

Krishnamurti: *life & individuality*

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“life is a pathless land”

28 December 1929 (“Winter Gathering, Adyar, Talk by Krishnamurti,”
International Star Bulletin, April 1930, p. 24):

If you want to discover whether what I say is true, you must judge impersonally, that is, put aside your personal likes and dislikes, your personal beliefs, because you are trying to seek the understanding of the significance of the whole of life, not merely of your particular individual life. Every one tries to seek truth—that is, the rich, full, harmonious life—according to his particular whims, according to his particular beliefs, dogmas and religions. The Hindu will seek truth—that fullness of life—through Hinduism, the Christian through Christianity, the Buddhist through Buddhism, and so on, taking for granted certain experiences of others and thereby forming a sect through which each thinks he will discover the truth. If you want to discover truth, you must put aside Hinduism, Buddhism, all religions and seek for yourself wholly, entirely, because truth is a pathless land, **life is a pathless land**, and you cannot approach it from any point of view, by any path whatever. Please do not agree or disagree, but examine this statement sanely, rationally. If you think it is wrong, leave it alone and go your own sweet way. There is no question of tolerance or intolerance. Truth, if I may give a crude example, is like a vulture that awaits a dying animal: it has infinite patience. What I say is, to me, absolute, unconditional, and I have patience. If you think it is right, then live by it, because that alone has value and not what you profess with your lips.

“the purpose of life”

10 April 1930 (“A Talk to Teachers at Los Angeles, by J. Krishnamurti,”
International Star Bulletin, June 1930, pp. 7-9):

Why do you make yourself into a type? Why do you imitate someone else? Why do you follow authority? In spiritual matters there cannot be authority; in thought and belief there cannot be authority; it is experience alone that is of importance. Experience is the only master. Why is it then that you make yourself into a type, into a machine? It is because fear plays the dominant part in your lives. You are afraid of your own thoughts, you are uncertain; and hence you seek for leaders in spiritual matters. The moment there is desire for comfort, fear is born. Struggle breeds either fear or understanding. The moment you are afraid to struggle, you seek shelters, you look to authority in matters spiritual, you want to be told what is right, what is wrong, what is failure, what is success. But the moment there is the desire to understand this immense struggle that is going on, you do not bind yourself with fear and you try to understand every experience that comes to you.

Conformity is not culture. You cannot educate yourself through conformity. You must make proper environments, so that the individual is all the time struggling, choosing, assimilating and rejecting, and thus growing. Individuality is not an end in itself, because individuality is division, and individuality is trying all the time by continual contact with life, to wear down the barrier that separates it from others. In other words, individuality is made up of our unconquered reactions. Reactions create barriers and divisions. But the moment you have conquered your reactions, there are no barriers and no divisions. Therefore, it is the ego, the individuality which has not transmuted its reaction, that creates barriers. **But the true self resides in the region of pure action, so to attain to that self, to find out pure action, you must go through the process of reaction, of likes and dislikes, joys and pleasures, sorrows and great ecstasies, and gradually eliminate all reactions, till you arrive at your own dwelling-place, from which you act, but where there are no reactions. This is the purpose of life.**

Hence, awareness in all things, in your acts, your thoughts and your emotions, and the achievement that is not born of reactions, is the highest spirituality, not the conforming to a pattern. You must create in yourself, by the excessive heights of the conflict between emotion and reason, the desire to be perfectly poised. But to arrive at balance you must pass through this extreme struggle, you cannot escape or grow weary of the world. The moment you are in the excessive heights of struggle between emotion and thought, the desire is born in you to be perfectly poised, and you are beginning to be poised. You can have any number of books that will explain all your sorrows and your struggles, your pains and your pleasures. It is very easy to explain things away. This is what all people are seeking—explanation. Does the man who is really in sorrow seek explanation? If someone whom you love dies, of what value are the explanations

to you? You want him because you are lonely. Loneliness cannot be explained away. No amount of theories or explanations will make loneliness disappear. But the moment you are really struggling in sorrow, and feel that sorrow in its uttermost depths, then you are seeking the root, the cause of sorrow, and not the explanation of sorrow. Sorrow then becomes as a soil through which you must grow, a soil for nourishment, not a thing to be avoided.

Now, the enrichment of life by continual experience is pure action, is incorruption. The poverty of life, the lack of experience is corruption. So, you must not mould yourself after a pattern. You must be the whole, all-inclusive. Thought, which is at first personal, is by experience evolving more and more towards the impersonal, and when thought is impersonal, it is intelligent. **And intelligence takes you to that realm of pure consciousness, which is the consummation of human life. To be perfectly poised in that pure action, is the goal of life, the result of all experience; then life is rich, whole, all-inclusive, complete; then your problems as an individual are solved, and you are then able to give to the world that perfume, that understanding which is necessary for the maintenance of the whole.**

18 July 1930 (“Krishnamurti at Eerde, Summer Gathering,” *International Star Bulletin*, August 1930, pp. 18-21):

So this morning I am going to try to describe, define, that which is really indescribable and indefinable; to put into words that which is only realisable when there is a perfectly stable mind, pliable, serviceable, eager, stripped of all personal whims and personal points of view. It is absolutely necessary not to be self-opinionated, not to be caught in opinions. Life is creation, and you cannot apply to creation the words, “Happiness” or “Unhappiness”. Life is creation, is movement, and in it there is manifestation and non-manifestation, phenomenon and non-phenomenon. So do not approach the understanding of life with any qualitative relations, special circumstances, or attributes. That is why I said that to understand the ultimate reality, the end of life, life itself, you must come to it with a mind free of all these attributes, qualities. **Life is creation, and Nature conceals life—that is, everything that is in manifestation conceals life in itself. When that life in Nature develops and becomes concentrated in the individual, then Nature has fulfilled itself. (This is not a theory; you can think it out and you will see.) The whole destiny and function of Nature is to create the individual who is self-conscious, who knows the pairs of opposites, who knows that he is an entity in himself, conscious and separate.** So, life in Nature, through its development, becomes self-conscious in the awakened, concentrated individual. That is a separate being—an individual who is self-conscious, who knows that he is different from another, in whom there is a separation of the “you” and the “I”. When that self-conscious life in the individual, held in the bondage of limitations, knowing the separation of “you” and “I”, of object and subject, has liberated itself from that limitation, is has achieved the end, it has fulfilled itself. Therefore self-consciousness is effort. If you do not make an effort, if there is not this effort against limitation, there is no longer self-

consciousness and individuality. Individuality is imperfection; it is not an end. When individuality has fulfilled itself through ceaseless effort, destroying, tearing down the wall of separateness, it reaches that sense of effortless being; then the self-consciousness in the individual realises the pure knowledge in which there is neither subject nor object.

My point is that you must first know towards what life is going—and by life I mean this individual existence which achieves its end in liberation. The man who knows separation is but the subject, which is limited, and in him the object has not yet been realised. He must realise towards what life is working, the purpose of life; otherwise experience has no meaning, creation has no meaning, perfection has no meaning, uniqueness has no meaning. If that individual, in whom there is the consciousness of separation, of subject and object, does not understand the purpose of life, he becomes merely a slave to experience, to creation. So my point is, first understand the purpose of life, understand what it is towards which you are struggling, then utilise every experience, every emotion, every thought, to strengthen you, to wear down this **veil of separation**.

To the self-conscious individual there is subject and object, and the object becomes a far-off entity to whom he is looking for aid, to whom he gives his adoration, his love, his affection, his whole being. Is not everyone doing that? To the separate individual, life becomes subject and object, but the end of life, the fulfilment of life, is to realise the totality of the whole—objectiveless, subjectiveless being—which is pure life. So it is in the subjectivity of the individual that the object really exists. In the individual is the beginning and the end. In him is the totality of all experience, of all thought, of all emotion. In him is all potentiality, and his task is to realise that totality in the subjective; that is, in his own consciousness.

The purpose of life, then, is, by a series of efforts—every day, every minute, every second—to arrive at that pure being which is effortlessness—which is, not to know the sense of separateness, of individual consciousness. Because individual consciousness is effort. When you realise that within your own self lies the whole universe—the universe of *life*, not of manifestation—then, through outward going, you inevitably return to the source of all existence, which is in yourself. Hence this pure being, this pure life, is all-inclusive; though outside of it there is time and space, in itself there is not time and space.

So, pure being, life, is beyond time and space, and, being beyond, it is undisturbed, tranquil, serene, pliable happiness. The moment you depend on time and space there is limitation and there is unhappiness. This pure being, which is impersonal, though it is not thought, nor emotion, though it is not desire, is yet the end of desire, the goal of thought, the end of will. It is intuition. Intuition, though it is not thought or emotion, yet is the goal and the end of both. This pure life is impersonal; but you must arrive at it by personal effort, by the purification of thought and emotion. Pure being is not to be found in objective external things, but in one's own self; and to find your true self means ceaseless effort.

When you have reached pure being, pure life, however—when you have found the truth which cannot be approached by any path—then you have

cessation of effort; then you live by pure intuition, which is to be found potentially in every self-conscious individual. By continual conquering, by the understanding of your inner cravings, your passions, your hopes, your despairs, your vain pursuits, and your desire to be consoled and comforted,—by gradually wearing these down, you arrive at the liberated life which is happiness, which is the dwelling place of pure intuition, and of pure action. **Whenever objects are presented to this intuition, it gives always the right response. When once you understand the purpose of life—however objective it may be at the beginning, however outside you it is at first—you will be all the time watching, aware, self-recollected, so as to utilise every experience and every thought as a means to guide you towards *that*. Hence, you become your own liberator.**

To such a man there is no fear. He has removed the fundamental cause of fear. The man who does not rely upon outward circumstances for his inward growth, masters the space between his self-conscious separateness and his fulfilment. That is liberation, that is happiness—not the intermediary stages, which are only delusions of the mind. I expect you will ask me questions about this, but it is an indescribable living reality, to be realised only by yourself. It cannot be transmitted by me to you. So it is no good waiting for me to fill that void, that emptiness. But the moment you are aware of that emptiness, you are filling it; the moment you are aware of the purpose of life and your own separate existence, of your self-conscious individuality, then you are bridging the gap, through constant, ceaseless effort. The man who is happy is he who has conquered all effort, because, after all, true virtue is spontaneous, is effortlessness. While there is an effort towards virtue, it is not yet virtue. While there is an effort, you are not yet liberated. There is not yet that state of understanding, of pure being, of pure happiness and pure intuition. To arrive at that, there must be this intense watchfulness, constant continual effort, adjustment, choice; and all this requires the great energy of awakened intelligence. For a man who desires to realise this state of liberation—of happiness and pure life and pure being—there must be constant awareness of the true worth of all the things about him. Such a man is becoming illumined, for he is no longer a slave to things that have no value.

19 July 1930 (“Krishnamurti at Eerde, Summer Gathering,” *International Star Bulletin*, August 1930, pp. 22-24):

Question: Yesterday you spoke of the purpose of life. By this we understand you to mean the purpose of individual existence. Can you develop the idea that pure life can have no purpose?

KRISHNAMURTI: Naturally, life, pure action, pure life itself, the totality, the summation of all life, has no purpose. It *is*. That life is of no particular temperament or kind; it is impersonal. So Life cannot be understood through any temperament, through any path; it is the Self of everything. But between that Self and the understanding of it by the individual, lies this individual existence, this scar of suffering. **In wearing down this individuality,**

this ego of reaction, lies the purpose of individual existence, of life with a small “I”. In Life, on the other hand—Life with a capital “L”—in the pure Life which is purposeless, there is no division; there is no distinction between manifestation and life. In the individual, who is self-conscious, there *is* a purpose—namely, that he shall realise completely, without any attributes, qualities, special relations, this totality which is self-existent, self-caused. But in that self-existing, self-caused Life, there is no purpose. The individual who knows separation, is caught up in effort (effort being imperfection) and for him, as a separate segment of that Life, there is a purpose. So one must realise the truth of this Self, which is pure Being, which is in all things, and in so realising it, fulfil the separate consciousness of the individual. Separation is limitation, sorrow, unhappiness, effort. And in and through this unhappiness, choice, effort and continual adjustment, the individual existence must all the time adjust itself with that Truth. So he must have conceived, have caught a glimpse of this pure Life, this pure Being which is the summation of all effort and hence is effortlessness. It is the summation of good,—of a good in which there is no effort. Realising this, understanding this, he will, through spontaneous action, wear away the wall of separation. When there is total realisation, or union with that Life, then there is no longer the craving for separate existence,—he is everything, he is creation, he is perfection—unblemished, because the scar of individuality has vanished away.

I know most of you will think immediately that this means total annihilation because, you will say, how can it be achieved without the destruction of individual existence? The moment you look at it from that point of view, your individual existence becomes the most important thing; whereas, from the point of view of Life, individuality is imperfection, is a segment merely of the totality, and it is because it feels itself to be only a part, that it is all the time seeking to fulfil itself, to realise itself in the totality. The idea that truth is the development of the individual must be set aside. You cannot develop something which is, of its very nature, imperfect—and this individuality is. But you can wear it down by constant adjustments—by adjustments of conduct in action. That is why it matters vitally what you are now, and why you should put aside all philosophical and metaphysical theories. What matters is the manner of your life, the manner of your behaviour, your conduct, your action, your choice—not whether the Self exists, or whether that which exists is not the Self—whether it is the “I” that progresses, or the “not I”. Who eventually cares for these theories? What really matters is that you are in sorrow. When a man is caught in sorrow he wants to be free, he wants to establish within himself a tranquillity, and a peace; he needs a mind that is pliable and eager, and this can only be developed through continual choice. Choice is the continual discovery of truth. There must be that eager awareness for continual adjustment—never yielding for a second. This is not a theory with me; because I myself have done it. I am putting it forward to you either to take it or to leave it. The wise man, the man who is in sorrow (and the wise man *is* in sorrow because he is all the time struggling to find out) examines, analyses, seeks out by criticism the

fundamental principle; and through that criticism, through impersonal examination, he becomes aware of the total reality.

25 July 1930, Ommen ("Questions and Answers," *International Star Bulletin*, November 1930, pp. 25-26):

Question: You often speak of the aim of life as being happiness. I find that, as I grow in life, happiness and unhappiness begin to mean less and less. Their place is taken by certainty, reality, compared to which happiness and unhappiness are as the rise and fall of waves to the ocean. That reality is my aim, whether it makes me happy or unhappy. In fact, I believe that, as one reaches it, one is beyond either happiness or unhappiness. So why speak of happiness as the aim of life? This is not just a question of terms.

KRISHNAMURTI : Life, as such, has no purpose, no aim; but individual existence has a purpose, which is to realise this being in which there is no "you" and "I", in which there is no separation of subject and object, in which there is absolute unity of being. Now you can call that intuition, happiness or liberation. I use the word happiness because, when there is the state of equal happiness and unhappiness, it is merely negative, whereas this state of bliss is positive. One has, unfortunately, to use words to convey the meaning of something which cannot be described in its totality, however much one may try to do so.

How can you describe to a blind man the beauty of sunrise or sunset? You may attempt it. You may say: It is warmth, it is light, it is this or that; but the real beauty, to be fully realised, must be seen. Words, therefore, can only be a bridge. I use ordinary words with a very definite intention, giving to them a new meaning. To me, this state of equal happiness and unhappiness, which is analogous to the rise and ebb of the sea, is but a state of negation, a negative condition. Whereas the positive state is Being—that bliss which is the essence of all happiness and unhappiness—which you need not call "happiness" if you do not wish to do so. It is liberation from all limitation of emotion, of reason; and yet it is the goal of all reason and all emotion and all thought. To me, this happiness is a condition in which all states of happiness exist, and it is not dependent on changes of pleasure and pain. To realise this highest reality you go through doubt, faith, certainty, recollectedness, in which is involved happiness and unhappiness, sorrow, pain, joy, envy, greed—all these, however, being but the steps of a ladder. When once you have reached the highest step, you are no longer dependent on the lower steps. The highest is the positive, to which you can give any name you like. That is why I am quite willing to yield to a different name. The name does not matter; what matters is that it is positive. This supreme positiveness is the essence of positive and negative, it is the quintessence of all things in their variety of expressions, in their changes, in their moods; and therefore it is Life itself.

“the ‘I’”

2 January 1930 (“Life in the Eternal, A Talk by Krishnamurti,” *International Star Bulletin*, December 1930, pp. 14-15):

The self is the residuum of all experience; not only of the accidental, but of all time; not of the moment, but of eternity; not of a traditional, cast-iron system, but of life which is free. That self is the outcome of the development of your own uniqueness, your own growth, through which you gain understanding. This is individuality. Do not confuse the individual with the personal. In individuality, if you can trace it to its source, if you can separate it from your personality, you will find the truth, that intuition which is reason, which is the consummation of intelligence.

On the one side, there is the self which is of the eternal, which can only be developed through your own uniqueness, which is the residue of all experience, which is intelligence, intuition, reason; and on the other side there is the personality, which is of the moment, the result of birth, nationality, class and so on. That is why I have urged over and over again that you must cast aside the personal, which is the unessential, and judge everything from the point of view of the eternal, which is the individual. And in order to discover the individual, you must put aside all your personal point of view. This requires constant balance, adjustment and thought.

To understand the significance of life, you must not be caught in the momentary, in the personal, but rather shed that completely, dissociate yourself entirely from it, and then look at all things from the point of view of the eternal, that is, of the self. **Bearing this in mind, ask yourself what is the “I” trying to achieve; what is the individuality, developed through uniqueness, through experience, trying to seek and attain? It is trying to set aside the limitations of the personality, of the momentary, the incidental; and so release the life.**

31 July 1931 (“Krishnamurti at Ommen, Star Camp,” *Star Bulletin*, Sep-Dec 1931, pp. 25-26):

The “I”, the ego, is impermanent, it is an illusion, it is a bundle of qualities, a centre of virtues, sins, ideals, a circumference in which there is a beginning and an end. Now, that “I” is formed through the senses, through the emotions, through the perception, and from that perception arises thought, which creates consciousness and out of this is born the separate “I”-ness. The “I” does not exist by itself, the “I” is not something which feels by itself: you feel and the “I” is created; you think and the “I” is created; you have strong emotions and the “I” is created. It is not the “I” that feels and thinks; **the “I” is but the coordination, the coming together of corporeal existence** which forms the body of sensation, perception, thought, which becomes consciousness. That consciousness of the mind creates the “I”. Therefore you say: “I want to exist, I have a separate existence.” Therefore you say: “I feel, I think, I perceive, I am conscious.” **If you**

are seeking Truth, then you have senses and yet the mind is not creating the “I” through those senses; you have feelings, but the mind is not creating the “I”; you must have perception, which is the capacity to distinguish, to discriminate, and yet through that discrimination, the “I” must not be made. You must think, and yet through thought there must not be this illusion of “I”.

So consciousness is but self-consciousness. It is but the bundle, the coordination of all these things which create the “I”; but to be conscious of that “I”-ness, as you must, you must begin to be responsible, you must begin to think for yourself, to feel for yourself. The “I” is an illusion, and if you base all your civilization, your thought, your culture, your intercourse, your conduct on that illusion, you will not understand Truth, you will not live in that completeness. You are but caught up in an illusion of separateness which is the cause of sorrow, but as soon as you realize the cause you begin to alter your whole outlook, and therefore your conduct and civilization.

1 August 1931 (“Krishnamurti at Ommen, Star Camp,” *Star Bulletin*, Sep-Dec 1931, pp. 33-36):

To understand the cause and the subject of suffering let us find out what is the “I”. This body of mine has its sensations of hearing, seeing, smelling, tasting, and feeling. This group we shall call sensation. Then there is perception, the power to create images, imagination. There is the mind which thinks, and there is consciousness. I am dividing them for convenience, not to create a new system. All these: body, sensation, perception, thought, consciousness, go to create the “I”. It is not the “I” which creates them, not the “I” which thinks, which feels, which perceives, which is conscious. The “I” begins to acquire, grasp, hold, and through this grasping, holding, self-consciousness is created. **Thus all self-consciousness is acquisition.**

The “I” does not exist by itself, it exists only through sensation. To me there is no “I”; it is but sensation, body, perception, thought, consciousness, that create the “I”; and because it must live in separateness, that “I” must acquire, must possess. So consciousness, that “I”, must hold, must grasp, must acquire, and in opposition to that, death seems like annihilation. Now this acquiring, grasping “I”, thinks that through these accumulations it will acquire happiness, completeness. Through that desire of acquisition it sets up the idea of continuity and the fear of annihilation. So the “I” is created in the mind, the “I” does not exist by itself. For its well-being, for its maintenance of separateness, it demands the standardization of thought, with all its implications, and evades all changes. Then there is the standardization of morality, laws framed to check the “I” from becoming too greedy in acquisition, and from this arises fear, the fear of that independent thought which leads man to become his own law.

