

J. Lawrence C. Fessenden

STAR BULLETIN

Talks by Krishnamurti
at the Ommen Camp

SEPTEMBER-DECEMBER

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*Talks, Writings, Poems
by Krishnamurti*



C o n t e n t s

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News has just reached us of the passing away today of Mr. Yadunandan Prasad. Mr. Prasad was engaged in a lecture tour of the United States and Canada, and was resting in California for a number of weeks after the completion of the first part of his arduous work. An internal injury received in a motor accident and followed by a severe heat stroke caused his most unexpected and grievous death.

Mr. Prasad's death will be deeply felt by his many friends in all parts of the world. We join with them in an expression of love and gratitude to one who was a friend indeed.

August 19th, 1931

Krishnamurti at Ommen

*Star Camp, July 29th to August 5th, 1931**

I

WHEN you see a sunset reflected in the waters, or the quiet tree on a mountain top, or read a lovely poem, you experience a sense of ecstasy, and that ecstasy is the complete forgetfulness, for the moment, of all your struggles, worries, your vanities, your strifes. You wish to maintain that quietude in which there is no effort, no idea of strife—for in that ecstasy there is completeness. But you cannot permanently maintain that ecstasy through outward or inner stimulation. Through transient beauty you may enjoy an ecstasy which is a faint glimpse of the ultimate Reality, but through wisdom alone can you permanently maintain the realization of completeness. You may have an occasional swift understanding of happiness, but the certainty of tranquillity comes only with complete freedom from both outward and inner stimulation. The permanence of that ecstatic vision lies in the realization of that completeness which is Truth, Life, Liberation. During this Camp I shall use the word "completeness" to convey this idea; but if you are not eager to understand the significance, words become a barrier, and for this reason I try constantly to change the words I use.

Completeness is not based on belief but on knowledge. You can have permanently the realization of this com-

*These talks have been edited by Krishnamurti.

pleteness; you can live in it at all times, and from that true action is born. That knowledge, for me, is not based on self-delusion; I am not deceiving myself. I have realized this completeness, and it is not the outcome of some hidden illusion nor is it based on a belief. I have no beliefs or "principles" of any kind. Nor is this completeness to be realized through an inward craving, through hope or prayer. Completeness is the freedom from all "ideals", from all cravings, from all illusions, from all self-deceptions. That which to me is Reality can be realized only by individuals for themselves in their ordinary lives. I want to speak of that Reality and how it may be realized, I want to help you to realize the permanency of that eternity. But you cannot realize this through systems, so if your mind is inclined to systematization you will not understand Life, because Life will not be hedged about with systems. If you follow a system there is no adjustment, you are merely imitating, adapting yourself to something which has been laid down by another. Before you can understand and realize this completeness, there must be a cessation of the idea of imitation, of following a system, a method, a path.

This completeness is not a vision, it is not an external reality, but an inward realization which is come at by living with full responsibility. In this completeness there is no time, time being but the illusion of self-consciousness which divides life into opposites—space and time, birth and death. The realization of this completeness is the ultimate Reality, and that Reality is ever renewing itself, it is a timeless becoming. It is not a finality though it is an absolute. Nor is it the outcome of metaphysical

speculation. I am trying to describe to you in words something which is beyond words, I am trying to measure the immeasurable. Though you may not fully grasp it, that completeness is in your heart and mind, not as an ideal to which you must adapt yourself, which is death, but as a living Reality. When you twist your life to an ideal, your life is perverted, you cannot realize Truth. I am only trying to describe this completeness for you so that you may gather the perfume, the significance of Truth.

That ecstasy of completeness can be realized by everyone, whatever his circumstances may be, if he is diligent, purposeful and self-recollected; if he has a mind that is capable of continual adjustment, that is pliable and constantly seeking, and a heart that is continually living in love, which is its own infinity.

A man, wherever he is, whatever his circumstances, if he is ever seeking Truth, if he has freed himself from systems which are but imitations and therefore corruptions, if he has freed himself from fear, he will find that completeness. There can be no authority in the realization of that completeness, you cannot have a teacher, a *guru*, a saviour. The man who is ever seeking that completeness puts away all desire to escape into seclusion, to withdraw from the world of conflict, to imitate, to obey or to have authority over others. Out of that fearless state of a pliable mind there comes utter detachment; not through fear or indifference, but through the search for Truth. Out of that detachment comes complete homelessness, the capacity to examine without attachment to self-consciousness, and that detachment is discernment

of action. Discernment of action is conduct. Action can lead to the freedom of the individual so that he shall realize that full ecstasy of completeness, or action can lead to that inaction which will but surround the individual with further limitations. Action which leads to inaction is based on selfishness, and action which liberates the individual is based on search which destroys fear.

A man who has such a mind and such a heart is ever seeking to live in adjustment, continually renewing himself; he becomes fully responsible, that is, fully conscious, and through that flame of full self-consciousness he realizes the ultimate Reality. The way to completeness lies through full self-consciousness. There must be the total cessation of the self, freedom of egoism, because the ego is the seat of self-consciousness; and so long as the ego, personality, individuality—to me all three are the same—exists, there is no possibility of the realization of that ecstasy. So long as you are unconscious, that is, irresponsible, there cannot be the realization of completeness. That completeness comes only through the responsibility which is full self-consciousness, and *through* the flame of that self-consciousness lies completeness. Therefore you must become fully conscious of all your actions, thoughts and feelings, and not destroy them, not force them towards an ideal nor suffocate them because of an authority. There can be no authority in the realm of full self-consciousness. No one can tell you whether you are conscious or unconscious except yourself. You yourself must become responsible for yourself, and in that full responsibility lies the ecstasy of completeness. When

that flame of self-consciousness is realized you have become fully responsible to yourself, and then begins the total dissipation, disappearance, of personality, ego, individuality; that is the beginning of the ecstasy which is completeness. I maintain that through the complete cessation of ego-consciousness which is the centre of virtues, qualities, strife and divisions, lies completeness, and that ultimate Reality can be achieved by anyone who is truly seeking.

— If you have the desire to seek, you will find that Truth. That completeness, that Truth which is an ecstasy, can be realized only when there is absolute cessation of all selfishness, whether subtle or gross. Selfishness exists so long as there is self-consciousness, that is, egoism.

Now let us examine what *you* believe. I am afraid this will not be so pleasant, because for many years now you have come to listen to me in order to find out if your beliefs are real, not to find the Truth. For the last three years I have been saying exactly the same thing that I am saying now, but again I want to make it quite clear that you cannot compromise between the two. What I say is diametrically opposite to your beliefs, and you cannot through compromise try to confound what I say with your beliefs, because compromise is possible only between two things of the same nature. I am not setting myself up as an authority. I am saying that if you seek Truth—and that is the reason you are here—you must not try to compromise. Find out if what I say is true, and if it is false then leave it; but do not try to twist what I say to suit your beliefs. This compromise, this false adjustment leads to greater confusion,

greater sorrow and disillusion, and most people here are disillusioned—at least I hope so. I am not setting myself up as an authority, but I know for myself of what I speak and I put before you certain ideas of conduct based on Reality; you can examine them with intelligent criticism, and either accept or reject them, but do not compromise.

The majority of you have come here year after year for many reasons. You have come here for amusement, to meet with friends, to try and find a compromise, to find out if what I say is Truth — some of you at least; some come here to find sensation, others urged by the habit and the authority of the past. You have come with all these ideas, and I want to say that if you wish to find Truth you must not have one burden that is false, and you can only discover if it is false by trying to find out what you believe. I am going to help you to find out what you believe.

