovering what they were seeking 'cap' is called by different names in different countries; but, there is always a cap, as referent. Change implies that there is a referent. Therefore, whenever there is a referent, there must always be the known. How can the 'known' be changed except into the 'further known'?

Question: So far as the individual is concerned, is not change modified continuity?

Krishnamurti: An individual alone can be in a continuous state of revolution, but not society. Any change in society is only a modified continuity. Transformation must be always immediate and not left to time, i.e., to to-morrow. There is no transformation in time, but there is only modified continuity. Time cannot produce revolution or regeneration.

Is not transformation the immediate question and cannot you and I immediately transform? If we cannot, what is it that prevents immediate transformation? To be transformed in the future is a contradiction.

What prevents us from immediately transforming ourselves? We understand something now or never. Understanding is always in the Now and not in To-morrow. Why is it that you and I are incapable of immediate transformation? What prevents this? Why do we not see this clearly?

Question: Is there transformation even if we see things clearly?

Krishnamurti: If I see a cobra clearly without any equivocation, do I touch it? I touch it only when I am doubtful about its being a cobra. Why have we not transformed ourselves? Transformation is creative activity. Why is it that we do not see problems that are vital as clearly as we see a poisonous snake? If we see a problem vitally and recognize its immense significance, then, we shall act properly in relation to war, nationalism, in our relationship to nature, indi-

shouting that the end of the world is near? Yet, are you not enclosing yourselves in ideas like 'reincarnation', 'the Masters are looking after us', etc., and therefore are you not blind to the world and to your relationship with others? You, therefore, say "these are inevitable but everything will be alright soon or sometime later on."

Question: We see all the chaos but we feel helpless.

Krishnamurti: The confusion is so colossal that our individual acts can obviously do nothing—for instance, against the use of the atomic bomb. But, I, an individual, can create a structure away from all this confusion. We cannot persuade Truman and other big politicians to do what we think is correct; but we, though we are small people, can start somewhere else, i.e., with ourselves.

Question: Is it any use doing this in relation to the coming war, etc.?

Krishnamurti: You cannot prevent the world and the people going their own way. The same pattern can be seen in the case of all big leaders—Kaiser, Hitler, Stalin, etc. Can I persuade them by prayers or by appeals to them? No. Knowing the inevitableness of all this, I will not touch them. The simple way is for me to go my way; I will transform myself. So far, I have also been contributing to the confusion and to the chaos in the world; now, I will withdraw.

Question: Does this not mean isolating ourselves from the world?

Krishnamurti: No. What is isolation? Are you not now isolated in your relationship with your wife, etc.? Do you know them? Is this not creating the mess in the world?

If you read any paper or magazine, you will find that, in the world, there is steady deterioration. For instance, in the business world, there is black-marketing, no morality, etc.

Question: How can all this be changed?

Krishnamurti: It is not possible to change all this. Firstly, you must see that you cannot do anything with all this. You must see that all politicians are hankering after power, etc., and that this is leading to war. Seeing this clearly, you

will say "I will not hanker after power"; and that hankering will drop away. Now, why do I not do this?

I see what the politicians dabbling in power-politics are doing. I see that wherever there is search for power, there must be ruthlessness, war. I also see I am seeking power. Then, why do I not drop this domination over my wife? Power is very destructive, is very evil. Then, what is preventing one from dropping this, one's domination over one's wife, etc.?

Question: I am not conscious of this, my seeking domination over others.

Krishnamurti: By becoming aware of your attitude to your wife and to others, will you not drop it immediately and not in next life? Either you are unaware of your seeking power or you like power; therefore, you do not want to drop it. If you like power, it vitalises you and you do not mind its effects on others. Power ultimately leads to destruction and deteriorates the relationship between people. I like power even in my little home, and I pursue it even if it brings about chaos and destruction. I am conscious I am seeking power; I want it and I am deliberately in it; therefore, there is no problem.

Question: I want the gratification from power. If something else would give that gratification, I will follow that also.

Krishnamurti: You want power without paying for it; you had better be conscious of this without fooling about with spirituality, etc., be conscious of power and its consequences. You like power with its pleasure and with its pain; therefore, you do not want transformation. You all want to salve Mammon with God. Why not be honest and say "I want to be a leader; so, I will go after power"?

Question: Everyone is going after power. Why?

Krishnamurti: I shall show the futility of this. Will you drop it? You have to see the futility of pursuing power. When you are seeking power, there must be ruthlessness which involves pain. When you watch this carefully, you will see it leads to war.

Question : When I see this leading to war, I drop it.

Krishnamurti : When you know that power leads to ultimate destruction, why do you not drop it? You say that "destruction may happen long after now and, in the meanwhile, what does it matter so long as I get my satisfaction for 5, 10 or 30 years?" What is that mentality which says so? That is what Napoleon and all war-mongers did. You are also saying the same thing. How can such a mentality approach Truth—a mentality which says "I want to get this whatever it may cost"?

I cannot understand myself if I am tethered to anything—property, idea or thing. If I want to explore the South Seas, I must leave Madras. I am tethered when I say "what does it matter so long as I get what I want." At least, this is honest as I do not quote scriptures in support of what I do.

A mind that says "I want to understand Reality and I am seeking Truth" and yet is tethered, is a dishonest mind.

Thus, we discover that there cannot be transformation if there is no honest thinking. Why is my mind dishonest?

Question : I want to seek my own ends ; but I cover this up by spiritual ideas, etc.

Krishnamurti : Why do you do this? Why can't you say "I want power"? One reason is 'bread and butter depends'.

Question : Why is not the mind honest at least with itself, though not in regard to others?

Krishnamurti : I am not face to face with myself. I do not know what the result of my facing myself is going to be. There are so many different masks. One day I am greedy, another day I am generous and charitable, then I want to be a Viceroy, etc. Again, the Higher Self is also an invention. Which is the 'me' to which I have to be honest? I am broken up into different parts. Unless I am neurotic, I cannot say definitely "I am this." There are many contradictions in me. In a state of contradiction, I cannot be honest. I can be honest only when the contradiction in my thinking ceases. To think truly, I must get rid of contradiction. Do you know that you are in contradiction?

Question : At any one instant, there is no contradiction. Contradiction arises only when I analyse the past and the present.

Krishnamurti : There is a contradiction always going on in us.

Question : Are we aware of our contradiction even when we are in contradiction?

Krishnamurti : Only honest direct understanding will lead to the ceasing of contradiction. To understand something, I must give my full attention to it, which is possible when there is no contradiction in me.

Question : What is contradiction?

Question : Two inconsistent desires?

Krishnamurti : Can desires be contradictory? Is not the very nature of desire contradictory? There is only one desire which takes 2 forms, one desire creating oppositions.

Am I in contradiction? I want power and I know the poison of power. I want to love but actually I hate. Are you aware of this state in your daily existence?

I now see that only very clear, honest thinking can bring about immediate transformation. One of the factors preventing this is this life of contradiction. We are in contradiction, for instance, when we want to go somewhere else and yet we want to stay here. In that state, choice exists; and so, as long as choice exists, there must be conflict.

Choice exists because you are confused. There is no choice when you see a thing clearly. Contradiction is when I do not see clearly, when choice comes into action. When I see clearly what I want to do, there is no choice and no contradiction.

So, as long as I am choosing, there is contradiction and there is dishonesty in thinking. Do you agree to that? Your whole life is based on choice—between the Real and the Unreal, between Good and Evil etc.; and therefore, there is contradiction.

Question : Are we not always in daily life, if we are intelligent, making a choice?

Krishnamurti : You make a choice only when you do not know what to do. For factual things, you must choose. But, choice in psychological things is when you are confused. You do not choose between pleasure and pain but you pursue pleasure. A mind which is confused and choosing is a dishonest mind, i.e., doing a thing not knowing what it is doing.

Question : Dishonesty implies a standard of morality.

Krishnamurti : No. Choice exists only in matters that are irrelevant or are not clearly seen. Clear perception is honest thinking. As long as there is choice, there is confusion. Do you ever psychologically choose?

Question : Yes; when I want to earn money or when I renounce something.

Krishnamurti : No. You are seeking pleasure whether it comes through earning money, or renouncing something. Therefore, there is no choice, psychologically.

I do not see clearly because I am choosing. Psychologically, I pursue pleasure. As long as I am pursuing pleasure and using wrong words, I am deceiving myself—for instance, by saying “I serve the world,” “I serve the poor” etc. All this is based on pleasure. I must not deceive myself in any way. I must be very clear in my feelings, thoughts and actions. Then only there can be immediate transformation.

Do you not get what you want if that desire is not lukewarm? You envy Napoleons and Stalins who went ruthlessly and wholeheartedly after what they wanted. Spiritual leaders also have acted likewise, though with kid gloves.

Dishonesty is lack of perception, avoidance of looking at things as they are.

We have now come to this point: Transformation is not a matter of words or explanations; it comes instantaneously when we see things clearly.

When one gives up property or good income, how does one do it? Have you given up anything instantaneously?

Question : I dropped ‘belief’ and ‘authority’ after I heard your talk on “fear”, at No. 14, Sterling Road.

Krishnamurti : Why do you want to give up something, for getting rid of fear or on seeing it as it is? You dropped

because you were face to face with the problem and there was no retreat. You get rid of authority when you face the thing directly. When you face it, you see the crooked action and it drops away.

Why is it that you do not drop all that divides, conditioned thinking? Because you do not see that it is poisonous and because you do not give your full attention to it, you tend to slur over it. Take war, for instance. You know all the causes, the opposites of ideologies. Yet, you all play with war. If you give your complete attention to war, you will not play with war. There is no transformation now because your attention is not given; you think you have too many commitments and by such thinking you deceive yourselves.

If we focussed our attention on one thing and completely understood it, our mind is unburdened and is capable of looking at things directly; we would then understand anything psychological, and there would be instantaneous transformation now.

When we do not read the label clearly, we drink the poison and suffer the consequences. We can read the label only when we are attentive. One of our difficulties is we like to be lazy and we are inattentive in regard to things that do matter.

Question : Can we help it?

Krishnamurti : If I offer you something, will you take it? Take, for instance, a doctor. Will it be enough if he merely put up a signboard? Must there not be a patient? There must be a patient and also a doctor; otherwise, the profession ceases. If I am a patient, I will not leave the doctor till I am well. Is not that relationship essential?

Question : The disease may be incurable.

Question : Even then, you go to the doctor. How can you suppose you are incurable before you consult a doctor?

Krishnamurti : Between the doctor and the patient, there must be mutual affection, not respect; so also between you and me. When you love somebody, then there is open receptivity, communion between both; there is understanding. This affection is not because he is going to cure me nor because I want to be cured.

Because there is no affection which means love, there is no immediate transformation. It is that element which is missing in all of us. Therefore, there is no real communication between us, but only verbal. We are on the edge of things and not in the centre. When there is love, there are no sentiments and no emotions.

Question: Apparently, we do not know love then.

Krishnamurti: You are going to know it. There is no flame without smoke.

April 11, 1948

II

We were talking about the importance of immediate transformation and about the things that prevent us from radical regeneration. We were discussing the importance of the individual and his relationship with the world; how when there is a contradiction, there cannot be honest thinking; and how real understanding brings about transformation; and also, that love is not sentiment or emotion.

We must find out for ourselves the truth about the individual and his relation to the world, how the transformation of the individual immediately affects the world in which he lives. The world we live in is the world of our immediate relationship with our family, our boss, our cook etc., and not with a geographical world. If you can transform intrinsically, then there is sure to be an immediate transformation, not superficially but deeply, in the relationship in your world. Will not this effect produce a revolution in your relationship? Is it not important to understand the necessity of individual transformation which will affect the world in which you live? Is that not a practical way of affecting the world you live in?

