

So what is it that we can do? First, we must actually deny - actually deny the religion that we know; actually deny society as it is. I mean by society the psychological structure of society of which we are a part. We must deny that totally. You must deny completely, with all your mind and heart, authority. And you must deny entirely, ruthlessly, every demand of help through an outside agency beyond yourself.

Please listen to this. We seek help because we are in a state of misery, confusion, conflict, and we want to be helped. We want somebody to tell us what to do. We want some guidance, we want to take somebody's hand in this darkness, who will take us to the light. We are so confused, we do not know where to turn. Education, religion, leaders, saints - all these have utterly failed; and yet, because we are in sorrow, because there is conflict and confusion, we look to somebody to help us. And probably that is why most of you are here, hoping in some way to catch a glimpse of reality, hoping in some way to be led to that beauty of life.

Now, if you will kindly listen with your inner ear, with clarity, you will see that there is no help. The speaker cannot help you; he refuses to help you. Please understand this. Go with it slowly. He refuses totally, completely, to help you.

What you want is to sustain the corruption, live in corruption, and to help in that corruption. You want to be helped a little bit to live comfortably, to carry on with your ambitions, with your ways, with your envies, with your brutalities; to continue in the everyday existence, and yet modify it a little - become a little more rich, a little more comfortable, a little more happy. That is all you want: a better job, a better car, a better position. You really do not want to

be completely, entirely, free of sorrow. You don't want to find out what is Love, and the beauty of it, the immensity of it. You don't want to find out what is Creation.

So what you really want is to be helped to continue in a modified form, in this wretched world, with the ugliness of your lives, with the brutality of your existence, with your everyday conflict. That is all you know; you cling to that and you want that modified. And anybody that helps you to live in that field - you think he is a great man, he is a saint, he is a marvellous saviour.

Therefore, the speaker says he is not giving you help. If you seek help from the speaker, you are lost. There is no help from anybody, of any type - that is a dreadful thing to realize for oneself. You have to realize the appalling, frightening fact that you, as a human being, have to stand completely on your own feet; there are no Upanishads, no Gita, no leaders, nothing that can save you; you have to save yourself. You know what that does when you realize that fact? It is a fact. When you actually realize that fact, either you sink further in your corruption, or that very fact gives you tremendous energy to break through the network of the psychological structure of society - break through, shattering everything. And then you will never seek help, because you are free.

A free man, a man who is not frightened, who has a clear mind, whose heart is vital, strong, energetic - he does not want help. And we, you and I, have to stand alone completely, totally, with no help from anybody. You have sought help politically, religiously from the gurus, socially in every way; they have all betrayed you. There have been revolutions - political and economic revolutions,

communism, social revolutions. They are not the answers; they cannot help you, because they will bring more tyranny, more slavery.

It is only when you demand complete freedom and sustain that freedom, that you will find, through the operational approach, reality; and it is that reality that will set man free - nothing else. And it is one of the most difficult things to realize that you have to stand completely alone, by yourself entirely.

It is only the man who is free, that can co-operate. And it is the man who is free, who says: I will not co-operate. Co-operation, as it is generally understood, implies co-operating around a person, around an idea, or for a utopia, around the authority of a person, or the authority of an idea as the State. If you observe that kind of co-operation, it is not co-operation at all, it is mutual benefit; and when the authority changes, you change in order to derive your benefit from that; so it is a compulsive form of adjustment. We were talking about co-operation which is entirely different, because man must co-operate. We cannot live without co-operation. Life is relationship, life is co-operation. You and I cannot probably exist without co-operation. But to co-operate there must be freedom. You must be free and I must be free to co-operate. Freedom does not mean doing what we like: being ruthless and all the rest of the stupid reaction connected with that word. It is only the man who is free to love, who has no jealousy, hate, that wants nothing for himself, for his family, for his race, for his group. It is only the man who is free and knows the full significance of love and beauty, that can co-operate.

So what is necessary is to understand this freedom. Thought

does not bring about this freedom. Thought is never free. Thought is merely a reaction to accumulated knowledge as memory, as experience; therefore it can never free man. And yet, everything that we do - every action, every motive, every urge - is based on thought. So one has to see for oneself the significance of thought, where it is necessary and where it is poison.

Mutation can only come about when the mind is totally empty of all thought. It is like the womb - a child is conceived in the womb, because the womb is empty; and out of that a new birth is given. In the same way, the mind must be empty, it is only in emptiness that a new thing can take place - a totally new thing, not a thing that has continued through millennia.

So the question is then: how to empty the mind? Not the system; when I use the word "how", it is not "do these things and you will empty the mind". There is no system, there is no formula. You have to see the truth of that: that mutation is absolutely necessary for the salvation of man, for you and me, for our salvation, for our freedom, to be completely free from sorrow, from the agony of life.

You must have a mutation, a mind that is completely different, that is not the product of environment, of society, of reaction, of knowledge, of experience - all those do not bring about innocence, do not bring about freedom; they do not give this vast sense of space in the mind. It is only in that space that the movement of mutation takes place. And it is only that mutation that can save man, because it is that mutation which brings about the individual.

We are not individuals. We have names, separate names. You have a separate body; perhaps, if you are lucky enough, you have a

bank account; otherwise, you are not an individual inwardly, psychologically. You belong to the race, to the community, to tradition, to the past, and therefore you have ceased to be creative. You have ceased to be aware of the immensity of the width and the depth and the beauty of Life.