You believe that there is a Supreme Being, apart from man and the world. Then you separate yourself, the individual, from the world; you think that by making yourself a perfect instrument you can help the world. You have separated the highest from yourself and from the world. You say that Truth lies outside all this chaos, this conflict, this struggle, this competitive hatred of peoples. I say, on the contrary, that through all this alone is Truth to be found, that when you are master of this, that is, when you are completely master of yourself, completely responsible in yourself, you will find Truth. Through your own conduct, through your own action lies that eternal Reality which is not an external

truth but which dwells in all things. When you create an external reality you must have time. You say: "I must have a series of incarnations, acquiring more and more qualities, virtues; then through the expansion of my consciousness, I shall arrive at the highest Reality." You set up an authority, a saviour, a teacher, a *guru*, and you imitate, instead of adjusting yourself to life. Out of that imitation comes the corruption which exists in the world at the present time. Man has banished Reality from the world and placed it outside and his whole principle of existence is based on selfishness, that is, on his own permanency as an ego.

Ideals have become a subtle form of selfishness. So long as you cling to this illusion of the continuance of the ego, you must have an ideal to maintain that ego, and because your ego is a false thing, that ideal becomes false. Through this desire for the continuance of the ego, you have set up authority, saviours, and out of that you have created worship, prayers, religious sects and creeds. Your idea of happiness is based on your own continuance in eternity. You, as an individual, want to maintain your ego eternally. Naturally when you cling to that ego there is fear, there is attachment, there is that love which differentiates between one and another. You have innumerable forms of worship, all competing with each other, each church fighting with the other because it is looking for congregations, each setting up as an authority, and out of this there is exploitation. You are the exploiters and the exploited, you create the exploiter out of your own desire, and you allow yourself to be exploited for the fulfilment of your own desires. Be-

cause you externalize Reality you create the exploiters, through your irresponsibility you create them, through your lack of adjustment you create them, and so bring about chaos in the world. Because you want to preserve your ego, your individuality through all time, your whole system of thought and conduct, the civilization of the world, is based on that desire; so there is chaos, there is strife, struggle, hatred.

This is what you believe in all its forms, whether crude or subtle. You want your ego to be continued in time by a series of births that you call reincarnation, in order to arrive in the end at Truth. Because you cannot conquer in the present you have metaphysics, philosophies, ideals. What I say is diametrically opposed to all these ideas. Please realize all this.

Your beliefs, your craving for the continuance of yourself, your ideas of evolution, progress, with its innumerable paths, your idea of *karma*—all these are diametrically opposed to what I say. I will explain in my talks what I mean by evolution and progress, not this idea of progress which is but a refined form of selfishness. Through the continuance of the ego, however refined, however perfect, you cannot understand, you cannot realize.

If you are willing to let all those things go completely, to be absolutely free from the past, to face complete solitude, to be homeless, that is, to be absolutely detached, then I can help you, or rather you will help yourself. But if you still cling to your innumerable beliefs, all based on the craving for the continuance of the ego, selfishness, then you will find disillusionment here.

Do not try to compromise these beliefs with what I say. Please see the gravity of this. You are but wasting time, uselessly dissipating energy when you try to compromise between the two. You have your saviours and your masters. I say that there cannot be a saviour, a master, but that through your own effort, through your own struggle, through your own adaptability, your own recollectedness, watchfulness, that is, by becoming fully responsible, you will find the ultimate Reality and not through another.

I am going to talk about this Reality and not about masters and saviours. If you are not interested in this, well, there is nothing more to be said; but to be interested in it you must completely dissociate yourself from the past, and that requires persistence, determination, constancy. What I say is diametrically opposed to what you hold. If you want to find out what I say, have a mind that is pliable, eager, seeking, and through your search you will dispel fear. It is no good blindly struggling against fear; seek Truth and fear will disappear, and out of that fearlessness will come pliability and harmony of mind and heart, and the full realization of that ecstasy of completeness. That completeness is the ultimate Reality, and in that Reality there is neither birth nor death, it is ever renewing itself; and the man who knows it is free to live in that eternity in the present.

Camp-Fire

WHEN you stir up muddy waters and then allow them to settle down, the waters become once more clear. In the evenings, when you gather around the camp-fire,

become still and clear so that the tranquillity which is hidden in obscurity may be revealed. When you are thus inwardly still you will find that you become as nothing.

After the confusion of daily strife and conflict and effort, when you sit serenely you will know an emptiness which is as nothing, and in that emptiness is the Reality revealed. That tranquillity which is as nothing is happiness; not the happiness, the contrast of sorrow. You can only come to that happiness if you have been through great struggles, great conflict, great emotion, great joys. And if you have the capacity to gather up all that experience into that stillness, you will find in it the ecstasy of nothingness which is everything. In that silence you will find the ecstasy of absolute effacement. It is not a negation but the tranquillity which allows you to be completely balanced. So during these camp-fires, let the dust and the confusion of the day settle down. It is not by merely stifling and controlling the mind that you have the clarity of running waters, but by being active, pliable, you will have the capacity to realize that stillness. It is not through violent meditation that you will find this tranquillity of nothingness, but by being aware deeply you can come to this happiness, as the lotus that opens its heart to the still evening.

So during these days think greatly and be not afraid of confusion in yourself. In the clarity after confusion you will find that all obscurity, all deceptions, all disillusionments vanish, and when you are as nothing you hold the perfume of completeness.

July 29th, 1931

II

YOU are apt, perhaps naturally, to pick out one phrase from what I say and concentrate on that, instead of trying to understand the significance of the whole. Take, for example, what I said yesterday of "detachment". By that I do not mean the opposite of "attachment". I do not look at life as opposites. I do not say that I must be detached or attached, but in trying to discover what is Truth I arrive at a state of mind in which there are no opposites. Yesterday, when I said that my point of view is diametrically opposed to yours, I did not mean that I held the *opposite* to your beliefs. To me your various beliefs are irrelevant, unessential.

I may misrepresent myself and use wrong words—I am not a weaver of words. What I say is the result of continued seeking, culminating in that realization of completeness. In the search of Truth there can be no antagonism. If you are trying to free yourselves from the opposites, from attachment and from detachment alike, you will find that a new element, a new force, a new understanding comes which frees your energy, not to fight the opposites, but to continue your search and therefore free you from the opposites.

In Truth, in Life, in that completeness there cannot be an opposite. A thing that is complete is whole, and therefore it is free from the limitations of mind in which the opposites exist. Our inclination is to go from one extreme to the other; that is, when we are possessive, we want to go to the other extreme and become non-possessive. It is not a question of being either possessive

or non-possessive. But you must test yourself, and for that you need to have great integrity of thought to find out whether you are really attached, either to poverty or to riches. Out of this desire to find out if you are really free of both poverty and riches, you will discover a new thing which we will call detachment, a complete freedom—this is true detachment, not the extremes or the opposites.

Question: When there is suffering in the human heart because one cannot agree with the convictions dear to another, is it better out of consideration to avoid the clash of divergencies, or is the clash necessary and useful in order to open the understanding to the convictions of others?

Krishnamurti: It is not a question of coming into conflict with another, but of the manner of your own understanding. It is the way in which you do things that matters. I will put it in this way, if you do not mind my being personal; you will understand it better: I know, for myself, that I am doing something which I maintain to be right and I naturally come into conflict with the majority of my friends. Is the clash going to give me understanding? No. But what gives me understanding is whether in my pursuit of Truth and in my realization, I am sincere to myself. The moment I am insincere to myself I am hurting another. So what matters is that you do not wound another through your clash, that you maintain your independence of thought, your independence of action. Because you do not want the other to follow you, and you do not rely on the

other for your encouragement or sympathy, you are independent of him; and therefore you are quite free to pursue your own way without inflicting wounds, although you may go in a different direction.