In confronting the war with its miseries, the limitations imposed by national frontiers, the economic confusion, the vast

complexity, we feel frustrated with the enormity of the problem; but that frustration is a false response. You are not called upon to deal with the problems of America and Europe. Your talk about all that is mere gossip. You may rebel against atom bombs etc., you can talk gossip about it and about what others say about it. But, you cannot do anything about atom bombs. You and I cannot do anything about them. They are not our problems. But, you and I can do directly something in the world in which we live, by transforming ourselves.

So individual transformation is the only solution for this chaos. Individual transformation alone will lead to other individuals transforming themselves and this will bring about a revolution in thought and therefore in action. This means you will be free of all organizations, systems, beliefs. You cannot rely on these absurdities, as you know it to be futile and empty. If this is clear we can proceed further. Do you see the truth of it? There can be transformation in the world only when there is regeneration of the individual. Mass action is therefore fallacious. The crowd, the mob, is invented by the politician. There is mass psychology which is used by clever people, but there is no such thing as the mass.

Question: There seems to be a general idea that unless the mass changes, there is no use of any individual working.

Krishnamurti: Are you caught up in the idea that individual action is without meaning unless there is a mass action? Mere belief is sluggishness indulged in in a hot climate. Is mass action the only action? Is there the mass, the crowd? Groups can be influenced, infuriated to act—Hindus to kill all Muslims and Muslims to kill all Hindus. Mass is composed of individuals and individuals can be persuaded, regimented to accept nationalism and to kill others. The action of the mass is thus influenced. If you begin to think, to be aware, to question, you cease to be the mass. When you do not accept authority, tradition, belief, then you become an individual; otherwise, you are one of a conglomeration of people driven. If it is so, then all our actions must correspondingly change. It is a fallacy to think that there can be no radical transformation in the world unless there is mass action. Label is the mass. The mass may be killed but it is difficult to kill an individual. When you look

at another individual as an individual and not as a mass, your action is different ; this means a radical revolution in your ways of thinking. You are an individual seeking the truth for itself and therefore you are inviting an infinite lot of trouble. If you really have an inward revolution, your ways of behaviour to your family and to others will be transformed.

We discussed whether contradiction can lead to honesty of thought. There can be immediate transformation only when there is clear, honest perception of the problem. Is not our living in contradiction one of our difficulties—opposing desires, opposing demands? Therefore, we never see the problem as it is and we give it a different interpretation from what it is.

Why do we live in contradiction? Are we aware we live in contradiction? We talk about peace and anything we do is towards war. We talk about brotherhood and we have castes classes and titles. We want physical security and we do everything to destroy that security. We stand for unity and brotherhood yet we are exclusive in various ways.

Question: What is it that destroys security?

Krishnamurti: Nationalism destroys physical security. It brings about war. Everything we do psychologically is against peace.

Question: When we jump out of our state of contradiction, will there be honest thinking? Or, must we isolate ourselves?

Krishnamurti: Are you aware that you are in contradiction? You cannot call yourself a nationalist and at the same time talk of peace. When property is used for self-expansion, it leads to hatred. It is a contradiction. When you have particular beliefs, can you maintain real brotherhood?

Question: Please expand the ideas about property?

Krishnamurti: I need a little property. It is not a pursuit of exclusion. But the psychological expansion through property leads to hatred.

Question: I may not, but another may seek self-expansion. What to do then?

Krishnamurti: Then you will not cause hatred. You will start a new culture. If you really enquire into the causes why there is no immediate transformation, then you will see.

Question: Where is contradiction in seeking self-expansion through property?

Krishnamurti: As I said, seeking security through property leads to hatred and therefore there will be no peace. As we live in contradiction in different ways, through organizations, through rituals etc., we do everything to destroy affection. If that is so, we must first be aware of it and put an end to contradiction. We cannot jump out of it, it is not a net. We must become conscious of our thoughts and actions and become intelligent about everyone of our activities. This is really difficult in a hot climate, where there are many things preventing clear, honest thinking. If you want to think clearly, you must have sufficient food but not indulgence. Contradiction has a great deal to do with immediate transformation. This means that we must focus our attention on everything we do. This is very difficult. We eat food placed before us on a feast-day, without thinking. This has direct relationship with our daily life. You must have a clear swift mind to follow this clearly. You cannot indulge as you like. Contradiction is one of the hindrances to transformation as it will not allow any moment of full attention on something directly.

See what happens when we are voluntarily or spontaneously giving our attention to something, without seeking a result—examining a human problem. The mind is then in an extraordinary state, passive, pliable and capable of seeing clearly. Such a state is not possible when there is contradiction. You know for yourself inwardly when you are not living in a state of contradiction, when you are in a state of integration.

Why is there this contradiction? Is it not because you have never thought about a problem completely to the end? If you have really thought out a belief, then there will be no contradiction about your analysis of the problem. You will then be so swift in perception that you will see clearly.

Question: Has this not something to do with capacity?

Krishnamurti: No. Only a few have capacity; capacity is a gift. You want to know whether we can do this

even when we have not got any special capacity. Have we not got the intelligence to understand? When we want something, we go after it. Now, you want to live in a state in which there is no contradiction. If you really see that a mind in contradiction cannot see honestly, then you pursue every talk alertly and see where the contradiction lies and so on, till there is no contradiction. You can either shut your eyes to your state of contradiction or you can be aware of the contradiction that exists. If you are aware, you go after every contradiction. You cannot do away with contradiction unless you are healthy physically, and you must become intelligent about everything you do. This has nothing to do with capacity.

Question: Some are more aware and others less aware.

Krishnamurti: Why compare yourself with others? You are this and why should you become that? To watch yourself from moment to moment, your thoughts and your feelings, does it mean capacity? Please try for yourself and experiment.

Question: I want to try and therefore I want to get that capacity.

Krishnamurti: Your desire for capacity is preventing experimentation. I am not interested in capacity.

Question: How to try to be aware from moment to moment?

Krishnamurti: Try to be conscious of, to know and to understand what you are doing. You want to know what to do to try.

Audience: He must wake up.

Audience: I feel I am aware of what I am doing.

Krishnamurti: Are you? Are you aware of the contradiction? You go after a thing when you take interest in it. Do you understand your doing pooja, do you find the whole meaning of it, i.e., whether you do it on authority or because your family likes it or because it gives you sensation or a self-hypnosis or an emotional kick? This finding of the

whole meaning of what you do, is what is meant by being aware.

Question: The fundamental urge is to seek happiness. As long as it gives me satisfaction, is it not happiness?

Krishnamurti: Then, what is your problem? Is it for the satisfaction to continue? You can take a drink and be blind to the world, and you can think you are happy. But, the morning after the drink, you pay for it. You cannot maintain the immediate pleasure always.

It is not a question of capacity or gift. On the contrary, we can all do this. Only we must take interest in it, experiment with it and go at it seriously. Asking for a way, etc., is just postponement. A contradictory mind cannot have honest thought. You must have honest direct thinking to bring about transformation.

A simple man does not live in a state of contradiction. Simplicity of heart and mind is the thing to transform you from moment to moment. We are all simple outwardly but complicated inwardly. Simplicity must begin at the psychological and not at the outward end.

Question: When we see the contradiction, we are lost in positive or negative thinking.

Krishnamurti: When you see the contradiction you will not be lost. You go into the problem, look at it and then see what is.

Question: I am not aware of any contradiction.

Krishnamurti: That is it. You can be aware of contradictions only when you are alert; then only you can go into the contradictions.

Question: I don't see any contradiction but I pursue what I like.

Krishnamurti: If you do not see any contradiction, it does not mean that there is no contradiction. You can know for yourself whether you are in a state of contradiction or not. If there is no contradiction, your mind will be still, quiet. Apparently, your mind is not quiet, but restless. To know you, I must look at you and focus my attention on you

without being distracted. There is no exclusiveness in awareness.

Question: I don't understand you.

Krishnamurti: I don't want to go into it now. Attention is not exclusive. If I exclude, there is effort and effort leads to distortion. Awareness is not effort. When you go out for a walk what happens? You are receiving all the impressions, about birds, people, cars, etc., if you are alert and if you are not immersed in a problem. You can give your attention to any one of these things and yet be receptive to the other impressions also. The mind, if not drugged by a problem, is receiving impressions; in that state of receptivity, one object, out of all the many, can be looked at more closely.

If I have a problem and concentrate on it through effort, it is exclusive. Through exclusion, I cannot understand it. Through exclusion, I miss something which may help me to understand it. I must come to the problem without a sense of exclusion; which means, I must be open all round to any impression with regard to that problem, to every movement of thought. When I examine any one part, I am not excluding anything else but I am sensitive to everything that may arise. For instance, I must listen to you and at the same time be alert to listen to what anyone else says and then find out the truth in everything that is said.

Question: I am beginning to understand you. If all of us talk simultaneously can you listen?

Krishnamurti: It is not possible even to hear clearly and listen to anyone if several of you talk at the same time. To be aware is to be open. Therefore, awareness is not a practice, it is not a habit. The moment I create a habit, it is exclusion. To be aware of my contradiction is not to have a screen between me and my contradiction, the screen of conclusion or answer. If I want to understand you, I must have no screen of prejudice between you and me. When I am aware of the screen, the screen is removed. I am open to find out in what way I am living in contradiction, which is different from not being in a state of contradiction. I am then inviting all the contradictions, including those in the hidden layers of consciousness.

Question: This means we must not approach a problem with a pre-conceived conception.

Krishnamurti: Yes. It is difficult. You must free the mind from all conclusions. For this, we must be aware of the existence of conclusions. I am not open to you if I have prejudice against you. If I understand the prejudice and let it go away, then I am open. The problem will cease when the prejudices are removed.

I have now discovered that a contradictory mind has no capacity to look directly, and it is a dishonest mind. To understand contradiction, I must be aware of the contradictions without any exclusion. Exclusion prevents understanding; therefore, concentration which is exclusion prevents understanding. All our attempts are made to concentrate. All this has got to be undone.

Question: When you approach a problem without a screen, you say there is no problem. What does this mean? What is meant by justification and condemnation?

Krishnamurti: Take any psychological problem. You always quote and get the screen between you and the problem. If the screen is removed, you see the problem clearly.

Individual transformation brings about immediate revolution in the world in which we live. Individual revolution is of the highest importance and not mass revolution. The mass is only an invention of the capitalists and others; it does not exist.

Question: If I am happy, how can the people who are here share it?

Krishnamurti: If there is a smile, even an ignorant man responds. It is your conception that an ignorant man cannot be happy. When there is exclusion, there is no understanding. Only when there is passive alertness there is openness. A primary factor that brings about revolution, is love. Love is not sentiment, not emotion.

It is sufficient if you are aware even momentarily. When you are aware you see great wisdom; then there is an interval and in that interval there is relaxation and it will be revealing.

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We were discussing why it is not possible to bring about immediate transformation. In discussing it, the importance of the individual to society was clear enough. The modern tendency in the world's affairs is to neglect the individual and to think of the mass. If you examine the matter closely without any system or prejudice, you will find that the individual is the only entity and not the mass. The mass as such is a myth, though there is mass psychology. There is no honesty of thought where there is contradiction. Contradiction is a negation. Where there is negation there is no thought at all. When a man is in contradiction, though he thinks in a series of positive actions, his action is merely a negation. To bring about immediate transformation, there must be honesty of thought. Honesty of thought is not possible, if there is contradiction.

Also, awareness is not concentration. Where there is concentration, there is no understanding but only exclusion.

What is it that brings about a fundamental transformation? Transformation is not in the net of time. It is in the immediate and not in postponement. What is it that brings about a revolution of thought, not of ideas or opinions? Ideas and opinions create further ideas and opinions and therefore conflict. Do ideas bring about transformation? They may bring a change or a modification of continuity. Do they bring about a fundamental revolution in man? If our minds are clouded, not clear, with regard to the means, the instruments of transformation, we cannot come to those things which really bring about transformation.

