Friends,

Today I am going to talk about what is called evolution. It is a subject difficult to discuss, and you may misunderstand what I am going to say. If you don’t quite understand me, please ask me questions afterwards.

To most of us the idea of evolution implies a series of achievements, that is, achievements born of continual choice between what we call the unessential and the essential. It implies leaving the unessential and moving towards the essential. This series of continual achievements resulting from choice we call evolution. Our whole structure of thought is based on this idea of advancement and spiritual attainment, on the idea of growing more and more into the essential, as the result of continual choice. So then we think of action as merely a series of achievements, don’t we?

Now when we consider growth or evolution as a series of achievements, naturally our actions are never complete; they are always growing from the lower to the higher, always climbing, advancing. Therefore, if we live under that conception, our action enslaves us; our action is a constant,
ceaseless, infinite effort, and that effort is always turned toward a security. Naturally, when there is this search for security, there is fear, and this fear creates the continual consciousness of what we call the ‘I’. Isn’t that so? The minds of most of us are caught up in this idea of achievement, attainment, climbing higher and higher, that is, in the idea of choosing between the essential and the unessential. And since this choice, this advancement which we call action, is but a ceaseless struggle, a continual effort, our lives are also a ceaseless effort and not a free, spontaneous flow of action.

I want to differentiate between action and achievement or attainment. Achievement is a finality, whereas action, to me, is infinite. You will understand that distinction as I continue. But first let us understand that this is what we mean by evolution: a continual movement through choice, towards what we call the essential, ever pursuing greater and greater achievement.

The highest bliss—and to me this is not a mere theory—is to live without effort. Now I am going to explain what I mean by effort. For most of you, effort is but choice. You live by choice; you have to choose. But why do you choose? Why is there a necessity that urges you, impels you, forces you to choose? I say that this necessity for choice exists as long as one is conscious of emptiness or
loneliness within oneself; that incompleteness forces you to choose, to make an effort.

<table>
<thead>
<tr>
<th>Now the question is not how to fill that emptiness, but rather, what is the cause of that emptiness. To me, emptiness is action born of choice, in search of gain. Emptiness results when action is born of choice. And when there is emptiness, the question arises, ‘How can I fill that void? How can I get rid of that loneliness, that feeling of incompleteness?’ To me, it is not a question of filling the void, for you can never fill it. Yet that is what most people are trying to do. Through sensation, excitement, or pleasure, they are trying to fill that void, to lessen that feeling of emptiness. But they will never fill that emptiness, because they are trying to fill it with action born of choice.</th>
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<td>Emptiness exists as long as action is based on choice, on like and dislike, attraction and repulsion. You choose because you don’t like this and you like that; you are not satisfied with this but you want to satisfy yourself with that. Or you are afraid of something and run away from it. For most people action is based on attraction and repulsion, and therefore on fear.</td>
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<td>Now what happens when you discard this and choose that? You are basing your action merely on attraction or</td>
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<td>आप अपने भीतर के अकेलेपन या खालीपन को लेकर सवाल हैं। यह अपूर्णता ही आपको चुनने, प्रयास करने के लिए बाध्य करती है।</td>
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<td>अब सवाल यह नहीं कि इस खालीपन को कैसे भरा जाए, बल्कि यह है कि इस खालीपन का कारण क्या है। मेरे विचार से खालीपन लाभ की खोज में चयन से जन्मा कर्म है। खालीपन तब होता है जब कर्म चयन पर आधारित होता है। प्रश्न उठता है: ‘मैं इस खालीपन को कैसे भर सकता हूँ?’ ‘कैसे मैं इस खालीपन से, अकेलेपन के आहसास से मृत्यु पा सकता हूँ?’ मेरे लिए यह शुद्ध ने भरने का प्रश्न नहीं, क्योंकि आप कभी भी इसे भर नहीं सकते। फिर भी ज्यादातर लोग नहीं करने की कोशिश में लगे हैं। संवेदना, उत्साह, सौंप-भोग, स्नेहशीलता या विस्मृति के जुगिये लोग खालीपन की भरने में लगे हुए हैं। खालीपन के आहसास को कम करने में प्रयासरत हैं। पर वे कभी भी इस खालीपन को भर नहीं पायेंगे, क्योंकि वे इसे चयन पर आधारित कर्म से भरना चाह रहे हैं।</td>
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<td>खालीपन तब तक बना रहता है जब तक किया चयन पर, पसंद-नापसंद, आकर्षण और विकर्षण पर आधारित होती है। आप चुनते इसलिए हैं क्योंकि आपको यह पसंद है और वह पसंद नहीं। आप ‘इससे’ संतुष्ट नहीं पर आप स्वयं को ‘उससे’ संतुष्ट करना चाहते हैं। या फिर अप किसी चीज से डरे हुए हैं और उससे भागना चाहते हैं। ज्यादातर लोगों के लिए किया आकर्षण और विकर्षण पर आधारित होती है, और इसलिए यह भय पर भी आधारित होती है।</td>
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<td>जब आप इसे छोड़कर उसे चुनते हैं तो क्या घटित होता है? आपका कर्म सिफ आकर्षण और विकर्षण पर आधारित होता है और इस तरह</td>
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repulsion, and thereby you are creating an opposite. Hence there is this continual choice which implies effort. As long as you make a choice, as long as choice exists, there must be duality. You may think that you have chosen the essential; but because your choice is born out of attraction and repulsion, want and fear, it merely creates another unessential.