Because we are not individuals, we do not know what it means to love. We know only what it means to love in which is contained jealousy, hate, envy, and all the mischief that thought can bring about. Do observe, if you will, your own so-called affection; observe yourself, your own affection for your wife and your family. There is not a spark of love; it is a unit of corruption, of attachment, of pain, of jealousy, of ambition, of domination. You may beget children; but, in that, there is no love; it is pleasure. And where there is pleasure, there is pain. And a man who would understand this thing called "love" must first understand what it is to be free.

Then, there is the question of sex which is a great problem in the world. You may be out of it, because of your age or because you have forced yourself. You have no sexual life, because you want to find God. I am afraid you won't find God. God wants a free man, a man who has lived, who has suffered, who is free. So you have to understand this question of sex. Please listen to what the speaker says. You may not go completely to the very end of the journey, but listen. Listen without condemning, without justifying, without comparing, without bringing all the memories into operation. Just listen freely, happily. Because, if you know how to listen, then you will know when the mind is empty. There is nothing that you can do to bring about that emptiness. Every action

on your part is the action of the past, of thought, of time; and time is not going to bring you that freedom. But listen, actually enjoy listening to the sound of a bird, the single sound, each sound separate, distinct, vital, clear; listen to that crow; listen to the speaker completely - to each word, each statement without interpreting, without translating. Just listen. And out of that listening you will have the energy; out of that listening you will act completely, totally.

We do not listen. There are too many noises about us; inside us, there is too much talk, too much questioning, too much demanding, too many urges, compulsions. We have so many things and we never listen to any one of them completely, totally, to the very end. And if you would kindly so listen, you will see that, in spite of yourself, the mutation, that emptiness, that transformation, the perception of what is true, comes into being. You don't have to do a thing, because what you do will interfere, because you are greedy, you are envious, you are full of hate, ambition, and all the mischief that thought can make.

So if you can listen happily, effortlessly, then perhaps in the quiet, deep silence you will know what is truth. And it is only that truth that liberates, and nothing else. That is why you must stand completely alone. You cannot listen through another; you cannot see with the eyes of another; you cannot think with the thoughts of others. But yet, you listen through others, see through the activities, through the saints, through the dictum of others. So if you can put away all these secondary things, the activities of others, and be simple, quiet, and listen, then you will find out.

You know, when you look at a sunset or a lovely face or a

beautiful leaf or a flower, when you actually see it, then there is space between you and that flower and that beauty and that loveliness, or between you and the misery and the squalor you see. There is space; you have not created it, it is there. You cannot do anything to make that space wide or narrow, it is there. But we refuse to look through that space simply, quietly, persistently. Through that space we project our opinions, our ideas, our conclusions, our formulas; and therefore there is no space. That space is covered over with yesterdays, with the memories, with the experiences of yesterday; therefore we never see, we never listen, we are never quiet. So, if you will, do listen this evening, not being hypnotized - that would be absurd, that would be too immature - , not accepting it, not denying it. Because we are dealing with your life and not with my life; we are dealing with your sorrows, your miseries, your authorities, your despairs and the agony and the boredom of life.

As we were saying, there is this question of sex, which has become tremendously important. Why? Look at your own lives. Why? First you have no other free pleasure. You are blocked intellectually; you repeat what others have said everlastingly, from childhood till you die. Your examination, your education, your technological information - all this is repetition, repetition. You are blocked intellectually. You dare not think independently. You don't deny. You are yes-sayers. You are followers, you are worshippers of authority. Therefore you are blocked intellectually, and therefore you have only one thing where you are free, original: your sex.

Then emotionally, you are not free to express. There too, you are blocked, hindered, contained. You never enjoy the sunset; you

never see the tree; nor are you with the tree, in full enjoyment, in the full beauty of that tree. So, emotionally, intellectually, you are starved, cut off; and beauty means nothing to you - nothing.

Otherwise, this country would be different. You have divorced religion from beauty. You will never sit up of an evening, quietly looking at the stars, the moon and the light on the water; you have the radio, the TV, the books, the cinema - anything but be alone with yourself to enjoy that which is about you. So emotionally, aesthetically, deep down you are completely blocked. So you have only one thing left - your own, original - , and that is sex.

And when sex becomes the only thing, it creates havoc in one's life. And that too becomes repetitive, and that too leads to various forms of domination, compulsion, the agony of relationship. That too leads to brutality, to dulling the mind - this repetitive pleasure. So there is no love; there is no beauty in our life, no emotional freedom. And so the thing is left which is called sex.

Then there is no discovery, for yourself, of reality. Because religions have made you followers, not investigators, not explorers, not the people who will discover. You are merely people who repeat endlessly, go to the church or to the temple, or deny and merely live superficially. So religion actually has no meaning, except when you are in a state of fear, disease, or when you want some kind of comfort.

Please listen, don't get bored. This is your life. You have to face these things. And ultimately there is that creation - not of children - , that creation which is beyond time and measure, which makes all things new all the time because it is out of time. But, yet, we are seeking always new expressions in the world of art, in the world of

aesthetics. New expressions - that is all we are concerned with. We are not concerned with creation.

So those are the many problems that confront you, and you have to find out the right answer, for yourself. And there is the right answer which is: that there must be complete freedom for you, complete freedom from this sociological structure, the psychological structure of society which is fear, greed, envy, ambition, the seeking of power, the seeking of position, depending on money. The corruption of society - one has to be free of that. And yet, one has to live in this world vitally, strongly, energetically. And to do that, you have to work; you have to work inwardly, ruthlessly, to strip yourself of all the debris of society, of all the corruption of society. When you realize that you have to do it, for yourself, completely, and nobody is going to help you, you have a tremendous energy. Then, all your attention is given to that; then you have a mind, a heart that is tremendously alive, active.