Will ideas bring about an inward revolution? Mere outward change, however, social or utilitarian, is of little use. It is always the inner which overcomes the outer; the psychological motives, etc., alter the outward. What do we mean by ideas? Can the process of thought bring about transformation? Thought produces the idea. Can thought bring about transformation? You should see the importance of transformation. Transformation is necessary now because the whole structure of society is going to pieces. As it is essential to transform and as it is possible to transform immediately, what

is it that will make us transform? Essentially, there must be honesty of thought; one must be honest to oneself. One knows clearly when one is off the beam of honesty. To know directly for oneself what one is thinking, this honesty is necessary.

Question: Could we get clear ideas as to what thinking is? By thinking, do you mean reaching a conclusion? Is there any moment when the mind which is not leading to a conclusion, can be said to be thinking? Thought is a state in which one is transformed as clear thinking is possible only when we are not in contradiction.

Krishnamurti: Where there is contradiction, there is no thought. What is the process of thinking?

Audience (1): Sifting of an evidence to reach a conclusion.

Audience (2): Not necessarily.

Audience (3): Thinking implies setting in motion the contents of the mind, preconceived notions etc.

Audience (4): Process of correlation is thinking.

Krishnamurti: You say that thinking is a movement of various conclusions and memories, this putting in motion being due to a new challenge. Response is the movement of the mind in response to a challenge.

Question: Thinking is response to challenge. This is a vague statement. If somebody misbehaves towards me, I slap him. This is my response; but this is not thinking.

Krishnamurti: Process of discovering and experiencing as in Science-experiments, is it thinking? There is thinking only when there is a desire for a conclusion, for a solution, a remedy, an overcoming, a discipline. If there is experiencing and discovery, is it thinking?

Question: In experiencing, this kind of correlated thinking stops.

Krishnamurti: We investigate to find a solution for a cause, analysing, dissecting, examining, probing, thinking out

logically from different sides etc. till we find a solution ; this, we call thinking. Does this come into being when we are experiencing ? Experience may be termed, recorded and kept in the memory.

Thinking exists when there is investigation, enquiry and reaching a conclusion,—that is a way of finding a solution and answer. I think about something, I recollect. This is a process of association, investigation and finding out. Thinking out is always trying to find an answer. In that process of thinking I rely on memory, factual as well as psychological. The response of memory in the process of enquiry, I call thinking. I have a problem. How do I think about it ? I think about it in terms of memory or conclusion. Thinking starts with a response of memory towards a conclusion, an answer, searching out an issue.

Factual memory is the memory of technique, of facts. Psychological memory is the memory of self-expansive continuity—me, mine, my house, my family—the accumulating factor, gathering, sustaining itself. We discussed this previously. The me, the I, the whole inward existence is memory. Without memory there would be no continuity to “the me” from day to day.

Thinking is the outcome of a series of conclusions, memories which we have stored up. When I think about a person, the thought is a conclusion or a picture of that person. Therefore, thinking is a series of responses of memory ; it is always in the field of the conditioning. Thus, you have the three things : thinking, experiencing and discovery. Thinking we know now.

Question : Thinking is response of memory. Cannot a conclusion be new ?

Krishnamurti : I am not sure it is. Thought is the product of conclusions, memories.

Question : Darwin's thinking led to the discovery of the theory of evolution.

Krishnamurti : How does a new conclusion come into being ? Is it the result of thought, which is a conclusion of previous thoughts ?

Question : In Science, you can only arrive at truth of things by thinking.

Krishnamurti : Do you ? Do you not think up to a certain point and then you suddenly jump ? Does that jumping-state come because of the thinking ? What we are discussing is practical. Is thought essential to that state when the new is perceived ? Is a process of conclusions and their responses necessary before there is a jump into the new ? Is the old the spring-board to the new ?

Question : Unless the mind has moved through the labyrinth of the old, we cannot see the new.

Krishnamurti : When do you see a new clarity, a new meaning ? Is it after serious thinking and as a result of such thinking ? When does the new take place ? I have thought about a problem within the field of conclusions, and I cannot solve it. Suddenly the flash comes when the mind ceases to worry. Would it not come if I had not worried ?

Question : If I have a conclusion not in the field of the known, the shifting to a different field is automatic. Is it ever possible to leave alone thought, till we are sure that there is nothing to be found ?

Question (2) : Is the process of thought essential for discovery ? Would you say that a conclusion is not a discovery ? Is it possible to reach a new conclusion without thinking ?

Krishnamurti : I have a problem and I search for the solution in the field of the known. I investigate into the field of the known and then when my mind is exhausted, I drop it. You say that it is necessary to exhaust the known before the new is perceived.

Question : There can be application only of known facts in Science.

Krishnamurti : The Scientist is dealing with the known and not the unknown. If there is a problem which cannot be dealt with in the field of conclusions, what do you do ? Must we go to the field of formulas, conclusions and then get exhausted before we see the new ?

We understand a problem within the field of conclusions. It is simple. When the mind exhausts itself in the field of conclusions, it has dropped the problem; and then, the new comes in suddenly. You say that the new cannot come in without the previous state of investigation. Actually, you worry and worry; and suddenly you may get the new solution. You say that there must be previous investigation and examination of all the relevant facts before the new comes in.

Question: A haphazard mind can never get anything new.

Question (2): What is a new conclusion?

Krishnamurti: It is not really new but only a new view of the old. Do you not suddenly see something which is not a new arrangement or a new view of the old, but something entirely new?

Which is true? A genius may learn a technique. All great artists and geniuses have a vision. They may learn a technique or develop their own technique. Does technique lead to genius?

Question: Does effort lead to spontaneity?

Krishnamurti: Effort can never lead to spontaneity. I have a problem which cannot be answered by merely readjusting an old answer, but which requires a completely new answer. We see that a mind which is seeking a conclusion for a problem, gets a conclusion and goes on creating further problems. A mind which is still and is therefore open to the new does not need to go through these stages. We are caught either in conclusions or in readjustment of old values, and therefore we are unobservant of the new.

The mind is still when it does not want a conclusion, when it is not seeking an answer. Does that stillness come into being through cultivation?

Question: Supposing a man has no factual memory. Can he discover?

Krishnamurti: If a man has no factual memory at all, he is not there. Is cultivation, processes of thinking, necessary for stillness? Can thought-process—investigating, re-

sponses of conclusions,—give place to stillness? Stillness comes only when the thought-process comes to an end. The new is seen only when the mind is still.

Question: Absence of thought-process is not necessary for stillness. There can be intelligent activity of mind which is not thinking—for instance, enquiring.

Krishnamurti: Stillness is not the stillness of death. It is passive alertness.

Question: When we are discussing, are we not thinking?

Krishnamurti: In discussing, we have discarded conclusions and adjustment of values. We went through removing the old misconceptions. The process of thinking comes in verbalization.

Question: The process of enquiry, discarding of ideas, is not this a hindrance to stillness?

Krishnamurti: The stillness gives a new answer. For this, thinking is not necessary. We never thought about anything when we discovered that stillness is necessary. Actually, there is no process, we just see it. When once we see the necessity of stillness, we need not go through the thought-process.

Question: Is not having a problem a process of thinking?

Krishnamurti: Silence is when the thinker, the creator of the problem, ceases to think. We do not see things as they are, if we think in the field of the known. I discover and therefore experience. Where thought-process exists, there cannot be experiencing, discovery. Discovery takes place only when the thought-process ceases. When I see the necessity of silence, I do not need to cultivate silence. The moment we see that silence is essential, we are silent.

Question: Intention to find the truth and the discovery of the truth can come only when there is silence. Do these not form a process?

Krishnamurti: Intention is to discover. There is only a verbal process. I see the importance of silence. Is it a verbal process or an inward process?

Question : Is not the thinking process a verbal process ?

Krishnamurti : Please investigate your own minds. What were you doing ? Were you looking, investigating etc. or were you merely waiting ? You did not start with a conclusion, nor were you seeking any conclusion.

Question : Is not a discussion necessary for silence ?

Krishnamurti : I put a question to you. Are you thinking it out ?

Question : Discussion is a movement of the mind, positive or negative.

Krishnamurti : Whether positive or negative, mind is thinking. Are we merely rationalizing ? Seeking things directly, is it not different from thought-process ? You saw the importance of silence and then you talk or verbalize about it. Through verbalizing you do not see. Thought-process begins only in communication with another, or in recording, or in experiencing. Thought-process is not necessary for experiencing. Experiencing is not a state of thinking.

Question : You tell us something. We are experiencing it in the light of our memories and then we accept it. Is it not thinking ?

Krishnamurti : Does thinking lead you to discovery ? The state of creative being does not come through technique. Thought-process does not produce transformation. You can jump into discovery.

Question : Is not thought-process a hindrance to transformation ?

Krishnamurti : Certainly. If thought-process is not the catalyst what else is ? I can say this only when I know this for myself.

Question : Learning and studying, is it thinking process or something different ?

Krishnamurti : Is there any thinking process in looking at facts ? Thinking is in relating, modifying memory. Is learning necessary for this silence ? Obviously not. When

one is really seeking, there is no thought-process. For instance, we have not thought, but we have only communicated. Thought did not discover. The thought ceased and we discovered. The mind is the most extraordinary instrument we have ; for instance, it deals with supersonic waves, curvature-space, etc.; but, we do not know how to use this wonderful instrument.

If you look at a problem properly, you can discover the new always. To discover the new, thought-process is **not** necessary at all ; on the other hand, thought-process is a positive hindrance to discovery.

April 16, 1948

IV

We have been discussing the importance of and the need for the inner transformation of the individual ; when the individual transforms himself, there is a possibility of revolution in the world to which he is in immediate relationship. Contradiction impedes the individual's thinking as it is a negation of thinking ; contradiction is not only the superficial contradiction in every-day-existence but also the contradictions of the deeper layers of consciousness. Until the individual unearths all these contradictions and eradicates them through awareness, there is no possibility of transformation. We also saw the impossibility of the thought-process leading to the solution of a human problem. Every such problem is created by the thinker, and thought also is a product of the thinker. Therefore, thought-process cannot solve the problem. Transformation must be only in the Now and any postponement is not conducive to transformation, as such postponement is really avoidance of action.

What then will bring about the immediate transformation of the individual ? What is it that is going to bring about an inner revolution, an immediate change in values and direc-

tions? Will emotion, feeling, bring about this transformation?

What do you mean by emotion? Is emotion love; is sentiment, feeling, related to love? What is the necessary impetus to bring about a revolution leading to individual action? Ideas breed ideas and may bring about superficial revolution; but, they do not lead to inner revolution. Yet the world is engaged in building up ideas, patterns of action, etc. Since ideas cannot bring about that inward regeneration, what is it that would bring it about? Does emotion or feeling, however vital, bring about this revolution?

Is there a difference between thought and emotion? Is not emotion the same as thought? You can't think about love, but you can think about emotions or about the object of love, desire, sensation and feeling. Is that feeling love? This is important because through a process of understanding you will come to that which will lead to immediate transformation. Since thought is not the medium of transformation, will strong emotions bring about the same?

Question 1: Is not emotion a feeling of pleasure and pain in experiencing, as a response to a challenge? Is not emotion a sense of fervour? If there is no fervour, there is no possibility of alteration.

Krishnamurti: How do you get fervour? Through ideation?

Question 2: I want to know if fervour is emotion.

Krishnamurti: What is emotion?

Audience: Emotions are the projections of one's perceptions in the mind, which quicken the sense from within.

Question 3: When I am angry, is it not emotion?

Krishnamurti: Let us discover it together by going into it slowly and deeply. When do you have emotions?

Question: From the mind, from external stimulants. Do we get this spontaneously?

Krishnamurti: When do you feel emotions?

Question: When you know that some person causes you pleasure or pain?

Krishnamurti: When you see a glorious sunset, is there an emotion? You are only in a state of experiencing. It is only after that state when you record or when you communicate that experience to yourself or to another, you verbalise it. Look at a tree. When you come upon it afresh, what takes place? When do you say "I am feeling, I have strong sentiment"? Is not one part of it due to communication?

Question: When you see a beggar, you may or may not feel an emotion.