Naturally, from all this, there is the emphasis on individuality in the wrong place; that is, you think that because the individual is separate and the quality of individuality is acquisition, you should emphasize that quality of acquisition in work. You think that through work the individual will gain more and more

for himself and become more possessive in qualities, friendships and objects. The emphasis is laid on the gain to the individual through work. Work must be collective, not individualistic. There must be the planning of cooperative work for the whole and not for the individual alone. We must plan together for the whole of mankind, and in that there cannot be separation into countries, nationalities, peoples.

On the other hand, there is the individual who must free himself, through his own effort, from his “I”, self-consciousness. For that there can be no authority—though there must be an authority in work. Authority must be in the right sphere and not in the wrong sphere as it is at present. You have spiritual authority, that is, you follow someone, a saviour, a *guru*. There cannot be authority towards the freedom of self-consciousness, because Truth is purely an individual perception and in that perception you must become a law to yourself and cannot follow another.

Because of the false emphasis on individuality, there is the idea either of annihilation or of continuity. The mind is all the time occupied with the “I”: whether “I” shall always exist, whether “I” have enough possessions, power, glory, comfort—all the time grasping, acquiring, growing, and this kind of growth is entirely based on sensation. The “I” exists in that consciousness which depends on sensation, so the mind is occupied with all these longings; and you imagine that the more you acquire, the happier you will be. Examine your systems of life and you will see that everything is based on this. While you are caught up in this division of “yours” and of “mine”, there are many ways of deceiving yourself. But when the mind is free of the “I”, it can begin to renew itself, to recreate itself.

“desire...is life itself”

10 April 1930 (“A Talk to Teachers at Los Angeles, by J. Krishnamurti,”
International Star Bulletin, June 1930, p. 10):

Question: Must there not be a creative urge or power, outside the control of the individual, which impels him to attain the abundant life?

KRISHNAMURTI: What greater urge do you need than of laughter and tears? That is why I have been talking about tears and laughter, and not the explanations of them. If you do not know how to suffer, if you have never cried, how can you understand, and what greater urge is there than desire? What are you doing all the time with your desire? Your highest aim is to kill it, but you cannot kill desire. What you perceive, you desire; but if your perception is small, your desires are small. If your vision is large, your desires are large. **If you are in chaos, it is not the fault of desire, it is the fault of your perception.**

31 May 1930 (“Ojai Camp 1930, Reports of Talks by J. Krishnamurti,”
International Star Bulletin, July 1930, pp. 14-15):

Now, when you ask yourself what you are seeking, what you really desire to understand is how life works as a whole, what truth is as a whole. You wish to find the universal within all the mass of particulars. You want to understand life in all its various shades of expression and the way in which you, as an individual, can express that life, and how you can assimilate the happiness which is the fruit of life. And you will notice that every individual, whether advanced or not, wishes to understand life in his own particular way, to narrow it down to suit himself. The philosopher will intellectualize life and have many systems and explanations of things, and will seek life along that particular line. The poet will seek the understanding of life in the balance and beauty of words; and so forth. Everyone, in brief, wants to interpret life according to his own desires, or in terms of the particular system or religion to which he belongs.

Now, if you wish to understand truth in its totality, you cannot come to it along any of these particular lines, because life is all inclusive; it lies beyond all philosophies, beyond the garland of words, beyond ugliness and beauty, beyond poverty and riches; and yet, because it is beyond these, it is in them all. So, if you would realize with serious intent, you must grasp at this fullness, this totality, and must free yourself from all the special fantasies of desire. **Life, as an inner principle, is the completeness of thought and love; and the way to this completeness is from the personal to the impersonal. There must ever, therefore, be a conflict between emotion and mind until they become poised in self-existent happiness in the liberated life. All particular desires—whether they be of the poet or the philosopher, or of the thoughtless seeker after pleasure—are, at bottom, the desire for this self-existent, enduring happiness. That is what your own life—separate as it is, caught in reactions, urged about by**

fear—is really seeking. For life, this is its ultimate potentiality, which it is ever craving to bring into actualization..... Any unreal satisfaction of the inner want, which we call desire, is usually accompanied by a desire to pass on all this unreality to somebody else. I will explain. You want to give understanding and love in a particular way, which is *your* way; and you are hurt when this is not accepted. But such giving is the giving of illusion, not reality. Also, there is cruelty in it, for it arises from the desire to dominate, to guide, and control; and it is out of this kind of giving that we get our steel-bound morality. Both giving and wanting come to the same thing. Giving is but weakening the individual, and wanting is but relying on something external. Therefore, neither of these have anything to do with truth.

The point is that, at the root of both wanting and giving, there is a going outwards away from yourself; and this is what you have to resist. But, if you do, what is left? When you are not giving or wanting something, what are you? You are Being, which is the only positive thing in man.

Being is fearless and does not depend on anything outside itself; hence it does not cast a shadow. It knows no separation and it is immortal. And so, when you as an individual enter into that pure Being, you become the delight of life's expression, because you have been through everything. Such Being is life's fulfilment. That is what everyone is seeking—to be himself; not to depend on external things for his wanting or giving. When you are such Being, you are as the sunshine in which all things grow and in which there is nothing which is either evil or good, bad or indifferent.

So do not seek to understand this Being through any one particular channel. It is far above all these petty creations of illusion. **Seek it by casting out all fear, for when that is done life will show you what it means you to be.**

1 June 1930 ("Ojai Camp 1930, Reports of Talks by J. Krishnamurti," *International Star Bulletin*, July 1930, pp. 18-20):

Now desire, contrary to general belief, is the most precious possession of man. It is the eternal flame of life; it is life itself. When its nature and functions are not understood, however, it becomes cruel, tyrannical, bestial, stupid. Therefore your business is not to kill desire as most spiritual people in the world are trying to do, but to understand it. If you kill your desire, you are like the withered branch of a lovely tree. Desire must keep growing and find out its true meaning through conflict and friction. Only by the continuance of the conflict can understanding come. This is what most people do not see. As soon as the conflict comes, and the sorrow born of conflict, they at once seek comfort. Comfort, in its turn, breeds fear. Fear leads to imitation and the sheltering behind established tradition. From this come rigid systems of morality, laying down what is spiritual and what is not spiritual, what is the religious life and what is not the religious life. It is the fear of life which produces guides, teachers, *gurus*, churches, religions. Please, I know.

None of these things are going to satisfy a mind which is really enquiring, which is really in revolt. As soon as you fear, you have the desire to conform, to

listen to everybody, to become a machine, a type. And all this is but contraction, and contraction is slow death. It is not in this way that desire can ever fulfil itself. Growth can only come by the liberation of desire, and liberation here means freeing it from all fear, and so from the cruelty and exploitation which results from the quest of comfort, which is the refuge of fear. **And this, in its turn, can only come about through the wearing down of the egotism in desire by contact with life itself.** Only in this way can the reality be reached which is the true consummation of desire. And so, truly to grow is to learn to love more and more, to think more and more impersonally, through experience.

Desire, freed from its limitations and from the illusion of fear, becomes joy, which is but the true poise of reason and love. From being at first personal, limited, anxious, clinging, it grows by suffering till it becomes all-inclusive, till it is as the sunset which gives and does not ask anything in return. In the same way, by continual experience, by choosing, by assimilating and rejecting, thought becomes more and more impersonal. **When both thought and desire are purified, then we get the perfect balance and harmony between the two, which is the fulfilment of life and which we speak of as intuition. Such purified life is the highest reality, and I say that every man and woman must sooner or later attain to it. It is not reserved for the few, because life is not the possession of the few. It is that which is struggling for realization in every human being, and the path to realization is the same in all cases. It is by struggle, effort, choice and conflict.**

Now this highest reality is something which I assert that I have attained. For me, it is not a theological concept. It is my own life-experience, definite, real, concrete. I can, therefore, speak of what is necessary for its achievement, and I say that the first thing is the recognizing exactly what desire must become in order to fulfil itself, and then to discipline oneself so that at every moment, one is watching one's own desires, and guiding them towards that all-inclusiveness of impersonal love and thought which must be their true consummation. When you have established the discipline of this constant awareness, this constant watchfulness upon all that you think and feel and do, then life ceases to be the tyrannical, tedious, confusing thing that it is for most of us, and becomes but a series of opportunities for growing towards that perfect fulfilment.

The goal of life is, therefore, not something far off, to be attained only in the distant future, but it is to be realized moment by moment in that Now which is all eternity. In such realization every moment controls the future; by what you are now, you make yourself the master of tomorrow. To understand life and to live it with understanding you must make yourself free of all the illusions which desire throws up in its efforts to grow. And this means that you must be free of fear, for all such illusions are born of fear. Once you have attained to fearlessness, then you will understand clearly what desire is really seeking, and how it may attain its end. The man who is seeking happiness, and understands what he is seeking, must have no divorce between his desires and his actions. Knowing what desire really wants, he will translate this into daily action. In other words, all his actions will show forth that poise of reason and of love, which is desire's true goal because it is the liberation of life.

22 July 1930, Ommen (“Questions and Answers,” *International Star Bulletin*, November 1930, p. 10):

Question: How would you distinguish between the emotional or intellectual reaction created in an ordinary man by a sunset, and the creative thoughts and feelings perceived in the sunset by a great artist or a liberated man? What is the nature of the difference between the two modes of experience?

KRISHNAMURTI: In one case there is excitement; in the other there is no excitement. Excitement means reaction, and the liberated man is free of all reactions. **His energy is outward-going; reactions are inward-going.** Please do not look for sunsets to inspire you. You are only transferring to Nature the inspiration you looked for in a Master. You are trying to *become* something, to imitate something, instead of realising your own self, in which the whole summation of truth lies hidden. It is not in the worship of another “I am” that you find truth. That is only an illusion. In the realisation of one’s being, which is the being of all things, alone is happiness.

6 August 1930 (“Ommen Starcamp, Talks by Krishnamurti,” *International Star Bulletin*, October 1930, pp. 31-32):

Question: In answer to a question yesterday about the civilised man asking nothing for himself from anyone, you said, “One must make compromises with physical things”. This is likely to lead to misunderstanding. Could you explain further?

KRISHNAMURTI: To explain further, you must look at desire. **Desire is seeking happiness in many ways, and in its search it is creating conflict.** Now one man seeks happiness through a multitude of things—possessions, money, houses, clothes, all the perquisites of modern civilisation. Then he goes to a subtler world of enjoyment, where desire is still seeking happiness. He does not find it there, so he becomes indifferent, which is to be free from sorrow in a negative way—it is not a state of positive being. So again he must suffer till he comes to that state of true being which is the summation of happiness. When I said yesterday that one must make a compromise with physical things, please understand what I mean: There must be total detachment from all things—from all comforts, the desire for possessions, from both gross or subtle enjoyment—not because of authority or fear, but because you desire it yourself; and out of that desire will come ecstasy and activity of being. When I said that we must compromise with physical things, I meant to convey that I must put on a pair of trousers, for instance, but that it is no good multiplying those trousers to many hundreds. Happiness does not lie in that direction. You must have a certain minimum, but without attachment; and then you are free, indifferent to these things. I know you will immediately translate this into all kinds of things. That is why I introduced it by saying: **Examine your desires, find out if your desire is clinging to comfort, to popularity, to fashions, to all the innumerable**

idiosyncrasies of man—or rather, to the not-yet-man. Then, after great examination and careful thought, you will be free of these things. Then there will no longer be a question of compromise. But it requires great concentration, great thoughtfulness, to recognise the pursuit of desire. You may give up your clothes, smoking, eating meat, and all the rest of it, but yet that desire may cling passionately to something else. It is by utter detachment, freedom from all attachments, without compromise of any kind, that you arrive at the full realisation of truth. You may be free from physical attachment, free from the desire for comfort; but if you have the desire to shelter yourself from fear, to have mental tabernacles in which you take refuge, comforting ideas in which you find consolation—then you are not really detached. With all these things there must be no compromise. **When there is no longer that aching attachment to things, gross, subtle, or formless, then from that detachment comes the ecstasy of living, of being, which is but the perfect balance of naturalness.**

1931 Summer (“Talks at Ommen, VI” *Star Bulletin*, Mar-Apr 1932, pp. 53-54):

Question: Are we to see in the most fundamental human emotions—hunger, thirst, sex, love—something of which to be ashamed; or are we to recognize them as expressions of life and at the same time try to purge them of egotism?

KRISHNAMURTI: You cannot purge, clean, that which is the true expression of Life. You can only clean that which is the expression of egotism. The true expression of Life is free, not limited by self-consciousness. Therefore *it is*, and there is nothing to be cleansed. It is a part of the essential loveliness which is Life. It is complete; it knows no separation, it does not spring out of sorrow, pain, fear of the opposites. Love, which is its own eternity, is Life. In completeness love knows no person, no mine and yours, no division, no attraction or repulsion. **It is the same with intelligence, the pure inward perception, which is the true attribute of Life, its true outward expression.**

As long as man holds to his self-consciousness there is a struggle between the opposites, like and dislike, attraction and repulsion. A man who desires to be free of self-consciousness must be normal, he must not suppress any of his desires through fear, but must understand his conflict, his love, his sex. This understanding shall make him free from self-consciousness. In man lies at all times that Life in its completeness; but so long as there is self-consciousness with all its qualities, opposites, virtues, fears, attachments, he is held in the bondage of illusion. He thinks of himself as incomplete, and out of that incompleteness there arises oppression, the expression of authority, the sense of possession, of power. When a man really desires to be free, really wishes to realize that completeness, he uses these as stepping stones; through his conflicts he gathers the significance of experience.

“individual uniqueness”

1929 Summer, Ommen (*NOW*, The Star Publishing Trust, pp. 5-7; booklet note: “This talk was given at the Ommen Camp 1929 and broadcasted by radio”):

What I mean by self-discipline is not discipline imposed through fear of punishment and desire of reward which, when removed, enables you to return to your old, senseless ways. True self-discipline is far greater, far more intense, because it cuts at the roots of that “I”ness which creates barriers. Self-discipline is the realisation of the freedom of the self. **Individual uniqueness consists in the process and not in the attainment.** Intelligence consists in choosing the essential and must be born from the love of perfection, from the love of that which is eternal.

Understand the purpose of life, and from that very understanding will arise self-discipline. Do not discipline yourself because you think that I have rewards or punishments for you, or because you think that there is a heaven or a hell, or because you desire to cooperate with something greater than yourself. These are all childish reasons. If you merely discipline yourself without understanding, you are creating greater barriers, greater misunderstandings, greater sorrows for yourself and for others. Self-discipline must be born out of the love of Life—vast, immeasurable, whole, unconditioned, limitless, to which all humanity belongs. The encouragement, the nourishment, the fostering of that love will lead to incorruptibility, because you love that which is eternal. Because you love that freedom which is absolute, which is Truth itself, which is Life eternal, which is perfection, which is incorruptibility, which is harmony—by the very force of that love, your self-discipline will make you incorruptible; so you must nourish that love. The incorruptibility of the self is the perfection of life. Into the vastness of that Life which is unconditioned, all things enter, as all rivers enter the sea.

14 November 1929 (“Benares Star Camp 1929, Reports of Talks by Krishnamurti,” *International Star Bulletin*, April 1930, p. 15):

Bearing in mind that you must be assured, certain for yourself beyond the shadow of doubt, as to what is the purpose of life, from that point of view examine the individual. I am only concerned with the individual, though in the present civilisation the group is striving to dominate the individual, irrespective of his growth. It is the individual that matters, because if the individual is clear in his purpose, is assured, certain, then the struggle against society will cease. Then he will not be dominated by society; he will be free and independent of society, of the morality, of the narrowness, of the conventions of societies and groups. **The individual is the whole universe, the individual is the whole world, not part of the world.** The individual is the all-inclusive, not the all-exclusive, because the self in each one is constantly making efforts, experimenting in

different directions; but the self in you and in me and in hundreds of others is the same, though the expressions may vary and should vary.

The individual is the focus of the universe. So long as you do not understand yourself, so long as you do not fathom the fullness of yourself, you can be dominated, controlled, guided, helped, urged, caught up in the wheel of continual strife. So you must concern yourself with the individual, that is, with yourself. I am not preaching a selfish point of view at all. Experiment with what you yourself think is right and not with what another says.

1 January 1930 (“Harmonious Living, A Talk by Krishnamurti,” *International Star Bulletin*, December 1930, pp. 5-6):

Another point which I would bring to your notice is this: life is not working to produce a type; life is not creating waxen images.

Life wants you to be entirely different one from the other, and in diversity must your fulfilment be and not in the production of a type. Look at what is happening at present. You worship the many in the one, you worship the whole of life personified in one being. This is worshipping a type, a waxen image, and thereby making yourself into a type, into an image; and that image is a limitation and hence there is sorrow. Whereas if you worship **the one in the many**, you will not make yourself into a type. This is not a philosophical or a metaphysical idea at all. Man, because he is afraid to be kindly, affectionate to the many, gives all his respect, his worship, his prayers to the one—that is, he creates an image. **But life does not make types, it has nothing to do with images. To worship the one in the many needs constant awareness of thought, constant apprehension of the impersonal, constant adjustment of the point of view of the individual to the many, which is life.** If you create a type and merely adjust the balance between yourself and that type, it is not a true adjustment, it is purely a personal whim. **Whereas if you make an adjustment between yourself and the one in the many, then you are not creating an image, nor a type, but rather are being moulded by life itself.**

est. January 1930 (“An Address to the Adyar Lodge of the Theosophical Society,” *International Star Bulletin*, March 1930, pp. 15-16):

What are you seeking? If you are seeking comfort, that putrefying satisfaction, then you will naturally invent many things to support you in your sorrow but will never eradicate the root of sorrow. But if you are seeking freedom, you are beginning to destroy all these limitations, you are not a worshipper of anything, you are seeking that perfection of the self which is the perfection of the whole.

The self which is in every being is life and life is thought in action at the beginning and, as it grows to its final fulfilment, it is thought in being. We will discuss this later; but, as I said before, do not accept anything unless your hearts, your minds are certain without a shadow of doubt, and then alter and destroy the unessential things that are around you and be free. Then you will be in full

ecstasy with life, in love with life, with every dancing shadow, with every cry, with every sound of laughter. Do not translate this into mysticism; truth has nothing to do with such things. It is the whole, and to understand the whole you must not approach it by any path. **You must have the uniqueness of the self in you.**

24 July 1930, Ommen ("Questions and Answers," *International Star Bulletin*, November 1930, p. 15):

Question: Does life, for the realisation of which the individual is struggling, appear differently to different temperaments?

KRISHNAMURTI: Certainly not. **Temperaments exist because of separate individual existences; but that which knows no separation cannot be translated into temperaments;** you cannot approach it through a particular temperament. If you look at it from the point of view of the part, you do not see the whole, and naturally the whole appears in terms of the part, and so you translate that part as temperament. Through a temperament you cannot perceive that which is beyond all temperaments. **As a person realises this life, he may translate it differently, using different terms, a different language, but it will be the same picture.** It is like two artists who paint the same scene. If you try to find unity in those two pictures on the canvas, you will be utterly confused; but if you perceive the scene itself, you will find there the unity that has been translated into two different expressions. **Now expressions are temperaments, and in temperaments there cannot be unity; but there is unity in that which creates temperaments.**

Question: Would you kindly speak further to us concerning the distinction between individual temperament and what you have called individual uniqueness?

KRISHNAMURTI: **Individual temperament varies, whereas individual uniqueness is continuous until it achieves, until it has realised.** Individual temperament depends on birth, involving change of environment, personality, race consciousness, heredity, and so on. Individual uniqueness is continuous through birth and death, is the sole guide in your existence as a separate individual, until you reach the goal.

2 August 1930 ("Ommen Starcamp 1930, Reports of Talks by Krishnamurti," *International Star Bulletin*, September 1930, pp. 29-32):

I have been saying that through individuality there arises attachment, and **I will explain what I mean by individuality and what I mean by attachment.** Individuality is the awakened, self-conscious, limited existence which, being imperfect, demands effort, and out of that effort there arises attachment. In effort is involved struggle, and struggle demands comfort. From comfort is awakened fear, which clings to that comfort through attachment to persons, to ideas, to dogmas, to pre-established conceptions of life. Therefore one must fully

understand the purpose of struggle, the significance of effort. So, from effort born out of the limitation of self-conscious individuality arises the desire to seek shelter; and in that shelter you are caught and entangled, and you no longer wish to make the struggle to free yourself from self-conscious individuality.

Through fear, you give consoling attributes to truth; you give to truth those comforting qualities, which fear makes you desire; you qualify truth out of fear. Therefore, truth becomes comfortable, pleasurable, and hence personal. If you look into your own minds and hearts, you will see that desire, in its secret pursuit, is all the time attributing to truth the consoling powers which your self-conscious individuality, in its struggle, demands. You are seeking, in your struggle, to establish a comfortable theory of truth. Truth is supposed by you to be comforting, personal, encouraging, compassionate, loving, and so on. Now truth, to me, is all-inclusive—inclusive of love with its opposites of hate, jealousy, envy, greed. Do not misunderstand and misapply this statement. In truth are all opposites, because it is everything. So the desire to establish truth as a comforting, consoling sanctuary must be put entirely away. Whenever you give to truth this consoling personal attribute, you are clinging to individuality and craving for its endurance. In other words, you are seeking immortality through individuality.