So, self-knowing is operational; it is not a question of belief; it functions, it operates if you go after it steadily, day after day. Out of self-knowing comes awareness - that is to be aware of the birds, of the trees, of the squalor, of the dirt, of the beauty, of the colour, of everything about you outwardly. Because the outward movement brings you the inward movement. You cannot ride on the inward without understanding the outward movement. They are one; they are a unitary process just like a tide on the sea, that goes out and comes in. And you must ride on that tide without effort. You can ride on that tide without effort when you observe and when you listen to all the intimations of thought and the implications of your being, when you just listen. It does not

demand analysis, introspection - that is deadly. All that it demands is that you look, that you listen and that you keep that space between the observer and the thing observed. If you keep that space completely empty, there is neither the observer nor the observed; there is only movement. And out of this self-knowing, there comes freedom which nobody, no god, no saint, no society can give you. You must have this freedom. Because otherwise, the churches with their organized belief and entertainment are going to take over, and you will live mechanically, stupidly, worthlessly. And from this freedom comes that state of mind when the brain is highly sensitive, because it has understood every movement of thought, every wave of feeling - because thought and feeling are not separate things; it is a whole process. And out of that understanding, out of that freedom, the mind is made young, fresh, and innocent. It is only out of this emptiness comes mutation; and from that alone can there be salvation for man. It is only when the mind has completely undergone this tremendous mutation out of time - not within the limits of society but completely outside society; not becoming a sannyasi, that is too immature - , when the mind has understood the whole fabric of society, which is yourself, that out of that understanding comes this extraordinary sense of aloneness.

Then you are completely, indissolubly alone. And only then, in that state of complete aloneness, does that movement which is the beginning and end of all things come into being. That is religion and nothing else. In that state, there is love, there is compassion and infinite pity. And in that state, there is neither sorrow nor pleasure, but a life that is vitally living, strong, vital, clear.

SAANEN 1ST PUBLIC TALK 12TH JULY 1964

As you know, there are going to be ten talks here, and some discussions after all these talks are concluded, so we shall have plenty of leisure to talk things over together.

I would like to begin this morning by pointing out the extraordinary importance of freedom. Most of us do not want to be free. We have our families, our responsibilities, our duties - and in those we abide. We are hedged about by social laws, by a certain code of morality, and we are burdened with daily troubles and problems; and if we can find some kind of consolation, some means of escape from all this conflict and misery, we are very easily satisfied. Most of us do not really want to be free at all, in any direction, at any depth; yet it seems to me that one of the most essential things in life is to find out for oneself how to be completely and totally free. And is it at all possible for the human mind, being so heavily conditioned, so narrowly caught up in its everyday labours, so full of fears and anxieties, so uncertain of the future and constant in its demand for security - is it at all possible for such a mind to bring about in itself a radical mutation, which can take place only in complete freedom?

I think each one of us should be really concerned with this problem, at least for the three weeks that we are here. We should be concerned - not just verbally, but through the verbal or linguistic analysis we should go much more deeply into ourselves - to find out whether it is at all possible to be free. Without freedom one cannot discover what is true and what is false; without freedom there is no depth to life; without freedom we are slaves to every

form of influence, to all the social pressures, to the innumerable demands that we are constantly faced with.

So, can you, as an individual, really go into yourself very searchingly, ruthlessly, and find out if it is at all possible for each one of us to be completely free? Surely, it is only in freedom that there can be change. And we do have to change, not superficially, not in the sense of merely pruning a little bit here and there, but we have to bring about a radical mutation in the very structure of the mind itself. That is why I feel it is so important to talk about change, to discuss it, and to see how far each one of us can go into this problem.

Do you know what I mean by change? To change is to think in a totally different manner; it is to bring about a state of mind in which there is no anxiety at any time, no sense of conflict, no struggle to achieve, to be or to become something. It is to be completely free of fear. To find out what it means to be free of fear, I think one has to understand this question of the teacher and the taught, and thereby discover what learning is. There is no teacher here, and there is no person who is being taught. We are all learning. So you have to be completely rid of the idea that someone is going to instruct you, or tell you what to do - which means that the relation ship between you and the speaker is entirely different. We are learning: you are not being taught. If you really understand that you are not here to be taught by anyone, that there is no teacher to teach you, no saviour to save you, no guru to tell you what to do - if you really understand this fact, then you have to do everything for yourself; and that demands tremendous energy.

Energy is dissipated, degraded, totally lost when there is the

relationship of the teacher and the taught; so during these talks here, and in the discussions that are to follow, I hope there will be no sense of any such relationship. It would really be marvellous if we could wipe that out completely, so that there is only the movement of learning. We generally learn through study, through books, through experience, or through being instructed. Those are the usual ways of learning. We commit to memory what to do and what not to do, what to think and what not to think, how to feel, how to react. Through experience, through study, through analysis, through probing, through introspective examination, we store up knowledge as memory, and memory then responds to further challenges and demands, from which there is more and more learning. With this process we are quite familiar, it is the only way we learn. I do not know how to fly an airplane, so I learn. I am instructed, I gain experience, the memory of which is retained, and then I fly. That is the only process of learning with which most of us are acquainted. We learn through study, through experience, through instruction. What is learnt is committed to memory as knowledge, and that knowledge functions whenever there is a challenge, or whenever we have to do something.