Krishnamurti: If that person is dull, he will not feel. When do you feel an emotion?

Question: When you see a cobra and have a feeling of fear, there is no communication.

Krishnamurti: Communication is one part of emotion. When I tell you I love you, I have an emotion. In communicating, that emotion becomes strengthened. When is it that we feel emotion?

Question: When you see a cobra, the mind comes into action and also the process of memory. Then there is emotion of fear.

Krishnamurti: I want to discover it. I should not make a definite statement.

Question: Can you ever predict when you are having emotions?

Krishnamurti: Have you ever had any emotions?

Question: Yes, when I have disturbance of some sort or other.

Krishnamurti: Are emotions the instruments of transformation? When do you feel emotion? You said that, through external or inward stimulants, you get a feeling and by terming it you give it a permanency and strengthen it. By not terming it you diminish it. That emotion or feeling cannot bring about revolution. Will stimuli provide the neces-

sary impetus? Will intensity of emotion transform? You say that great grief can transform an individual, or an ecstasy can. Can they bring about a sustained revolution of values? Can sorrow be the instrument of transformation? Can sorrow beget intelligence? We know that the shock of sorrow cannot bring about intelligence.

Question: Intense feeling is not conducive to intelligence.

Krishnamurti: You have not said what you mean by emotion.

Question: Emotion is unreason, instinctive impulse.

Krishnamurti: Can't you find out when you have an emotion and then start from there?

Question: Emotion comes into being when you are empty.

Krishnamurti: Is that so? My son dies. I have a strong emotion. Will that sorrow of loneliness, breaking of habit, bring about a revolution of values? Emotions, feelings of pleasure or pain, are first nervous responses, and then psychological responses—that is, responses of memory. Will grief modify your character? Will the shock of my son's death change my character?

Question: Has not grief a chastening effect on the soul?

Krishnamurti: Is grief a means of betterment of character, of the soul, of your being?

Question 2: Great grief can make a man a scoundrel also.

Krishnamurti: Grief has no effect on character; but, the thought about grief has. My son dies and I think about it. It is my attitude towards that grief that makes a change in me. I go to a temple, I give up some old habits and seek an escape. This is not a real change or revolution. So, you must become aware that you are escaping; then only you will be in direct relationship and you will discover your state of being. Facing the actual state without seeking any escape from it leads to inner revolution. Devotion, various forms of emotion, sentimentality may modify the superficial structure

of one's being but they cannot bring about transformation which is a complete alteration in direction. Why is it then that there is no transformation?

Question: The desire to escape, which is an impediment.

Krishnamurti: Yes, it is one factor. Dishonesty is another factor. Thought as a means to transformation is another. The idea of 'becoming', evolution, the giving of the time-interval is another. Transformation is a complete re-birth. It is not as a result of calculation. Have you not felt it when you have given up something? Why are we not creative? You have to discover for yourself what stands in the way of transformation. Thought-process is not conducive to transformation.

Emotions, devotion, ecstasy, sentiment may bring about some change, but that change is not transformation.

Is love emotion or sentiment? Can you think about love? You can think about emotions and therefore emotions are in the field of thought, such as, good and bad, worthy and unworthy emotions. Emotions are feelings, are names given by thought. I can think about objects of love but I cannot think about the state which I call love. I can think about the emotions. We may call these emotions love, though incorrectly. Emotions may be good or evil and they are only a different aspect of thought.

Question: Love is not born of thought-process.

Krishnamurti: You are right.

Question: Thought is a weighing or re-arrangement. Are not emotions similar?

Krishnamurti: I see you and I say "I am glad". The naming of the feeling comes when I want to communicate with you or to establish within myself what I felt. When there is a feeling, the naming of that feeling is the thought-process. Thought arises also from stimuli. Thought is a response of memory and memory is a record in which the names, terms, incomplete experiences, the result of stimuli, exist. Feeling is also the result of stimuli. So, what is the difference between thought and feeling?

Question : Verbalised response of memory is thinking and feeling is the state before verbalising, before giving it a name; it is also a response.

Krishnamurti : What is the difference between feeling and thinking ? Is it not a device of the mind to separate these two so that it may deal with them ? The feeling—process is perception, contact, sensation, desire and naming. We have already seen that there is no thinker without thought, there is no feeling without the feeler. Is there any difference between feeling and thinking ?

Question : Emotions exist when there is lack of understanding.

Question : If somebody hits me, I understand it and I am angry with the hitter.

Krishnamurti : We want to find out if thought is not emotion.

Question : Is there not a difference between feeling and sensation ? We touch a watch. The sensation is not feeling.

Krishnamurti : When you think about a person, you have a sensation which is another form of feeling. You lay so much emphasis on devotion. Is not devotion the same as the thought-process ?

Question : Whenever we are either attracted or repulsed, there is thought and sensation.

Krishnamurti : Yes. Similarly in emotion, there is attraction and repulsion.

Question : Devotion has transformed some people.

Krishnamurti : We cannot discuss third persons. There might be other persons or he may have only changed and not transformed. Let us discuss ourselves. You have devotion for your guru, for your ideal. Has it transformed you ?

Question 1 : Such a devotion is an impediment.

Krishnamurti : Obviously. So also emotions or devotion are impediments.

Question : Devotion is a response to memory.

Krishnamurti : It is still within the field of memory. If thought-process is an impediment, then sentimentality (to feel soft, to have a sense of warmth)—called nobly devotion, etc.—is also an impediment because it is all in the field of thought. If you see the truth of this, there is freedom from this; and that freedom itself is enough. You will not use emotions, devotion, as a means of transformation.

Question : That is, you have to get rid of the attitude.

Krishnamurti : Yes, for instance, in thinking that you do something in the service of mankind. Instead of saying in the service of mankind, please do what you want, simply. Can you ever live without emotions ?

Question : I see the possibility of it.

Krishnamurti : I recognize that understanding comes only when thought-process ceases. Similarly, emotion is another form of thought-process. Do you agree ? The difficulty lies in your thinking that they are different. You say there is self-surrender in your devotion to God. Is there self-surrender ? You say that is your aim and that you will surrender to God at a future date; and you call this desire devotion.

Question : Devotion is only the means to self-surrender.

Krishnamurti : You say that you cannot surrender wholly now but that you will begin now, and that devotion is the process of your surrendering, giving yourself over, gradually to God.

Question : We would like to be transformed but we know nothing about transformation. Nothing that we know, leads to transformation. My capacity to renounce is less than my conception of it. Therefore, that which I can effortlessly renounce is called devotion. It is a tribute of incapacity to a possibility.

Krishnamurti : The main point is whether devotion is a transforming factor, not eventually, but now. It is silly to think of giving oneself over to God eventually. You would like it but you do not do it. You say you are incapable. Why

incapable? You give yourself over to something if you are vitally interested in it.

Question: At its very best, devotion is a recognition of blindness.

Krishnamurti: It is a movement in the direction of self-denial. By action, by gesture, you will find out.

Question 1: When there is devotion, you postulate another entity called God.

Krishnamurti: If you have devotion, why do you not surrender completely now?

Question: Because we are not honest.

Krishnamurti: Why are you not honest? You must find out the whole substance of this. If you realize that it is only now there can be transformation and that transformation is essential for happiness and for a new structure in society, you have to find out why there is no immediate transformation, what the impediments are. If thought prevents understanding, then emotion will also prevent it, devotion, ecstasy, joy. We must go outside the field of all this.

Question: I am a lover of music, and I derive joy from it. Is that emotion?

Krishnamurti: If music becomes an addiction, it is an impediment. You hear music and you have joy. Then you name that joy and want a repetition of it. Then that joy is emotion and is brought into the field of thought. It therefore ceases to be joy but only memory. Therefore, it is an impediment. When music is an escape from your daily routine, it is not a joy but a night-mare. There is joy when there is constant freshness and not when you take joy into memory and bring it into the field of thought. An emotion untermind is not the same as when it is termed, brought into the field of thought and used as a means for one's continuing or for something else. So long as you think about a feeling, it is thought. Devotion as a means for self-abandonment is a thought-process. There is no devotion without thought-process, and therefore they are both an impediment to transformation. A feeling, an emotion, when thought about, ceases

to be feeling. Is there a state of being which is not within the field of thought-process? Anything within the field of thought is the known. To know the unknown I must completely abandon the known. Therefore, devotion, feeling, emotion—all of which lie in the field of thought, the known—are impediments to transformation.

At the moment of experiencing there is neither the experiencer nor the experience. At the moment of experiencing there is no recording. The recorder then says that he had an experience and names it.

Is there a state which is not in the field of thought, something beyond the thought-process? I can only find this out when the thought-process ceases. We see now the importance of the ceasing of the thought-process, of feeling. You have experienced that it is possible to have a complete cessation of thought, no matter even if it was for a split second, when you are not thinking; but your mind is alert and passive; your mind is not active because it has understood that thought is an impediment. When the thought-process is not functioning, you and I are completely open to each other and there is no barrier. It is only when we love each other that there can be complete openness between us.

Why is this not your experience? We see the possibility of being completely open and this state of openness is only when there is love. Therefore, love is not emotion. It is a state when the mind is extraordinarily alert; but you cannot capture it, you cannot think about it. You should perceive the activities of thought. When you are aware of the thought-process, the thought-process will cease to function and the mind will be completely quiet and open and then it will be able to discover what is beyond the thought-process.

April 18, 1948

We have discussed the importance of immediate transformation and how it can be brought about; also how individual regeneration is not a process of time but free of time and it is not "becoming." We saw the various forms of hindrances that introduce the time-element. It is possible to see a thing directly, clearly and honestly. It is only when there is a contradiction that the time-element comes in. The time-element is introduced whenever we allow the thought-process to take place. Emotions, sentimentality and devotion are within the field of time, of thought; therefore, they and the various forms of feeling are not love. One cannot think about love but only about objects of love thereby having sensations and deriving stimulation, emotions; thus, emotions are within the thought-process.

What brings about transformation? There must be change, revolution. We cannot go on day to day as we are doing and have atomic bombs. Social and economic revolutions have no meaning. Again, the inner revolution must be a continuous one. Thought-process is not going to change us; for, ideas breed further ideas and ideologies breed other systems which are in opposition. Realizing that the time-element is valueless, that no regeneration can take place within time, how are we to set about to have transformation?

Question: Can we do anything about it? The moment we try to do something, we seem to imitate some pattern of conduct or another.

Krishnamurti: It is an important question. Can anything be done to bring about this inward transformation? Any action on my part is within the field of thought as it necessitates choice. What is implied in choice? When is there choice? There is choice only when there are two or more things to choose from. When you go to a shop you set in motion the action of memory—which is comparison, weighing, balancing; you look at various things and then choose. Will choice which is comparison with a past or with a future and which implies postponement of action, lead to transformation?

Question: What do you mean by saying that choice implies time?

Krishnamurti: How is choice made? With memory. What is memory? Incomplete experience. If you understand or experience something completely, the psychological memory of it is absent; you may remember the incident but there is no emotional content.

Question: Psychological memory may act subconsciously whereas factual memory is within the superficial layers of consciousness.

Krishnamurti: We are discussing whether transformation can be effected by any action on my part. My action is always within a pattern of action or behaviour known to me, or foreseen by me or decided on by me on my past knowledge. Obviously, such an act will not lead to transformation. Whatever I do is within the field of such a pattern of action; it is always based upon a thought in the past, the past being memory—factual as well as psychological. Without factual memory, I cannot build a house or build a bridge, I cannot have any verbal communication with others. What do we mean by psychological memory? When do you remember an experience? Why do you not remember all experiences? Generally, pleasant experiences are remembered and the unpleasant ones are put away, though they may still be in the deeper layers of consciousness. You remember those experiences which have a value given by you as associated with the pleasure you derived. That is, pleasant experiences give you pleasure and you remember them because of that pleasure. Unpleasant experiences are also sometimes remembered as a reference to any possible future conduct. But, what makes you remember an experience?