Now you, this limited self-conscious individual, cannot, in limitation, attain immortality. Immortality is freedom of all consciousness, consciousness being that awakened self-consciousness created by limitation, in which there is “you” and “I”, caused by separation. **Individuality—which includes the desire to cling to that individuality, and the love for other individuals—is not an end in itself.** Individuality is but self-conscious limitation. When there is that limitation, there is consciousness, and no amount of expansion of that consciousness can give you immortality. Consciousness is created by separateness, and out of that separateness arises effort. Consciousness is effort against limitation, and there cannot be immortality in limitation. Immortality lies only outside limitation. When there is conscious effort in separation, in limitation, there is created the delusion of “you” and “I”, and you desire to prolong that “I” through time, by the worship of another “I am”. You seek immortality in another “I am”; but however great, however evolved that other “I am” may be, it yet remains another “I am”.

So the strongly awakened self-consciousness, which is the “I”, is all the time seeking immortality, its endurance in separateness; but there cannot be immortality, endurance, for that which is caused by limitation, exclusiveness. Limitation is but negation; it is not complete, whole; and for that limited life, which we call individuality, there can be no immortality, because self-consciousness is awakened by limitation, and only in the removing of that limitation lies immortality.

Therefore the “I” is the limitation of separateness. And so you must remove that cause of separation, the “I”, in which is self-consciousness, in which is involved struggle; by continual concentrated effort, every moment of the day, you must remove this wall of limitation and thus establish yourself in true

freedom of consciousness. That is immortality, and that is endurance. That is to be beyond time and space, beyond birth and death.

As there cannot be immortality in separation, you must seek that which is enduring, through inclusiveness, through the desire for the whole—not for the part, not for the prolongation of the “I”, but for the diminution of the “I”, not for the magnification of the “I”, but for the lessening of the “I”, by continual effort, by continual adjustment, by constant reflectiveness, awareness. **Freedom of consciousness is life.** Freedom of consciousness is not complete annihilation or a condition of perpetual sleep; it is the consummation of all effort, the union of all opposites; and the wise man is he who has conquered the opposites and is free from effort. He is life itself, everlasting, because he has united himself with the whole.

So there must no longer be clinging to personal attachment. I know you will immediately ask how the world will continue if there is no personal attachment. The world is but yourself multiplied, and if there is the conquering of separateness by your individual effort, then you are raising the standard of the world. **By your understanding of immortality and your living in that immortality, in that life which is continuous, enduring, perpetual, you will not destroy but raise the world. That is why my insistence is on the individual conquest of the wall of separation.** An individual who has conquered is free, liberated; he has become the totality; he is the whole with unimpeded mind, with unimpeded love, unlimited, unconditioned.

For the conquering of this wall of division there must first of all be detachment in place of attachment—detachment leading to conduct. Detachment without purpose is but negation; but detachment leading to something is positive. Detachment leading to behaviour, to conduct, becomes positive, active—whereas detachment leading nowhere can become indifference, which again is negation; and in negation there is always limitation, sorrow, pain, suffering. When detachment, from all things which are caused by self-conscious separation of “you” and “I”, leads towards right behaviour, right conduct, right action, then that detachment brings you to that positive being, to that pure awareness, that intuition which is the totality of life itself.

5 August 1931 (“Krishnamurti at Ommen, Star Camp,” *Star Bulletin*, Sep-Dec 1931, pp. 60-62):

Question: You say the “I” is an illusion. We must think, but without the illusion of the “I”, impersonally. On the other hand, you teach a tremendous individualism; you speak of responsibility very often, and insist on it. You say we must become a law unto ourselves, our own law. I quite agree with this. But how is one to reconcile this individualism with selflessness? All truths are paradoxical, but it is most important to find out what attitude can result from this perfect selflessness allied with integral individualism. How can I be a law unto myself if my self is an illusion?

KRISHNAMURTI: Irresponsibly, unconsciously, you have followed ideals, teachers, saviours, your neighbours, society. Unconsciously you have done this

because it is easier to follow than to think for yourself. Now I say do not follow, become fully conscious; that is, become fully responsible for your own actions, become a law to yourself and you will come finally to that realization which is the harmony of all. In that there is no law because completeness knows no law, law being irresponsibility and responsibility, consciousness and unconsciousness. You have unconsciously followed, but to be complete you must be fully responsible, that is, fully individualistic in the sense that you are responsible for your actions. You do not depend on anyone, and therefore you come to that realization where the self no longer exists, which is freedom from all consciousness and all responsibility.

I will put it differently. **There is the observer and the observed, the actor and the action.** Now the actor, the observer, is conscious of his separateness; he knows he is the actor, the thinker, the subject that creates the object, the doer who does the deed. If you are caught up in the deed, that is, in the fruit of action, you are unconscious, you are irresponsible, though there still exist the observer and the observed, the deed and the actor. Carry that further and there is neither the actor, nor the action. In Truth there is no longer either actor or action, there is only completeness.

I will try to put it again differently. You must know in what way you are selfish. That is, you must become fully aware of yourself; you must know for yourself in what manner your opinions are selfish, whether your ideals have their root in selfishness, whether your will is selfish, whether your imagination has its roots in selfishness. You must dissociate yourself from all ideas of society, of nations, of peoples, and of man himself and all his civilizations and complications. **From that dissociation you become completely yourself, completely individualistic, not selfishly individualistic; that is, you are alone.** I will give you an example: You think that you are in love. To find out whether it is real love, love itself, which is its own eternity, you must dissociate yourself from the object of your love, and see if your love can stand by itself without losing its loveliness. You must be intrinsically alone. **That aloneness is true individuality. Out of that full consciousness of individuality there comes the freedom of individuality. You must become a law to yourself in order to be free of all law. The discovery of uniqueness is solitude; it is not the uniqueness of expression, but the uniqueness of unit.** From this comes full consciousness and through consciousness the realization of completeness.

In this solitude alone can Truth be realized; it is the inevitable result of search. There is then a delight, an ecstasy of search. Concentrate your energy, not in fighting the opposites, but in searching, seeking, understanding. So you will be free of the opposites.

5 August 1931 ("Krishnamurti at Ommen, Star Camp," *Star Bulletin*, Sep-Dec 1931, pp. 65-69):

If you have understood what I have been saying during the last week, you will see that man is continually in search of that Life which is ever renewing itself, which knows no death. That completeness is in all things and that Life in all its

potentiality, in all its eternity, abides in man. It is the beginning and the end of all search: That completeness is of no time—time being purely directional, progressive, relative—and therefore it ever abides beyond past, present and future.

In that alone lies immortality. **The personality may wither and die, but to the man who realizes that completeness, that tranquillity of mind, to him there is the assurance of immortality—not as progressive continuance which admits subject and object, and therefore duration, but that Reality in which all self-consciousness, which includes the “I” and the thinker, the actor and the action, is consummated. That state of mind is like the taut string of a violin. If you wish to play the violin you must have the string rightly adjusted, tuned, neither too much nor too little. That tension is harmony.** When the mind is free of all self-consciousness and therefore of all action springing from selfishness, it knows neither object nor subject, neither thinker nor thought. Such a mind is clothed with the love **in which the particularity of sense, of object, is entirely absent**, and that love is as the perfume of a flower. This is not an intellectual theory, but living in continual adjustment, constant awareness, so that out of that awareness which is the outcome of search will come harmony—the mind that contains the heart.

Completeness, that ultimate Reality, is in every human being, and in the realization of that alone is Truth. Man spends many years in acquiring, holding, possessing, grasping, whether it be possessions or ideas, because he thinks that the ultimate Reality which is happiness can only be realized through this acquisition, through holding on to an idea or to an ideal, to things, to persons. He thinks through the acquisition of virtues, qualities, to prolong his own entity, his ego.

Now I say that the ego, the personality, has no future, which does not mean annihilation nor continuance. The realization of Truth alone is eternal. Nothing but Truth can be permanent, everlasting. I maintain that he who would realize this completeness, the ecstasy of that eternal Reality, must turn his effort which he has used in acquiring, in grasping, to free himself from all these qualities, virtues, the opposites, because what he has gathered so carefully is but laying emphasis on the ego, which is but an illusion. **Though a fact, the ego is an illusion, but man acts as if it were a Reality.** It is only by ridding himself of that illusion that he will find the consummation of completeness.

For many years you have spent your energy in acquiring possessions of things, of ideas, of people, and now I say that happiness cannot be realized except through the freedom from self-consciousness. You must go through that flame of self-consciousness to be free so that the mind can be tranquil.

Truth lies hid under all this covering of the opposites, created by the ego. Effort, then, must be turned, if you would free yourself from the opposites. With the desire, with the love for that ultimate Reality, which is Life itself, effort does not become a struggle between the opposites, but becomes a liberating process from the idea of “yours” and “mine”, “your truth, and my truth”. Effort then, is but discernment. So long as you have not true judgment, which is true discernment, the mind is caught up in struggle and is lost between the opposites.

With the desire to seek Truth, with the love of Reality, with the love of Life, arises self-discipline. **True discipline is discernment, not imposition, compulsion, repression. Discernment leads to Truth, and on that discernment self-discipline must be based.** The capacity to discern begins with small things and through continual choice intelligence is awakened, and that intelligence gives you the capacity to distinguish the essential in all things.

In the search for that completeness there naturally comes discernment, which is true self-discipline, and out of that self-discipline comes fearlessness. Fighting fear will never make you fearless, but if you are seeking completeness, fear disappears of its own accord. Out of fearlessness comes detachment. Detachment is not a strained effort, but the inevitable result of search. You must be discerning in your likes and dislikes in order to be free of both likes and dislikes. If you are seeking Truth, out of detachment comes action, which is conduct—conduct, not based on like and dislike, on friendship, on nationalities, on pettiness, on preferences, but conduct based on the search for the ultimate Reality which is absolutely impersonal.

In search of that ultimate Reality, through right action which is behaviour, there comes complete solitude. This solitude is not a withdrawal, a flight from conflict. Out of that solitude which, at the beginning, is full of reflection, examination, comes the state of mind which is no longer occupied with imagination, will, opinions and ideas, which are rooted in self-consciousness. But to arrive at that solitude, which is an ecstasy, which is a richness, you must have gone through ideas, opinions, great determination, great perceptions. Otherwise that solitude is but an emptiness, an escape, a flight, a poverty, caused by the fear of effort.

So you come to that state of mind and heart when they are complete in themselves and, therefore, fully harmonized. Out of that harmony comes the freedom from self-consciousness which is full responsibility, and the realization of that completeness which is immeasurable. In the man who would seek Truth, which lies in himself, there must be born that intense desire, the love of Truth, the love of that completeness which is Life itself.

As I said before, this is not an intellectual theory, the deductions from books. But if you put this into practice in everyday life you will find, because you are seeking Truth, that there comes this sequence: right behaviour, true conduct; out of true conduct, solitude—first solitude which is full of reflection and then solitude which is free of all reflection, thought. **Then the mind and the heart are, as it were, held taut like strings, so that the full tone of Life may sound.** When you are seeking that completeness, which is not in the future nor in the past but in the ever-living present, which knows no birth but only an eternal renewing in itself, you must begin with the first step, that is, you must become fully self-conscious; and in the very heart of that self-consciousness you will find the ecstasy of that perfume of understanding, of that completeness.

We shall not meet again, perhaps, for some two years. The occasions when you can be absolutely tranquil are very rare, you have few opportunities to be inwardly peaceful with everything, with yourself. Civilization does not give you the opportunity; you must strive after it; you must snatch out of this conflict the

tranquil moment which must not be withdrawal but the consummation of reflection, the height of thought. Then you will never avoid Life, with its changes, conflicts, sorrow, joys, corruption, envy. Live with great intensity, for it is through the highest intensity that true detachment is born. It is only then that you can realize completeness. Through the liberation from self-consciousness, through the flame of full responsibility to yourself, you will find that ultimate Reality which is beyond all law, which is true freedom.

24 January 1932 ("Talks in the Oak Grove, Ojai," *Star Bulletin*, Mar-Apr 1932, pp. 42-43):

What creates illusions, what creates beliefs? It is the idea of the "I," the ego, **the uniqueness of separation**. As long as you are unaware of yourself, you create ignorance. By becoming more and more conscious of yourself, by going through the flame of self-consciousness, you realize the ultimate, which is liberation from self-consciousness, the creator of ignorance. In other words, there is illusion as long as self-consciousness exists, but the freedom of self-consciousness destroys all illusions. You cannot free that self-consciousness, that limitation, by losing yourself in works, in service to a cause, or by a belief in Saviors, Masters, and so on. You can liberate it only by finding out if your actions are based on a belief, on an incentive, on selfishness. Do not go through the whole gamut of beliefs, but become conscious in action in the present. Free the mind of all ideals because they do not dissolve self-consciousness. By becoming fully self-conscious in the present, in thought, in emotion, and hence in action, you are liberating self-consciousness, which is a limitation, a quality.

24 January 1932 ("Talks in the Oak Grove, Ojai," *Star Bulletin*, Mar-Apr 1932, pp. 45-47):

Question: I am an honest man, willing to work and earn an honest wage. Nevertheless, I have been out of work for six months and have forgotten what it is like not to be hungry. I am told that you possess nothing, but you are obviously protected by your friends, for your face is still handsome and your body is clothed and well fed. You speak of Truth. How can you philosophize while thousands are starving? What is all this talk of Truth? To me, Truth is food, work, living. You spend your time talking of some hypothetical state of consciousness. Surely the man who tackles the problem of the unemployed, who actively helps his neighbor, is making better use of his knowledge. What is your reply?

KRISHNAMURTI: A civilization that has its roots in selfishness cannot be altered in a day. It needs re-educating. A civilization in which the individuals are rampant in their aggressiveness must be fundamentally changed. It must be based on communal work, where the individual has no outlet for his selfishness, where individual competitiveness has no reward; but the individual must keep the integrity of his individuality wholly to seek understanding. As it is now, man is selfishly individualistic, competent in his desire for brutal achievement, seeking

his own selfish gains, accumulating possessions and wielding tyrannous power, all of which create utter chaos. On the other hand, in the search after Truth, where he should keep his individuality wholly complete and thereby free it from all self-consciousness, he sets up Saviors, Masters, beliefs, ideals and authorities, all of which mean blind following. **Emphasize individuality in its right place, where the individual realizes completeness in himself.** Naturally we must help one another, we must live together, understand one another, work together. All of this comes about normally and without effort when you have the true understanding of the function of the individual.

What I desire to explain is that every individual is complete in himself. In the realization of this completeness there is true happiness. Such a man, then, is never the slave of another, he has no beliefs, he is at peace within himself, rich in his understanding, living wholly, naturally, in the eternal present. Thus he will help to create true order. By bringing about order, there will be work, bread and opportunity for all, but without this true conception of the individual there will always be chaos in the world.

2 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Jul-Aug 1932, pp. 101-102):

To realize that which is eternal, you must go through the miracle of individuality, which is not individualism. In the ordinary sense of the word, individualism is to do everything for oneself, to be selfish, egotistic, self-centered. I do not mean that at all; I mean that you must become wholly your own unit, you must become completely responsible for your thoughts, emotions and actions and know their cause. You become aware through wise disentanglement from the hindrances set up through craving, from all reactions.

I want you to see that to realize the immeasurable, the ecstasy of Life, you must become wholly responsible, and that the mind and heart must go through the intense flame of self-consciousness. I say that the process of going through that full self-consciousness reveals the joy of wisdom. It is not away from individuality, but *through* individuality that you realize completeness.

This concentration of Life can be known only through the joy of solitude. I do not mean the solitude of running away from every-day existence, going away into a monastery or into a wood, or to a camp; but the joy of solitude is to face that inward aloneness, that emptiness which everyone in the world has and which he tries to conceal, from which he tries to run away. Face that loneliness, and in the discovery of its cause, and in the freedom from that cause, you will realize the immensity of concentration. You can never know the plenitude of Life by running away from loneliness; when you cover it up, when you are enticed away, stimulated, you are merely deceiving yourself. So, in the recognition of that loneliness, in the acceptance of that poverty, and in the utter loss of it through ridding the mind of this idea of "yours" and "mine," you do away with the cause of poverty. In piercing through these many layers of craving, which are the cause of that emptiness, that loneliness, that aching void, there is the realization of eternal Life.

“in life there are no stages”

31 December 1929 (“Winter Gathering, Adyar, Talks by Krishnamurti,”
International Star Bulletin, June 1930, pp. 21-22):

Question: You say that truth is pathless; are we to understand that in order to attain truth or liberation, each has to make his own path; that there will be as many paths as there are individuals and that there is no common path at any stage of the progress?

KRISHNAMURTI: Absolutely. Each one has to make his own path, because truth is a matter of individual perception and individual experience in turn, and you cannot follow the path of another, however great, however wise. Whatever prophet he may be, he cannot lead you. The individual must grow, the individual must become more and more unique to understand truth. **Take the example of an arrow shot with a firm hand from a bow. There is no division of time and space at any time. It is a continual curve from the moment it leaves the bow till it reaches its aim. Mentally you can divide it into stages, but if you become part of the arrow, there are no stages—only one beautiful direct line. So in life there are no stages.** It is like the dawn which reaches the summit of light. To understand truth, which is life, you must develop your sense of touch, your sense of understanding, you must develop your desires and not repress or throttle them. Make your desires so consummate, so perfect, that they have no limitation. Do not be afraid of desires. As I said the other day, what you perceive you desire, and if your perception is small, narrow, limited, your desires will be the same. If your perception is one of a tranquil, stagnant, indifferent life, your desires will help you to that. But if your perception is to be absolutely limitless, free, unconditioned, whole, continual, active, then all your desires will be boundless, ecstatic, profound, rich. It is exactly the same way with thought and affection. If your thoughts are merely, all the time, reactions to the personal element, then they will place a limitation on you. The same with love and affection.

Life, and the unfoldment of life, is purely an individual affair, and truth, as I have explained, is not a matter of belief; it is to be experienced by the individual and hence there cannot be any path to truth. I know all that is said by your teachers and your books. But this is what I say; examine it, analyse it, criticise it, question it and be active either in acceptance or in rejection of it. Do not be indifferent.

7 March 1931, first given in London (“A Talk by Krishnamurti,” *Star Bulletin*, May 1931, pp. 3-4):

I have realized what to me is the supreme happiness—not of pleasure, but of that inward quietude which is the assurance of tranquillity, the realization of completeness. In this state there is no progress, but a continual realization in

which all problems, all complexities, all troubles vanish. That truth, that inward completeness, exists in all things, in every human being; and that everlasting reality is never absent in the least nor does it exhaust itself in the greatest.

To me truth, that completeness, is in all things. **Therefore the idea that you must progress towards reality is a false one. You cannot progress towards something which is already there. It is not a question of going out or turning inward, but of freeing yourself from that consciousness which knows itself as separate.** When you realize that completeness, that reality, it has no future, no past; and all the problems connected with these wholly disappear. When once man realizes that, there is the tranquillity not of stagnation, but of creation, of eternal being. To me the realization of that truth is man's fulfilment.

1931 Summer ("Talks at Ommen, III" *Star Bulletin*, Jan-Feb 1932, pp. 17-18):

Life, that eternal Reality, exists in all things; it is not something apart from us. It abides in each one at all times in its completeness, so it is vain to attempt to realize it through the illusion of worship, of external aid, of any religious systems or of organized search after Truth. **Because that Reality is ever complete, it has no progress, it is beyond time.** To realize that completeness you must be free of motive, you must have a mind that is not an incentive to acquisition, to achievement, to self-glorification. That Reality is beyond progress, beyond time, and is therefore dissociated from both past and future; it can exist only in the present, **not in the present as time, but in the present as action.** That Life which to me is Truth, is ever renewing itself. **Though it is absolute, it is not a finality.** The realization of that Reality, of that Life, gives an abiding peace; it is immortality. In that Life which is ever renewing itself, ever becoming, there is no struggle, no conflict. That Life is the purity of its own essence. Reality exists at all times in its completeness, and if once you become cognizant of this, then you are no longer held by the idea of progress, of acquiring and developing qualities and virtues. **The realization of that completeness sets man beyond *karma*, *karma* being action in bondage.**

1931 Summer ("Talks at Ommen, VIII" *Star Bulletin*, Nov-Dec 1932, pp. 186-188):

Question: You say that completeness exists, not in the present as time but in the present as action. Please explain.

KRISHNAMURTI: Time exists only when there is incompleteness. When you are clinging to your personality, to your limited senses, emotions and thoughts, then you know time as past, present and future: in completeness there is no time. Time is the continuity of individuality. If you are wholly free of self-consciousness, with its complications, desires, fears, then there is that awareness which is not of time and the opposites.