Now, I think there is a totally different way of learning, and I am going to talk a little bit about it; but to understand it, and to learn in this different way, you must be completely rid of authority, otherwise you will merely be instructed, and you will repeat what you have heard. That is why it is very important to understand the nature of authority. Authority prevents learning - learning which is not the accumulation of knowledge as memory. Memory always responds in patterns; there is no freedom. A man who is burdened

with knowledge, with instructions, who is weighed down by the things he has learned, is never free. He may be most extraordinarily erudite, but his accumulation of knowledge prevents him from being free, and therefore he is incapable of learning.

We accumulate various forms of knowledge - scientific, physiological, technological, and so on - and this knowledge is necessary for the physical well-being of man. But we also accumulate knowledge in order to be safe, in order to function without disturbance, in order to act always within the borders of our own information and thereby feel secure. We want never to be uncertain - we are afraid of uncertainty - and therefore we accumulate knowledge. This psychological accumulation is what I am talking about, and it is this that completely blocks freedom.

So, the moment one begins to inquire into what is freedom, one has to question not only authority, but knowledge. If you are merely being instructed, if you are merely accumulating what you hear, what you read, what you experience, then you will find that you can never be free, because you are always functioning within the pattern of the known. This is what actually happens to most of us; so what is one to do?

One sees how the mind and the brain function. The brain is an animalistic, progressive, evolutionary thing which lives and functions within the walls of its own experience, its own knowledge, its own hopes and fears. It is everlastingly active in safeguarding and protecting itself - and in some measure it has to be, otherwise it would soon be destroyed. It must have some degree of security, so it habitually benefits itself by gathering every

kind of information, obeying every kind of instruction, creating a pattern by which to live, and so never being free. If one has observed one's own brain, the whole functioning of oneself, one is aware of this patterned mode of existence in which there is no spontaneity at all.

Then what is learning? Is there a different kind of learning, a learning which is not cumulative, which doesn't become merely a background of memory or knowledge that creates patterns and blocks freedom? Is there a kind of learning which doesn't become a burden, which doesn't cripple the mind but, on the contrary, gives it freedom? If you have ever put this question to yourself, not superficially but deeply, you will know that one has to find out why the mind clings to authority. Whether it be the authority of the instructor, of the saviour, of the book, or the authority of one's own knowledge and experience, why does the mind cling to that authority?

You know, authority takes many forms. There is the authority of books, the authority of the church, the authority of the ideal, the authority of your own experience, and the authority of the knowledge which you have gathered. Why do you cling to those authorities? Technologically there is need of authorities - that is simple and obvious. But we are talking about the psychological state of the mind; and quite apart from technological authority, why does the mind cling to authority in the psychological sense?

Obviously, the mind clings to authority because it is afraid of uncertainty, insecurity; it is afraid of the unknown, of what may happen tomorrow. And can you and I live without any authority at all - authority in the sense of domination, assertion, dogmatism,

aggressiveness, wanting to succeed, wanting to be famous, wanting to become somebody? Can we live in this world - going to the office, and all the rest of it - in a state of complete humility? That is a very difficult thing to find out, is it not? But I think it is only in that state of complete humility - which is the state of a mind that is always willing not to know - that one can learn. Otherwise one is always accumulating, and therefore ceasing to learn.

So, can one live from day to day in that state? Do you understand my question? Surely, a mind that is really learning has no authority, nor does it seek authority. Because it is in a state of constant learning, not only from outward things, but also from inward things, it does not belong to any group, to any society, to any race or culture. If you are constantly learning from everything without accumulation, how can there be any authority, any teacher? How can you possibly follow anyone? And that is the only way to live - not learning from books, I don't mean that, but learning from your own demands, from the movements of your own thought, your own being. Then your mind is always fresh, it looks at everything anew, and not with the jaded look of knowledge, of experience, of that which it has learnt. If one understands this - really, profoundly - then all authority ceases. Then the speaker is of no importance at all.

The extraordinary state that truth reveals, the immensity of reality, cannot be given to you by another. There is no authority, there is no guide. You have to discover it for yourself, and thereby bring some sense into this chaos which we call life. It is a journey which must be taken completely alone, without companions, with neither wife, nor husband, nor books. You can set out on this

journey only when you really see the truth that you have to walk completely alone - and then you are alone; not out of bitterness, not out of cynicism, not out of despair, but because you see the fact that aloneness is absolutely necessary. It is this fact, and the perceiving of this fact, that sets one free to walk alone. The book, the saviour, the teacher - they are yourself. So you have to investigate yourself, you have to learn about yourself - which does not mean accumulating knowledge about yourself, and with that knowledge looking at the movements of your own thought. Do you understand?

To learn about yourself, to know yourself, you must observe yourself with a freshness, with a freedom. You can't learn about yourself if you are merely applying knowledge, that is, looking at yourself in terms of what you have learned from some instructor, from some book, or from your own experience. The 'you' is an extraordinary entity, it is a complex, vital thing, tremendously alive, constantly changing, undergoing all kinds of experiences. It is a vortex of enormous energy, and there is no one who can teach you about it - no one! That is the first thing to realize. When once you realize that, really see the truth of it, you are already liberated from a heavy burden: you have ceased looking to someone else to tell you what to do. There is already the beginning of this extraordinary perfume of freedom.