Question: Vanity of life and pride make us remember.

Krishnamurti: Why? Look at this question practically. You have all had experiences; you think about them, you recall them and you remember them. Why is there this remembrance? Do you remember anything which you have completely finished, an incident or an experience? You have a conversation and you are interrupted; then you go back and complete it mentally. When you face, understand and complete the fact of the death of your child, then you do not have a psychological memory of it.

Question: Even when I have completely finished a conversation, I still remember it.

Krishnamurti: Yes. It is factual memory. You and I have a conversation. Until that conversation is completed and until we fully communicate each other what we want, the significance is not understood.

Question: This conversation is only one part of my life.

Krishnamurti: When a conversation is completely understood, you need not go over the whole of that conversation again though you may remember the incident. The psychological memory uses the factual memory as a means to get something out of it. Even facts are not remembered unless there is a basis of avoidance or gain. What makes you remember a conversation? When that conversation is not completed or its significance has not been completely understood. When completed and fully understood, the contents and the thought-process in regard to that conversation have ceased. If you use the factual memory of a conversation as a means of deriving pleasure, then you remember and dwell upon the conversation. If something—a desire, an intention or a pleasure—drops away, it is gone out of your system. But, when you struggle to give it up, it does not drop away. Therefore, the process of giving up, renouncing, is an incomplete action; and therefore will lead to a remembrance of the things given up, and therefore a strengthening of the entity that gives up. The incomplete conversation leaves a space, a mark which we remember; it is very deep down in the layers of our consciousness and it acts invariably always like a record continuously playing, till we complete that experience. Why does an experience leave a mark? A mind which is marked, has a residue of experiences, cannot experience a new thing like an exposed negative which cannot take a clear impression of a new picture. Such a mind is incapable of acting apart from a pattern of action already known. Until that mark is completely understood, the memory will go on repeating itself.

Why do we hold on to some experiences and reject others? My mind is the repository of all experiences of all humanity. How can such a mind, so completely filled, have anything new? I am the result of incomplete experiences because the past experiences are all incomplete. Experiences are remembered

because they are incomplete, because we have not thought about them completely to their end. We use them as a means of profit or avoidance and therefore remember them.

Question: I don't have a new experience as long as I am the result of incomplete experiences. I cannot have any new thought or new perception as long as my mind is clouded with old thoughts. What am I to do?

Krishnamurti: True. Thought born of incomplete experience cannot meet the new anew and therefore cannot lead to your inward transformation. Now, find out what you will do. Whatever you do is based upon your memory and therefore will not lead you to transformation. You realize, therefore, that you cannot do anything with regard to immediate inward transformation.

Question: I feel intensely and want to do something. As I find I cannot do anything, I feel helpless.

Krishnamurti: Why do you not know? Have you realized that you cannot do anything to transform yourself, first superficially and verbally and then more and more deeply? Have you realized that whatever you do, your action is within the field of the known and therefore you cannot transform yourself by doing anything? If you have realized, then the activities of your mind which wants to do something or other, are all cut one after another and finally you realize deeply that you cannot do anything about it, that you cannot deal with this problem of transformation by your actions.

The main difficulty now is that your mind thinks it can do something or other with this problem and that, if it does not act, it feels uneasy. The mind is therefore restless. Mind acts only through memory and therefore mind kicks against "not acting". Therefore you have to consider and understand the activities of the memory and the mind in relation to transformation.

Question: There is distraction and also acting with a purpose.

Krishnamurti: Distraction leads to postponement; therefore, postponement of any action is an indication of the

existence of a distraction. When you are vitally interested in anything, you are not distracted.

Question: Transformation is not in the plane of action.

Krishnamurti: Why? I see the importance of immediate transformation not in terms of time, of a complete regeneration of thought, a clarity, a creativeness. I see myself in tortures. If I find this transformation, then my life will have a meaning. I, therefore, go all along the way finding out which is a distraction and which leads to transformation. As I know and understand them, I am purposive and proceed directly.

This can be made clear by an example. Supposing I live in a well-enclosed fortress and somebody says that there is something marvellous beyond the walls of the fortress. If I want to see that which is beyond the walls, any action that I do in that connection within the limits of the fortress only, is futile. It is only when I break the walls, that I can have a glimpse of what is outside.

When you want to understand something, a child or a picture, you have to be silent, to study, and to watch. Your attitude should be one of watching silently, observing and studying all the time. When you have realized that, whatever you do, you cannot transform yourself, what happens to your action? When you realize the futility of all your actions, what do you do? Can you listen to music with effort? Have you not got to sit absolutely quiet to enjoy music? Similarly, when you have the feeling that you must do something, it is an indication that you have not yet realized the fact that whatever you do cannot lead you to transformation of any kind.

Question: Is desire in the way of transformation?

Krishnamurti: Is it not? Why do you not find this out for yourself? It is fairly simple to do so with regard to transformation.

Question: If I do nothing, there will be no transformation.

Krishnamurti: How do you know? You realize that transformation is imperative, you feel the need for it. When

you know that you cannot do anything about it, then only will you sit down quietly without doing anything. You know that thought-process cannot lead to transformation. Memory is always propelling thought and memory is incomplete experience. Desire also is based on thought-process. The road to Mylapore—which is a factual memory—becomes a psychological memory when people walking on it give you incomplete experience. Your life consists of incomplete experiences and until you finish them you cannot but act. You have innumerable memories and you have to cleanse them all till your mind is free. Is this possible? No. You cannot cleanse the entire past. Can you by your actions examine all the contents of your consciousness, investigate into the past and finish them one by one? It will take time; the instrument of your investigation is incomplete. You might miss some. Therefore in this examination of your past experiences, you are sure to be caught again. Therefore, what are you to do?

Question: Go out and see what happens to you when you meet a new experience.

Krishnamurti: Can you do it with everyone of your experiences? Even if you do, how long will it take? Again, the intimations from the hidden layers of consciousness have also to be understood and acted upon. Therefore, you cannot do it.

Question: When you can't do it, what can you do? You have to step out or to accept it.

Krishnamurti: Are you in a state when you do not know what to do? When you say that you do not know, what is behind it?

Question: That I want to know.

Krishnamurti: What are you to do when you realize that whatever you do will not lead to transformation? To know what to do, you must know that you do not know what to do. When you say "I do not know", you are reduced to a new position. You are nothing in regard to that.

Question: Is there not the recognition that it is possible to know?

Krishnamurti: I cannot get rid of the past, do what I will. What am I to do? I want to do something about it and I cannot do anything. Therefore I don't know what to do with regard to the past or with regard to the future. When, after realization, I say I do not know, my mind is very alert, very quiet and in a new state.

Question: It is a state of expectancy.

Krishnamurti: When you expect anything, it is based upon the known, therefore, that mind has not yet realized that it cannot do anything about it. But, if you have realized and then say that you do not know, your mind is extraordinarily alert, more alert than when you positively say "I am this"; this means negative thinking is the highest form of meditation; it is complete cessation of thought. Therefore, "not-knowingness" is the new state of the mind in which the past has disappeared. Unfortunately, you will never allow your mind to come to that point, your mind does not allow it to come to that point. Thus, there is a way by which the mind can be immediately cleansed of all its past, cleansed of the whole content of consciousness. When the mind is thus cleansed of all its past, there is direct action.

Until you realize and say with the whole of your being "I do not know", you cannot stop the thought-process i.e., the process of experiencing (perception, contact, sensation, desire, identification), terming (pleasure or pain), and recording (memory and mind).

Question: Until I say "I do not know", I am not free of the past. Is this correct?

Krishnamurti: Why didn't you say now "I don't know"? We have been discussing all along about immediate inward transformation. Do you know what to do to bring about transformation in yourselves? You please experiment with it. When you bring me a gift and I do not want it, it is not mine. Similarly, when you have a problem and when you have realized that you do not know anything about it, then that problem is not yours.

Question: I am not able to get rid of psychological fear.

Krishnamurti: I shall deal with it the next time we meet, as it is already very late.

Why do you find it difficult to say "I do not know"? What do you know except doing some work as a technician or earning money as a lawyer? Technique, gathering of other people's information etc., what else do you know? You are a bundle of memories. Beyond that what are you?

Question: I don't know.

Krishnamurti: Title, house, money—remove all these; what are you? Why do you not say "I don't know, I am nothing". You know nothing. Even all your dreams are within the field of memory and you therefore do not know. Why not acknowledge this? Why not face this nothingness and in facing it say "I don't know". Be completely stripped and say "I am nobody, I am nothing". It is the recognition of a fact. Why do you not face it? That is your difficulty. Because you have never looked at it, you are never facing it. When you actually come to the state of facing and recognizing yourself as you are, you can say "I don't know, I am nothing"?

There is a way of completely cleansing the mind of the past immediately, and therefore bringing about instantaneous regeneration. This is when you have actually realized and when you say "I do not know". The mind is then unburdened and is swift—not erudite, not clever, not informed—but quiet, passive and extraordinarily alert. Then only there can be full and direct action.

April 20, 1948

VI

I do not consider it necessary to discuss again about what we talked about the day before yesterday, viz., that as we try to look at every problem in the light of our own past opinions or conclusions, it is not possible to arrive at the state

where there is both the interval and also the sense of 'not knowing', when alone real comprehension comes into being.

Question: If I understand correctly, you said that we have to feel "I am nothing". How am I to get that feeling?

Question 1: When I say 'I cannot do anything' to bring about transformation, is it the same as 'I am nothing'? This point requires clarification.

Question 2: The state preceding that when I say 'I don't know', is when I feel that 'I am nothing'.

Krishnamurti: We shall discuss this now. Are we something? Before you can say you are nothing, you should see what you are.

Question: Our beliefs, our bias, our prejudices, our commitments do not lead us anywhere. This can be experienced; but, to say 'I am nothing' appears to be different.

Krishnamurti: Are you aware that you are something?

Question: When I do something, I feel I am something.

Krishnamurti: When there is conflict, or awareness of resistance, or awareness of action, one feels one is something. Is this correct?

Question: In any thought-process, I feel I am something.

Krishnamurti: So, we think we are something whenever the thought-process is functioning. Is that it? When there is the continuance of the 'I', I am something. Can we go beyond that or not? Can we go beyond the screen of 'I am'?

Question: Whenever I think, the 'I' comes in. Therefore, I don't know anything beyond that.

Question 1: When I feel frustrated, I feel I am nothing.

Krishnamurti: When you feel frustrated, when your self-consciousness comes against a barrier which it cannot overcome, your 'I' is enormously strengthened. So, probably you seek other ways to get what you want.

The thought-process is certainly not a way of bringing about transformation. Can the past be wiped away? We saw that it is not possible to wipe away yesterdays which are very large in number, by allowing each 'yesterday' to project itself into consciousness and understanding it. This will take a very very long time which we cannot afford to spare. Therefore, we cannot examine completely all these and be free from our entire past. Then we came to the point that you cannot act; because, every act is within the field of resistance. When you have a problem, a real human problem, and you cannot solve it, what do you do?

Question: You do nothing.

Krishnamurti: Have you ever been against such a problem?

Question: Yes. Then, I pushed off the problem and got on with something else.

Krishnamurti: You say that when a problem is insoluble, you go to another. What is the state of the mind previous to the verbal expression 'I don't know', especially when the problem demands an urgent solution? Here is a problem that immediate transformation is necessary and you feel that the thought-process cannot lead you to it and that whatever you do is within the thought-process. As the problem demands an answer, you feel that it is imperative to find out the solution and you are quite willing to find it out. Then you find that you are unable to do anything about it. So long as you think that you must do some action, either on your own volition or by pressure from outside, it is still within the field of thought and therefore it cannot lead to the solution of the problem. When you come to this point, what is the state of your mind?

Question: Despair.

Question 1: My mind has become still, alert and watchful.

Krishnamurti: What happens now to it? Do you not see the imperative necessity for transformation and that whatever you do is a barrier?