That awareness is the result of complete homelessness, solitude. Aloneness is the flame of self-consciousness, the intensity of feeling and thought. When

there is this self-recollectedness, there is the dawning of intuition which is constant, which knows no time, no limitation. Intuition is pure action, it is Life itself, and that Life has no qualities, no attributes; it is love in which there is no object, it is its own eternity, complete in itself. Only the mind in which there is no longer idea or will can understand that inward harmony of completeness. In that there cannot be time, so the idea of direction, progress, entirely disappears.

Intuition can be translated only as action. I do not use the word “action” as the opposite of stagnation. You will think that when the mind has no idea, no will, and when the heart knows no “you” and “I,” there must be complete negation. From the point of view of time it is annihilation, that is, when you regard life as opposites; but it is not nothingness. **It is that homeless state, that completeness in which all time has ceased, and which ever renews itself.**

Do not enter into metaphysical discussions over this. If it can be discussed, it is not real. I know that which is eternal, but I cannot prove it to you; I cannot give it to you. In this realization there is no progress, no evolution, as time. At present you know yourself as separate, and therefore you think of Truth as apart from you. Completeness is deep contemplation, freed from self-consciousness. It is an ecstasy in which there is no beginning and no end. As long as you are in the bondage of sorrow, which is the conflict of the opposites, you can never understand. You may understand intellectually, but I am not talking of something intellectual, philosophical, metaphysical; I am talking of Truth, which can be realized only in the present, through your actions and the manner of your life.

1931 Summer (“Talks at Ommen, IX,” *Star Bulletin*, Nov-Dec 1932, pp. 189-191):

I maintain that Truth, Life eternal, lies hidden in every human being, but it is covered over with self-consciousness. In that completeness there can be no duality; duality arises only in self-consciousness. Pure action has its source in completeness; but good and bad, the opposites, are born through the illusion of self-consciousness.

In the realization of Truth, there is no time; time springs from self-consciousness. The idea of progress arises from self-consciousness, progress in the sense of action in time. You cannot realize Truth through perfection in time. Truth does not evolve, it is not bound by time. Illusion can progress, but not Life. However glorified or perfected that illusion, it will never understand Truth. Completeness is eternal, which is not the indefinite continuity of time. It is ever renewing itself and is self-sustained. Beyond that completeness there is nothing more, it is absolute though not a finality. Living in time, which is a ceaseless becoming, you attribute progress to Truth; but Truth can be realized only when you are liberated from becoming.

Completeness is harmony of mind and heart. Mind must be wholly unburdened of idea, will and imagination, for these belong to self-consciousness. The center of self is ever creating its own disharmony, and as long as this center

remains you cannot attain that harmony of which I am speaking. To dissolve the center of self, you must become fully responsible for your actions; thus, only through the flame of self-consciousness can you realize Truth, the harmony of Life. Love is its own eternity, and as long as the other, the object, exists, there is the sorrow of loneliness.

You imagine that through the gathering of experience there comes understanding. You think that the multiplication of experiences in time will give you the fulness of understanding. To me, it is quite the contrary. What will give you understanding, the realization of completeness, is the comprehension of the full significance of action as experience in the present. That flower of understanding, which is beyond time and beyond all limitations, is embedded in thought, in emotion. You can realize it only through your thought and through your emotion, and not by escaping from them. Limited by self-consciousness, you separate Truth from your daily actions; you think that this Reality is to be found in another plane of existence, outside of yourself. You cannot separate the perfume from the flower. It is through the intensity of self-consciousness—self-consciousness being individuality, ego—through becoming fully responsible, that you realize completeness.

As long as action springs from irresponsibility, there can never be harmony, there can never be this intense flame of self-consciousness, through which alone lies completeness. To break through that limitation of irresponsibility, there is no need to examine the past. It is of no value to examine what happened yesterday, but become fully conscious of your actions in the present. In the liberation of consciousness lies true spontaneity.

The majority of people are irresponsible because they are carried away by their sensations; they are slaves to their emotions, and are merely living in that circle of slavery. Not being self-conscious and therefore being irresponsible, their actions do not liberate them. This is action leading to ignorance.

By becoming conscious, self-reclected, responsible, you are breaking down the limitations which hold you in the circle of ignorance. You cannot cover up sorrow or indulge in joy, as both emotions are fleeting. Through self-consciousness you uncover the secret sources of desire. Sorrow must exist as long as there is self-consciousness, and if you cover it up by comfort, by irresponsibility, you are but binding yourself with ignorance.

30 July 1931 (“Krishnamurti at Ommen, Star Camp” *Star Bulletin*, Sep-Dec 1931, pp. 17-20):

Question: In talking with outsiders who ignore the law of reincarnation, and who do not understand the gradation of successive lives, it is difficult to make clear the idea of Liberation and the long process of perfection in man. There is a gap in their understanding, and Liberation seems to them impossible to effect. In order that they may realize the logical action of evolution, will you explain how to clear up their lack of comprehension?

KRISHNAMURTI: First of all, I suggest that you make sure of your *own* comprehension. Try to understand it yourself. Try to follow this carefully, and you will see how simple it is. You think that time will give understanding; that at the end of a series of experiences you will understand. That is, you think that you must have time to grow in understanding. Now time does not give understanding; what gives understanding is the comprehension of an experience in the present, not prolonging that experience through time. When I have death in my family, if I do not understand the sorrow, the loneliness and the conflict of affection in the present, grapple with it in the present, fight out the struggle between loneliness and affection in the present, my postponing the effort to a future will not create in me understanding. Yet this is what you all do. You say: "If my brother dies, I shall be united with him on another plane, somewhere else." That gives a momentary satisfaction, it gives you comfort. But if you are really in sorrow, this postponement of the understanding of sorrow, this unity as you call it, is not going to give you understanding. What gives you understanding is the desire to become aware, to find out the source of sorrow, not in time to come but in the present. Neither time nor the accumulation of experience will give you understanding. **What gives understanding is your own desire, your own ecstasy, your own struggle, your own strength to break down the barriers of time, and for that you need time; not in the sense of continuation, but time to become conscious.**

If, for instance, you do something, instead of seeking your reasons for that action, you want to go on immediately to the next act, you avoid thought in the present. You seek understanding through time, time being a series of lives, a series of experiences. You, as an ego, a personality, an individual, desire to cling to your identity in the next life because you hope that the next life will give you fresh opportunities for understanding. When you hold this idea it means that you are not living in the present, adjusting yourself to the present, being vital in the present, but merely postponing effort out of ignorance and laziness.

I do not want you to accept what I say as you have accepted reincarnation. Whether you believe in reincarnation or not is of very little importance. What is important is whether you who are listening—not your neighbour—whether you who are paying attention to what I am saying at the present time, whether you are living in that now in which is all Life. **The mind invents time as progress, as direction towards Truth; whereas to me there is no progress as direction towards Truth, towards that completeness. There cannot be a progress towards that which is ever here. The idea of direction, of marching towards something, which is but another form of grasping, of acquiring, is false. If you look at life, not from the point of view of the continuity of the ego, which is but an illusion, but from the point of view of Truth, you will see that you can fully understand every experience in the present; and one incarnation is sufficient to grasp the whole significance of Life.** Therefore live the whole in the present. If your mind is continually dwelling on postponement, this effortless pushing away of conflict in the present, you will never understand. But if your mind is really seeking, inquiring for Truth, if it is adaptable, pliable, energetic, you will find that time is an illusion, that the whole of existence is contained in a single

minute of comprehension, and that comprehension is not arrived at through time but in the vitality of your desire to understand experience in the present. That knowledge which is the beginning of wisdom must be based on the realization that Truth is not external to man; that the moment he has freed himself from his stupidity, from his love of acquisitions, from his egoism, in that moment he will realize his fulfilment in the present. The knowledge that Truth is in the present, not in the future; that there is no supreme being external to the Reality which is in man; and that Reality knows no time, no division, no unity, no separation—that knowledge is the beginning of wisdom.

31 July 1931 (“Krishnamurti at Ommen, Star Camp” *Star Bulletin*, Sep-Dec 1931, pp. 27-29):

Question: You say that one single experience of love, birth or death, contains the whole of Life. But to be able to draw out of that one experience its full content is to have already developed the intuition to its highest point, and therefore to have become an evolved being. Not having reached this stage of understanding, how are we to seize the fleeting moment and make it yield its full treasure?

KRISHNAMURTI: To go a thousand miles you must take the first step. Intuition is intelligence highly awakened and therefore beyond the limitations of the personality or of self-consciousness. The capacity to discern the essential and to care for that essential will lead you to that which I call intuition.

Intuition is but instinct highly refined; and though everyone has instinct, that instinct must be moulded to reason, and when reason becomes impersonal, wisdom is born, and intuition is the truest expression of wisdom. Being full of instincts, you must first become conscious of those instincts and then by continual adjustment and self-recollection be aware of that completeness which alone can give you that realization which is eternal.

By becoming thus concentrated, you may learn from every experience the whole significance of Life. This understanding of the significance of an experience is not the privilege of the few, of the evolved. **Your idea of evolution is continual growth towards something, which means that you are still looking out from that circle of self-consciousness. If you look for Truth from there you will never find it. By freeing yourself from that circle you will have understanding. Intuition comes by diligence, by continual adjustment and awareness. It is not a miracle, a gift; so put this idea of progress towards an ultimate Reality out of your mind entirely, out of all your works.** Begin to become conscious, to become responsible. Up to the present you have merely followed out of fear the dictates of others; now you must become a law unto yourself, and that is much more difficult, it demands greater determination, greater energy, greater power of thought. Intuition which is pure action of Life, in which all “I”-ness is completely removed, can be realized only through your own constant, diligent, patient watchfulness, never letting one second go by without knowing what you are thinking and why you are thinking it, and removing from your thought this idea of “I”-ness created through false ideas of

sensation. **Intuition comes like sunshine, you do not make an effort to realize it; it is a natural thing that enfolds you, not in time as duration, but enfolds you in the present by your own effort to free yourself from self-consciousness.**

“Action is the instrument by which life becomes conscious of itself.”

28 May 1930 (“Ojai Camp 1930, Reports of Talks by J. Krishnamurti,” *International Star Bulletin*, July 1930, pp. 10-11):

Most people are looking for inspiration, for understanding, for happiness, outside themselves. But this is to seek a satisfaction for thought and emotion which has no relation to your real life and action. True wisdom must flow from experience. **Action is the instrument by which life becomes conscious of itself.** By action, I mean pure action, that which springs from within. Only such action is experience, and so only from action of this kind can wisdom spring.

Many of us have excellent ideas and theories and consider these as wisdom. From my point of view such theories are useless. Truth is a thing that has to be struggled for, and this struggle is an individual struggle. That is why I lay such emphasis on the individual. Only by his own efforts can he achieve that readjustment of himself towards everyone and everything around him, which is truth in practice. **Skill in action, which is only another name for truth in practice, springs from love and impersonal thought. It is that sensitive adjustment which produces harmony. It is by action that you lay bare the illusions of life.**

Illusion, as I said the other day, is the creation of desire, and desire depends upon choice. Therefore, you must be careful what you choose. To avoid illusion, you must choose the essential.

Most people act from a preconceived idea of spirituality, usually that which is provided by the religion in which they happen to have been born. All action based upon such externals bears the imprint of fear. Take, for example, a thing like anger: when you feel angry, it is no good repressing it because of something that some Teacher has said. Your business is to understand it and to conquer it by understanding; and for such understanding, you must be free from fear.

You mix up all kinds of notions with your idea of spirituality. You imagine that to be really spiritual, you must starve, or wear no clothes, or undergo various other physical hardships; and you impose all these ideas upon your actions, although they have nothing to do with life.

To arrive at truth, there must be action, and every action must be based upon personal choice. Only by choosing, and then seeing what is the result of your choice, can you find things out for yourself.

22 July 1930, Ommen (“Questions and Answers,” *International Star Bulletin*, November 1930, p. 11):

Question: Please explain the nature of action.

KRISHNAMURTI: Action, to me, is creation, life in creation. Do not look at creation as manifestation or non-manifestation. Life is not concerned about manifestation or non-manifestation. Life is creation, being, and may result in

manifestation, or not. **Therefore life is action in creation—creation being both the object and the subject. In itself it is objectless and subjectless. Being is the true creation—not the making of a flower, or a stone, or even an individuality. Action is the totality of all creation.**

24 July 1930, Ommen (“Questions and Answers,” *International Star Bulletin*, November 1930, pp. 17-18):

Question: You say that “in a moment all time exists” and “to the liberated man there is no time”. Does the last statement, taken in conjunction with the first, imply that it is possible to bridge lack of experience by intuitive realisation, vicariously? And how, since we are also told that “true value requires experience”?

KRISHNAMURTI: I said that for the liberated man there is no time; but to the man of sorrow there is time. You look to the future for this realisation—the idea that you will achieve some day, and that some day is postponed indefinitely because of the dull laziness of slow energy. You postpone the realisation because there is not that intense desire. But if you have the intense desire, you have no wish to postpone. With that intense desire you live every experience that you come across and assimilate it, and so you are freeing yourself from each experience. To live in that moment in which is all eternity (every moment is all eternity), there must be this high concentration, this realisation of inward being, at which you arrive through ceaseless resistance. Then there is that effortless being—not in the sense of a sleepy, static condition. You *are*. You are the whole. Then, to you, every moment is eternity, because you never step out of that moment. You are not concerned with the future or with the past, because in that moment all time exists. **Try for once to live with that concentration which demands impersonal being, the riddance of individual self-conscious effort at being good.** That effort is possible for every one, if only there is the impelling desire behind it. Therefore look not to disciplines, look not to external guides to force you to this concentration; but examine every experience, every thought. Desire in its anxious, impelling, forward movement in search of happiness, will establish in you that discipline of concentration which is pure conduct.

15 March 1931 (“Talks in Callander, Scotland,” *Star Bulletin*, August 1931, pp. 14-15):

Question: If one has inner harmony, does the nature of one’s outer occupation matter?

KRISHNAMURTI: You cannot acquire inner harmony without true action. **True action is essential, for it is the continual dissipation of the illusion of “myself” as a separate consciousness.** This is what I mean by true action. To act truly you must be free of traditional habit of thought leading to thoughtless action. You must be master of environment, external and self-created. Please do not understand this to mean that you must develop a peculiar idiosyncrasy of

your own. This requires great energy of thought, and consistency and strength of purpose. But most of us prefer to drift, and our civilization helps us to become a cog in its machine of cruelty, bestiality, war and corruption. If you would find out your true action, which will enable you to acquire that inward completeness of harmony, the poise of reason and love, the freedom from consciousness of the particular, you must become aware, fully self-conscious of your traditional habit of thought. That demands determination, discrimination and independence of feeling.

3 August 1931 ("Krishnamurti at Ommen, Star Camp," *Star Bulletin*, Sep-Dec 1931, pp. 37-41):

I have been laying emphasis on **the self which is a fact but an illusion**. In the minds of the majority of people there is the idea of personal salvation, however much it may be embellished or concealed. Now Truth is not to be realized through the cravings of personality, however wonderful, however glorious, however expanded that personality may be. To me, there is no such thing as personal salvation. The realization of Truth cannot be confused with personality. The two are incompatible, one extinguishes the other. But your whole attitude towards life is based on the idea of personality. The questions that you ask me—"Shall I find my brother when I die?" "Is there a higher plane?" "Will my soul live forever?"—these questions arise from the one thought: "What is it that is conscious when the 'I' is removed?" Consciousness is of the ego, and when you are rid of that consciousness there is a Reality that is free of self-consciousness. By the questions you have asked I know that you do not understand this; you are making it sentimental, emotional, irrational.

Self-consciousness ever belongs to the ego, to personality, to individuality. You must know yourself, wholly, fully, consciously; not by examining the past, but by being fully conscious in the present. By your concentration on the present you are dissipating that self-consciousness. So as long as there is the desire for personal continuation or salvation, there cannot be the full realization of Truth. You may have a glimpse of it; but I am not talking of the fleeting glimpses, but of permanency in which alone there can be happiness. The ultimate realization lies through the full flame of self-consciousness, not by avoiding self-consciousness. Therefore, mind must become fully conscious of itself. You must know what you think and why you think it. To have clarity of understanding the mind must be free, no longer clogged by the action of yesterday; and so there must be a continual detachment from the past. This is continual choice. Choice, then, is action, and action is conduct. That conduct, that action, is now based on self-consciousness. **You cannot have true conduct based on individuality; because to me individuality, though a fact, is an illusion, and you cannot base your action on an illusion.** To me, action, conduct, must be based, not on the reaction between individuals, but on the relation between the ultimate Reality and the individual; because the ultimate Reality is alone of permanent value, the only true standard. Individuality implies its own continuity, and if you base your action on that there will be conflict and

chaos in the world. But, if the individual guides his thought, his emotion, his action by that ultimate Reality, which only exists in himself, then his conduct will bring harmony into the world, not chaos. Therefore his conduct must be entirely freed of all his personal longings, wishes, hopes. **Action based on the illusion of the continuity of individuality is ever binding. That is what I call *karma*, not of the past but of the present—leave the past alone.** If I base my action on the continuance of individuality, that is, egoism, selfishness in the present, that action, however refined, however subtle, is binding. That action brings unhappiness inevitably. To me there is no future for the ego. What man regards as the future for the ego is but the reflection of the past. Future as eternity cannot exist for the ego. So if you base your conduct, your action, your whole thought-structure, your civilization on that ego, you will be caught up in that reflection of the past and you will think that you are progressing, whereas you are only moving in the same circle, the circle of self-consciousness, of binding illusion. But if you base your conduct on that ultimate Reality, there is in that conduct the element which is eternal, not varying according to likes and dislikes.

Through external laws, the idea of progress controls and exaggerates the self, the ego. But as I have already explained, the ego has no future; therefore it cannot progress. If you think that realization is to be found through progress, you are but exaggerating the illusion.

The ultimate, then, is that completeness in which there is neither separation nor unity. That completeness is of no time; therefore it is not a duration, but a timeless becoming. This is immortality, not of the individual but of Truth itself. It is beyond all direction. There is no action leading to it; because if you look at life from the point of view of action leading to Truth, you are caught up in action. If you say: "I shall behave rightly because I want to realize Truth", you create a motive, and that motive holds you; you create an ideal which holds you. Therefore the idea of action as motive leading to Truth is false. If you are seeking Truth, right action follows. **The moving *towards* completeness is gone, and there is the tranquillity of search.**

When you have direction, an ideal, a motive, there is conflict and therefore weariness, strain. So motive must entirely disappear, because Truth cannot be realized through incentive, which but exaggerates your self-consciousness, your ego.

That ultimate Reality, which is happiness, has no direction, no time, no birth and death, but a re-birth without death. That completeness knows no division, no unity, in it all things exist, it is tranquillity, it is life, it is intuition raised to the highest point. This ultimate Reality exists in each one, though it be but a pin-point, which is the universe.

Through the flame of self-consciousness, comes that perfume which is the eternal; and when you realize that in your conduct, your attachments and your detachments all disappear. So, then, become conscious; live constantly in the present, continually adjusting your action in the present with that ultimate Reality.

Out of that flame of self-consciousness is realized the tranquillity of mind through which alone can you realize felicity, the happiness that comes through harmony.

24 January 1932 ("Talks in the Oak Grove, Ojai," *Star Bulletin*, Mar-Apr 1932, p. 40):

I will try to explain what I mean by alertness of mind. Experience is, after all, the way you respond to the incidents of life. To be alert is to be able to distinguish between pure action and reactions, whether positive or negative. Positive reaction springs from your own intrinsic individuality or selfishness, and negative reaction comes from without. **All action which is not pure is reaction, for it is born of sensation, both the positive and the negative. Pure action which is free of all reaction is without motive, incentive, and free from the centre of selfishness.**

14 February 1932 ("Talks in the Oak Grove, Ojai," *Star Bulletin*, Jan-Feb 1933, pp. 22-26):

There is an eternal life, of which you all in rare moments have caught a glimpse. Each one wishes ardently to make this glimpse permanent. Now the realization of truth can be permanent only when the mind loses its own distinction. People are under the illusion that they can identify themselves with this eternal reality. There is no identification. If there were identification, you would be carrying your personality into the everlasting, which is impossible. That is, a limited consciousness, which always implies a center, duality, cannot become one with the eternal. Infinite reality, which has no beginning and no end, which is free of time, abides in man at all times. He can realize this reality if he gives his mind and his heart to it. Because I have found this eternal life, I would like to point out how to dissipate in yourself the center of self-consciousness. Self-consciousness covers up reality. In dissolving, in freeing oneself of this center of all selfishness, there is the ecstasy of that life in which there is no division. This can be realized only through great effort on the part of the individual. Most people want to come to that effortless condition of mind, which is life itself, without making an effort. To free thought from particularity is true effort. **Right endeavor is essential to rid the mind of false ideas, false beliefs and misconceptions of what is supposed to be the ultimate reality.** You have to make the supreme effort to become aware. You have to become wholly aware of your actions, thoughts, feelings, and you can do this only through becoming conscious of your action in the present and not looking to the past. Thus you free yourself from self-consciousness, which is the past. The mind can renew itself only when it is wholly detached from yesterday. You cannot look into the past to become conscious in the present, and only a mind which is free of time can understand the blessedness of truth.