So I have to know myself, because without knowing myself there can be no end to conflict, there can be no end to fear and despair, there can be no understanding of death. When I understand myself, I understand all human beings, the whole of human relationship. To understand oneself is to learn about the physical

body, and the various responses of the nerves; it is to be aware of every movement of thought; it is to comprehend the thing called jealousy, brutality, and to discover what is affection, what is love. It is to understand the whole of that which is the 'me', the 'you'.

Learning is not a process of laying the foundation of knowledge. Learning is from moment to moment; it is a movement in which you are watching yourself infinitely, never condemning, never judging, never evaluating, but merely observing. The moment you condemn, interpret, or evaluate, you have a pattern of knowledge, of experience, and that pattern prevents you from learning.

A mutation at the very root of the mind is possible only when you understand yourself; and there must be such a mutation, there must be change. I am not using the word 'change' in the sense of being influenced by society, by climate, by experience, or by pressure in some other form. Pressures and influences will merely push you in a certain direction. I mean the change that comes about effortlessly because you understand yourself. Surely there is a vast difference between the two: between the change brought about through compulsion, and the change that comes spontaneously, naturally, freely.

Now, if you are at all serious - and I think it would be rather absurd to come all the way to attend these talks in this heat, and put up with a lot of discomfort, if you were not serious - then these three weeks here will offer a very good opportunity for learning, for real observation, for deep inquiry. Because, you see, I feel that our life is so superficial. We know and have experienced a great deal, we can talk very cleverly - and we really have no depth. We

live on the surface; and living on the surface, we try to make that surface living very serious. But I am talking about a seriousness that is not merely at the superficial level, a seriousness that penetrates into the very depths of one's own being. Most of us are not really free; and I feel that unless we are free - free from worry, free from habits, free from psychosomatic disabilities, free from fear - our life remains terribly shallow and empty, and in that condition we grow old and die.

So, during these three weeks, let us find out if we can break through this superficial existence that we have so carefully nurtured, and delve into something much deeper. And the delving process is not through authority, it is not a matter of being told by another how to do it - for there is nobody who can tell you. What we are here to do is to learn together what is true in all this; and once you really understand what is true, then all looking to authority is over. Then you do not need any book, you do not go to any church or temple - you have ceased to be a follower. There is a great beauty, a great depth, a great love in freedom, of which now we know nothing at all because we are not free. So our first concern, it seems to me, is to inquire into this freedom, not only through verbal or linguistic analysis, but also through being free of the word. It is very hot, but I am afraid we have done everything we can to make the inside of this tent fairly cool. We can't have these meetings any earlier, because many people come from a distance, so we shall have to put up with this heat as part of the discomfort.

You know, one has to discipline oneself - not through imposition or rigid control, but through understanding the whole

question of discipline, learning about it. just take this immediate thing: the heat. One can be aware of this heat, and not be bothered by it, because one's interest, one's inquiry, which is the very movement of learning, is much more important than the heat and the discomfort of the body. So learning demands discipline, and the very act of learning is discipline; and therefore there need be no imposed discipline, no artificial control. That is, I want to listen, not only to what is being said, but also to all the reactions which those words awaken in me. I want to be aware of every movement of thought, of every feeling, of every gesture. That in itself is discipline, and such discipline is extraordinarily flexible.

So, I think the first thing you have to discover is whether you - as a human being living in a particular culture or community - really demand freedom as you demand food, sex, comfort; and how far and how deep you are willing to go in order to be free. I think that is the only thing we can do at the first talk - or rather, that is the only thing we can do during these three weeks, because it is the only thing we can share - that, and nothing else. Do you understand? Because everything else becomes mere sentimentality, devotion, emotionalism, which is too immature. But if you and I together are really seeking, inquiring, learning what it means to be free, then in that abundance we can all share.

As I said at the beginning, here there is no teacher, there are no taught. Each one of us is learning - but not about somebody else. You are not learning about the speaker, nor about your neighbour. You are learning about yourself. And if you are learning about yourself, then you are the speaker, you are your neighbour. If you are learning about yourself, you can love your neighbour -

otherwise you cannot, and all this will remain mere words. You cannot love your neighbour if you are competitive. Our whole social structure - economic, political, moral, religious - is based on competition, and at the same time we say we must love our neighbour. Such a thing is impossible, because where there is competition there can be no love.

So, to understand what love is, what truth is, there must be freedom - and nobody can give that to you. You have to find it for yourself through hard work.

July 12, 1964

SAANEN 2ND PUBLIC TALK 14TH JULY 1964

The other day, when we met here, I was talking about the necessity of freedom; and by that word 'freedom' I do not mean a peripheral or fragmentary freedom at certain levels of one's consciousness. I was talking about being totally free - free at the very root of one's mind, in all one's activities, physical, psychological, and parapsychological. Freedom implies a total absence of problems, does it not? Because when the mind is free it can observe and act with complete clarity; it can be what it is without any sense of contradiction. To me, a life of problems - whether economic or social, private or public - destroys and perverts clarity. And one needs clarity. One needs a mind that sees very clearly every problem as it arises, a mind that can think without confusion, without conditioning, a mind that has a quality of affection, love - which has nothing whatever to do with emotionalism or sentimentality.

To be in this state of freedom - which is extremely difficult to understand, and requires a great deal of probing into - one must have an undisturbed, quiet mind; a mind that is functioning totally, not only at the periphery, but also at the centre. This freedom is not an abstraction, it is not an ideal. The movement of the mind in freedom is a reality, and ideals and abstractions have nothing whatsoever to do with it. Such freedom takes place naturally, spontaneously - without any sort of coercion, discipline, control or persuasion - when we understand the whole process of the arising and the ending of problems. A mind that has a problem, which is really a disturbance, and has escaped from that problem, is still

crippled, bound, it is not free. For the mind that does not resolve every problem as it arises, at whatever level - physical, psychological, emotional - there can be no freedom and therefore no clarity of thought, of outlook, of perception.