Question : I begin to pray.

Krishnamurti : Prayer is another form of thought-process and it will not lead you anywhere. I want to know now what the state of your mind is when it has enquired and felt this need for immediate, constant revolution, constant renewal and regeneration. Thought which is the response of memory, the outcome of a response to a challenge, cannot do anything. You realise the deep significance of saying "there must be immediate transformation", but thought cannot do this. No action is possible and you cannot do anything about this to bring about transformation.

Question : We are not thinking anything at all.

Question 1 : My mind is absolutely quiet, standing still.

Krishnamurti : Go into it please. What does absolute stillness mean ?

There is an interval between two thoughts, between the ending of one thought and the arising of another. Without that interval thought would be continuous. What is happening in that interval ? Have you watched your own process of mind ?

Question : I feel nothing, but consciousness is not extinct. The sense of the 'I' is not there.

Krishnamurti : Let us view it differently. As long as I know the solution to a problem, I have no difficulty. I have a new problem and I have no previous ready-made answer. It is an entirely new problem. How will I tackle it ? Regeneration can take place only immediately and I cannot do anything about it. To understand completely, I must come with a fresh mind, a mind free from the residue left by previous experiences. What is the state of your mind now when you similarly face this problem ?

Question : A state of expectancy.

Krishnamurti : Is that so ? My mind is not asleep. It is extraordinarily alert. The difficulty is to recognize the problem as new. If you see an entirely new insect, you will find it very difficult to recognize it, to focus on it ; the whole thing appears to be blurred to you so far as that insect is

concerned. Generally speaking, the mind sees quicker and more than the eye, and mind is more aware than the eye. Why ? Because the mind has recorded all such things and memory is functioning. If you are face to face with a new thing like this insect and the mind has no memory, the mind is out of focus ; and you have to observe the thing much more closely till the mind builds up sufficient memory through which it can recognize it ; the eye has therefore to make much greater effort to observe.

Suppose a mind, accustomed to deal with some problems, faces a new problem. It looks to all the previous answers to find an answer to the new problem. However, as the problem is entirely new, memory will not help and there will be no response from the old. Therefore, the mind is not in focus with this new problem. In other words, the mind does not look at the problem but always tries to look to the record it has already built up. As the problem demands a new point of view, it is not able to find a ready-made answer from the old records which it searches to find an answer. Since it cannot find an answer to the new problem, your saying "I am expecting" means that you are not observing the problem but only waiting for an answer to come out of the old. If you see that all this attempt to get an answer to the new problem by a reference to your past memories, is futile, then you do not expect, you do not watch. What is your mind doing then ?

Question : Cessation of thought.

Question 1 : I am expecting to hear what you are going to say next.

Krishnamurti : Watch your own mind. I am only unfolding my own mind. I am now focussing my attention on the problem itself and my eyes are focussed on the new insect without translating the insect in terms of what I have seen in the past. Therefore, my attitude is not one of expectation or interpretation.

Are there other screens intervening between me and the problem ? There is the desire to be transformed which urges me to look at the problem ; this means, I want a result. I want to do something, seeking a result ; and therefore I am creating the actor who is going to do something. The desire

to be transformed implies the desire for an end, which creates the actor who wants to do something. This desire for transformation is a very difficult screen to get rid of.

Question: This is part of the problem itself.

Krishnamurti: That is so. The mind wants to translate the new into the old but the new insect says "I am entirely new and you cannot understand me if you bring in any of your old." The psychological demand for a result is preventing me from looking at the new. My looking for a result out of the new is entirely different from my looking at the new.

Desire for an end creates action and the action creates the actor. The actor says "I will get it." Here there is no necessity for a result, no necessity for an actor. The problem is not that I must transform myself but that there must be immediate transformation in me. You must not seek a way of using transformation. Any expectation from the past as an answer to the new, any interpretation based on that past, or any desire for an end or to seek a result—all these must go as these are barriers to my understanding the problem.

Is there any other screen? When my mind has wiped away the three screens referred to above as irrelevant, then what is the state of my mind? My mind is new, fresh and can look at the new problems anew. The mind is transformed, because it is no longer the old as it has been cleansed of the past and has become the new.

The importance is to see that this cleansing of the mind can be done and done immediately.

I started out to understand the new insect which I had never seen before. The mind, being out of focus, battles with it and tries to translate the insect in terms of the old. No help, however, comes out of the past. Therefore, the eye observes the insect more closely. I have no desire for a result out of this insect because I do not know the insect nor how to use it. In such a state I am merely observing the insect.

Action creates the actor. First there is perception, then contact, pleasure, then more action. Thus we have desire, end in view, action and then actor. Which comes first, action or the actor? Action is first. First there is perception, then contact, then sensation and then only desire. In desire you have the 'I' and the 'mine' but the 'I' and the 'mine' comes

into existence only after action which consists of perception, contact, and sensation. We are always used to think in terms of getting a result, when the 'I' is strengthened.

I know that there must be transformation. I don't know what this transformation is and what it will do. When do I say that transformation is imperative? Only when I see the futility of all that I have done and all that I can do. This thinking out, after full examination of the problem, implies intelligence. When I am looking for a new approach, I am still expecting something from the old. So, expectation goes and then the interpreter. My mind has now become sharper in itself. I may have thrown out the Master but not the desire to achieve. My approach is not to get anything but to see and to understand the new approach, not to get a result. Seeking a result means being caught with the old. We want a result to become something, to become happy, etc.; all this implies strife. So, this goes when there is more and more observation and intelligence.

When all these three screens go, the mind is new, all attention. It has examined all the things that are not worthwhile, and discarded them. Then only it has become new.

Because you have not discarded these screens but are playing with them, you do not see the need for transformation. The problem exists as long as the screens exist. In the removal of the screens is freedom. The removal of the screens can be done immediately, now; then there will be regeneration.

There is no "how to be transformed". If you go after it now, it is done. That is the beauty of it.

That state when the mind is cleansed of the past, corresponding to a clean slate, is the state of "not knowing". This state is the state of highest activity. When the cup is empty, something new can be put into it; but, if there is already some tea in a cup you can only fill it up with tea and not with anything new. Therefore, the mind has to be cleansed of the past to view a new problem anew.

April 22, 1948

We have been discussing about the importance of individual transformation as that alone would lead to a world revolution; about the importance of not thinking in terms of the mass as mass is really non-existent, or of not thinking in terms of a system as no system can lead to transformation; that transformation cannot take place through the thought-process as any thinking about the problem will only lead to further conditioning and resistance; that sentimentality, devotion and emotion are all in the field of thought which is the same as the field of sensation and therefore will not lead to fundamental transformation. We also enquired what were the barriers to the recognition of the problem. We said that they might be:—(1) Repetitive experience which prevents direct relationship with the problem. To deal with a human problem we look to memory for help and this cannot lead to the solution of a problem. (2) The interpreter which is the memory acting on a problem. So long as there is the interpreter, the problem cannot be seen simply. (3) Looking for a result. This prevents a direct communion with the problem. The result, the end is always static, whereas the problem is not static. Therefore, when you look at a problem as a means of getting a result or leading to a result, you cannot understand the problem.

When these three screens are removed, mind is cleansed and is new. When the mind is thus transformed, the problem is directly seen and it is then no longer a problem at all.

Transformation cannot be brought about through time, through growth, through evolution, through a series of lives. There can be no inward revolution through a process of time. Immediate inward revolution is possible only through understanding. Therefore, the removal of the screens must come as an experience. It should not be a process of repetition, i.e., because others have said, etc. We can keep our mind fresh and new only by our own constant experiencing.

Is it possible to approach the problem of immediate transformation differently?

Question: It has been asked by some why the process of the mind seems clear when you talk about it. I find the same thing happening to my mind; but, when I go home, my mind goes back into the old groove. Why is this? Again, I do not recognize for myself the existence of any ill-will or evil which recreates itself in the minds of others or causes chaos in society.

Krishnamurti: Surely, there is a repetitive evil which arises inside you, which projects itself into society as anti-social actions, etc.

Question: That may not have always something to do with strife. It may be often personal.

Krishnamurti: What is society?

Question: Gita says "How does it happen that human mind turns to evil rather than good".

Krishnamurti: I have not studied the Gita. Why is it easier to bring about co-operation between people through hatred, through greed, through evil? If there is to be any social reform, you cannot bring people together. Why is it easier to injure another, to be inconsiderate, rather than to be kind and generous? Have you not seen how when clothed in evil, good can be pursued more easily?

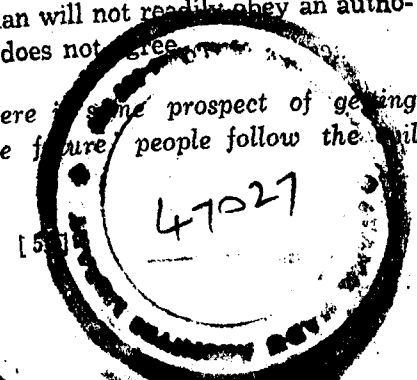
Question: An object of hatred makes for the binding of all those who also hate that object.

Krishnamurti: Is that the reason? Supposing you say that we can all join together and produce something which will be for the good of all of us. Will they join? Why do people more easily choose evil action than good action?

Question: Submission to authority.

Krishnamurti: Apart from authority, is there not anything else? A thoughtful man will not readily obey an authority in matters in which he does not see.

Question: Because there is some prospect of getting something in the immediate future, people follow the evil rather than the good.



Krishnamurti: Why do we choose the path that is evil more readily than good?

Question: *Inherited savagery in our blood.*

Krishnamurti: Greed is considered profitable though ultimately it is destructive. Society is the projection of the inward state of the individual in daily life. I know greed will ultimately lead to destruction, yet I pursue greed. Why? What you say is that the immediate is dictating and not the result. The ultimate is really the immediate. In any case, to separate yourself from society is not correct. If your relationship with society is based on some qualities, those qualities are bound to be impressed on the society with which you are in immediate relationship. Generally, whenever a thing gives you pleasure, you pursue it.

Question: *I do not understand you, Sir. The pursuit of a certain quality which we do not name, is itself a result of conflict.*

Krishnamurti: Surely not. The first movement is not the action of conflict. You pursue something, or go after something, in order to gain or to avoid. Your whole existence is based on an attempt either to gain or to avoid.

Question: *Is insensitivity the result of an action to gain or to avoid?*

Krishnamurti: Why insensitivity? Why are you insensitive to what you call good and sensitive to what you call evil?

Question: *Because insensitivity takes beyond the ambit of pain.*

Question 2: *If I get pleasure, can I make myself sensitive?*

Krishnamurti: Why do I pursue a quality? Is it because I am sensitive, or am lacking in clarity?

Question: *To answer this correctly, you will have to study the whole history of mankind.*

Krishnamurti: Yes. But will not this study of the whole history by yourself take infinite time? You are also likely

to miss some chapters. So, it is not practical to say that "I shall answer when I know the whole of my past". There must be another method.

Question: *Is it truer to say that the quality grips me, rather than that I follow the quality?*

Question 1: *Am I different from the qualities?*

Krishnamurti: True. Why does the self follow one quality in preference to another?

Question: *When you follow anger, does anger give you pleasure?*

Krishnamurti: Certainly, Sir, when you let off steam.

We either pursue for the sake of pleasure, to gain something, or for the sake of avoidance. All effort to pursue a quality depends on pleasure and avoidance. When you know that pleasure is going to bring ultimate destruction, why do you pursue it? Because you really do not know definitely for yourself that it is painful ultimately. Why do you not see that, in the course of pleasure, diseases and pains are involved and why do you not therefore immediately drop the pleasure?

Anger affects the body. Is anger a worthy means of cohesion of people, of society? Not at all. Yet, why are we angry? Do you know that anger acts as a barrier? If you know, why are you angry? When you know a certain thing is poison, you do not play with it and taste it. What is it that prevents you from knowing that anger is a poison; and why do you not leave it alone?