Effort at present creates greater and greater confusion. The more effort you make, the more you bind yourself, the more your mind is burdened, clouded,

trapped. It is caught up in its own effort, in its own struggle. **True endeavor is to become conscious in the present, which is to free action of all selfishness. This conscious effort in the present excludes time, it does not increase the center of self-consciousness.** So true endeavor is essential.

Self-consciousness is the center of selfishness, it is made up of qualities, attributes, opposites. In your endeavor you try to escape from one quality to another, and not to be free from all qualities and therefore to be effortless. Your mind is burdened with fear, so you force yourself to be brave. Bravery contains the quality of fear. Any quality holds its opposite. If you have fear, do not seek the opposite; search out the cause of fear, which is division, individuality, ego-consciousness. Thus you free yourself of this continual struggle, which is called progress. **Effort will always exist unless the very seed of effort is rooted out. The seed of effort is the limitation caused by the center of selfishness, which is self-consciousness.** To dissolve the cause of sorrow, self-consciousness, you cannot have any motives or incentives. To understand action, mind must be free of motives, beliefs, ideals. Understanding lies in action free of belief.

Man lives by action, whether it be thought or work. To me they are both action. When you are in the ecstasy of thought, there is no incentive, there is no motive. When you are in the depth of great feeling, all beliefs, ideas, limitations are brushed away. Man toils because of his self-consciousness. He hopes that through an incentive and through attraction he will free himself of his selfishness. I say, on the contrary, you cannot free yourself of that center of self-consciousness through incentives or beliefs.

An incentive hinders the spontaneity of action. In it there is no joy. You merely fashion yourself after a belief, and all beliefs are dead. To act fully you must dissolve that very center which creates beliefs. Thus you are able to live more richly, instead of looking to something to guide you, to direct you. This fullness of life defies the complications of belief. To understand experience, to find right values, you cannot have any beliefs or motives.

I am laying stress on the mind because, to me, love is its own eternity. It is the mind that corrupts love. I will not talk about love, which is eternal. It defies all description, needs no purification, no glorification, is ever free from “you” and “I.” That love is perverted by the mind with its particularities, distinctions and divisions. Love is eternal, ever constant, but you can realize it only when you have freed the mind from self-consciousness, the center of individuality.

Thought and feeling are constantly at war, fighting and struggling to master each other. Therefore you leave the mind and try to overpower it with love. In this way you cut off the mind from its own fulfillment. When the mind is complete—When it is freed from its own creation, self-consciousness—then only is there perfect harmony of mind and heart. The mind must lose, through action, through full self-consciousness, its own particularity. The mind must lose its objectivity and not be a mere onlooker. If you are at all aware of yourself, you will know that your mind is constantly looking; it is creating the object. That is, the mind is creating duality, “you” and the “non-you,” the opposites. So long as mind is caught up in its own self-consciousness, there will always be a subject

and an object. The mind must lose the sense of its own center. You are merely the observer as long as your center of self-consciousness exists, as long as in your own mind there is selfish thought, duality; and that center can be dissolved only through full self-consciousness. An imperfect mind, though it may be consumed by great love, will ever remain imperfect, and that imperfection is the cause of ceaseless conflict. Only when the mind has dissolved its own center through action is there harmony. Then there is ecstasy which ever renews itself, which defeats time.

Will exists as long as there is choice, which is effort; as long as you have to choose between the essential and the unessential, the false and the true, there is will. When there is no longer choice, when the mind is free from self-consciousness which creates distinctions, then will disappears. When desire, which is will, is held in bondage through selfishness, then action only strengthens self-consciousness. To free yourself from the cage of self-consciousness, you have to become fully conscious of the false values which surround you and hence break away from them. To discover true values, action must be freed from beliefs, incentives and ideals.

If an ideal or an incentive, however noble or magnificent it may be, frees you from a particular cage of false values, you still have the power to create another cage. A mind that has not understood right values is ever creating an illusion, a cage, around itself. Only through right endeavor to become fully self-conscious in the present, which is to perceive true values, can you ever dispel the center of individuality.

To act truly, spontaneously, with that intensity of life, you do not need a belief which urges you to right action. Action born of belief is not spontaneous, and there is no joy in it. Imitation excludes happiness. To understand life, which is all-inclusive, action must be freed of self-consciousness.

“Freedom of consciousness...is life itself”

17 July 1930 (“Krishnamurti at Eerde, Summer Gathering,” *International Star Bulletin*, August 1930, pp. 9-10):

Question: How can I recognize any event in life as a reaction, understand it, and gather experience in order to avoid such an event in future, if I do not know or cannot remember the action by which the event or reaction was caused? Further, kindly explain how reaction is conquered. By an objective and impersonal attitude? Are all events in life reactions?

KRISHNAMURTI : “How can I recognise any event in life as a reaction?” By your feeling towards it, whether it is one of enchainment or one of freedom. If you react from outside, that is a reaction. I will give you an example. You like someone because that someone likes you. An affection of that kind becomes a trade, a question of exchange, and then it is a reaction; whereas, if your affection is spontaneous, if it is “pure action”, it goes outward from you, never comes inwards. An outward-going affection never enchains, never holds another in its shadow. We all know what it is to react—to react to kindness, to unkindness, to anger, jealousy and so on. All these are external contacts which you have to go through in order to make you more and more dependent on your own pure action, in order to develop and discover your own pure being. You have to go through these reactions of like and dislike, until you arrive at that pure action which is always outward-going. Now, how can you distinguish pure action from reaction? You can only distinguish it by your own experience, whether you are dependent for your well-being on reaction or on pure action; whether you can stand self-sufficient in your pure being, or whether you crave for reaction and hence depend for your well-being and happiness on external things.

“Further, please explain how reaction is conquered”. By continual struggle. Take anger—a very stupid thing and a very simple thing. There is a constant adjustment between your reason, which urges you not to be annoyed, and your impulse to be annoyed; there is a constant effort at perfect balance. To arrive at that balance, you have to make a continual effort; there is no short cut to it.

“Are all events in life reactions?” For those people who depend for their well-being on reaction, but not to the person whose life is pure action. It is very simple, if once the fundamental idea is grasped. **This limited life in the individual, this self-conscious life in the individual, as soon as it awakens to a conscious realisation of its imperfection, is driven to strive for perfection; and through this intensity of effort it comes to the cessation of effort, which is pure being. Until pure being is realised, you depend on the reaction. Reactions are the limitation of consciousness; pure being is the freedom of consciousness.**

23 July 1930 ("The Cessation of Fear, A Talk by Krishnamurti," *International Star Bulletin*, November 1930, pp. 3-4):

Truth is unawareness of self-conscious existence. If you are but imitating, trying to become a type, following a set formula, you are but yielding to fear; and so fear is multiplied. A man who would have no fear must realise that though forms of individual existence vary, though the expressions of self-consciousness change, though life manifests itself in different ways, fundamentally life is one. When you realise this, all fear ceases. Then there is no longer an attempt to become, but only an attempt to be. Through this striving there is an intuitive realisation of the unity of being, which at moments of extreme, highly-awakened reason (which is intuition) everyone feels and knows within himself. The task of individual self-conscious existence is to realise the full potentiality of this fact; and when it is realised fully, then individuality merges in the whole and has arrived at its fulfilment.

24 July 1930, Ommen ("Questions and Answers," *International Star Bulletin*, November 1930, pp. 11-12):

I will explain the difference between self-consciousness and consciousness. Self-consciousness is the outcome of individual existence in which there is separateness, in which there is conflict, one against another; whereas consciousness is that selfhood in which all individual consciousnesses exist, which is beyond time and space, although time and space are in that consciousness. That enduring, conscious happiness is positive being. Individual self-consciousness knows decay, perishes, comes into existence and dies; whereas that enduring consciousness knows no decay. It is continuous. To that changeless thing you cannot—through your moods, through births and deaths, through this variety of change—attribute individual self-consciousness. You must look at it absolutely impersonally, and that impersonal care assures the incorruptibility of self-discipline.

1 August 1930 ("Ommen Starcamp 1930, Reports of Talks by Krishnamurti," *International Star Bulletin*, September 1930, pp. 20-24):

In the lives of most people there is a continual groping, a torturing uncertainty, a never-ceasing boredom with themselves, because in the mind and the heart of each one there is the sorrow of despair, the sorrow of awaiting death, the sorrow of loneliness, the sorrow which springs from lack of well-being, from poverty, from that grinding mechanical existence in which there is no ecstasy of living, no delight in impersonal existence, no affection, no joy of being. Now each one is trying to find the cause of this sorrow and the way to attain that reason, that love, which in their essence are poise and harmony. Sorrow exists because there is lack of harmony in oneself, disharmony between what one thinks and what one does, what one feels and how one acts. In a truly cultured man there is no gap between his thought, his emotion and his actions. That is

the true test by which to judge a cultured man. So sorrow exists because of limitation. When there is no limitation, when there is that love in which is utter detachment—not personal love nor indifference—that love which knows no reaction of like and dislike, of separation, of distinction, in which there is no longer the “you” and the “I”, the awareness of object and subject—when there is perfect balance, there is liberation. A liberated man is truly happy, because happiness is unimpeded being, unhindered life functioning without resistance.

So that quality of liberation—if I may so call it without your attributing qualities to it—is pure awareness, freedom from all consciousness, not expansion of consciousness. I am going to explain this, or you will jump to conclusions about these words with which you are already familiar, and which have a very definite meaning in your minds. I am using the same words but giving to them quite a new interpretation.

Consciousness implies self-consciousness. **Freedom of consciousness is not annihilation, it is pure being, it is that exquisite balance which is brought about when you know the true value of all things; it is illumination. Then you are no longer entangled in false judgments. True judgment depends on experience. Experience should and must liberate man from all consciousness, because consciousness exists only when you are impeded. Limitation causes consciousness.** That is, you are aware of something as impeding you, hence consciousness comes into being. Therefore consciousness arises from that limitation which is also the cause of your sorrows and pleasures, your likes and dislikes, your greed, your envy, your desire for possessions, your cruelty and fear. When you recognise this, there is an awakened consciousness of limitation. When you remove all limitation, you are free from consciousness. This is not a condition of perpetual sleep; neither is it a condition of total annihilation. **It is freedom of consciousness, which to me is unimpeded being, which is life, which is pure action. The totality of life functions without any impediment.**

As an ego—the ego being but your unconquered reactions—you are all the time aware of limitation and therefore you are conscious. From that limitation there arises the desire to struggle and conquer. By your struggle against limitation, you awaken to self-consciousness. Now, as I said before, Nature’s destiny is fulfilled when it has realised itself in the individual who is self-conscious. But that self-conscious man is still sub-human as long as he is still in the clutches of greed, of possessions, of the desire to herd together, as long as he is still afraid of loneliness, afraid of death. **His fulfilment lies in being free from consciousness, and this is not a state of sleep or annihilation, but that unimpeded life in action which is pure being, without any special attributes. It is self-caused, self-existing, and therefore it functions freely and without impediment. A liberated man is not conscious of living separately; that is, he, as an individual, has ceased to cast a shadow. He *is*.** He is no longer limited and therefore there is always the right action, the right conduct, the right perception of all things, without the differentiation of the special and the particular. He is like a lighthouse that is always shining, which gives its light clearly to every object presented to it.

When you, as an individual, have fulfilled the purpose of individual existence in this freedom of consciousness and are fully aware of all life, then life functions freely in you. So, there is no such thing for a liberated man as consciousness, for, as I said before, consciousness implies self-consciousness. He is pure being. If you like, call it pure awareness of all things, as distinct from consciousness which is aware of limitation. Pure awareness is not impeded. It works without limitation.

To be that totality of life, there must be pure *being*, there must be pure action. To translate that pure action into right conduct—which is to be human and not sub-human, which is to be completely man, not half-man—you must have detachment from public opinion. I will explain what I mean by public opinion. Public opinion exists, not for you to copy, but as something by which to judge your own opinions. Then you will transcend public opinion, go beyond it, not be a slave to it. The majority of people who are detached from all public opinion become eccentric, they give value to things that do not matter—this is not real detachment. When a man is free from public opinion, he usually behaves in a different manner—crudely—dresses in an eccentric manner, indulges himself without restraint, worships strange gods, strange ideas. I do not call that freedom from public opinion. That is only another way of deluding yourself with the idea that you are free. Freedom from public opinion is not shown by the garb you wear, by crude behaviour, by being irresponsible, inconsiderate, self-indulgent, but by self-imposed, self-realised conduct. That is, after examining public opinion and its laws of morality, you impose on yourself a more stringent law of conduct, which is self-discipline.

Then there must be detachment from possessions. You can let things possess you or you can possess them, but the requirement for pure being is to be indifferent to possessions. You must put that detachment to the test, and see that you are not merely self-deluded.

Again, you must be free from opinions. The stronger your opinions are, the more self-deluded you can be. But you should have the capacity to judge impersonally, to analyse clearly, detachedly, and then opinions no longer have a hold on you. Your guiding principle should be the end itself, and not the means to the end. Then you make the end, the goal of individual existence, the means, and by being continually aware of that purpose you find the way to realise the purpose.

So, freedom of consciousness, in the sense in which I am using it, is not a state of sleep or annihilation. To me there is no such thing as consciousness in reality, because consciousness comes into existence when there is an impediment, a limitation. It is not a question, then, of the expansion of individual consciousness, but it is a question of being free from all limited, self-conscious consciousness, a freedom arrived at through continual effort. It is that unimpeded, unhindered *being*, which is life itself, which is the realisation of the totality of all things, in which there is no time. It is a timeless world, a pathless world, a reality in itself, to which you cannot come by any path because everything is contained in that reality.

7 March 1931, first given in London ("A Talk by Krishnamurti," *Star Bulletin*, May 1931, pp. 4-11):

You, man, the individual, develop your senses, by social struggle, for self-preservation, and so begin to acquire the consciousness of separation. From childhood up there is urged on you the idea that you are a separate entity; and from that illusion arises division of "yours" and "mine", not only in thought but in emotion, in possession, in everything.

From that springs the idea that you will become something great in future, that you were something in the past, a continual contrast. And from this separate consciousness arise greed, envy, hatred, the sense of possession, the care of vanities, fleeting joys, transient sorrows and pleasures; a ruthless, competitive civilization in which every one is for himself, without benevolence, without kindness. It is a world of conflict, corruption, competition, eventually leading to war.

Out of this sense of separateness, the "I" becomes all-powerful; out of this consciousness of separation fear is begotten. Whenever there is fear, there is at once the desire to seek comfort, instead of understanding which dispels all fear. For comfort allays your innate fear of losing your separate identity.

Comfort produces only a transitory adjustment, not a permanent harmony and equilibrium; an immediate alleviation rather than a comprehensive, continual understanding; the postponement of effort, a continual evasion, rather than the struggle to comprehend in the present. Because of this fear you seek consolation through worship, through prayer, through the setting up of images, through rites and ceremonies. This illusion of separation is occupied with death, with what is going to happen in the future, whether you will be reincarnated, what you were in the past. In other words, the past and the future grip the man who is in fear—never the comprehension of the present. So long as the present is not understood, the future will never give its full significance, because the future does not exist in reality.

All these problems—why was I born, what will happen after death, the survival of the soul, reincarnation, how can I become something more, how can I acquire more qualities in order to find truth—all these are born out of the consciousness of separation.

When the idea is comprehended that truth, that living reality, exists in everything at all times, in all its completeness, then there is no longer the thought of progress, of making that which is illusory, the "I", into something permanent. In every phase of life, emphasis is laid on the individual—**not on the individuality that becoming fully conscious dispels its own consciousness**, but on the aggrandisement of the "I".

Look at most people, and you will see that everyone thinks that by becoming something more, by becoming greater, by enlarging his consciousness by a series of experiences, by coming back and forth, by being reincarnated, that he is getting nearer and nearer truth.

To me this conception is entirely false, because reality in its completeness, in its fulness, in its richness, exists in everything, and therefore it is eternal. That

which is permanent, eternal in everything, cannot progress. What we call progress can only be applied to some fact, not to reality.

Our chief concern, then, should be by what manner each one can become aware of that eternal, living reality which sustains, nourishes and upholds everything, which is in ourselves. While you create an outside world and an inside world, and endeavour to bring about an adjustment between the two, you will never find reality.

When a man is conscious of himself as a separate entity, he is continually seeking outside for his help, for his sustenance, for his well-being; and thereby he creates disorder, instead of order, and out of that disorder superstitions, illusions, ceremonies are born.

It is a question, then, by what manner, in what way, each one can realize that inward reality which assures the tranquillity of living, not of stagnation, not a peace that stultifies, that destroys, but that tranquillity which is the source of living, eternal comprehension.

It is only through individual effort that truth can be realized, not through associations of any kind. You cannot through an institution find truth, for truth abides in yourself, and institutions cannot help the individual to find truth. It does not matter what they are, they tend to become more and more formal, and reality gets further and further away. You must look for truth to yourself, the individual; for it abides in yourself, not outside. When the individual has understood himself, he lives in the world in perfect harmony, and does not contribute to the disorder of the world.

The moment you as an individual have solved your own particular problem, have realized truth for yourself, you no longer contribute to the cruelty, to the wars, to the appalling tyranny and misery of the world.

It is important that each individual should understand, not the superficial trimmings of life, but how through the continual putting aside the consciousness which creates separation he may become aware of that inner reality, which abides in all things.

If you would realize this, you must as an individual, entirely detach yourself from all traditional, conventional, socialized systems of thought and conduct. You will see how necessary it is not to rely either on authority of tradition, or on systematized conduct. Before you can understand truth it is necessary that you should become fully conscious, that is conscious of your own separateness, and thereby of all your qualities and their opposites; that is, you must become so conscious of yourself that all your hidden desires, purposes, conflicts are brought out, examined and understood by you. **By becoming intensely conscious, you consume all subconsciousness, because when you are fully conscious of your actions, your thoughts and your emotions, hypocrisy ceases, illusions cease, secret desires and fancies no longer have sway over you; and then, when you are so clear and purposeful, you can arrive at that state in which there are no so-called qualities and therefore no conflicts.**

When you introduce the personal element into your judgment, you inevitably pervert your understanding. You must distinguish between the personal and the individual. The personal is the accidental, and by accidental

I mean the circumstances of birth, the environment in which you are brought up, your education, your traditions, your superstitions, national and class distinctions, and all the prejudices that are developed through these means. The personal is solely concerned with the accidental, with the momentary, though that moment may last a lifetime. Modern education leads to perversion of thought, and the national, class, traditional spirit is encouraged through fear. When you are judging a fact, do not judge it from a personal point of view, but judge it from the standpoint of the individual, which is that of the self.

For qualities—virtues and sins, good and bad, joys and sorrows—belong to the consciousness of “I”. When I am conscious of myself, I invent virtues and sins, good and bad, heaven and hell, to give me balance in my struggle between the opposites.

So long as there is that consciousness of separation, of self, of personality, there cannot be the realization of truth, but before you can transcend that consciousness you must become fully, vitally self-conscious. That means you must become conscious of yourself as an individual, not as a machine, not as a mere cog in this ruthless, competitive civilization.

Before you can become fully conscious and thereby lose self-consciousness, there are three conditions of consciousness. In the **first** condition the individual is a slave to his senses and to their cravings. In order to satisfy them he becomes merely selfish, depending wholly for happiness on external things, on sensations and excitements, and thereby he becomes more and more entangled in sorrow and in pain. His conduct is guided by selfishness. He undertakes more and more responsibilities, and so becomes merely a slave to action. Such a man has no time nor the inclination for quietude of thought, for reflection, for examination. For true reflection creates doubt, questionings which lead to isolation, seclusion which he sedulously avoids.

Then there is the **second** stage when the man is aware of his own shortcomings, of his own failings, of his own illusions, of his own cruelties. Becoming thus conscious of his own nature, he tries to disentangle himself, to free himself from the domination of the senses and begins to liberate his mind and heart. He begins to diminish gradually his responsibilities, without giving up his life in the world. Action born out of self-consciousness in which there is separateness is entangling, limiting, burdensome; but action which is the outcome of the freedom of individuality is liberation.

The individual who has now the strong desire to free himself begins to discipline himself. That discipline is not externally imposed, it is not the result of repression; but rather, because of his desire to be free, to realize truth, he imposes discipline through understanding—not through fear, not through social circumstances, urged by environment. He desires to liberate his own mind, his own heart, and thereby live in harmony. He places upon himself a greater discipline than any discipline externally imposed.

Then there is the **third** stage of consciousness, when the man is completely master of his senses, completely master of his body. This does not mean being muscularly developed nor that the body will feel no pain, nor that it will not die

and perish, but master of his body in the sense that he no longer becomes entangled in its cravings, in its sensations, in its excitements.