Most human beings have problems. I mean by a problem the lingering disturbance created by one's inadequate response to a challenge - that is, by the incapacity to meet an issue totally, with one's whole being - or by the indifference which results in the habitual acceptance of problems and just putting up with them. There is a problem when one fails to confront each issue and go to the very end of it, not tomorrow or at some future date, but as it arises, every minute, every hour, every day.

Any problem at any level, conscious or unconscious, is a factor that destroys freedom. A problem is something which we don't understand completely. One's problem may be pain, physical discomfort, the death of someone, or the lack of money; it may be the incapacity to discover for oneself whether God is a reality, or merely a word without substance. And there are the problems of relationship, both private and public, individual as well as collective. Not to understand the whole of human relationship does breed problems; and most of us have these problems - from which psychosomatic diseases arise - crippling our minds and hearts. Being burdened with these problems, we turn to various forms of escape: we worship the state, accept authority, look to someone else to resolve our problems, plunge into a useless repetition of prayers and rituals, take to drink, indulge in sex, in hate, in self-pity, and so on.

So we have carefully cultivated a network of escapes - rational

or irrational, neurotic or intellectual - which enable us to accept and therefore put up with all the human problems that arise. But these problems inevitably breed confusion, and the mind is never free.

Now, I don't know if you feel the way I do about the necessity - not a fragmentary necessity, not the necessity of one day because you are suddenly forced to face an issue, but the absolute necessity, from the very beginning of one's thought about these things right through to the end of one's life - of having no problem. Probably you do not feel the urgency of it. But if one sees very clearly and factually, not abstractly, that to be free of problems is as much a necessity as food and fresh air, then from that perception one acts, both psychologically and in the business of everyday life; it is present in everything that one does and thinks and feels.

So, freedom from problems is the main issue, at least for this morning. Tomorrow we may approach it differently, but it doesn't matter. What matters is to see that a mind in conflict is a destructive mind, because it is constantly deteriorating. Deterioration is not a question of old age, or of youth, but it arises when the mind is caught in conflict and has many unresolved problems. Conflict is the core of deterioration and decay. I do not know if you see the truth of that. If you do, then the issue is how to resolve conflict. But first one must perceive for oneself the truth that a mind that has a problem of any kind, at any level, for any duration, is incapable of clear thinking, of seeing things as they are - brutally, ruthlessly - without any sentiment or self-pity.

Now, most of us are used to escaping immediately a problem arises, and we find it very difficult to stay with the problem - just

to observe it without interpreting, condemning, or comparing, without trying to alter it, or do something about it. That demands one's complete attention; but to most of us no problem is ever so serious that we want to give it our complete attention, because we lead a very superficial life and we are easily satisfied by glib answers, quick responses. We want to forget the problem, put it away and get on with something else. It is only when the problem touches us intimately, as in the case of death, or a complete lack of money, or when the husband or the wife has left us - it is only then that the problem may become a crisis. But we never allow any problem to bring about a real crisis in our life; we always push it away by explanations, by words, by the various things as a defence.

So, we know what we mean by a problem. It is an issue that we have not gone to the very end of and completely understood; therefore it is not-finished, it repeats again and again. To understand a problem one has to understand the contradictions - the extreme contradictions as well as the everyday contradictions - of one's own being. We think one thing, and do another; we say one thing and feel quite differently. There is the conflict of respect and disrespect, rudeness and politeness. On the one hand there is a sense of arrogance, pride, and on the other we play with humility. You know the many contradictions we all have both conscious and hidden. Now, how do these contradictions arise?

Please, as I have repeatedly said, don't just listen to the speaker, but listen also to your own thought; observe the operation of your own reactions, be aware of your own response when the question is put, so that you become familiar with yourself.

Most of us, when we have a problem, want to know how to

resolve it, what to do about it, how to go beyond it, how to get rid of it, or what the answer is. I am not interested in all that. I want to know why the problem arises; because if I can find the root of one problem, understand it, go to the very end of it, then I shall have found the answer to all problems. If I know how to look at one problem completely, then I can understand any problem that may arise in the future.

So, how does a problem arise - a psychological problem? Let us deal with that first, because psychological problems distort every activity in life. It is only when the mind understands and resolves a psychological problem as it arises, and does not carry the record of that problem over to the following hour, or the following day, that it is capable of meeting the next issue with freshness, with clarity. Our life is a series of challenges and responses, and we must be capable of meeting each challenge completely, otherwise every moment brings us further problems. Do you understand? My whole concern is to be free, not to have problems - about God, about sex, about anything. If God becomes my problem, then God is not worth seeking; because to find out if there is such a thing as God, a supreme something beyond the measure of the mind, my own mind must be very clear, innocent, free, not crippled with a problem.

That is why I have said from the very beginning that freedom is a necessity. I am told that even Karl Marx - the god of the communists - wrote that human beings must have freedom. To me, freedom is absolutely necessary - freedom at the beginning, in the middle, and at the end - and that freedom is denied when I carry a problem over to the next day. This means that I have not only to discover how the problem arises, but also how to end it completely,

surgically so that there is no repetition, no carrying over of the problem, no feeling that I will think about it and find the answer tomorrow. If I carry the problem over to the next day, I have provided the soil in which the problem takes root; and then the pruning of that problem becomes still another problem. Therefore I have to operate so drastically and immediately that the problem comes completely to an end.