Question: *Everyone of us has a tendency to manufacture some unnamed proclivity to evil. Why is it?*

Krishnamurti: You know the bad effects of anger and yet why do you pursue anger?

Question: *Because I don't know it is a poison.*

Krishnamurti: Why do you not know? I am angry and I want to stop it immediately. How do I do it? Only when I can read the contents of anger with full attention, give anger my whole being and understanding. If you want to get a result, should you not give your whole mind and heart to it?

A quality like anger is not recognized as poison till your whole being is given to the understanding of it, till you give your whole undivided attention to it.

Question : I understand anger only after I am angry and not while I am angry.

Krishnamurti : Anger is a response to a challenge. If I am not afraid of any danger and if I understand anger, then I shall not get angry.

You pursue certain qualities because you have not studied them, because you are not interested in being aware of them. If you understand anger, you are transformed immediately. For instance, smoking is first a nausea to you. Then it becomes a habit and then a source of pleasure. When you understand this process and when you understand the nature of smoking, then, smoking falls away. If you relate the habit of smoking to other habits also, then, in understanding the habit of smoking fully, you understand also the nature of all habits and you will be transformed.

Thus, we pursue a quality because we have not gone into it deeply, or into ourselves deeply, in order to understand it. Mere liberation from a smoking habit does not lead to a chain of liberations from other habits unless you fully understand all the implications of habit as such. There is regeneration, if there is constant watchfulness. Regeneration is not an end-result but from moment to moment.

Why is it not possible to understand something which we call evil, completely so that it drops away? Obviously because we do not want to study the problem and all its implications. We require a lot of time. It means action in your way of living, which may lead to more and more trouble. As you do not want to be involved in any more trouble, you are not serious, earnest, about any of these things. You like to lead a superficial life, avoiding pain and seeking pleasure. You want to avoid pain merely because you like to live superficially. You are inwardly dull, insensitive to your problem. Sensitivity means constant ache and therefore you are insensitive.

War is evil and I want to avoid war. I want to understand and transform my own existence, to find out if, in me, there is violence and conflict—either between you and me,

or in myself. Therefore, I must study the problem completely first in myself. I am always seeking a result and this leads to conflict. I see this and also that it is unproductive and does not lead to creativeness. I also see that this contradiction in myself really means lack of clarity of thought. Then, I see that I am not seeking clarity, but I want to understand contradiction. Then, when I do not seek anything but am merely observing closely in order to understand contradiction, contradiction ceases.

Love is not a quality, an emotion or sentiment. There is no quality of like and dislike in love. If you see a thing directly, it drops; and you cannot see a thing directly, if you want a result. To understand violence, you should have no screen such as the ideal of non-violence or the idealism of non-violence. To pursue an ideal is really an escape from dealing directly with violence. You can never understand anything through an ideal.

How do you understand sorrow? Not by escaping from sorrow, by seeking a remedy. If your intention is to understand sorrow, then you must watch, study every movement of thought, study every escape. Then, when you understand all this, your mind does not run away from sorrow. Giving explanations about sorrow does not mean understanding sorrow. When I completely understand all the escapes which are created by me in order to avoid sorrow or to arrive at certain results, then escapes drop away. When escapes have been cleansed from my mind, then only, my mind is face to face with sorrow.

In understanding sorrow, escapes arise. In probing into them, I find that when I grieve over the death of my son, I have really used my son as an escape from myself. Being afraid to discover what I am, I have been seeking fulfilment in my son. I escape from something which is myself and which is not known to me, from my emptiness, my insufficiency and my poverty. Because my son is not there, I am confronted with my poverty which causes me sorrow. Thus, I am face to face with my loneliness, my emptiness.

As long as you escape from 'what is', you will have sorrow, and you pursue all the escapes. When you understand and when you are not escaping, then you are experiencing

your own true state of emptiness. In this state of experiencing, there is no experiencer or experience. After experiencing, you are aware of the experiencer having had an experience. As long as you are escaping from 'what is', there is always the experiencer frightened with what he is going to experience. Truth only can free you from escapes. When you realize that you are that thing which you actually are, there is no longer any escape. When you experience loneliness, in experiencing, loneliness drops away and there is no problem. Therefore, sorrow disappears when there is the experiencing of that emptiness. Any other form of resolving sorrow is an escape. Here is the key to the problem of sorrow. It is only in the state of experiencing when there is neither the experiencer nor the experience, that there is instantaneous transformation.

Question: Does not one get out of this state when he has once had it?

Krishnamurti: Why are you anxious about this? Experiencing is from moment to moment; there is also the prolonging of the interval. It is sufficient even if you have that state even for a split second. Wanting to be other than 'what is', is really an escape. If you understand 'what is' completely, then a miracle happens.

April 23, 1948

VIII

When we last met we came up to the point when we began to question why people generally have a tendency to follow more easily evil rather than good. In the course of that discussion, we saw that all escapes—so-called noble or ignoble, beneficial to society or anti-social—brought about sorrow and not the understanding of sorrow. It is only when we realize and face our own emptiness, loneliness etc., that we can have a solution to our sorrow. We also saw that where there was pursuit of pleasure or avoidance of pain or pleasure which is

called ignoble or unrighteous, we can never understand the true nature of the problem. We generally pursue pleasure because the pleasure that we derive thereby, gives further nourishment or expansion to our 'self', i.e., to the me and the mine. Similarly, we avoid that which diminishes or contradicts or denies the self, the 'I'. Whenever there is the pursuit of self-expansion, it is easier to follow it. When there is a blocking of that expansion, we avoid it. Therefore, we follow that which we call evil, the path of strife, violence etc. None of us want to be eradicated psychologically, we want to be something—a writer, a politician and so on. Where the self finds no issue, we try to avoid it.

Question: Why is hatred a greater cementing factor than love?

Krishnamurti: I said the other day that fear, threat to security, binds people together. Where the self can find root, it uses it as a means of 'becoming'. The denial of the self is love, but it is not cohesive because we cling to self.

Question: The pursuit of both good and evil may lead to self-expansion.

Krishnamurti: This is not a question of difference between evil and good. Evil and good are both so-called. The point is that where there is scope for self-expansion, there you pursue it whether it is the so-called good or so-called evil.

Question: Is there not cussedness, a behaviour-compulsive, in human nature? Why are we cussed?

Krishnamurti: Are you cussed by nature? Why is there not a regeneration of the individual when he has explored the various avenues of his thought, feeling and action, and found their full significance? What is it that brings about a revolution in the individual? Our brains are sufficiently clear; we have thought about our actions, our relationship etc.; and yet the quality which makes for immediate transformation, seems to be lacking.

Question: Is there such a catalyst? Can we look for it?

Krishnamurti: Is there a catalyst, or what is the new approach? What do we mean by transformation?

Question: A state of not having a memory or not having an ego, a negative state.

Krishnamurti: Is that what we mean by transformation? We have moments when the self is absent, when the sense of the me and the mine is absent, i.e., without the conscious awareness of the experiencer and the experience. When you get a shock, in moments of great joy or sorrow, the self is driven out, there is no sense of the me.

Question: Can the me be completely dissolved, never to return? Is that transformation?

Krishnamurti: That is the classical understanding of transformation. Is there not a different approach?

Question: As we have not experienced it, we cannot say what transformation is.

Krishnamurti: All you can do is to be free of conflict, when sorrow ceases. When you free yourself from conflict or sorrow, something may happen. The mind creates the problem and the problem which is identification and condemnation and justification, brings about sorrow. The past absorbs the present, modifies it and continues on into the future. This is all one continuous movement.

Why should the mind create the problem?

Question: Conflicting desires.

Krishnamurti: Can you not put an end to these desires? Why have we to strive and to struggle, keep on asserting and denying etc.? Why should we not live from moment to moment and as each problem arises understand it and resolve it, and so on? Why can't you do it? Problems arise. Why do you not deal with each problem completely without allowing it to leave a residue?

Question: A memory is already there and it is bound to condition the new.

Krishnamurti: Why should you not deal with the new as new, free from conditioning. If I am aware of the conditioning in me, can I not meet the next new problem without the conditioned mind?

Question: We may have some conditioning of which we are not conscious.

Krishnamurti: True. But if your intention is to meet the new without any conditioning by your past, then you are extraordinarily alert and you are aware of the conditioning. Transformation is the meeting of the new as new, without any conditioning whatsoever, i.e., to meet each new problem anew.

Question: This is impossible. If you have memory, that memory is bound to condition all your thoughts under all circumstances.

Krishnamurti: Can I meet a problem anew? Yes, but only if I have got the intention to be aware of the conditioning and to be free of such conditioning, whatever be the level of consciousness. I see that I can only understand a problem if I meet it anew. Then, I will welcome any opportunity which will open up this conditioning so that, by my being aware of it, that conditioning may drop away.

Question: Has conditioning a bio-chemical aspect in it? How will it be affected by my awareness?

Krishnamurti: Just as I recognize everything else, social, industrial or religious etc., I can understand a problem only when I meet it anew. As I have got so many memories, the whole human treasure, I cannot analyse every one of them. There are some conditionings of which I am aware; but, there are also other conditionings of which I am not aware. My intention is to meet the problem anew and to be free of all conditioning. Therefore, I recognize my state of conditioning factually as well as unconsciously; I also recognize that I cannot resolve them all and that I cannot solve the problem unless I meet it without any conditioning whatsoever. I cannot investigate into the whole content of consciousness; yet, I must meet the problem anew.

Question: Have you not then a purpose, an object to be gained?

Krishnamurti: No. The purpose is the outcome of the conditioning and it translates the problem.

Question: If you have no purpose, there is no problem. Why should I solve the problem?

Krishnamurti: When you have got a purpose, can you dissolve the problem?

Question : A problem is not absolute, it relates to man. The purpose is to enlarge the freedom of the individual.

Krishnamurti : Any problem is one of food, things, relationship, or ideas. You talk of the freedom of the individual. Freedom from what ? Is it freedom to be more expansive, more stupid, more national ? Freedom for the self to expand is not freedom at all. The self is a contradiction, it is limited ; the more it expands, the more is it limited and in contradiction. An experience becomes a problem when it is not fully understood, i.e., when it is acted on by past conditioning, conscious or not. This experience gives pain. How am I to dissolve this pain ? I can do so only when there is no thought of the past, when there is no conditioning. The mind always knows the fact of its conditioning, conscious or unconscious ; and yet, it can understand only when it meets the problem anew without any conditioning. What is the condition of such a mind ? What is it to do ?

Question : Instead of finding out ways and means, stop thinking.

Krishnamurti : What is the state of mind at this stage ? Is it a wrong question to put ?

Question : Is not the problem itself a part of conditioning ? Therefore, every problem is impossible of solution.

Krishnamurti : Let us investigate it. Is this not a false question ? Because the more I use the conditioning, the more it strengthens itself and I cannot investigate into the whole of my consciousness. When I realize this, what is the state of my mind ?

Question : There is this problem of death, losing one child, then another and then my wife being ill, all these coming one after another in quick succession. How can I understand the problem without bringing in my past conditioning, like my belief in reincarnation, etc.?

Krishnamurti : There is death and suffering. Do I meet it with my religious conditioning ? What is the state of my mind when I meet the problem of death ? Let us discuss this.

Question : My mind is passive, observing, not waiting to do anything with the problem but merely observing it. You can see how the memory is coming in in everything that I

observe in this way. I come again and again to the problem pushing the memory away. Is not my thinking that I should meet the problem anew based upon my memory ?

Krishnamurti : Not necessarily. It is only a verbalization of what is taking place in your mind.

Question : The problem is only the memory.