Then he begins to free himself from fear, and the illusions it creates. Once you are free of illusions, of fear, of all qualities, there is an inward seclusion born of joy, a seclusion, not of weariness, nor withdrawal, nor escape from this world of conflict, but an inward seclusion of joy in the midst of action.

When there is that seclusion, reflection and analysis give place to tremendous concentration: not concentration on an object, but concentration in which there is neither object nor subject, but full awareness in which there are no contrasts.

Further, out of that seclusion there comes inward harmony, the equanimity of reason and love—thought freed from personal fancies and theories, and love freed from the particular, love that is as the perfume of a flower.

When there is that harmony, there is no longer any question of either future or past. There is no longer the question as to whether “I” shall live as a separate entity. The past with its failures and sorrows disappears, and the future with its hopes, longings, anticipations, disappears: and out of these two there is born the harmony of the present, which is the realization of that completeness which exists in everything. When that is realized, there is tranquillity, the living reality of happiness.

9 March 1931 (“A Talk in London, by Krishnamurti,” *Star Bulletin*, June 1931, pp. 4-5):

Question: You speak of the possessive desires of the savage and the cultured man's desire for freedom, and say that between these two extremes there are all degrees of evolution. A student writes of your teaching, that Truth is everywhere and timeless. By this conception our ideas of evolution and unfoldment are swept away. Will you expound this paradox further?

KRISHNAMURTI: In everything, in all men, there is the totality, the completeness of life. That to me is Truth. That cannot progress. It is only incompleteness that can progress. But this acquisition of qualities, attributes, virtues, does not lead to Reality because Reality is always there, fully, in everything.

By completeness I mean freedom of consciousness, freedom from individuality. That completeness which exists in everything cannot progress: it is absolute. The effort to acquire is futile, but if you can realise that Truth, Happiness, exists in all things and that the realisation of that Truth lies only through elimination, then there is a timeless understanding. This is not a negation. Most people are afraid to be as nothing. They call it being positive when they are making an effort, and call that effort virtue. When there is effort, it is not virtue. Virtue is effortless. **When you are as nothing, you are all things, not by aggrandisement, not by laying emphasis on the “I”, on the personality, but by the continual dissipation of that consciousness which creates power, greed, envy, possessive care, vanity, fear and passion.** By continually being self-

recollected you become fully conscious, and then you liberate the mind and heart and know harmony, which is completeness.

9 March 1931 (“A Talk in London, by Krishnamurti,” *Star Bulletin*, June 1931, pp. 6-7):

Question: You say that evolution as a process of realising Truth is false and unreal. But have you not come to the realisation of Truth by a process of unfoldment, of greater and greater understanding and experience, and is not this evolution?

KRISHNAMURTI: Through the accumulation of experiences you think that you will realise Truth. **One experience which creates in your mind either great love or a desire for understanding, which shakes the very foundation of your consciousness of individuality, is true experience.** One such experience contains the whole significance of life. An experience of love or of death contains the whole of life, but to understand the full significance of that experience you must be concentrated in self-recollectedness.

Take the experience of love. In that there is the desire to possess, there is envy, jealousy, loneliness, and also the joy of union. By being concentrated, watching all the time, reflecting, you can realise the full significance of that one particular experience, and through that you have understood the whole of experience.

Or take death. In death there is sorrow, pain, frightful loneliness, the desire to be united with the lost one, the desire for sympathy and love. This is one of the most common experiences of life. Everyone has it. Instead of gathering the significance of it, the full lesson of it, you seek comfort. You seek guides to the astral plane, you desire to be united there with your loved ones. You hope for their rebirth. **All this is but postponement of effort to liberate self-consciousness. The struggle to adjust loneliness and love is not to be won by pushing out further into other realms, but by constant self-recollectedness.**

Thus one experience can open up to you the whole significance of completeness. This is not mere intellectual reasoning. I speak from personal experience. When you are in great sorrow, in loneliness because of death, you are not satisfied with transient consolations, whether in the future or of the past; you want to find out the immediate solution of loneliness and therefore to conquer sorrow.

To conquer sorrow you must realise that inward completeness of being by becoming reflective every moment of the day, not in sentiment nor by pushing all those things of which you are afraid into the background. That completeness which is in everything becomes real, and in that alone there is happiness, not in transient pleasures.

14 March 1931 (“Talks in Callander, Scotland,” *Star Bulletin*, July 1931, p. 12):

Many people think that Truth is to be realized by withdrawing from the world. Man is caught up in action, and he seeks refuge by the flight from life

into romanticism, imagination, and illusion. But to be in action and yet to have freedom for thought is true solitude; the solitude, not of weariness, of fright, but the solitude of real joy. In that solitude you learn to adjust your various conflicts of emotion and thought, so that you may be able to withstand the constant effect of action. When you have achieved this inward solitude, there will follow the **cessation of reflection**, leading to effortless contemplation. From this contemplation comes the harmony of reason and love, and from that follows awareness, the intuition which is constant, in which there is neither separation nor unity. This is the liberation of mind and heart.

15 March 1931 ("Talks in Callander, Scotland," *Star Bulletin*, August 1931, pp. 9-10):

The realization of Truth is the only assurance of happiness. Life is its own creator and creation, in which there is no division of "you" and "I". You cannot objectify Life and look to that object for your inspiration, for your well-being; for completeness lies in all things, in every individual. In the realization of that completeness which is Life itself is the assurance of tranquillity, of the cessation of conflict, the liberation of mind and heart. So the idea that you, the individual, are a subject proceeding to an object through experience, an object external to yourself, is the negation of that Reality which exists in you in completeness. Throughout the world man has objectified Truth, and thereby regards himself as separate from it, ever progressing towards that Truth. In other words, he has conceived Truth to be not eternal, indwelling, but rather something outside of himself to which he must grow through an accumulation of virtues, qualities and attributes.

Truth is without qualities. That which is eternal, which is without any quality, can only be realized when there is in each individual the absolute cessation of all particularity, of self-consciousness. Man is self-conscious, looking at life from his own narrow, limited, egotistical point of view; but in being free of that self-consciousness is the realization of Truth. A man who desires to realize Truth must, through self-recollection, through great effort, transcend that consciousness which is the centre of qualities. This will assure him of that tranquillity which will give him the capacity to judge for himself the true value of all things. This is illumination. A man who knows the true worth of things, of ideas, becomes free of them all. To know this you must be free from the bondages of so-called civilization. Be free in yourself and you will love your neighbour.

From self-recollection, then, there follows true behaviour, true action, and from true action there comes simplicity of life. That simplicity is not crudeness, but the understanding of true values, from which follows freedom. Behaviour, conduct, springs from a true outlook, from the true balance of reason and affection. The man who is hampered, limited, worried by those things which are unessential, cannot liberate his mind and think impersonally, and so be free from the limitations of tradition, custom, and from the love which is hedged

about by the particular, in which there is a consciousness of “you and I”, “mine and yours”.

When you have the purpose, the care to find out the true cause of sorrow and suffering, there will come the desire to be free of limitation and to realize Truth which is ever existing, self-caused in all things.

All this will be a superficial intellectual theory, so long as you do not put it into practice. It is not a theory to me. It is what I have realized, what to me is the highest Reality, the perfect balance of reason and of love; it is illumination.

15 March 1931 (“Talks in Callander, Scotland,” *Star Bulletin*, August 1931, pp. 11-13):

Question: I have understood you to say that one experience, properly understood, is all that is necessary for the establishment of freedom of consciousness. Would you please explain this more fully. Is it not necessary first to go through an immense variety of experiences which are only partly understood; or is there a more direct way than this?

KRISHNAMURTI: I say that through the full significance of one experience you can understand the whole expression of Life. An experience of love, the intense love for another, if it is properly understood, fully lived, will give you the realization of Truth. In love there is lust, envy, possession and complete unawareness of “you and I”; in it there is loneliness, pain and joy. When you are in love with someone, all this exists in it. To understand the full significance of such an experience, you must have great concentration—not retire from conflict, which is but evasion.

Most people do not care to give their full intelligence to the understanding of a single experience and so they think that by multiplying the experiences they will come to understanding. Take death. In that there is the full significance of Life; there is loneliness, despair, hope, fear, loss, anguish, struggle between loneliness and love, the search for consolation, leading to many delusions. There is the desire to be united with the one you love, the desire to find out his state after death. If you examine it, reflect upon it, **you will see that all these emotions emanate from that consciousness of separation, of “you and I”**. Death cannot be understood by transferring the problem to another plane of struggle, by saying “we shall be united on another plane”. Truth knows neither separation nor unity—it is. **You give to Truth qualities, attribute to it unity, because in your mind, in your consciousness, there is “you and I”**. Remove that particularity and there is no death, and the realization of this is immortality. Then there is no loneliness. **The purpose of all experiences, after all, is to remove that consciousness of separation, of “you and I”, with all its qualities of envy, greed, passion, care for possessions and so on.** The value of experience is to dispel that illusion of separateness which is the cause of sorrow, the cause of death.

For a man who realizes Truth, Life, there is immortality, not the infinite continuance of himself which is but an illusion, but of Truth, of Life, which is

eternal. The more we cling to the particular, to the “I”, to “mine” and “yours”, the more pain, sorrow, and chaos we shall create. **The realization of Truth is the assurance of immortality in which there is no “you and I”, but only that love which knows no distinction, which knows no particularity—in which, therefore, there is neither subject nor object.**

1931 Summer (“Talks at Ommen, VII,” *Star Bulletin*, May-Jun 1932, pp. 75-80):

I want to show that although individuality, the ego, must dissolve and disappear, there is a continuity of that eternal essence which is Life. Though the body, particular feelings, limited thoughts, must wear out, yet you can realize that Life which has no division, no distinction of “yours” and “mine,” which is completeness. Individuality is effort. Effort creates self-consciousness. You become aware through your effort, aware of yourself as the maker of effort. Through effort, through choice, through struggle, you are self-conscious, and that effort conveys to you the impression of living. The struggle between the opposites gives you the feeling that you are awake, alive, energetic, and creates the illusion of individuality, separateness. In individuality I include personality, particularity, ego, self-consciousness. There is effort as long as there is individuality. You will say to me: “If you take away effort, what is left? Remove the opposites, and where am I? Take away my self-consciousness, and what more is there? If my body, if my emotions, if my thoughts disappear, what will remain?” Such a question, if I may say so, springs from the idea that what is transient can become eternal. That is, you want your body, your mind, your thoughts, to be eternal.

Now I say that the understanding of the eternal lies in the transient. The ego must disappear, and in the process of its dissolution, Truth, completeness, is realized. Reality, Truth, lies through this gateway of self-consciousness; it is free of all qualities, of opposites, and yet is the outcome of the understanding of qualities and opposites. In freeing yourself from the opposites there is harmony, and out of that harmony there comes a new understanding which is the beginning of awareness, which is not self-consciousness. Awareness has nothing of the personality in it, whereas self-consciousness is the summation of personality. By understanding the opposites and being free of them, the realization of that Life comes into being.

Life is the harmony of mind and heart. Thought, will, desire, opinion, passion, sensation, feeling, like and dislike, are but **the beginning of consciousness.** When there is harmony the mind is no longer imprisoned in opinion, because opinions belong to self-consciousness, and all self-consciousness is limited. Idea, will and imagination belong to individuality. **I am describing the ultimate Truth, which can only be realized through your full self-consciousness and through the liberation of that self-consciousness.** Do not think that you are free of will, idea, imagination, when you are still in the fetters of self-consciousness.

Mind, though it is hedged about by personality, must continually seek to become effortless by freeing itself from limitation. Life is intelligence, that is, the summation of all that is essential. It is the mind that corrupts love, and it is by making the mind perfect through intelligence that you free love. Because love has in itself no distinction of "you" and "I," it is complete in itself, it does not depend for its expression, for its growth, for its happiness, on another. It is its own subject and its own object. It is free of repulsion and attraction. That love can be realized, not by suppressing emotion, but only by understanding. Through the intensity of that continual understanding, personality disappears. Through intensity alone can you lose your limitations, not through suppression. The stronger your emotions, the more quickly all sense of egoism, of self-consciousness, disappears, yielding place to love. That love has neither sensation nor emotionalism; **sensation being attraction and repulsion, emotionalism being stimulation from outside.** That love is complete, it is its own eternity. **When the mind is consumed by the heart, there is harmony; then only comes the full realization of Life.** That Life is happiness; not happiness as opposed to sorrow, **not the happiness of emotion at its height, but the happiness of completeness which has no division of "you" and "I,"** which is sustained in itself, which is beyond time, birth and death. It is that **undisturbed, inward stillness** which is ever renewing itself. That Life is pure action, freed from all self-consciousness.

Through full self-consciousness which is true detachment, in the ecstasy of solitude, man realizes the ultimate Reality. Though he may catch a glimpse of it, it can only be permanent when there is entire liberation from all self-consciousness, the total dissolution of individuality which is the fulness of Life.

Effort is self-consciousness, and as long as there is effort, action is limited. There is action which has not awakened to self-consciousness, which is born out of the unessential, out of ignorance; and there is action prompted by a mixture of the essential and the unessential, of understanding and ignorance. This latter is binding; it is the beginning of self-consciousness. Then there is pure action, the essential, freed from all self-consciousness, all ignorance.

Such action is the understanding of Life itself and therefore it has no binding quality; it is without *karma*.

Consider action born out of ignorance. It has no knowledge of the opposites and is concerned only with the unessential. The man who is caught in this action is suffering in the circle of bondage without knowing the way to free himself. That is, he surrounds himself with the unessential, and though he suffers in that circle of ignorance and unessentials, he has no desire for freedom.

Take a man that accumulates wealth. In the process of accumulation he suffers, he is cruel, he seeks the enjoyment that comes from the unessential. Continually amassing wealth, he clings to it without learning the true value of money, which is detachment from it. Though he is active in the accumulation of wealth, that action is but leading him to ignorance. He has not learned to distinguish the essential from the unessential. Therefore his action is binding him to ignorance.

Another example is worship. Worship, when it looks to another, is but action leading to the unessential, ignorance. In looking to another, which is worship, you rely on another. The looking to another for salvation, for hope, leads but to ignorance because it is pursuing the unessential, still living without the discrimination of action.

Again, there is the sense of possession, not with regard to money, but the desire to possess another. In that desire you suffer, you are jealous, cruel, thoughtless; and if you do not understand love, which is detachment without indifference, you are but pursuing action which leads to ignorance, and you are still imprisoned by the unessential.

The majority of people are caught up in this sorrow without understanding its cause. They surround themselves with the unessential, create a wall of unrealities about them, and suffer in that cage. Though in great sorrow they are not freeing themselves, and are ever held in close bondage without the ecstasy of liberation. But such action is not in itself binding because it is born of unconscious ignorance. Action only binds when there is ignorance and understanding, the confusion of the essential and the unessential. This is the awakening of self-consciousness, when there is discernment between the essential and the unessential, when there is effort, when there is choice.

The awakening of self-consciousness is the realization of the difference between the essential and the unessential, between true values and false values. Then action becomes binding, but through that action alone can you free yourself. This is not as difficult as it sounds. As soon as you are trying to discover true values, there is the effort of choice, which causes suffering. When desire is enslaved by fear and by comfort, the effort of discernment creates illusion. Through this effort, you are coming to full self-consciousness.

The majority of people are caught up between these two—action which leads to ignorance, and action in which there is a confusion of the essential and the unessential. The action of ignorance is that in which there is no discernment whatsoever, in which there is sorrow but not the understanding of its cause. Then there is action which includes both the essential and the unessential. To put it differently; so long as you have no real understanding of your action, there is no dissipation of ignorance. By becoming aware of the difference between the essential and the unessential, you know self-consciousness. When there is effort and choice, there is sorrow; and there must be sorrow as long as man is caught in the choice of the essential and the unessential. Look at yourself. You will see that if you have secret desires which you have not understood, and if your action is born out of these desires then, instead of freeing you, action holds you more and more in the clutches of sorrow. But by becoming acutely self-conscious, that is, by examining yourself, by being self-reclected, mindful, you are beginning to choose, to discern the essential from the unessential. Choice is the continual discovery of Truth. In true discernment lies freedom, the realization of the eternal, the ecstasy that ever renews itself. Happiness is to dwell in the essential.

Truth is its own eternity; in it there is no division, in it there are no opposites, although it is the outcome of all opposites. That completeness, which is beyond time, exists at all times and in all. **That Reality can be perceived only**

through individuality, even though individuality must dissolve. All action must lead to this ultimate Reality, since without that completeness there is sorrow. Action born out of self-consciousness is a limitation, it is binding, and therefore does not lead to happiness; it is ceaseless effort. You will be like a squirrel running round and round in a cage. Before you can realize that pure action which is Life itself, all action must be freed from self-consciousness. To become aware of that pure action which is spontaneous, you must find out if your actions are in the bondage of ignorance, or if they are caught between the essential and the unessential.

1931 Summer (“Talks at Ommen, VIII,” *Star Bulletin*, Nov-Dec 1932, pp. 184-185):

Question: You have often spoken of completeness within ourselves. At first sight this seems to make for more separation. Will you further explain this?

KRISHNAMURTI: Only by becoming aware of the cause of separateness which is self-consciousness, and freeing that self-consciousness, will you realize completeness. When you are caught in the limitation of thought and emotion, you are conscious of separateness. **The flame of full self-consciousness comes in realizing the cause of that self-consciousness, which springs from the senses, thoughts, ideas.** As long as self-consciousness, the “I-ness,” exists, there is not the full, permanent realization of completeness, which can be realized only through dissolution of the ego.

30 July 1931 (“Krishnamurti at Ommen, Star Camp,” *Star Bulletin*, Sep-Dec 1931, pp. 16-17):

Question: How is it possible to prevent fear, such as fear of some human beings, of the invisible, of ghosts, of some animals and nervous fears?

KRISHNAMURTI: You cannot dispel fear by merely setting up an opposite to that fear. If you are fearful, do not struggle against it and try to acquire a fearless attitude, but find out why you are afraid. Search; seek; do not avoid it by introducing another set of fears, but examine it. The fundamental cause of fear is based on egoism, and from that develop the various subtle forms of fear. **But if you are all the time seeking to be fully self-conscious and therefore free of self-consciousness, then fear ceases.** But there are nervous fears depending on the body. So find out if you are properly nourished, if you have proper exercise, enough sleep, relaxation—which all depends on the mind. A mind in which there is all the time a conflict between “mine” and “yours”, between opposites, between acquisition and emptiness, between riches and poverty, cannot relax. **It is caught up in its own imagination, and from that state fears arise; but if you are all the time seeking to free your self-consciousness, that is, to become so fully self-conscious that in that flame of self-consciousness you realize the fullness, the completeness of Life, then fears disappear.**

It is useless to fight one opposite with another; that is what I meant yesterday when I said, do not twist your life to an ideal. An ideal is but an opposite. You can see so many people around you who have set up ideals, wonderful ideals, and twist their life to those ideals, **because they are afraid of their own selfishness**, and they think that by having an ideal they are going to conquer that selfishness. That is, the ideal becomes the opposite. Therefore they are starved of life, they have lost all loveliness of living, of adapting. That is why I say, be free of your ideals if you would become really self-conscious; then you can be free of all ideas, opinions, thoughts, imagination, will, and out of that comes the fulness of being, which is ever renewing itself. That is happiness, not a set of ideals to which you cling **because you are afraid of your own egotism**.

1 August 1931 ("Krishnamurti at Ommen, Star Camp," *Star Bulletin*, Sep-Dec 1931, pp. 36-37):

I repeat that the beginning of knowledge is to know that the cause and the subject of suffering is the "I". When you no longer look at life from the point of view of the "I", there are no opposites, no acquiring or losing, destroying or building, continuing or annihilating, possessing or renouncing, detachment or attachment.

The mind must be made free, but the way to liberate the self-consciousness of the "I" is not by making the mind forget the "I" by interesting it with something else—then you begin to meditate, you have authority, works, service. Not that you should not serve; but when your mind is free of self-consciousness you will serve and help naturally, with grace and effectiveness.

True understanding is the freedom from self-consciousness. **Do not think that you are going to realize the ultimate freedom of self-consciousness without first going through the flame of self-consciousness.** It is through suffering, through pain, through pleasure, through becoming responsible for yourself that you understand the ultimate Reality which is the freedom of consciousness, freedom of responsibility. Then there is absolute effacement of the "I" as an individual; there is only completeness, and that completeness is ever existent, permanent, not in time but in itself. You must free the mind of all attachment. **You cannot free it by taking refuge in the opposite.** In your search to be complete, detachment comes naturally, not in your artificial fight against attachment. Detachment is not indifference. It is but the beginning of the knowledge of self-consciousness.

It is the "I" which divides life. The mind, in its self-consciousness, in its separateness, divides life. **You cannot kill feeling in order to liberate the mind.** If you are seeking completeness—not completeness in opposition to incompleteness, but completeness that is in itself its own eternity—there comes the cessation of opposites. The mind is no longer occupied with time as progress towards Reality, towards that completeness.