So you see the two issues. Whether it is a problem of one's wife and children, or the lack of money, or the problem of God - whatever it is, one has to find out how the problem arises, and also how to end it instantly.

What I am saying is not illogical. I have shown you logically, reasonably, the necessity of ending the problem and not carrying it over to the next day. Would you like to ask any questions about that?

Questioner: I can't understand why you say that money is not a problem.

Krishnamurti: It is a problem for many people. I never said it was not. Please, I said that a problem is something which you do not understand completely, whether it is with regard to money, sex, God, your relationship with your wife, with somebody who hates you - it doesn't matter what it is. If I have a disease, or very little money, it becomes a psychological problem. Or it may be sex that becomes a problem. We are investigating how psychological problems arise, not how to deal with a particular problem. Do you understand? Good Lord, that is very simple.

You know, there are people in the East who give up the world and wander from village to village with a begging bowl. The

Brahmins in India have established through centuries the custom that a man who gives up the world is to be respected, and the people must feed and clothe him. To such a man, money is obviously not a problem - but I am not advocating that custom here! I am just pointing out that most of us have so many psychological problems. Haven't you got problems, not only with regard to money, but also with regard to sex, God, relationship? Aren't you concerned about whether you are loved or not loved? If I have very little money and I want more, then that becomes my problem. I worry about it, there is a feeling of anxiety; or I become envious because you have more money than I have. All this distorts perception, and these are the problems we are talking about. We are trying to find out how a problem of this kind arises. I think I made that fairly clear - or do you want me to go into it further?

Surely, a problem arises when there is in me a contradiction. If there is no contradiction, at any level, there is no problem. If I have no money, I will work, beg, borrow - I will do something, and it won't be a problem.

Questioner: But what happens when you can't do anything?

Krishnamurti: What do you mean, you can't do anything? If you have a technique, or some specialized knowledge, you become this or that. If you are incapable of anything else, you go and dig.

Questioner: After a certain age a man can't work at all.

Krishnamurti: But he has the welfare state.

Questioner: No, he hasn't. Krishnamurti: Then he dies, and there is no problem. But this isn't your problem, is it, madame?

Questioner: It is not my own personal problem.

Krishnamurti: Then you are talking about somebody else, and

we are out of it. Here we are talking about you as a human being with problems, not about some relative or friend.

Questioner: He has no one to look after him but me. How am I to come and listen to you, and leave him helpless?

Krishnamurti: Don't come.

Questioner: But I want to.

Krishnamurti: Then don't make it a problem.

Questioner: Are you saying that when an embarrassing or inconvenient situation exists, like the lack of money, the mind can rise above it?

Krishnamurti: No. You see, you have already gone ahead of me, trying to resolve the problem. You want to know how to deal with the problem, and I haven't come to that yet. I have merely stated the problem, not what to do about it. When you say the mind must rise above the problem, or ask what a relative or friend is to do who is old and has no money, do you see what you are doing? You are escaping from the fact. Wait a minute, listen to what I am saying. Don't accept or reject what I am saying, but just listen to it. You are unwilling to face the fact that it is you who have a problem, not somebody else. If you can resolve your own problem as a human being, you will help another - or not, as the case may be - in resolving his. But the moment you go off to the problems of other people and ask, "What am I to do?", you have put yourself in a position in which you can have no answer, and therefore that becomes a contradiction.

I don't know if you are following all this.

Questioner: I am illiterate through a disability in childhood, and this has been a great problem to me throughout my life. How can I

solve it?

Krishnamurti: You are all terribly concerned about solving a problem, aren't you? I am not. Sorry. I told you right at the beginning of these talks that I am not interested in solving problems, yours or mine. I am not your helper or your guide. You are your own teacher, your own disciple. You are here to learn, and not to ask somebody else what to do and what not to do. It is not a question of what you should do about the crippled person, or about a person who hasn't got enough money, or about illiteracy, and so on and so on. You are here to learn for yourself about the problems you have, and not to be instructed by me. So please don't put me in that false position, because I will not instruct you. If I did, I would become a leader, a guru, thereby adding to all the exploiting rubbish that already exists in the world. So we are here - you and I - to learn, and not to be instructed. We are learning, not through study, not through experience, but by being alert, awake, totally aware of ourselves; so our relationship is entirely different from that of the teacher and the taught. The speaker is not instructing you, or telling you what to do - that would be utterly immature.

Questioner: When we are incapable of seeing all that is involved in a problem, how can we go to the root of it and resolve it?

Krishnamurti: You are all so eager to find out what to do that you haven't given me a chance to go into it. Please do listen for two minutes, if you will. I am not telling you what to do about your problems. I am pointing out how to learn, and what learning is; and you will find that as you learn about your problem, the problem comes to an end. But if you look to someone to tell you what to do

about a problem, then you will become like an irresponsible child who is being directed by another, and you will have still more problems. That is straightforward and simple, so please, once and for all, get it clearly into your heart and mind. We are here to learn, not to be instructed. To be instructed is to commit what is heard to memory; but mere repetition from memory does not bring about the resolution of problems. There is maturity only in the movement of learning. The use of knowledge, of that which has merely been memorized, as a means of resolving human problems, is born of immaturity, and it only creates further patterns, further problems.