That is what your life is. One day you want this—you choose it because you like it and want it because it gives you joy and satisfaction. The next day you are surfeited with it; it means nothing more to you, and you discard it in order to choose something else. So your choice is based on continuous sensation; you choose through the consciousness of duality, and this choice merely perpetuates the opposites.

As long as you choose between opposites, there is no discernment, and hence there must be effort, ceaseless effort, continually opposites and duality. Your choice, therefore, is ceaseless, and your effort is continuous. Your action is always finite, always in terms of achievement, and hence that emptiness which you feel will always exist. But if the mind is free of choice, if it has the capacity to discern, then action is infinite.

I shall explain this again. As I have said, if you say, ‘I want this thing’, in that choosing you have created an opposite.
<table>
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<th>English</th>
<th>Hindi</th>
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<td>Again, after that choice you create another opposite, and so you go on from one opposite to another through a process of continual effort. That process is your life, and in that there is ceaseless struggle and pain, conflict and suffering. If you realize that, if you really feel with your whole being—that is, emotionally as well as mentally—the futility of choice, then you no longer choose; then there is discernment; then there is intuitive response which is free from choice, and that is awareness.</td>
<td>यदि आप सजग हैं कि विपरीत से जन्मा आपका चयन सिर्फ़ एक और विपरीत को ही जन्म देता है, तब आपको उसका बोध होता है जो सच है। पर आपमें से अविभाज्य में न ही ऐसी तीव्र इच्छा है और न ही सजगता। क्योंकि आपको विपरीत चाहिए, आपको संवेदन चाहिए। इसलिए आपमें कभी विवेक नहीं आ पाता, आपको कभी वह समृद्ध, पूर्ण सजगता नहीं सिलती जो मन को विपरीत से मुक्त कर देती है। विपरीत से मुक्त में कर्म एक उपलब्धि बनकर नहीं रह जाता, बल्कि एक तृप्ति है जो विवेक से प्राप्त होती है जिसकी कोई सीमा नहीं। तब कर्म आपकी अपनी परिपूर्णता से निकलता है, और ऐसे कर्म में कोई चयन नहीं; न ही कोई प्रयास है।</td>
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<td>If you are aware that your choice born of opposites but creates another opposite, then you perceive what is true. But most of you have not the intensity of desire nor the awareness, because you want the opposite, because you want sensation. Therefore you never attain discernment; you never attain that rich, full awareness that liberates the mind from opposites. In that freedom from opposites, action is no longer an achievement, but a fulfilment; it is born of discernment which is infinite. Then action springs from your own fullness, and in such action there is no choice and hence no effort.</td>
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<td>To know such fullness, such reality, you must be in a state of intense awareness, which you can attain only when you are faced by a crisis. Most of you are faced by some kind of crisis, with regard to money, or people, or love, or death; and when you are caught up in such a crisis...</td>
<td>ऐसी परिपूर्णता को, ऐसी वास्तविकता को जानने के लिए आप में तीव्र सजगता की हो चाहिए, और वह आपको तभी प्राप्त होगी जब आपके सामने कोई संकट होगा। आप में से अविभाज्य के सामने किसी तरह का संकट है, चाहे वह ऐसे से संबंधित हो, या लोगों से, प्रेम से या मृत्यु से और जब आप ऐसे संकट में फंस जाते</td>
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you have to choose, to decide. How do
you decide? Your decision springs from
fear, want, sensation. So you are merely
postponing; you are choosing what is
convenient, what is pleasant, and
therefore you are merely creating
another shadow through which you have
to pass. Only when you
feel the
absurdity of your present existence, feel
it not just intellectually, but with your
whole heart and mind—when you really
feel the absurdity of this continual
choice—then out of that awareness is
born discernment. Then you do not
choose: you act. It is easy to give
examples, but I shall give none, for they
are often confusing.