If you have real affection in your heart, though there may be a clash, your affection remains. Let me take an example: A great friend of mine would like me to unfold the realization of Truth in certain phrases, in a certain manner. Now when I go my own way—and please understand that when I say “my own way”, I have no “way”, there is no “my”—naturally he is hurt, and because of that feeling there grows up a certain coldness in his attitude. I do not personally rely on his encouragement because I maintain that you cannot rely on anyone for your strength. In seeking Truth you must be absolutely independent of everyone, and that independence comes through your search. So, having affection in my heart, we are friends; friends in the sense that we meet occasionally, there is no resentment and therefore there is no clash, though he knows that I am not going to swerve an inch from what I hold to be true.

If there is affection in your heart, it does not matter then whether you come into conflict or not. You are bound to come into conflict, because there are so many false ideas in the world, illusions; but by continually maintaining your search you really come to an understanding, born of wisdom which is love.

Question: Do you think that the progress of technical science makes possible a greater spiritual contact between the various peoples?

Krishnamurti: First of all, I do not know what you mean by "spiritual contact". A man who is seeking Truth has no nationality, he knows no peoples, he has no frontiers. It is our minds that divide people into French, German, English, Indian. But a man who is seeking Truth is in himself free of all flags and colours; he is human, and in this search science plays a secondary part. Science cannot alter your feelings; only you yourself can do that. Science cannot force you to become conscious of your own prejudices, narrowness, bigotry, hatred; that can only be done by your own effort. Science can bring India into closer contact with Europe, but if you have colour prejudice science will not remove it. It may explain that colour is the result of a difference in race or in climate, but no one can remove your prejudice except yourself. Science cannot break down the limitations of your own narrow patriotism and set you free from hatred and make you truly human. But if you are a seeker of Truth, you will be free of all frontiers, of all ideas of patriotism, of that illusion of "mine" glorified to become "ours". If you break down your own barriers of prejudice, of narrow limitations of patriotism, then, because of your own understanding, you can make use of science. You are human beings, living, vital. An external force can hold you for awhile but it cannot alter you, it cannot change you. It is only by your becoming fully conscious, fully responsible for your actions, for your thoughts, for your emotions, that you begin to use outward circumstances to bring about a different state of understanding in the world.

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 fulness, 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.

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 pres-

ent. 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.

Question: Besides our constant efforts to ennoble ourselves, what other endeavours can we make in order to promote the manifestations of peace on earth?

Krishnamurti: The effort to ennoble yourself is but another form of acquisition. While you are seeking qualities, virtues, you are creating opposites in your mind. It is not a question of becoming noble, heroic, courageous, having humility, virtues, love, but of having understanding. You may have a thousand qualities, and yet not have understanding. Wherever there is conflict between the opposites, you are but exaggerating self-consciousness, the ego; but if your mind is occupied with freeing yourself from the opposites, then you will see that you are as nothing. Conflict has ceased, struggle has gone; in that nothingness is the perfume of Life, and not in the multiplication of virtues, which are but the opposites of sin. When the mind is free of all opposites, you as an individual do not contribute any longer to hatred, to this competition of armaments, to exploitation which is created, not by another, but by your needs, your acquisitions, whether of qualities or of things. A man who is really seeking peace in the world must be himself peaceful, not talk about it all the time, which is but lip service. Peace can only exist when he himself is as nothing. Do not make of nothingness a virtue. It is

not the opposite of something. I am not putting nothingness in contrast to the idea that your ego will become more and more wonderful as time goes on. It is completeness which is as nothing, in which there are no contrasts at all, in which there is no effort, in which this idea of peace and quarrel has disappeared. You are complete, and there is no question then of giving or taking.

You will listen to this and probably get very emotional over what I am saying, but it is not sentiment that is of value; you must live it, you must be vital, active in your own search, and you can only be active by being free of your past, and having a mind that is freeing itself from all limitations of time, of ideas. I know it is a very difficult thing to do, when for so many years you have been drilled into worshipping ideals, into following someone, into seeking a saviour.

Question: A man in middle age, but still young and strong, loses his job as a result of economic depression, and is unable any longer to support his family; an artist is unable to sell his works and obtain food; a widow falls ill, and with several children who are under age, is without means. There are hundreds of such cases everywhere—people who desire the good life, but who must give their whole energy to the sheer fight for existence. The unemployed are rebellious because they are hungry. Spiritual food will prove to be insufficient. Who is going to help them?

Krishnamurti: One must not be satisfied and contented even though one is well fed. At present the whole system

of life is based on the individual fighting the whole, that is, on selfishness.

You place a wrong emphasis on individuality. The individual thinks that by self-expression, through fighting for himself, for his existence, his welfare, he is progressing. Individuality cannot be asserted in collective work, it will only produce chaos as it has always done. You think that through self-expression, through work, accumulation, you will progress towards happiness, Reality, whereas Reality can never be realized through congregational efforts, through saviours, but only through your own individual effort. If you understand this, you will plan life differently. At present you have sought collectively to realize Truth and to assert your individuality, your self-expression in activities which can only be collective. Now I say that you must work collectively, and seek Truth individually, independently. If you base your whole planning of life on this conception, there can be no exploitation of peoples caused by selfishness and greed, no confusion of the individual's search after Reality with the work of the collective, which can only be done through the co-operation of many groups. Plan and work collectively but seek Reality individually; that is, brush away all ideals that you have set up through your selfishness, based on this false conception that through spiritual authority, through the effort of another or through an institution or through worship, you can realize Truth.

Question: What is evolution as seen in the Eternal Now?

Krishnamurti: You cannot apply the word "evolution"—to evolve, to grow—as seen from that Now which is eternity. It is not "progress", it has no direction, it is ever renewing itself, it is not static, it is a timeless becoming—not in the sense of growing into something. It is the tranquillity of fulness, but not the tranquillity of death. It is the peace of perfect emptiness, not the stagnation of hidden effort. So keep in mind that you cannot "progress" towards Truth, but that Truth exists where you are, and to realize that you must by your own effort, through your own emotion, your own thought, free that thought and emotion from limitation—limitation being the lack of adaptability; then time as such ceases to exist.

July 30th, 1931

III

IN the heart of each one of you there is the desire to reform someone else. Each one of you can only concern yourself with your own reformation, and when I say leave the reforming of another alone, I do not say it to create indifference or selfishness, or to emphasize the importance of oneself. No one can force you to change except yourself. What you do matters infinitely, that is, whether you are alive to your responsibility for your actions, conscious or unconscious. By unconscious actions I mean those actions which you have not thought out, which are automatic by habit. When you examine your actions, your thoughts and your emotions, you are beginning to become more and more self-conscious, and therefore more and more responsible. That is where

reformation should begin, not in trying to change someone else. If you, who are here, change yourselves as individuals, you will inevitably bring about true understanding in the world. You want to understand Truth while clinging to your self-conscious circle. From that circle you want to reform others, and this reformation can be but from the centre itself; and whatever is done from that centre will be futile. That is, if the whole outlook on life is based on egotism, on selfishness, on "I"-ness, it will be but transitory and useless. In that circle of self-consciousness, what you call ideals are but the false creations of selfishness, with you yourself as the centre. In that circle, however much you may alter, there will still be distinctions, classes, high and low, rich and poor, and from the evil of these distinctions arises exploitation which is but self-interest. All exploitation of every kind comes through separativeness, through the emphasis of "yours" and "mine". Spiritual exploitation exists because you have externalized Truth. So you need an intermediary to explain that Truth to you, and such an intermediary created by you is an exploiter who uses his authority to continue the circle of self-consciousness.