When the mind is free from all sense of attainment, of progress, of opposites or of sensation, there is then the beginning of true solitude. Not the solitude in opposition to the many; true solitude knows no loneliness. In that solitude there

comes tranquillity. **Though still reflecting, still examining, still choosing, there is harmony.** The mind must be swift as ever-running water that cannot stagnate. When the mind is so liberated there is harmony, and through that harmony comes the full realization of that completeness in which there is neither birth nor death, neither annihilation nor continuity. Being complete, it is no longer subject to time.

17 January 1932 (“Talks in the Oak Grove, Ojai,” *Star Bulletin*, Jan-Feb 1932, p. 10):

Some of you may say that what I am asserting is but annihilation, a nothingness. When the mind is made perfect by intelligence, freed of individuality, **that mind is not nothingness.** In that mind there is no longer the perceiver and perceived, the bondage of duality and of the opposites.

So, having this conception of life, you will see that you can understand every problem of life, and **this understanding is that pathless Reality.**

31 January 1932 (“Talks in the Oak Grove, Ojai,” *Star Bulletin*, May-Jun 1932, pp. 69-71):

The past is memory, that is, the incomplete understanding of yesterday’s experience. The thoughts and emotions of yesterday, if you have not fully comprehended them, create the memory of incompleteness; today there is the memory of yesterday. Today’s incompleteness—incompleteness is only lack of understanding—creates tomorrow, and so there is a continuity of memory which is time. When action is complete today, there is no tomorrow. Yesterday dominates if the understanding of yesterday’s experience is not complete. A desire not understood in the present creates time. Tomorrow is but today’s incompleteness, so there is the desire for continuity. Examine an experience and you will understand what I mean. **If you love someone, there is in that love the desire to possess; but in that love there is also an intense feeling which is of no personality, that clear affection which knows of no distinction. The mind hedges that love about with attraction, conflict, desire and lust.** If you can free the mind of distinction, you will come to know love which is the very essence of Reality, which knows neither unity nor separation, which is its own eternity.

Consider the experience of death. The sorrow of death is but loneliness in conflict with love. Someone that you love is dead, and you are lonely, and so there is sorrow. The complete understanding of that experience is to know love without distinction. When you have love that knows not the other as your wife, your child, your mother, your brother, your friend, then there is no death. If you do not fully understand the experience of death, you cling to continuity, you crave to be united with the one you have lost. Hence the idea of life after death, the idea of reincarnation, the craving for continued self-consciousness. The memory of yesterday exists only so long as the understanding of action is incomplete. To have the full comprehension of an experience, you cannot base thought on belief or on an incentive, but you have to live intensely in the

present. You must have a pliable, alert and unburdened mind, free of ideas, beliefs, and then only can you gather the full significance of an experience in the present. Thus you are free of the idea of time.

Self-consciousness, then, is memory, a continuity. Memory does not give understanding, and understanding is not born out of repetition. What gives you understanding is to free the mind of the illusion of individuality and to live intensely in the present, which is to understand fully every experience. I want you to realize the joy of Life, the fulness of Life, not to be a slave to such varieties of changing sorrows, anxieties, pains and longings.

4 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Jul-Aug 1932, p. 122):

Question: What relationship has art to Life? Does an appreciation of art awaken understanding of Life and vice versa? I can appreciate one only through the other.

KRISHNAMURTI: All stimulation is transient. I am telling you of something which does not pass away, which cannot be realized through any stimulation, but through constant perseverance of intense living. A man who is living fully in the present is an artist in Life. An appreciation of art does not necessarily mean the understanding of Life, which is the utter freedom from self-consciousness, from the bondage of craving. **A man who is seeking the realization of Truth can have no particularity through which he hopes to awaken an understanding of Life.**

6 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Sep-Oct 1932, pp. 148-150):

Question: What is the real object and need of painfully building up this sense of separateness, of "I-ness," if as soon as it is well established, we must commence to wear it down?

KRISHNAMURTI: **There is no need whatever, but you are doing it.** Your idea of spirituality, of progress, of achievement, is based on greed, and so you begin to acquire qualities, and hence distinction, which creates the idea of "yours" and "mine." You have your particular type, your particular cravings; your mind is hedged about with barriers set up through your cravings, which are the result of sensation and perception. So, through the painful process of acquisition you create an error, which you call the ego, and **you pursue that error for a long time**, until you know through living that it is an illusion, that in itself it has no reality whatsoever, **and you begin, not to tear it down, but to run away from it.**

You say that you will seek Truth, but Truth is where thought is, it is not away from thought and emotion; it is in man himself, and you can wear down the ego only through the understanding of its cause. You must become aware of the cause of your own creations, of your own illusions; for without knowing the cause, you can never free yourself from its effect. *Karma* is but incomplete self-consciousness. True freedom from *karma* is the realization of the cause of sorrow,

and when you are entirely free from cause, then you are liberated from all its effects.

Question: When the ego is dissipated, when the sense of separateness no longer exists and there is only the One, when Life just is, what is it that is aware of this?

KRISHNAMURTI: When the ego is dissipated, you will know about it.

When you have dissolved the sense of separateness, when you have freed yourself from all craving, you will know that there is not "the One." There is something else. You are again trying to imagine what Truth is. You say Life is or is not; that it is unity, it is "the One." I assure you, you cannot possibly conceive of what this ecstasy is, or even what it is like; you cannot possibly think of it, because what you think of is outside of your mind, and your mind is merely an observer. **Mind becomes a mindedness, so it cannot conceive. When a mind has lost its capacity to be mindful of itself, then it shall know.** Intellectually you think of what Truth is; from reading and listening, you form a conception of it, and try to mold your life according to that conception, according to that image.

If I may be personal, I never imagined what Truth was, I never craved to possess it. How can you want something when you do not know what it is? But I knew the things which were binding me, crippling my thought, my emotion, wasting my energy. I knew that which it is quite easy to know. So, through the process of freeing myself from craving, the cause of many hindrances, I know what Truth is; but if someone had told me what it was, and I had imagined it and molded my life to that idea, it would not have been Truth, it would have been a dead thing, an achievement turned to ashes. And that is what you are trying to do. Your whole structure of thought is based on acquisition and imitation, and therefore your achievements are but ashes, nothing but emptiness, and but few see the misery of it.

Do not try to seek out what Truth is, do not try to find out through listening to me, nor try to feel what it is. Such effort is futile. Even though you may feel it occasionally, do not try to hold on to it, but remove the cause of resistance, and you will know. In this way you are freeing yourself and not becoming a machine, a standardized object. This is the only natural, human way. Becoming aware of yourself, you are conscious of your own bondages; in the movement of awareness you find out all that you are holding, and through that movement alone you are liberated. This is the assurance of true intelligence, of discernment.

So, do not try to imagine what Truth is, saying that it is one flame in many lamps, and that we shall all be united in the future. These are but cravings, they are the uniformity and standardization of thought in which you hope there will be no effort, an utter peace, which is but death. Whereas, if your mind is free from the idea of the future, not imagining the inconceivable, but living in the present, then in the very penetration of the many layers of craving there is the realization of the ecstasy of Life. In this way you bring about order in the world of chaos. Though you become a supreme individual in your aloneness, you have lost all its particularity, and you are like the winds that move, that have no

resting place; you are like the waters that fit into any jar. But if your mind is burdened with the future, with idea, you will die, your peace is but stagnation.

“emotional awareness”

2 June 1932 (“Talks at the Ojai Camp,” *Star Bulletin*, Jul-Aug 1932, pp. 98-106):

When you are confronted with an intimate crisis, you have to ponder over it, and in thinking deeply about it you are emotionally stirred; in the intensity of that feeling you come to a true resolve. **In order to think in what way you should act, thought must be completed in emotional awareness. In that awareness there is no personal resistance, no personal like or dislike.**

Now, if I may make a suggestion, during these days become watchful, aware, and thus find out whether you are wholly alone, an individual, or merely a machine, caught up both in collective and individual craving. You have to find out for yourself whether you think wholly in aloneness; no one can do this for you. **To complete thought in emotional awareness you need to be alone; and I think that in the camp grounds you have such an opportunity, to be self-recollected. I am not using that word in the narrow sense of being self-conscious, but in the sense of being alertly watchful, finding out if your emotions and thoughts are the reactions of a collective will or your own particular cravings. In that watchfulness thought fulfills itself in emotional awareness. This is intuition.**

I would like to make it clear that to realize the essence of Life, mind cannot be in bondage through idea born of craving. If you are seeking that Reality, that essence of Life, in which all sense of individuality has wholly ceased, then you cannot imitate any person, rely on learning or follow a system. You cannot blindly accept what I am saying. You must think it over and see the reason of it. Now, Truth, that Life which has neither beginning nor end, is at all times in man. Man cannot exist without it, but he has created, through craving, the many layers of what he calls individuality. **He can realize the very essence of that Life only through piercing all these layers of individuality, self-consciousness, which are illusions though they may be facts. Thought which is individualistic, personal, egotistic, is a fact, but it is an illusion in the sense that it is brought about through your personal craving. When there is the cessation of all craving for anything, including the craving for realization, then there is that stillness, that concentration of Life. Search, then, is not *for* something; it is a constant piercing, an unfaltering alertness, the immediate perception of a mind which is continually discerning.** So there is no longer an end, a conclusion, in which the mind can happily dwell. There is no beginning and no end to Life, because through the piercing of this illusion of what you call individuality, which is but the many layers of craving, there is immediate perception of the infinite; and to pierce these layers you cannot possibly imitate anyone, follow any system, meditate upon a particular idea, or have an ultimate goal. If you tell me that I have been urging you, for the last three years, to establish a goal and follow it, I say that I have used the word goal to convey my thought, but not to signify an end.

So, to pierce these layers of craving, you must be rid of collective will. You are made up of national, social, family and personal will and tradition, and you cannot, with all these prejudices, judge what you yourself think. You are being constantly influenced by all these things, and you must be entirely free of them if you would realize the fulness of Life, because you can find the blessedness of Truth only through aloneness. Please understand in what sense I use the word free. I do not mean breaking away from something; that does not free you, nor does conquering an idea. What you conquer always conquers you. If you have conquered an idea, you become a slave to that idea, you are not free of that idea, you have not gone through it, you have not pierced it. **Freedom is the full concentration of Life; not a concentration of ideas, but a concentration of energy in which all disintegration brought about through self-consciousness has ceased. To be free, you must become fully self-conscious, and through that flame of self-consciousness, through that intensity of aloneness, you will come to the realization of that Life which is not an inclusiveness nor an exclusiveness, in which the idea of unity and separation is wholly absent, in which there is no distinction, and therefore no resistance. That Life is eternity, which is not a point stretched endlessly along a straight line. Eternity is not an endless climbing of empty heights, whose achievement but brings you dust upon dust. Eternity is mind and heart in perfect harmony, thought complete in emotional awareness, the utter cessation of all craving.**

You may understand what I am saying intellectually, but you have to fulfil it through action. This living, this continual adjustment, is meditation; not locking yourself up in a room and pursuing an idea, which is merely a contraction. A mind that is contracted in such concentration is dead, as most minds are. If you watch yourself, you will see that is exactly what is happening to you; you are pursuing an idea, and so molding your life according to it. Living is alertness of mind, watchfulness, freedom from all preconceptions, ideas and cravings.

To realize that which is eternal, you must go through the miracle of individuality, which is not individualism. In the ordinary sense of the word, individualism is to do everything for oneself, to be selfish, egotistic, self-centered. I do not mean that at all; I mean that you must become wholly your own unit, you must become completely responsible for your thoughts, emotions and actions and know their cause. You become aware through wise disentanglement from the hindrances set up through craving, from all reactions.

I want you to see that to realize the immeasurable, the ecstasy of Life, you must become wholly responsible, and that the mind and heart must go through the intense flame of self-consciousness. I say that the process of going through that full self-consciousness reveals the joy of wisdom. It is not away from individuality, but *through* individuality that you realize completeness.

This concentration of Life can be known only through the joy of solitude. I do not mean the solitude of running away from every-day existence, going away into a monastery or into a wood, or to a camp; but the joy of solitude is to face that inward aloneness, that emptiness which everyone in the world has and which he tries to conceal, from which he tries to run away. Face that loneliness,

and in the discovery of its cause, and in the freedom from that cause, you will realize the immensity of concentration. You can never know the plenitude of Life by running away from loneliness; when you cover it up, when you are enticed away, stimulated, you are merely deceiving yourself. So, in the recognition of that loneliness, in the acceptance of that poverty, and in the utter loss of it through ridding the mind of this idea of “yours” and “mine,” you do away with the cause of poverty. In piercing through these many layers of craving, which are the cause of that emptiness, that loneliness, that aching void, there is the realization of eternal Life.

To come back to the point with which I started, you cannot realize Truth along any path, through any system, through any learning or teacher, but only through the flame of self-consciousness. That is the one thing I want to convey during this camp. **If you can realize, not merely intellectually, but with full emotion, that the whole of eternity exists in yourself, that through yourself alone you can find it and not through another, then that strong emotion will complete your thought.** Then you will be master of yourself, therefore free of yourself. There is then neither yourself nor the other, but a completeness, an intense penetration of discernment, free of all ideas.

You want to realize Truth by some definite means, by some miracle, through a guide. You want to come to it without shedding a tear. You want Truth made what you call practical, so that you can follow it. Through your desire to avoid conflict, to avoid sorrow and the effort of thought, you are creating for yourself a system. You may throw away a system given by another—many thoughtful people have done this—but you are creating your own system, which is all the more subtle, the more difficult to be free of.

What happens to you when you are following someone? You are being standardized, you become like so many machines, you merely conform. Thus you need not think at all, you need not go through conflict; instead, you take an idea which another has thought out, lived, struggled with, given his life to understand, and you mold your life according to that pattern. But if you really understand this, you will see that you can no longer have a standard or a system, either external or your own, and that the search for unity, in which you are all engaged, is but an evidence of the escape from conflict in uniformity. You want to be united with God, Truth, Life, and in that unity, which is mere uniformity, you hope all strife and sorrow will cease. You say Truth is justice, Truth is life, God is all-powerful or omniscient, and you mold your life to that idea. All your actions are hedged about by that idea, all your thoughts are being directed towards that idea; you are conforming to a pattern, and your life is but a standardized emptiness. That is what happens to people who are seeking a conclusion, an end, who desire to have their consciousness expanded and are looking to another for guidance. When the parts of a machine are well-fitting, there is no friction, it runs most smoothly, and that is what you are trying to do with Life. To be free from all conflict is not to conform, but it is to be free of all craving, the cause of individuality. You try to seek freedom through the escape of standardization, and not through the joy of solitude.

When you seek a master, a *guru*, a saviour or a teacher, you want to become an instrument in his hands; you are very proud if you think you have become a tool in the hands of a man who has supremely evolved, and you consider then that you have succeeded. You are succeeding in slow death, which is uniformity. You are succeeding in making yourself as nothing, but that nothing is emptiness, poverty, not the rich renewing of the nothingness of Life. By following a system, by craving to become a something, to have your consciousness expanded by another—all these things are making your mind a slave to an idea; whereas, to understand the ever living Truth, mind must be infinitely pliable, exquisitely delicate, sensitive, and therefore free of ideas.

You will understand what I have been trying to convey if you will really think over it, not merely in an intellectual manner, but with full emotional awareness of your thought. Awareness cannot be systematized, you cannot form a group around it. I was told the other day that there are people who have formed a society of those who do not believe in anything! So do not have a society of those who are not followers.

I hope you see why I labor with this point about not following, not having mediators, not craving to have one's ego expanded, and all the rest. Though you may feel that your ego is something great, all-inclusive, you will find it is an illusion; it is an emptiness, a bubble that is soon pricked.

When you have really seen that neither a system nor looking to another can release you from your own conflict, can liberate the mind from self-consciousness, which is a multiplication of cravings, then you will realize that to understand there must be a mind of infinite pliability. This pliability of mind and heart is true intelligence; not the intelligence of much learning, of much knowledge, but the intelligence of a mind that is **continually being released from its own actions**, a mind that, through living completely in the present, is not creating a memory, a mind that is not, through its own action, creating a resistance which wastes concentration in the present.

As I have said, you need to have intelligence to realize Truth, and most people avoid being intelligent because it demands action. To be intelligent you must be free of the pretence of society, of class-consciousness, of egotism. People who are desirous of it can be intelligent; intelligence is not alone the divine gift of a genius. It is really very simple, so simple that it avoids you; or rather, it is so delicate that you avoid it, because you want something concrete to grasp. What makes a person dull, stupid and slothful? Lack of adaptability, pliability. He is a slave to his own particular idea, which is himself; whereas, if he is ever watchful, alert, making his way without a fixed end, without a concrete idea of achievement, then that one is intelligent. That which is pliable is infinite; that which yields can never be broken. This intelligence is the discernment of supreme value and none can give it to you. It is vain to go to shrines, temples, to worship at another's feet. You go through all these things to discover but empty sorrow, an aching void, which never gives you that supreme, living ecstasy of Life.

So, a man who is caught up in his own stupidity, which is the lack of infinite pliability, who is in the bondage of an idea, can never understand Truth, because

he becomes a slave to another, he is in a state of continual, self-created limitation. In my talks I want to show how ideas, through craving, become a bondage of the mind, turning to useless dust. You will never understand the infinite Life by trying to become something, because that something lies outside of yourself, so it is not real. Truth is within yourself, and you can come by it only through your own emotional awareness, your own intensity of action, through your own utter aloneness and in the fulness of understanding.

3 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Jul-Aug 1932, pp. 106-109):

During this camp I will try to make the generalities perfectly clear, and when you have understood these generalities, you can translate them practically for yourself. You will find that this way is much more helpful, much more real, than if I were to tell you in detail how you should live.

Memory is the result of an incomplete action; that is, if you do not live fully in the present, concentratedly, completely, then there is the resistance of memory, a looking back, a thinking of the future. Thus the mind creates a system for itself which it is all the time trying to follow, and thereby loses alert concentration, **the watchfulness of deliverance**.

Realization of Truth cannot be sought through evolution, through the idea of progress. If there is the desire to achieve, your effort is wasted, you are merely progressing in acquisition, which is but craving. It is only by penetrating the layers of self-consciousness, the layers of craving, that you can come to that fulness of Life, to that blessedness of Truth.

Question: You seem to speak to us of intuition as synonymous with Life. We think of intuition generally as a realization of a fact, of a truth, without the process of reasoning—something which we know within ourselves to be true. Do you mean this is merely a personal intuition, not the intuition of Life itself? What is this intuition of Life itself?

KRISHNAMURTI: You have what you call an intuition, as, for example, that of reincarnation. Intuitively you feel that it must be so, that life after life you will come back to gather more experience, more understanding, more wisdom, until you come to the perfection of Life itself. You have heard or read of this idea, and because it appeals to you, you say this is the voice of intuition. This is not intuition. If you ponder over it, you will see that it is but the personal satisfaction of your own prolongation. It gives you happiness to think that you shall live again next life; it flatters you, it gives you a solution, a comfortable postponement, and therefore you accept it. I am not concerned with whether reincarnation is or is not a fact; to me, this is not important. Personal satisfaction, which you call intuition, is not intuition at all. Intuition, that instantaneous perception, is at no time personal. To know the very essence of Life, the mind must be liberated from all cravings, and therefore from all personality, ego, individuality. This penetration, this instantaneous

understanding of supreme value, is intuition, which must not be confused with personal impulse.

Intuition is the intense, emotional awareness in which thought completes itself. Now, if you uncover the layer after layer of craving, pierce through individuality—which is not a vain achievement of success, but a continual penetration of thought in the fulness of emotion—then you come to that which may be called intuition, which is not the mere acceptance of an attractive idea. In any question that is deeply troubling you, what do you do? You do not consult people, play with ideas. You ponder over your problem until eventually your thought is complete in emotion, and that is your resolve. That determination is not will. Will is personal. When craving urges the mind towards achievement, then there is will. Will is but conscious recognition of the ego, which causes resistance. In intuition there is no resistance and no will, but there is that capacity for instantaneous perception—wisdom.

Intuition is awareness in which all distinction has ceased, therefore all resistance. Instantaneous understanding, which is wisdom, comes only when the mind begins to throw off the layer after layer of self-consciousness, individuality. There is Life and there is the illusion of self-consciousness; when you have pierced the illusion, there is the living of that Life. In that living there is no longer a continued effort, achievement, progress. I wish you would try this and see how it works for yourself; but to realize it you must utterly change, you must be wholly alone, completely yourself. The understanding of eternal Life is not an intellectual feat or trick which you can learn from another or from me. It is only when you begin to throw off the many layers of craving that there is the joy of wisdom.

Question: You speak of emotional awareness. You also say that thought and love are one, and that you yourself do not know whether you are thinking when you love, or loving when you think. Why then do you make a distinction between emotional awareness and mental awareness?