Krishnamurti : To experiment with anything, you should not be too ready to verbalize. The problem is new and you cannot have a ready-made answer. I am gradually discovering the ways in which memory operates over a problem. This gentleman says that he is in a fix ; this is because he is thinking in the old way to find the solution. When you have a new approach, you do not think of solving the problem. Memory is a positive approach and it is positive. A solution along any negative line only can lead to Truth, as the positive approach which is through memory is always conditioned by memory. Therefore, my mind in the state referred to by me is in a state of negation, which is not really the opposite of the positive ; the mind is much more alert than when it is doing a positive action. When the mind is in this negative state, i.e., when the approach is negative, the mind should not create a process of thought ; the mind is incapable of thought and it is not asleep, nor is it expecting an answer.

Choice is inaction. Positive action based upon memory, on conditioning, is really inaction. Real action is when my mind is new and when, in the new state, it meets the problem anew.

What is the state of the mind when it has no positive action towards the problem ? You cannot pre-conceive that state ; you must experience that state. If there is any choice, then the action is positive. Any voice, the inner or the voice of the Master, is still conditioning. Conditioning means no action. An action of choice is really the avoidance of ' what is ' ; it is therefore no action but only inaction.

Any response, positive or negative, coming out of the conditioning is not true action. When I experience that state of mind, I may find the new approach.

It is extremely difficult not to have a positive action towards a problem. A positive action is an action based on choice, on memory. When the mind is not positively acting on a vital problem, what is its state ?

Have you any vital problem ?

Question : Yes, the illness of a relative, which is giving me pain.

Krishnamurti : How do you approach it ?

Question : I am trying to do my best in the matter. My approach to this is really a positive action of my memory. I do not know what else I can do.

Krishnamurti : We are experimenting now. It is no use waiting and seeing. I have a living vital problem. I recognize that any positive action is valueless. What is the state of my mind ? I cannot verbalize at that particular state, but only afterwards.

Question : There is blankness in my mind.

Krishnamurti : True. Supposing it is not blankness, what is the next step ? As it is a new state which we have not experienced before, you cannot call it blank ; it cannot be merely blank. It has pushed out positive action.

Question : I am now in a state when I surrender.

Krishnamurti : Surrender to whom or to what ? Are you experiencing ? You feel something and you do not proceed further.

Question : I am paying attention.

Krishnamurti : This means that there must be the giver of attention. You have now been forced to experience that state. When I am forcing you to that state, you are avoiding it.

Question : My experience is that such a mind is open to receive whatever is.

Krishnamurti : In such a mind, there is no desire, no seeking an end ; nor is there an actor. What is the state of that mind ? For this experience to take place, the mind must have pushed away all attempts at positive action, without any effort or struggle. Therefore, such a mind is in a state of negative activity. This means really that you have stopped the interpreting of the problem.

What does negative activity mean ? The mind is alert and in a state of negative activity ; that means, there is no desire and no seeking of a result. What is the next response ? Nothing is happening in the mind. What is the next movement out of this nothingness ?

Put away the question and the response, and watch again. You get blocked at this stage because probably you are not accustomed to this. You try this again and see what is happening.

We should proceed with this experience of yours when we meet next Thursday. The whole of this is awareness and there is the fun of discovery in understanding this.

April 27, 1948

IX

We have been discussing for the past few days the problem of individual transformation and why it has not been possible for you to effect immediate transformation. We saw that transformation can take place only in the Now and not in the hereafter ; any form of approach which involves thinking in terms of time, evolution, growth, leads to postponement. All of our philosophy which is based on this conception of growth is erroneous. Thought-process cannot bring about transformation. Thought implies a constant response of the conditioned mind ; this conditioning is due to memory which is the residue of incomplete experience. We are the product of the memory, of the mind ; therefore, no process of the mind can solve any problem except a factual problem. All human problems are changing and not static. Therefore, a mind which has a fixed opinion or a conclusion cannot understand a new problem. Emotions, feelings, cannot lead to transformation. Emotions and sentimentality are within the field of the mind and they are sensations. Therefore, they cannot solve the problem.

Devotion, immolation of oneself to an idea, to a guru, to an object, to God, cannot lead to transformation. There is always, in this, the seeking of an end ; there is always a process of sentimentality and emotion in this and it is merely clothed in the form of devotion. Therefore, devotion also is in the field of the mind and cannot lead to transformation.

When we put aside all the above screens or barriers to understanding, what is left with us? When all these forms of intellection are removed, there is an inward sense of creative being. There is no problem outside the mind; so, when the mind is cleansed, we are face to face with the problem.

When the problem is thus confronted and when there is no response from the mind which is the past, we are not concerned with anything. The mind has understood that all the responses of memory, because they are thought-processes, are no good for bringing about transformation. Therefore, all these responses are put aside and the mind confronts the problem. It is only when you directly experience this state that you will see what difference it makes.

What is the actual state of the mind when the mind is alert and when there is no action of memory on the problem or when there is no desire for result?

We said that the mind was still; stillness was a direct experience. If it is not a direct experience to you, do not use words. When the mind is not acting on the problem, we experience first a stillness. There is no verbal expression for that state yet. The mind is not asleep. The whole content of consciousness, not merely the superficial layer, is quiet. If the superficial layers only are still, the deeper layers will project themselves into the superficial and there will be the pulsations of the past, the promptings of the deeper layers. Therefore, this state of quietness where there is no such prompting, is the one corresponding to the quietness at all levels of consciousness. In that state, we are not naming and recording. When we are not recording an experience, it is really the state of experiencing, in which there is neither the experiencer nor the experience. When the experience fades away, there arises the experiencer and the experience, the thinker and the thought. This stillness is not the result of a desire. Desire or seeking a result creates action; from action the actor is born. Therefore, if there is seeking for a result, there cannot be stillness.

Question: Did I not push out all the thoughts that arose in my mind, in order to bring about stillness?

Krishnamurti: No. You did not push out, but your understanding of the thought-process led to the thoughts drop-

ping away by themselves. As long as there is an effort to exclude a thought, that effort is a barrier to understanding and therefore a barrier to stillness. The desire to seek an end creates action which in turn breeds the actor. As long as you do not understand that memory cannot solve a human problem, your effort to push away, which is based only on memory, cannot produce stillness of the mind. When there is a vital insistent problem of daily life, you view it with memory and therefore it is conditioned. When you realize that no action of memory can lead to understanding, then memory ceases to function and the mind is no longer acting on the problem, and therefore the mind is still.

In this state, the past has been wiped away, even if it be only for a split second. Memory is always waiting to creep in and therefore a thought may arise during this interval of stillness. The understanding of this makes the mind very watchful and very alert; it is also still. The mind that has been cultivated, made to expand, by self-expansion, has now realized that all this is to be put away; therefore, all this drops away and the mind is silent. In that silence, there is neither the experiencer nor the experience, but only the state of experiencing, of stillness which is not static but with an extraordinary activity. Only the stillness which is the product of memory, is static.

Question: Mind is still and seems to be non-existent.

Krishnamurti: We are discussing not the stillness of the mind but the state of the mind when memory is not acting on the problem. There is stillness and in that state something happens. If I tell you anything strongly, you accept it even if you have no experiencing; this is hypnotism.

Question: When I understand that memory conditions, I do not find memory acting and there is stillness. I tried to experiment then with the suffering of another whom I knew. I then felt as though I was myself suffering and not the other person of whom I was thinking. Then the thinking process crept in.

Krishnamurti: We are trying to find out what it means to have this constant revolution inside us, regeneration. Mere modification of memory is not transformation. As long as there is a movement of memory, there cannot be any regeneration. Regeneration is a new state which I do not know; and

I must approach it through negation, and understand it negatively. Any response of memory, however fleeting, cannot produce regeneration. When I see it, the response of memory drops away. It may come back again; but, if I see it again, again it drops away. From every movement of this thought, there is creative existence. When memory is in abeyance, the mind is very quiet. By constant watchfulness, this interval arises when thought does not act at all. What comes out of this interval?

When the mind is in such a state, there is a natural expansive awareness which is not exclusive; i.e., there is a state of concentration without a concentrator. The process is as follows:—

I want to know every form of memory and I am watchful. When any thought arises it is examined and its truth seen. Then that thought drops away. There is no discipline, effort, struggle, involved in this.

Question: What happens when, in that state, there is a desire?

Krishnamurti: All desire is thought.

The understanding mind is denuding itself of all thoughts and there is also the lengthening of the interval between thought and thought. What happens in that interval? The interval has been experienced. When thought arises in that interval, that thought is examined with greater quickness, anew. The lengthening of the interval between two thoughts gives greater capacity to deal with any thought that may arise in that interval. The experiencing of this interval is what we are now considering. There is a vitality in this interval. In this interval all effort has stopped; there is no choice, no condemnation, no justification, and no identification; there is also no interpretation of any kind.

Question: What is meant by examining the thought, in the state of silence? It is not I suppose merely to recognize it as a form of memory and to push it out, which is a process of choice and effort, but to recognize the significance of it.

Krishnamurti: We are trying to see if the new can be met anew and understood without the burden of the past. Meeting of the new as the new is regeneration. I have understood a thought and that thought disappears. There is an interval

of calm and clarity. Then a thought arises. How do I deal with that thought? If I try to deal with it with my memory, I cannot deal with it. Can you examine the thought without your memory?

Question: I do not push that thought away. The thought disappears of itself.

Krishnamurti: How do you deal with the thought without memory? Don't say who is dealing with it and so on. Do you condemn or analyse the thought or what do you do with it? Has not that interval a relationship with that thought? Does not that interval which is a state of being, which is new, meet the old which is the thought arising? This means the new is meeting the old; but, the new cannot absorb the old. The old can absorb the new and modify it; but the new cannot absorb the old. Therefore the new always extends and the old disappears by itself. There is no exclusion, no suppression, nor condemnation, nor avoidance. It is in this manner that the thought arising in the interval disappears.

What happens in the interval? In experiencing that interval and communicating it, you must also be experiencing in order to see my communication. In that interval, another thought comes in. I recognize it. The mind in the form of that thought is now facing the interval which is new. The new is operating on the old and the old cannot be absorbed by the new, and therefore the thought disappears. This interval is extraordinary in that it is without thought, without effort, without choice.

Question: Will there be pure perception then?

Krishnamurti: In that interval, there will be complete cessation of desires. That interval is alert, passive, choiceless awareness. There is cessation of desire, cessation of thought. In that state which is experiencing, communication is impossible; i.e., words cannot be a means of experience. In that state, there is no sensation; and sensation is thought-process and thought-process is verbal. If you and I are experiencing the same state, then, because it is non-sensuous, we can understand each other.

Regeneration is not a factor depending upon me; because, it cannot be brought about by any effort or any struggle on my part.

In itself, that interval is living, it has action. I don't have to hold on to it and say 'it must live'. Without causation which is from memory, this interval lives by itself and it also gets lengthened. There is the experiencing of such a state in which there is no cause and effect. There is a state of being without causation, with no time in it (no yesterday producing to-day and no to-day producing to-morrow), a state without time and yet living vitally. In other words, this is a state of being in which there is living full of vitality, which has no causation and therefore timeless, and yet without death. There is also a newness which is not repetitive. That state is creation. In that state there is no effort; but, a new birth takes place always, a transformation not in terms of time taking place all the time.

To sum up, this state of being is not exclusive, is not manufactured by will, is not the result of the past, is not the end of a desire, but is a state of real action without a cause, timeless, living and undergoing a transformation in itself.

Experiencing and deepening of that state is also taking place. It is not one isolated experience but it is a state of constant experiencing. Therefore, regeneration is a constant revolution inside us. This regeneration is new and it will meet every problem anew. If that is functioning, that new meets the old without being contaminated by the old. Therefore, such a man can live even in the midst of a greedy world without being affected by that greed, but himself altering the greed in the world. This new is always moving and it transforms everything it meets.

Now, your difficulty is not understanding a problem at all, but to have that interval between two thoughts. Therefore, you do not want to strive to be good, to be non-violent etc. You are only concerned with that interval with which you can live from moment to moment. You have no problem and nothing to maintain for, as that interval functions, the problems as they arise will be promptly dealt with, by the new meeting the old without being in any way contaminated by the old.

April 22, 1948.

G. S. Prasad