Again, in that circle of "I"-ness, of selfishness, what you call morality is but adjustment between individuals, classes, states and nations; and that morality has a basis of authority, and that authority but increases the circle of self-consciousness which holds you prisoner. In that circle from which all thoughts arise, your incentive to action is glory, comfort, pleasure, vanity, pomp, enthusiasm, money. So long as you base your thought, your emotion, your civilization and the planning of your

everyday existence on selfishness, on that "I"-ness, you are bound to be slaves to all these in some degree, however subtle. Whether your distinctions are spiritual or the distinctions of classes, titles, possessions, they are still but the subtle encouragements of selfishness. Any form of incentive for right action is but exploitation whether that incentive, called an ideal, has the recognition of the state, or of an individual, or a friend; or whether that incentive be the promise of heaven, or a threat of damnation. So, as long as you lay your foundations on incentive, you will not realize Truth, that completeness which is beyond time, beyond birth and death, which is ever renewing itself, which is happiness. Truth can only be realized through the absolute cessation of self-consciousness.

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 co-ordination, 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 co-ordination 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.

Question: You say that Life has no qualities. Could one also say that Life has or includes all qualities, but not here one, and there another?

Krishnamurti: Qualities, virtues, distinctions, are bundles, that go to create the "I". We look at life through that consciousness of distinction, the opposites of virtue and sin, of good and bad, rich and poor, attachment and detachment, salvation from outside and

salvation from inside. The struggle of opposites creates in us the idea of the individual separate existence. This "I" must have distinctions to know itself as separate, therefore you ask: "Has Life qualities, or has it no qualities?" Now to me, Life is not a set of qualities. So long as you are bound by self-consciousness, you must give colour, qualities to Life. If you are as nothing, which means that you have attained full responsibility, in that complete nothingness you will find the perfume of Life. But if you are unconscious, that is, irresponsible, in that circle of self-consciousness you can never realize that fulness, that completeness which knows no distinctions of birth and death, time and space. Transiency is the very basis of self-consciousness, of the "I"-ness, of the ego, the personality. The realization of that completeness, that eternity, alone assures immortality.

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-recollectedness 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.

Question: You say that in Truth there is neither object nor subject. I realize that this must be so, but I can form no clear conception of what such a state of awareness is like. If it is possible, please describe more fully your own perception of Truth both in essence and in form—and the relation between them.

Krishnamurti: First I would say that Truth is neither "yours" nor "mine", neither of your perception nor my perception. Truth is complete and eternal, you cannot add to it or take away from it, there is not a path to it. The idea of your path and mine, of many paths, exists only in self-consciousness. Life is that common essence in which all things move and have their being. The "I", whose root is in self-consciousness, divides life into matter and spirit, finite and infinite, and with the finite mind whose chief occupation is with the self, you try to measure that Reality which is immeasurable. I tell you if you would realize Truth you must give your whole energy to it and not only your leisure moments in which we discuss systems of philosophy. In order to give your whole life to it you must alter your circumstances, not merely patch them up here and there, which is but a waste of time. This will not lead you to the ultimate freedom of self-consciousness.

Question: You say that if I desire to create greatly, I must study Life and not merely its expressions. One cannot possibly study Life by an intellectual process in the same way as one studies the expressions. Is there another way to study Life?

Krishnamurti: You are carried away by the mere expressions of life, the shadow, and ignore Life itself. To understand Life is to think and feel greatly, to be free from self-consciousness. If you depend on the expression, you will miss the full significance of Life. If you love someone, you are concerned with the person rather than with love. When you love someone intensely, in that love the "you" and the "I" have no reality.

Love is not at the behest of persons. So clear your mind of all distinctions, of all ideas of "yours" and "mine", of all vanities, and then love will be serene instead of, as at present, a tearing, rampant, violent burden full of tears. You are afraid of love. But if you sweep the mind clear of all its illusions, you will see that, though form must exist, your love will be independent, impersonal. For the majority of people, love is but sensation, and so you say: "Let us indulge freely in sensation." That becomes licentiousness and you call it free love. Live in your own intensity of adjustment, and not because I urge you here; for out of that insistence alone you will derive no loveliness, no tranquillity. It is through your own effort, through your own thought, your own struggle, your own constant adjustment between loneliness and love, thought and sensation, that you arrive at that infinity of solitude which

is no longer burdened with fear, but which is an ecstasy.

Question: You say that in everything Truth is already complete and whole, and that both time and evolution are illusions. But is it not true that a certain degree of evolution must be reached before the intuitive understanding of Truth can be begun? That is, up to a certain point, is not experience in time, gathered through the senses and the mind, an absolute necessity?

Krishnamurti: Time, for the individual, is but the continuance of self-consciousness. The "I", because it is caught up in this illusion of self-consciousness, the source of sorrow, because it avoids great effort, sustained diligence, mindfulness, and craves for continuance, creates the illusion of duration. In duration there exists the "I" and the "you", created by self-consciousness, which is mind. When I use the word "mind", please do not divide the mind, the emotions and the body; it is the whole thing, I am dividing it only for your convenience. Do not systematize it, do not say: "Oh yes, it is the body that feels, it is the emotions that feel, and my mind is completely free." That is false, you must look at it as a whole, so as to be free of self-consciousness. You must have the capacity to feel greatly, but that capacity must not create the "I". That capacity of feeling must not disturb the tranquillity of the mind. Begin by being absolutely dissatisfied, discontented, not with your neighbours but with yourself. You must feel greatly, you must think deeply, but the "I" which now dominates, controls and guides, must no longer exist.

July 31st, 1931

IV

ONE longs for the continuity of oneself after death, or desires annihilation. But I maintain that for the realization of completeness, the longing for continuity or the desire for annihilation have no significance in the search after Truth. Individuality must inevitably fade as a flower fades, and because of the fear of death you cling to your personality, to your ego. To you, death is either annihilation or a continuance on another plane. Because you desire to continue in your self-consciousness, you think that you must acquire qualities, virtues, powers. There are two opposites in your mind: death as total annihilation, which some would like, and the continuity of the ego, the individual, in time, which others would like.

Thus you have two opposites, continuity and annihilation. Now I want to show you that neither is true in the realization of completeness, and that completeness, Reality, that unnameable ecstasy, that timeless becoming which is as nothing and yet is everything, does not lie in either of the two opposites. The realization of that completeness, which exists in everything at all time, gives freedom from birth and death. So do not regard what I am going to say this morning from the point of view of opposites—nothingness, annihilation, or as everything, continuity. In the pursuit of the opposites, whatever they may be, you do not arrive at the full realization of completeness. If I may suggest it, rid your mind of the idea either of reincarnation and continuity or of annihilation.

The cause and the subject of suffering is the "I"; it is

the "I" that suffers, it is the consciousness of separation which causes suffering, and that consciousness of separation is itself the subject of suffering. This is the beginning of knowledge from my point of view: that suffering will continue to exist so long as there is the consciousness of the "I", however perfected, however glorified, however expanded. The cause and the subject of your suffering is the self-consciousness of yourself as an ego, a personality, an individuality. I use the words ego, personality, individuality, self-consciousness, as one.

The moment you grasp this fundamental principle: that the "I", however perfected, however expanded, will remain the cause and subject of sorrow, there is harmony of life; whereas without that knowledge there is utter bewilderment and confusion. So long as the "I" exists there is corruption, confusion and sorrow. In understanding that "I" and not killing it, can man come to the realization of that ultimate Reality which is completeness. Not through destruction of the emotions, not through thoughtlessness, but in understanding, can you come to that full realization in which there is no death. It is a rebirth which is a constant renewing, an eternal spring, not a rebirth that knows birth and death.