KRISHNAMURTI: You think apart from emotion; you do not think with feeling. Reaction causes you to think, but you do not dare to think completely in that emotional awareness, because if you did you would be forced to loosen all the bonds that hold you. You have to become perfectly simple, intelligent.

When you are truly free from the distinction of thought and emotion as separate functions, then there is neither mental nor emotional awareness; there is perfect awareness in which mind and heart are fused into one. In awareness all distinction has ceased. Personal distinction in action can disappear only through thought completing itself in emotional awareness; that is, through the perfect harmony of mind and heart.

4 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Jul-Aug 1932, pp. 118-121):

Question (from the audience) : Is this feeling, this concentration of Life, a cosmic thing?

KRISHNAMURTI: I am glad you asked that question; I will try to explain. It is like trying to understand what is beyond those mountains before you have left the valley. You are trying to imagine what it is. You say it is universal consciousness, it is God, it is Life, it is cosmos, it is this, it is that. You want a description of it, but that which can be described is not Truth. Whereas, if you begin to find out the cause of this ever recurring resistance, and seek the freedom from that bondage, then there is the realization of this concentration, the ecstasy of Life. This flow of thought is in the present, it is not in the future, or in another world. You want to find out what Life is, whether it is cosmic consciousness, whether in it there is justice, equality, whether it is unity, all-inclusiveness, so that you can train your mind according to that conception, so that you can become like it. Hence it is but your own glorification; whereas, what I am telling you is the utter freedom from self-consciousness.

When do you think of yourself? When you are frustrated; you become aware of yourself when you are hindered. From that hindrance you have division, the cause of resistance, and to conquer it you discipline yourself. Ideas must entirely disappear before you can discern.

If you cannot discern freely, you are incapable of understanding. To perceive, mind must not be held in the bondage of an idea. Mind must be without prejudice; and one of the most difficult things to do is to make the mind so delicate, so pliable, that it discerns instantaneously, and that discernment is intuition.

What creates in you ideas? Craving. You perceive an object, an aim, an end, and then you form ideas for achievement. For example, you hear of the idea of the perfect man, and you say to yourself, "I must become his disciple, I must become like him." That idea molds your life, you are enslaved by it, your craving has merely become subtle. You are not freeing your mind of the cause of limitation, this craving, but are merely transferring it from ordinary, human selfishness to "spiritual" and refined self-interest, the expansion of your ego. This process of self-expansion you call spiritual progress. Gradually you drop the object of your craving. You say to yourself, "There is only the self. I myself am the whole universe, God." The object of your inspiration, your mold, has lost for you its significance, but it is the very same craving that has created in you this new and glorious idea that you are the universe.

Though you may imagine that you are the universe, that you are cosmic in your consciousness, you are still caught up in your craving with all its struggles and limitations. Thus you are forced to find a new explanation, while retaining all the illusions which have been evolved by your craving. You now say to yourself, "As there is supreme justice, universal law, God's love, I will accept things as they are." You find yourself in a state of resignation, which is but a

new illusion. From this springs a sensation of comfort, born of this selfsame craving.

Within all these circles of illusion, you pass your days. You remain in one, imagining that you have found the ultimate, till craving drives you to another. You create illusion after illusion, wandering from one to the other, ever a slave to the subtle demands of craving. Thereby you imagine that you are evolving through endless time. Your mind gives you the satisfaction of distinction as you wander through these illusions, for you think that you are ever leaving a lower state of consciousness for a higher. You are merely creating greater and greater distinctions, thus causing endless separation and resistance. Unity is but uniformity, for you become the mold in which others are shaped. As long as there is resistance, there is self-consciousness, craving, no matter how glorified may be the illusion of expansion, no matter how inclusive may be the circle of self-identification.

To me, there is but one Truth, the freedom from craving, from self-consciousness; in this there is not the distinction of duality. All the rest is but illusion, infinite in its variety, glory and distinction. The saint, the sinner, the slave, the conqueror, the man of virtue and of spiritual achievement—all are alike in their illusion if they are rooted in craving. A vast space and time may separate one from the other, but the saint who has evolved away from the sinner has only progressed from the illusion of the lower to the illusion of the higher.

If you realize that all ideas, bondages, are created by craving, by self-consciousness, and if you can free your mind from craving, then you need not go through these illusions of idea. To be free of craving, you must be watchful, ceaselessly alert, and never slothful. This is true effort.

There is no such thing as a finality. What is final, what can be achieved, is already dead; so in achievement your mind is digging its own grave. Whereas, if you think not in terms of images, of ideas, but are ever trying to free the mind from all bondage, there is then that renewal of Life, which is the everlasting.

4 June 1932 (“Talks at the Ojai Camp,” *Star Bulletin*, Jul-Aug 1932, pp. 122-123):

Question: We realize that you are using words only for convenience, but is there to you a distinction between a thought and an idea? Must we be free also of your ideas? If so, does it not seem to you futile to speak to us?

KRISHNAMURTI: Surely there is a difference between idea and thought. **An idea is generally but the arrest of thought-emotion, which has become crystallised through personal reaction; whereas, thought-emotion is ever flowing, limitless, and in it there are no personal reactions. It is the lasting substance of Truth.** But the mind that is a slave to an idea is incapable of living infinitely, so there is a distinction between thought and idea.

This is not an intellectual conception; if only you understand it, live it, you will know what it means. **There is an ecstasy in it. It is not a cold, dry, intellectual conception nor an emotional sensation.** You ask, “Must we be free

also of *your* ideas?" I hope I have not given you ideas. You are used to "do's" and "don'ts." You are accustomed to systems, to philosophies, to concrete ideas, in which your thought can carefully wrap itself, and you call that living. I am not giving you a system. **I am telling you the way of living in which there is an ever present awareness of the flame of thought-emotion.** If I were to tell you what constitutes the minimum of needs, what meditation you should do, what kind of ideas you should have, how you should live in the present, then you would have to be free from those ideas, because they would enslave your mind, they would corrupt your thought. I do not give ideas, but I speak of the **pliability of mind-emotion** so that you can live in harmony, in that tranquillity which is ever renewing itself.

5 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Sep-Oct 1932, pp. 136-141):

If you consider your thoughts and feelings, you will see that you are continually seeking greater and greater ideas, stronger and stronger stimulation, higher and higher peaks to climb. Through lack of understanding of the present, you are looking to future achievements, which is but piling dust upon dust. It is but an intellectual feat, which you call progress. You go on through life from one sensation to another, from one hope to another, from one idea to another, from one teacher to another, continually satisfying your craving. The more you yield to your craving the more it creates objects, ideas, saviours, *gurus*, for its own satisfaction. Thus Truth becomes but an enticement, a conception; therefore you can never realize it. Truth is indescribable, no one can stimulate you towards that realization; if anyone does, it is not Truth. If anyone gives you an idea of it, describes it to you, it is not Truth. If anyone explains to you its ecstasy, its perfume, beware of that person, because he himself is caught in sensation, and you become but a slave to that sensation.

I hope you understand this, because if you do not, all my talks will be but wasting your time. You cannot follow anyone, though you can ponder over his ideas; you cannot possibly conceive of what Truth is, because it is inconceivable, limitless, something which you can realize only in intense emotional awareness. It has nothing to do with stimulation, with hysteria; it demands careful thought, a pliable mind, and an intense alertness of search.

Through seeing and contact, you have sensation, from sensation thinking, and from thinking you have ideas. Thus you are creating craving through your perception, through your contact and sensation. There are many layers of craving, and these layers put together, if I may so express it, make up self-consciousness, individuality, the ego, "I-ness," personality. I am using those words synonymously to imply that wherever there is craving of any kind, there is self-consciousness and disharmony; whereas, with the cessation of craving, there is intelligence and perfect harmony. You will see that what you call the ego, personality, individuality, self-consciousness, is nothing but a series of hindrances created through craving. **Therefore the "I" is nothing but a frustration, a recognition through impact, through reaction, of a hindrance.** That is, you are

conscious of yourself as a personality, as an ego, only when you are frustrated, when there is resistance.

So, these layers of craving are brought about through sensation, through contact, through perception. There is intense longing, and through that there is the idea of distinction, and therefore resistance. Having created the distinction of personality, ego, individuality, you think that the realization of Truth, that eternal blessedness, lies only through the evolution, the progress, of this hindrance, which you call "I." This is not just an intellectual remark, a mere philosophical idea. If you ponder over it, you will see that when you are intensely interested, when you are fully concentrated, there is not this strain of effort. What you call the ego, which is but resistance, is an illusion, an error; and an error projected through infinity, however enlarged, glorified, remains ever an error.

I do not want you to accept what I say, but please think over it carefully and you will see how natural it is, how simple it is. The man of supreme intelligence is he who is free from all resistance in himself, created through the distinction of idea. That distinction arises from craving—"I want," "I possess," "mine" and "yours." With that craving as a cause, you build up a whole structure of life; your whole thought is based on separation, distinction, resistance. When you seek to be united with Truth, you want to keep your own individuality, your own distinction, and yet be one with the whole. That is, you desire to retain the resistance of your own distinction, and you want everyone else to be like yourself. You long for effortlessness in uniformity, which you call Truth. Truth cannot thus be measured; it is free, infinitely supple, ever new, never static. To realize it, you must have a mind exquisitely pliable, free from ideas whose cause is craving; **but you have forgotten the cause, which is craving, and hold on to the effect, which is the ego, personality, individuality.**

Now, this becoming aware of the cause of things is full self-consciousness, and no one can tell you if you are fully self-conscious; you come to it only through your own effort. That is true endeavor. Unless you know the cause, you are a slave to its effect; and I say you can be free from both cause and effect, which produce the ego. In freeing yourself from craving, whose effect is self-consciousness, "I-ness," duality, hindrance, you are freeing yourself from cause; and therefore you are free of what you would call *karma*, cause and effect.

As I have said, you must become aware of the cause of self-consciousness, of individuality. Do not accept or reject what I say, but find out why this idea of "I" exists, discover what is the cause that has this disastrous effect. You will see that through perception, through sensation, through ideas, both collective and personal, there is craving, and this craving sets up many hindrances, and these hindrances create self-consciousness.

Now, to realize Truth, to realize this infinite renewal of Life, you must be utterly free, your mind must be entirely stripped of all craving. You will say, "How can I, a man of the world, live in the world without craving?" Have you ever tried to live without craving? Have you ever seen the cause of sorrow and said to yourself, "I shall be free of that cause"? Intellectually you see the cause, and intellectually you see how difficult it is to be free of it. Therefore you never

try, but say, "A man in the world cannot live without craving, he must fight for himself in this civilization; otherwise he is crushed under, destroyed." You have not tried it, therefore you cannot say what will happen. You think about it, but because you have not tried it, your thinking is merely theoretical, and therefore of very little value. **Whereas, if you are emotionally aware with this idea of life utterly free from craving, then you will see that you are master of circumstances, because you have such an infinite capacity of pliability that you do not cling to anything, hence you have no fear. Being free from the sensation of perception, you perceive without its enticements.**

You must be free from the sentimentality of emotion, which does not mean that you must be free from emotion; on the contrary, you must have great intensity of emotion without being entangled in it. That is, you must be free from the clinging, personal emotion. At the same time you must be free from all ideas, and yet be so pliable, so alert, that you are an ocean of ideas.

These are not mere theories; I am telling you of what I am living, I am telling you of that which I have permanently realized, whose ecstasy is immeasurable. I have freed myself from cause and effect, and I know what I am saying. I am speaking of Life itself, and I know the blessedness of Truth. To you it may appear as a theory, because you do not live it. If you are vitally awake to life, instead of pursuing the hereafter or the past, which is but death, you will see the practicality—of which you are so proud—of what I am saying.

Now, action alone can reveal the innumerable layers of craving in which you are caught. Action does not teach, it only frees you; but you think that you must have experience in order to learn. You are searching through experiences, through action, something that you want to understand. Therefore action has no value to you at all; you are using action only to make you go further, to increase, to expand. Thus action is creating greater sorrow, not freeing you from sorrow. To you action is merely accumulation, not the fulness of wisdom. You are only piling learning upon learning, which you think is understanding, whereas, you are really becoming more and more imprisoned in experience. The true function of action, mental, emotional and physical, is to strip away the layers of craving, for true action is without motive. Truth is not to be realized through accumulation of any kind, whether of virtues, of qualities, or of things, but through continual penetration, which is action ever in the present. If you are living with that concentration, with that pliability of mind in the present, your thought and emotion are awakening to awareness of the cause of sorrow, and so the mind is being freed from the limitation of craving. Whereas, if you have a motive in action, however varied and innumerable your experiences may be, that action will destroy the very fulness of Life in the present.

Action, then, is not a process of gathering knowledge, but of understanding, not of accumulation, but of elimination, which makes the mind infinitely pliable. Through this denudation there is immediate perception. The idea of Truth being elsewhere, of God being far away, to whom man can go only through evolution, through the perpetuation of self-consciousness, individuality, is an error. True action must become your guide, your light, not action based on motive.

In the process of discovering the cause of sorrow, which is craving, you face utter loneliness, which until now **you have carefully avoided by hiding yourself in sensation**. If you are really endeavoring to free yourself from the cause of sorrow, which is craving, you will be alone. In facing that loneliness, you become watchful, alert. You are fully awake only when you are not trying to avoid something, when you are not trying to escape from the inevitable, which is to be alone; and through the ecstasy of that solitude, Truth is realized. Until you are free of both the collective and personal will, craving, you cannot possibly realize Truth. This requires a marvelously supple mind, and you cannot have it if you cling to something. In the process of awakening a pliable mind, there is the joy of solitude in which there is recollection, and non-recollection. In freeing the mind from ideas, and so from disharmony, you have direct perception, and this is true intelligence, which is perfect harmony, which is realization of the eternal. He who is alert and watchful, who is never slothful, will realize the everlasting.

6 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Sep-Oct 1932, pp. 144-147):

Question (from the audience): How can the mind be freed from the opposites?

KRISHNAMURTI: I will tell you. If you are poor, mentally, emotionally, physically, you want to be rich, do you not? You want to have a rich mind, strong emotion. Now that is but pursuing an opposite, and the opposite contains the thing from which you are escaping. What you are pursuing holds that from which you are running away. When you are poor, you want to be rich, and you know by contrast what it is to be rich. You are pursuing wealth in your mind, and thus you are creating the opposite through your craving; whereas, in the recognition of the fact that you are poor, and in trying to be free of the very idea of poverty, you destroy the opposite.

If you dislike someone, it is useless for you to say you must love him; that breeds hypocrisy. But if you try to be free of the idea of dislike, you are becoming free of the idea of distinction—both like and dislike. You cannot do this mentally; you cannot say, "I must be free of dislike," and intellectually deceive yourself. The recognition of the fact of that which you are, without trying to escape from it, leads to freedom from the opposites.

If you are lonely, you are continually seeking company, trying to suffocate your mind with ideas, enjoyment, to run away and lose yourself in good works; but the wound of loneliness, though you may cover it over with many sensations, remains ever unhealed. Whereas, if you become aware of your loneliness, face it, never try to escape from it, in that facing of it, completely, you become watchful. You begin to see in what manner you are trying to escape from loneliness; you perceive the subtle deceptions of the mind. Each time you are aware of your escape, you are enriched in wisdom through that awareness.

Though I may vary the terms, it is of this I talk every year. Try to become aware of your own desires—which is not to become self-conscious. You become self-conscious only when you are pursuing an opposite through craving, when

you are trying to escape from loneliness into richness, into a multitude of ideas. When you try, without craving, to free yourself from loneliness through the action of alertness, then you no longer create a resistance, which is self-consciousness, but are freeing the mind from limitation. Pure action is thus a process of denudation, not acquisition.

The mind is made up of thought, will, conception, consideration, reflection and understanding. Now, you cannot have understanding if your mind is burdened with craving, wanting; that wanting creates an idea, and therefore a memory. But if the mind is not grasping, and is trying to free itself from **the cause of resistance which is contrast**, then there is an unburdened mind, and such a mind alone can understand, **for it completes itself in emotional awareness.**

One of the most difficult things to do is to free the mind from the idea of the past. If, for instance, you have a delight in an emotional experience, your mind wants to go back and dwell on it, to enjoy the experience again. Thus you are creating memory through the perpetuation of an idea, and that memory becomes self-consciousness, the "I," which you think is real and which you imagine will progress until finally it becomes Life itself. The "I" is nothing but a series of hindrances, brought about through craving; and to be free of that idea of self-consciousness, which is death, and of the idea of unity, progress, inclusiveness, self-identification, the mind must complete itself in each experience. That is, you must become fully aware each second, which is not to have a slothful mind.

If you will observe your own mind, you will see how it is picking up and dwelling in idea after idea, incident after incident, memory after memory, creating a regret of the past and a hope of the future. In this way you spend your days and years, and you create a habit of thought; in that habit you live, and that habit becomes your life, your consciousness, your whole make-up. A mind that dwells continuously in incidents, in memories, in ideas, is ever digging its own grave.

6 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Sep-Oct 1932, pp. 153-154):

Question: Please explain the difference between self-analysis and self-recollectedness.

KRISHNAMURTI: What is self-analysis? You desire a car, and at the same time your mind tells you it is not necessary.

There is a battle, and you begin to analyze, why and why not. So, the basis of self-analysis is craving. When you do not want, you do not analyze; but if you want something, you will find innumerable reasons to possess it. So, what you call introspection is brought about through the division of the mind in craving.

Now, self-recollectedness in the true sense is to be alert, to become aware; and to become aware is to know the cause of division which is craving.

Awareness is the fulness of perception. You can perceive completely when you have no craving, and so you are free of self-analysis. To become fully aware is not

to yield to the layer after layer of craving, thinking you must go through all experience, which is but another sensation. Alertness of mind is not self-centeredness. The mind is alert only when it is trying to free itself from the cause of limitation, which is craving. If watchfulness is not to discover the cause, then that watchfulness becomes self-centeredness, self-consciousness. When you search out the cause, you do not become self-centered, you are not self-conscious, you are alert, watchful, pliable; you go to the very root of the cause.

7 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Nov-Dec 1932, pp. 164-165):

Question: When I think of the Christ I feel immense love in my heart. When I am in your presence, I am mentally stimulated. I know that this is also the experience of others. Why do we feel this difference if, as you say, thought and love are the same?

KRISHNAMURTI: Because you are dividing Life into emotion and thought. If you are looking for comfort, you will have it; if you are looking for stimulation, you will be stimulated. The fulness of Life is neither comfort nor stimulation, but the perfect harmony of thought and emotion.

When I am talking to you, I am feeling intensely. Thinking and feeling are to me the same, because I have lost the distinction of what you call thought and emotion. To lose that distinction, you must first become aware of it in yourself, you must know for yourself that you think apart from your feeling; that is, you must be fully self-conscious. In that flame of self-consciousness there is utter aloneness, and when you know that solitude, which is an ecstasy, then thought and feeling are beginning to lose their own distinction. Though you reflect, that reflection is an emotional awareness; though you feel, it is a mental awareness. Then thought is ever an awareness.

Man in himself is Life, and he cannot find it through another. He can realize it only through piercing the many layers of his own self-consciousness. All following and looking to another is unnatural. You must penetrate your own mind and heart to realize the ecstasy of Life, and you cannot ultimately escape from that effort. There is always escape when you are not free from craving, and no one can deliver you from it except yourself, through your own delight, through your search. When all craving has ceased, then to think is to feel, there is no distinction between mind and heart. There is then an intense awareness, a concentration which has lost all distinction. It is the concentration of a flower. That concentration is infinite; but what you call love and thought breed resistance, bondage, laziness of mind and heart, and therefore corruption.

8 June 1932 ("Talks at the Ojai Camp," *Star Bulletin*, Nov-Dec 1932, pp. 180-181):

Simplicity of life is not the opposite of having many things; I do not mean that at all. When the mind is free from idea, from the memory of craving, you will find that your life becomes extraordinarily simple, your needs are very few.

There is an utterly different conception of need. There is then neither a giving nor a sharing, but the perfect simplicity of a flower, which is so supremely concentrated that it is unconscious of itself.

Now through this intelligent watchfulness there is also the loss of distinction between thought and love. You are accustomed to think of thought and love as apart, and so you have made an intellectual path and an emotional path, intellectual action and emotional action. **Whereas, when you lose all distinction, thought is love, to feel is to think; every thought becomes completed in emotional awareness, and every emotion is wise, rich in thoughtful awareness.** This is true harmony of mind and heart. This is true tenderness, the pliability of gentleness, and the brutality of so-called unselfishness has ceased.

It is the mind that creates distinction through grasping, and when the mind is freed from resistance, there is perfect harmony. For this reason I have not talked of love; and if you have thought that I am merely intellectual, you have not understood what I have been saying. I am showing you how to free the mind. **Only when the mind is free can thought be fused in the intensity of emotional awareness.**

Truth cannot be approached through any path, either the path of love or the path of mind. The man who talks of paths and distinctions is at war with himself; but the man who is harmoniously pliable is complete in the fulness of Life. To think is to love, and to love is to be supremely intelligent.