The mere desire to resolve a problem is an escape from the problem, is it not? I haven't gone into the problem, I haven't studied it, explored it, understood it. I don't know the beauty, or the ugliness, or the depth of the problem; my only concern is to resolve it, put it away. This urge to resolve a problem without having understood it, is an escape from the problem - and therefore it becomes another problem. Every escape breeds further problems.

Now, I have a problem, and I want to understand it completely. I don't want to escape from it, I don't want to verbalize about it, I don't want to tell someone about it - I just want to understand it. I am not looking to anyone to tell me what to do. I see that no one can tell me what to do; and that if someone did, and I accepted his instruction, it would be a most foolish and absurd act. So I have to learn without being instructed, and without bringing in the memory of what I have learned about previous problems, in dealing with the present problem. Oh, you don't see the beauty of it!

Do you know what it means to live in the present? No, I am afraid you don't. To live in the present is to have no continuity at

all. But that is a thing we will discuss some other time.

I have a problem and I want to understand, I want to learn about it. To learn about it, I cannot bring in the memories of the past in order to deal with it; because the new problem demands a fresh approach, and I cannot come to it with my dead, stupid memories. The problem is active, so I must deal with it in the active present, and therefore the time element must be altogether put aside.

I want to find out how problems - psychological problems - arise. As I said, if I can understand the whole structure of the causation of problems, and am therefore free from making problems for myself, then I will know how to act with regard to money, with regard to sex, with regard to hate, with regard to everything in life; and I will not, in the very process of dealing with these things, create another problem. So I have to find out how a psychological problem arises, not how to resolve it. Do you follow? Nobody can tell me how it arises; I have to understand it for myself.

Please, as I explore into myself, you must explore into yourself also, and not just listen to my words. Unless you go beyond the words and look at yourself, the words won't help you at all; they will become a mere abstraction, not a reality. The reality is the actual movement of your own inquiry which discovers, not the verbal indication of that movement.

Is all this clear so far? To me, as I said, freedom is of the highest importance. But freedom cannot possibly be understood without intelligence; and intelligence can come about only when one has completely understood for oneself the causation of problems. The mind must be alert, attentive, it must be in a state of

supersensitivity, so that every problem is resolved as it comes along. Otherwise there is no real freedom; there is a fragmentary, peripheral freedom which has no value at all. It is like a rich man saying he is free. Good God! He is a slave to drink, to sex, to comfort, to a dozen things. And the poor man who says, "I am free because I have no money" - he has other problems. So freedom, and the maintenance of that freedom, cannot be a mere abstraction; it must be the absolute demand on your part as a human being, because it is only when there is freedom that you can love. How can you love if you are ambitious, greedy, competitive?

Don't agree, sirs - you are letting me do all the work.

I am not interested at all in resolving the problem, or in seeking somebody who will tell me how to resolve it. No book, no leader, no church, no priest, no saviour can tell me. We have played with all that for millennia, and we are still burdened with problems. Going to church, confession, prayer - none of those things will solve our problems, which only continue to multiply, as is the case now. So, how does a problem arise?

As I said, when there is no contradiction within oneself, there is no problem. Self-contradiction implies a conflict of desire, does it not? But desire itself is never contradictory. Surely, what create contradiction are the objects of desire. Because I paint pictures, or write books, or because of some stupid thing I do, I want to be famous, recognized. When nobody recognizes me, there is a contradiction, and I am miserable. I am afraid of death, which I haven't understood; and in what I call love there is a contradiction. So I see that desire is the beginning of contradiction - not desire itself, but the objects of desire are contradictory. If I try to change

or deny the objects of desire, saying that I am going to stick to just one thing and nothing else, then that again becomes a problem, because I have to resist, I have to build up barriers against everything else. So what I have to do is not merely to change or reduce the objects of desire, but to understand desire itself.

You may say: what has all this to do with the problem? We think it is desire that creates conflict, contradiction; and I am pointing out that it is not desire, but the conflicting objects or aims of desire that create contradiction. And it is no good trying to have only one desire. That is like the priest who says, "I have only one desire, the desire to reach God" - and who has innumerable desires of which he is not even aware. So one has to understand the nature of desire, and not merely control or deny it. All religious literature says that you must destroy desire, be without desire - which is rubbish. One has to understand how desire arises, and that gives continuity to desire - not how to end it. Do you follow the problem? You can see how desire arises - it is fairly simple.

There is perception, contact, sensation - sensation even without contact; and out of sensation there is the beginning of desire. I see a car; its lines, its shape, its beauty attract me, and I want it. But to destroy desire is not to be sensitive to anything. The moment I am sensitive, I am already in the process of desire. I see a beautiful object, or a beautiful woman - whatever it is - and there is the arising of desire; or I see a man with tremendous intelligence, integrity, and I want to be like that. From perception there is sensation, and from sensation the beginning of desire. This is what actually happens, there is nothing complicated about it. The complexity begins when thought comes in and gives desire a

continuity. I think about the car, or the woman, or the man of intelligence, and through that thought desire is given a continuity. Otherwise it has no continuity - I can look at the car, and that is the end of it. Do you follow? But the moment I give an inch of thought to that car, then desire has continuity and contradiction begins.

Questioner: Can there be desire without an object?

Krishnamurti: There is no such thing. There is no abstract desire.

Questioner: Then desire is always connected with an object. But you said before that we have to understand the mechanism of desire itself, and not be concerned with its object.

Krishnamurti: Sir, I have pointed out how desire arises, and how through thought we give continuity to desire.

I am sorry, but we must stop now and continue next Thursday.

July 14, 1964