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 him-

self 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 co-operative 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.

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.

August 1st, 1931

V

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.

August 3rd, 1931

VI

Question: What you mean by "adjustment" is not quite clear to me. Will you please give some practical examples? What exactly is self-recollectedness? How can we be relaxed if we are continually self-recollected?

Krishnamurti: If you love someone and you find that that person does not love you, there is in your heart jealousy, envy and the desire to find out who has supplanted you. Now adjustment consists in realizing the inevitable, which is that you must love without demanding or asking anything in return. That is the inevitable, and for the man who yields to the inevitable there is no struggle. If you want to grasp, to receive, to hold, and the other person does not give what you want, there is conflict, there is strain, there is no longer self-recollected-

ness but merely a struggle, a strife. Self-recollectedness is to see the inevitable and adjust yourself to that.

The inevitable is not the mere acquiescence in sensations and longings, which but leads to licentiousness, to dissipation of energy. The inevitable, to me, in the case of love, is to be complete in oneself; and, therefore, to yield to that inevitability is no longer a strain. But you must first perceive it, you must first find out if your secret desire is working towards that inevitability. Then there will be no strain; but if you have no desire for the inevitable there will be struggle, strain. So to be really self-recollected, find out the secret pursuit of your desire and if that desire will lead to the inevitable.

Question: You seem so perfect to me, some of your friends so odious; it seems that when I come to be with you and live in your light, I have to endure them. Their presence is a pest to heart and soul. You say you have no intermediaries. Why, then, do you not eliminate your friends who keep me away from you?

Krishnamurti: To me, your idea of friendship is wrong. A man whose heart and mind are closed can only be opened by love for a few; such a man demands friends, because he relies on them for his comfort, consolation, satisfaction. I do not crave to possess friends because in me I hold nothing specially for the few as against the rest.

You do not come here, if I may say so, to be occupied with the opinion, conduct, and the understanding of those whom you regard as my friends. Why are you bothered about others, even though you think they are my friends?

You demand from those around me that they shall conform to your whims, and if they do not you are hurt. When you demand admiration, privileges, kindness, you are but emphasizing your incompleteness. Be complete in yourself, and you will not look for kindness or rudeness from another. If you yourself are seeking completeness, you will not rely on another; but if you do, you will be hurt by friends. "Why do you not eliminate your friends who keep me away from you?" I am afraid I shall have to go away with the questioner, whoever he is, to a desert island!

This question brings out innumerable points. I am going to be quite frank, if you do not mind. You are supposed to be here in search of Truth; that is really your intention in coming here and spending your energy and money, and putting up with inconveniences. If you are really in search of Truth, you will not mind these little details, friends, inconveniences. But if you are bothered by these things or upset by them, it shows that you can still be at the mercy of another. When you are only seeking the essential for which you have come here, then environment, though it may help, friends, though they may hinder or give aid, will not matter. It is not a question of my friends or your friends. Do not bother about the friends, but consider if you are really seeking that which I can point out to you. If you are not, then all these things will trouble you, and you will say: "I cannot seek Truth in the Camp; people do not help me." You are here to seek understanding, and that understanding cannot be given to you by me or by friends. You have to realize it yourself, and, to do that, do not get

entangled in superficial things. You are all the time asking for something: better food, better tents, more hot water, more cold water. If these are not given to you, you become annoyed, you have innumerable complaints, and your ordinary life is so emphasized, so out of proportion, that you forget why you are here. If you are here primarily to seek Truth, you cannot be hurt by the people who are around you, by certain rules and regulations. Conserve your whole energy, at least for ten days, to understand, to grasp, to struggle with yourself. It is not the friends who keep the questioner away from me, it is himself.

Question: I do not understand you. Your words create no understanding in me. I am confused by your contradictions, your denials and assertions. But you haunt me with a sense of Reality. Am I merely in love with you, or have you awakened discontent in me?

Krishnamurti: Words can become but a cage and, if you desire to gather the significance of what I say, you must look through the illusion of words. It is very difficult for me to convey in words what I want to describe, so I use different sets of words, different sets of phrases, which may appear as contradictory; but if you examine them closely, you will see that they all have a bearing on the fundamental Reality. My difficulty is how to present that fundamental Reality and keep it clear, not to cover it up with words. But words do create these misunderstandings, therefore I seem to contradict myself, to deny, to assert.

Discontentment is essential, but what is more important

is intelligence. If you have intelligence you will be discontented, but mere discontentment will not necessarily lead you to Truth or give you intelligence. Many people in the world are discontented because their neighbours have better cars, better hats, more lands, more titles, more possessions. This kind of discontentment will not lead you to intelligence. What gives you intelligence is to observe, analyze, understand, and to put that understanding into practice in life. True discontentment comes through intelligence, and intelligence is choice. Continual mindfulness is intelligence, and that mindfulness gives you the capacity to choose the essential, not to struggle between the essential and the unessential, which is a strain. If you are mindful, watchful, diligent, then you are understanding without any strain, without conflict, and out of that understanding you are freeing that which is essential, fundamental. Discontentment is necessary, but intelligence is essential; and you cannot be intelligent if your mind is cluttered with dogmas, theories, beliefs, traditions and what people say, what people think. So rid yourself of all those things.

Being in love with me will not give you the understanding of Reality. That will not release you from your bondage. What releases you from bondage is your own choice, your own discernment of your own petty little vanities, conceits, opinions, ideas.

The desire of grasping, acquiring, is fatal for realization. When the mind is free of all sense of attainment, without any motive, clear, then you are beginning to realize; but to do that you must begin to choose, to discriminate.

Question: From all that you have said, I gather that you have nothing to offer a hungry man seeking food; I mean food, not spiritual food. You incline, perhaps by habit of compassion, towards sympathy to the poor, but you have not changed the heart of the man steeped in wealth. You have some around you who are wealthy. Securely sheltered in systems, they grind down thousands into poverty and degradation of health, heart and mind, and thus accumulate their wealth. Such as these may have "sympathy for the poor", may give crumbs to the starving; but they thereby only expand their vanity and exhibit their self-importance at the cost of the self-respect of man.

You speak of exploitation with abhorrence, and yet you tolerate exploitation. How can you speak of an ultimate Reality by which you say you adjust your conduct, and yet smile upon those that crush and upon those that are crushed with equal composure, and live in Peace?

Krishnamurti: A system has been established for many centuries in which the individual has run rampant, where his selfishness has been the only master, covered up with a great many ideals, such as the desire to help, to serve; but in fact he is expressing his own self-interest. It will take many years to change that system; but if the people have not cleansed their own hearts of egotism, they will create another system which will still be based on selfishness. With the idea that there must be no selfishness in co-operative work, with that desire, we must alter all social conditions. I know it will take time, we cannot alter something in one day which has grown through

centuries. In your search for Truth, be a danger to everything that is based on selfishness, on exploitation, whether it is spiritual or economic.

I cannot feed all the starving people in the world; but I can show you in what manner you can understand this problem, so that you as individuals will go out and work collectively to destroy this system based on selfishness, and *not* be individuals who want to express their selfishness in collective work. Please understand the distinction. In collective work there must be authority, naturally; but there cannot be authority in the realization of Truth.

To do this you must have a clear mind, and not be burdened with ideals, which are subtly based on selfishness. I have carefully explained what I mean by these ideals. Ideals, so long as they are motives to lead you to a perfect life, are based on selfishness, on the conceit of your own importance.

To me, what is of importance is the search after Truth and the concentration of that energy which brings about the peace that does not vary, that is not corrupted, that does not lie at the behest of either the rich or the poor. If you say that some friends who are rich do not understand this of which I speak, it must be because they are not concerned with it. But you desire me to judge, to decide who seeks and who does not seek Truth. I am talking against selfishness, whether in the rich or in the poor. So do not consider the rich or the poor; consider yourself, who are both rich and poor, because you want something which you have not, you are clinging to something which you have and fear to lose. Please consider yourself, not your neighbour; whether you are selfish, whether

you are exploiting, whether you crave for titles, distinctions, degrees, vanities and possessions. Free yourself from all these things, try not to deceive yourself by saying: "I am doing the world's work, I am working so that I can have more money to give to others." Look to yourself, and in the process of destroying your own selfishness, your own attachment, your own self-importance, vanities, you will banish the things which emphasize and enlarge the conceit of man.

I know this is a very big problem, but you can solve it only in a very simple way. The simple way lies through yourself. You can change yourself now, and so you will help to break down this civilization based on exploitation. It is not a matter of sympathy or compassion or sentimentality; it is just ordinary common-sense. Because you think that possessions, vanities, titles, uniforms, leadership, pomp, power, are the greatest achievements in the world, you create these evils around you. Even if you call yourself a philanthropist and attempt to organize the well-being of the world, your good deeds are encircled by the ego and its interests. I want to show you that in the work which is collective, the egoism of the individual can only bring chaos, confusion and rampant selfishness. If you do not understand, you will bring destruction to the collective work, through your self-importance and self-interest.

Therefore look to yourself, cleanse your own minds and hearts of this corruptive desire for possessions and power, and of all fears. Please understand this, that by a mere change of system alone one cannot hope to feed the whole world, unless selfishness is absolutely eradicated in the

collective work for the whole. Into this you cannot bring your exquisite ideas of selfishness all beautifully covered up in philanthropy, self-righteousness and the service of man. In the search for Truth, which is the true service of man, there can be no self-deceptions and hypocrisies. In the search for Truth the immediate concern of man is not with the selfishness of his neighbour, but with the freedom from his own self-consciousness, his own egoism.

Question: Oh Krishnaji! You led us all to believe in 1926 that we were seeking happiness, in 1927 liberation, in 1928 truth, and in 1929 uniqueness; in 1930 you shattered our beliefs in reincarnation, masters, saviours, and now you speak of the removal of the "I", of the ego, of a state without birth and death, of Life which seems to have a meaning to you, but not to us. And yet you speak of an attainment, of a realization, of a culmination. Has your realization, then, a progressive character—progressive in the sense that you have much to say yet and so your message is now passing through a state of incompleteness to completeness?

Krishnamurti: I realized in 1926 something that is ultimate, fundamental, that has no direction. Please understand, this is not progressive, but something that is absolute though not a finality; it is a constant renewal, being Life itself; it is a timeless becoming and cannot be measured with words. If you examine my words carefully, you will see that I have tried to describe this same realization in different terms; not a progressive realization which you think will ultimately become complete.

I may develop a good technique of expression, but the realization will always be complete. You perhaps ask me this question because you too hope that I may some day come back to Theosophy. Many friends of mine have told me that "eventually you will come back to us"—like a Hindu friend of mine in India who said, "you will eventually come back to Hinduism". Each man holds something dear and says that I shall go back to that. Now as I have repeated over and over again, I can say nothing with regard to Hinduism or Theosophy or Buddhism. When I say that the beliefs you hold are diametrically opposed to what I maintain, I do not mean this in the sense of another opposite. I am talking of completeness, which has no opposites. Because you want to remain quiescent in your own established, traditional ideas, because you are happy in your own unconscious self-deception, you choose phrases which suit your secret desire. What I say is completely, diametrically opposed to self-consciousness, in whatever form it may express itself. If we all lived together I could perhaps convey the understanding of Truth without words or actions; but we cannot all live together, so I have to convey it through words.

Truth is not progressive, it has no direction; it is constant, ever renewing, beyond time and space, birth and death. It is our false conception, born of vanity and self-interest, that makes us think we are progressing, growing, becoming more and more wonderful. The mind and heart must be free of all sense of attainment, of progress, and in this freedom of self-consciousness is the full realization of completeness, Truth.

Question: You say in your book, *The Song of Life*: "I have recreated myself after Truth." This is surely the claim of a god, not of a human. To me you are human, not a god. You do not and you cannot maintain perfection twenty-four hours of the day in action as conduct. Please do not say to me: "How do you know, you do not live with me twenty-four hours a day?". Of what avail to seekers are your assertions and claims? Are they not merely billows breaking upon the rock of manifested Life? Why make them?

Krishnamurti: When I used the words, "I have re-created myself", by that I meant that I perceived what is the ultimate Reality, and then my whole attitude towards life changed. I re-created, re-oriented my life by the freedom from self-consciousness. I do not pretend to be a god. To me, the goal of Life is to be complete, therefore supremely human. There is such a thing as the ultimate Reality which man may realize; and I, a man, a human being, have realized it. I maintain that all men can attain it, everyone who is truly seeking can realize it.

We have a wrong conception of action and conduct. To me, action must not spring from selfishness. That is what I call pure action. My action, my conduct is not based on self-consciousness, that is, on exploitation, greed, envy, possession, vanity, pomp, and all the rest of it. That is the only true action. I cannot maintain the same physical energy through twenty-four hours, and you think that conduct must be based on energy. When we are feeling rested and fresh with energy, we are

pleasant in our behaviour. Now, when action is based on self-consciousness, that action bears the fruit of selfishness; and when it is not, action is no longer binding. I know my conduct is not based on self-consciousness, that is, I do not demand anything from anyone, from saviours from ideals, from friends, from possessions. My conduct, that is, my mind, does not evolve, grow, take its sustenance from self-consciousness. When the mind and heart are pure, clear, uncorrupted, action is unselfish. I beg of you to remove from your mind all sense of authority regarding me, all sense of attainment and a god-like quality. To me, completeness exists in man, and when you realize it you are the supreme human being, and not some extraordinary, mythical, mysterious god.

Camp-Fire

I have been speaking about the striving after Truth, and about great effort that must be made to consummate its realization. But there is really no striving, no struggle, no weariness of strain, but only the understanding of that essential Reality in all the incidents of everyday life. Truth can be realized through tranquillity of mind alone, when the mind is no longer confused and cluttered with ideas, opinions, will, imagination. As soon as you strive after something it evades, it escapes you. Not by striving and struggling, but in completely eliminating, denuding oneself of all things—possessions, sensations—by understanding them, and therefore being free of them, does one realize the tranquillity which is wisdom; and that wisdom is happiness. The man who would seek that wisdom does not struggle, he does not

make an effort towards the future, but tries to understand the immediate, in which the full significance of Life is contained.

To consummate the realization of that completeness, do not struggle after the ultimate, but try to understand through freedom, which is not effort. By understanding the immediate you will understand the ultimate; by living in the present you will understand that Reality which has no past, present or future. The mind must be free of all sense of attainment, all sense of strife, comparison, struggle; and when the mind is thus free through the comprehension of the present, you will realize that state which is tranquillity, which is a continual rebirth, a timeless becoming.

August 4th, 1931

VII

I know it is mentally stimulating to be against something or for something, as then you have a motive for enthusiasm, for work. But to be "for" or "against" is mere sensation, and people generally want to be for or against something, whether it be ideas, society, organizations or people. If you look at life from that point of view, you will never understand it. I am not urging you to be against anything or to follow me, but to understand Truth, Life itself.

Question: You say that while Truth may be approached solely by individual effort, work on the other hand must be collective and organized by authority. The Occult Brotherhood of Adepts is a group of men who, like yourself, have liberated themselves from all limitations and

have attained to Truth; but, like yourself, have undertaken certain self-chosen work in advancing the general welfare of the world. They inspire great reforms in every department of life and work by methods of which very little is known, but which are immensely effective. Their co-operation is complete, their organization perfect, they recognize an absolute ruler—but in Life they are entirely free. Such a mode of living seems to be the logical outcome of your teaching. Do you deny that this is so? Or does your challenge apply rather to the popular confusion of Truth with organized work for the service of humanity?

Krishnamurti: First of all you must understand what I mean by collective and organized work. You state that there is an occult brotherhood which organizes work for humanity for advancing the welfare of the world. To assume that there are those who have knowledge, who have realized Truth, and because of that realization use methods of which, as is said, very little is known, choosing special agents and messengers to do their work and inspiring worthy organizations—to me, this assumption is based upon an illusion, leading to exploitation of man for his "good". Realization of Truth is only possible for the individual through his own efforts. One who has realized Truth becomes a flame which consumes the illusion that the realization of Truth, completeness, can be organized for another.

You believe in spiritual as well as physical divisions, distinctions, and you apply the idea of division to Truth which is completeness; you say that there are some who

can give you Truth, because they know more than you. It is *you* who must seek the Truth, no one can give it to you. If anyone could give it, it would be but exploitation. Please understand this, that you must be in intelligent revolt to seek Truth, you cannot look to another for your realization. I deny that Truth can be found through another, it does not matter how wonderful he may be, how perfect his organization. I say that Truth is in yourself. That eternal completeness can be realized only by your own efforts, not through another, nor can another hand it down to you.

You base your social reforms also on this misconception. You say: "I am a poor, ignorant man, and so you, being wiser and more wealthy, must organize for me." I may help you to break down ignorance, but you must learn for yourself; wisdom is of your own gathering. This idea of "giving" and "taking" is but exploitation, egotism. I am not giving you Truth, I am not creating a perfect organization. Truth only is perfect because it is eternal; it is not relative, it is beyond time; but organizations come within the limitations of time, therefore they can never be perfect. I am trying to help you to break down your longing to look to another for your realization of Truth. It is you yourself that create the exploiter and the exploited because you are looking for help to another. When you are looking to Truth in yourself, through your own understanding, through your own conflict, through your own suffering, joys, you will not create illusions, you will not have false perceptions of life. No one can give you spiritual realization or completeness. I am trying to point out to you the

illusions that you have built around yourself, I am trying to help you to dissipate them so that you, for yourself, will perceive completeness; I am not trying to give it to you. If you understand the principle that in yourself lies completeness, that through your own exertions, through your own conflicts, through your own understanding, will come the ultimate realization of Truth; then you will break down the innumerable barriers that you have created for yourself.

Question: You speak of karma as action in the present binding in the future. You tell us to ignore the past. Cannot a man, dwelling in the now, reflect upon the past and the future as the expression of time? Is there a positive danger in looking backwards?

Krishnamurti: Action in the present can bind you or liberate you in the present. I am talking of action in the present, not in the future. So, if your action is selfish, it is a limitation on your understanding in the present. Leave the future and the past alone. If you base your action, behaviour, conduct, on self-consciousness, that action, in the present, will not reveal Truth, and Truth is in the present, not in the future. This idea of the future, of time, is but the reflection of your unconscious action, and out of that unconscious, irresponsible action, the illusion of future is created. But if your action is free of self-consciousness in the present, there is no future, future being but the reflection of the past.

Now the question is: Should you concern yourself with the past and the future? Are they a positive danger?

The man who is continually adjusting himself without incentive, continually living with intensity of understanding in the present, does not regard the past or the future. So become conscious in the present.

Karma is action, behaviour, conduct in the present, and it is binding when it is based on selfishness, that is, on self-consciousness, however subtle and refined that selfishness may be. Action springing from self-consciousness is binding in the present, and what you think of as the future is but the lack of understanding in the present. Therefore become fully conscious, fully responsible, a law to yourself. It is really a great ecstasy to be free of this idea of past and future; because completeness has neither past nor future.

Question: In speaking of your realization of Truth, you often use the phrase "from my point of view". Since you admit that, like your more humble fellows, you speak from a particular point of view, why do you imply in your assertions that your Truth is the Truth? That which to you is Truth may not be Truth to me, and vice versa. You say, in effect, that you have realized Truth and someone else has not. Is not this sheer intolerance?

Krishnamurti: To me Truth is complete in itself; it has no "yours" and "mine". Therefore I do not regard Truth as "my" Truth. I do not speak with the attitude that I have attained and you have not. I know for myself I have realized. There is no such thing as "yours" and "mine" ever, either temporarily, essentially, or permanently, in the search after Truth; never such a thing as "yours" and "mine", either in possession or in the

realization of Truth. If you are free of this idea of division you will know that I am not talking intolerantly. You say: "That which to you is Truth may not be Truth to me, and *vice versa*." If you look at it from the point of view that I have my Truth and therefore you must have a Truth of your own, you will never understand Truth. Life is one in its essence; and in Life there cannot be "yours" and "mine". You can have, and unfortunately people do have, "your bank account" and "my bank account", and you apply that same thing to Truth with the same grasping, envious desire. And out of that, intolerance, dogmatism is born. I do not regard Life as "mine" and "yours", therefore I do not regard Truth as "mine" and "yours". If you look at Life from this point of view, which is very simple, then there comes the realization of that completeness in which there is no division.

Question: You talk of opposites and place them in the realm of illusion. Then you speak of Life, of Truth, in which illusion can have no existence. Sorrow has its opposite, happiness, and so both are illusions to one who lives in Truth. So we seek, not happiness—the opposite of sorrow—but Truth. What is this Truth?

Krishnamurti: As I have explained to you, the cause of the opposites is self-consciousness. So long as self-consciousness exists, so long as thought and emotion have their roots in self-consciousness, in the "I", there must always be opposites. Now Truth is freedom from self-consciousness. That is, through the flame of full responsibility, through that flame of full self-consciousness,

comes the realization in which there are no opposites, which is completeness. So long as ego, the "I" exists there will inevitably be the opposites, good and bad, virtue and sin, matter and spirit, heaven and hell, happiness and sorrow. But to realize that ultimate completeness in which all opposites have ceased, there must be no self-consciousness, no "I". Truth can only be understood when you are absolutely, completely free of the opposites, when there is no longer disharmony created by the opposites. If you have not known the smell of the earth which comes when it rains after many hot days, I cannot describe it to you. So, if you have not known this perfume of eternity, I cannot describe it to you, nor would you understand if I did.

Question: If reincarnation is a fact, even though in the realm of illusion, what harm is there in our believing in it?

Krishnamurti: Why burden your mind with many beliefs? It may be a fact in the world of illusion, but it is unreal from the point of view of completeness, because the ego has no future. Base your conduct, your action, on that ultimate Reality, not on motives. Because you are seeking that eternal, base your conduct on it and not on temporary illusions. That is my answer to this question. You will go back to the idea of reincarnation, because it gives you consolation and comfort to think that you will continue to exist in time. I am not comforting. I am talking of completeness. I am talking of conduct based on the ultimate Reality, and because you are seeking Truth, there cannot be postponement of action.

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.

Question: You have named certain things, methods and ideas as having nothing to do with Truth—such, for example, as organizations, churches, ceremonies and the conception of a personal Saviour. But, since Truth is in everything in all its completeness, how can you set these particular things on one side and say that they are “diametrically opposed” to what you hold to be the Truth?

Krishnamurti: Completeness exists in everything, but every human being in search of it, is caught up in illusions, and through his own selfishness he creates a saviour outside of himself. Though completeness is in himself, he places that ultimate Reality outside of himself.

The externalizing of this completeness which is in himself is caused by his illusion of self-consciousness. That is a fact. You are doing it all the time. When you place a saviour, a god, Life, Truth, outside of yourself, happiness outside of yourself, it is because in you there is self-consciousness, creating separateness. From that separation there comes the desire for worship; organizations spring up which are supposed to lead you to Truth and saviours come into being, because you are looking for Truth everywhere except within yourself. I know you say: “We do not need these things for ourselves but

they are good for others; we ourselves are free, but the less evolved need these things." This is but self-deception leading to exploitation, the superior giving something to the inferior. It is not a question of giving and taking. When I used the words "diametrically opposite", I meant, as I have explained, not something in opposition to your beliefs, but the completeness that is free of all beliefs. As I said, the "I" comes into being through corporeal existence, that is body, sensation, perception. Now perception is the power to create illusions. You cannot create Truth but you can create illusions. Because you externalize Truth, because in you exists self-consciousness, selfishness, you think organizations, spiritual institutions, saviours, ceremonies are necessary. It is a glorious form of exploitation, this illusion of receiving some virtue or power and passing it on to others for their good. So you must be free of this power to create illusions, and then you will find Reality, you will come to that realization.

Question: Sorrow, suffering and pain, we understand, are necessary parts of experience. These, when recognized as stepping stones to Liberation, lose much of their sting and can even become pleasing to a degree. But to say that they can remain clinging to a liberated individual like yourself is to discourage many a keen and earnest seeker after Truth. Are you not in a measure bound by karma, like the rest of us, since you are at times unwell? Is not your perfection merely relative, since it excludes the physical body? What is the value of a liberation which fails to destroy all limitations? Must complete

freedom from suffering be postponed to a life after the death of the physical body?

Krishnamurti: No matter whose it is, the body, made of many elements, is continually wearing out. Matter in friction is always wearing away, you cannot prevent it. A body, made up of component parts, gradually wears out and will eventually die, but that does not mean that you should not try to have a healthy, strong physical body. I have the body which is necessary for me, which I need. It could be better but I have had a poor heredity, a childhood without proper care.

Liberation is the freedom from all sense of "I", the freedom of mind, the freedom of action. I mean by *karma*, action, conduct based on self-consciousness in the present, which is binding. I do not base my action on that, therefore I am free of *karma*. I may have pain if I cut myself, but that is not *karma*, nor is it binding. A man who is liberated still has a body which is naturally wearing out, which decays, and which will eventually die. He knows that, and he tries to keep it healthy as long as it should last, but his whole energy is concentrated in that tranquillity which comes from the freedom from all self-consciousness. That is Liberation, freedom of action. Many people have asked the question whether Liberation is only possible when the body can be made to last for ever. A transient thing cannot be made permanent. You cannot immortalize a body.

Camp-Fire

As this is the last talk at this Camp, I should like to

make a resumé of what I have been saying during the past week. But first I have to say that there will not be a Camp next year here at Ommen. There may be a Camp here in 1933, but you will know of this from the *Star Bulletin*.

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 friend-

ship, 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.

August 5th, 1931

Sayings of Krishnamurti *

I have watched people in all conditions of life, and I have found them held in bondage by their circumstances and their beliefs. I have seen them caught up by religions, by riches, by fears—believing these to be necessary for the fulfilment of life.

I have watched them in the midst of their works; and there was no contentment in their hearts, nor greatness in their minds.

And I said to myself: all these are ways in which complexities are created. There must be a simple way, a direct way.

That way I have found, and I would show you that way.

Not by depending on external supports, not by relying on religions, on edicts of behaviour, on laws of righteousness and morality, will you find Truth. But only by developing your own inborn strength will you perceive it.

For long you have clung to authorities and beliefs; for long you have struggled. And yet you are not happy. You have had your religions, your ceremonies, your books,

*Selected by Mr. E. A. Wodehouse.

your complicated ways of looking at life; but these have not brought you happiness. And now I say to you: Try my way.

You must worship that which is incorruptible. You must give your love to that which is beyond stagnation.

What is there to fear in this? What is there to misunderstand? For all your beliefs, your systems, your ceremonies and your gods, you are not happy. And yet you are afraid to give them up.

If your beliefs can be broken, they are not worth having. If your systems are so frail that they cannot withstand the storm of doubt and sorrow, then they deserve to perish.

Look if there be within you the ecstasy of purpose and the power to create in the eternal. If you have not within you the intense desire for liberation, both you and your works will be like shadows that pass away.

What I say, I do not say out of harshness. But because you are unhappy, I would show you the way to happiness.

Be responsible to yourself for all your actions. Do not take shelter in outside authority. Stand on your own feet. In order to fulfil Life, be beyond all experience. To be greatly in love, bear affection in your heart for all things.

Announcements

THE Star Publishing Trust, since its foundation, has carried on its work from Castle Eerde, Ommen, Holland. Now that the Castle has been returned to the original owner, it has been decided to move the editorial offices of the Star Publishing Trust to 2123 Beachwood Drive, Hollywood, California. A branch office of the Trust has been opened at 6, Tavistock Square, London W.C. 1. The legal domicile of the Trust, however, will be continued at Ommen.

For the convenience of certain European customers, Mr. M. Ch. Bouwman, Alkmaarschestraat 1, Scheveningen, Holland, will carry a stock of all publications of the Star Publishing Trust in the English language.

Only the editorial offices of the Star Publishing Trust will be in Hollywood. No orders for books and pamphlets should be sent to 2123 Beachwood Drive, Hollywood, but they can be obtained from the agents of the Trust in the various countries. (See list of agents on page 74).

Star Bulletin. It was announced in the August *Star Bulletin* that the September-October issue would contain a full report of Krishnamurti's talks at the Ommen Camp. The report of these talks requires seventy pages which normally, combined with other material in the *Bulletin*, would have meant four issues. To publish this report without delay, it has been decided to bring out a single number for September-December, in the place of four separate issues. So we are obliged to omit all articles sent to us for publication in the *Bulletin*. This arrangement also facilitates the transfer of the editorial offices to Hollywood.

Although it is hoped to continue the present plan of publishing ten or twelve numbers during the year, the *Star*

Bulletin will not be developed into a magazine. It is, and will continue to be, merely a bulletin of the talks and writings of Krishnamurti, with occasional articles by other writers. As its pages are intended for Krishnamurti and reports of his talks, the *Star Bulletin* may at any time be reduced in the number of pages per issue or in the number of issues per year.

The *Star Bulletin* is but one of the several publications issued by the Trust. It will in future be printed in Hollywood and despatched to subscribers from 2123 Beachwood Drive. Subscriptions, as usual, should be sent to the Agents of the Trust in the various countries.

The subscription of £ 0-5-0 or \$ 1.25 is for the year, not for any definite number of issues, and subscribers will always receive the number of issues published within the period covered by their subscriptions.

The Ommen Star Camp. The Eerde Foundation (now the Ommen Star Camp) will have its offices at *Henan*, a house near the Ommen village. A further tract of land, recently owned by the Eerde Foundation, has been restored to the original owner, and an area of about four hundred acres, for Camp activities, remains the property of the Foundation. There will be no Camp at Ommen in 1932, but a Camp is planned for July 1933. The Camp offices will therefore be closed until January, 1933.

Krishnamurti. Krishnamurti has altered his plans to visit Greece and India this winter. He intends to go to California and will remain there until after the Camp in Ojai in May, 1932. He hopes to leave the U.S.A. for India in the autumn of the same year, and on his way may visit New Zealand, Australia and Java.

Editor

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