So to me, awareness does not result
from the struggle to be aware; it comes
of its own accord when you are
conscious with your whole being, when
you realize the futility of choice. At
present you choose between two things,
two courses of action; you make a
choice between this and that; one you
understand, the other you do not. With
the result of such choice, you hope to
fill your life. You act according to your
wants, your desires. Naturally, when
that desire is fulfilled, action has come
to an end. Then, since you are still
lonely, you look for another action,
another fulfilment. Each one of you is
faced with a duality in action, a choice
between doing this or that; but when
you are aware of the futility of choice,
when you are aware with your whole
being, without effort, then you will truly
You can test this only when you are really in a crisis; you cannot test it intellectually, when sitting at your ease and imagining a mental conflict. You can learn its truth only when you are face to face with an insistent demand for choice, when you have to make a decision, when your whole being demands action. If in that moment you realize with your whole being, if in that moment you are aware of the futility of choice, then out of that comes the flower of intuition, the flower of discernment. Action born of that is infinite; then action is life itself. Then there is no division between action and actor; all is continuous. There is no temporary fulfilment which is soon over.

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**Question:** Please explain what you mean by saying that self-discipline is useless. What do you mean by self-discipline?

**Krishnamurti:** If you have understood what I have been saying, you will see the futility of self-discipline. But I shall explain this again, and try to make it clear.

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**Why do you think that you must discipline yourself? To what do you want to discipline yourself? When you say, ‘I must discipline myself’, you hold before you a standard to which you think you must conform. Self-discipline**

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**Answer:** आप क्यों सोचते हैं कि आपके स्वयं को अनुशासित करना ही चाहिए? किस बीज के लिए आप खुद को अनुशासित करना चाहते हैं? जब आप कहते हैं: “मुझे खुद को अनुशासित करना ही चाहिए”, आपके इस्तेमाल का प्रमाण होता है और आप सोचते हैं आप उस पैमाने के मुताबिक खुद को ठाले। जब तक आप खुद के
exists as long as you want to fill the emptiness within you; it exists as long as you hold a certain description of what God is, what truth is, as long as you cherish certain sets of moral standards which you force yourself to accept as guides. That is, your action is regulated, controlled, by the desire to conform. But if action is born of discernment, then there is no discipline.

Please understand what I mean by discernment. Don’t say, ‘I have learnt to play the piano. Doesn’t that involve discipline?’ Or, ‘I have studied mathematics. Is not that discipline?’ I am not talking about the study of technique, which cannot be called discipline. I am talking about conduct in life. Have I made that clear? I am afraid most of you have not understood this, for to be free of the idea of self-discipline is most difficult, since from childhood we have been slaves of discipline, of control. To get rid of the idea of discipline does not mean that you must go to the opposite, that you must be chaotic. What I say is that when there is discernment, there need be no self-discipline; then there is no self-discipline.

Most of you are caught up in the habit of discipline. First of all, you hold a mental picture of what is right, of what is true, of what good character should be. To this mental picture you try to fit your actions. You act merely according to a mental picture that you hold. As
long as you have a preconceived idea of what is true—and most of you have this idea—you must act according to that. Most of you are unconscious that you are acting according to a pattern, but when you become aware that you are acting thus, then you no longer copy or imitate: then your own action reveals what is true.

You know, our physical training, our religious and moral training, tend to mould us after a pattern. From childhood most of us have been trained to fit into a pattern—social, religious, economic—and most of us are unconscious of this. Discipline has become a habit, and you are unconscious of that habit. Only when you become aware that you are disciplining yourself to a pattern will your action be born of discernment.

So first of all, you must realize why you discipline yourself, not why you should or should not discipline. What has happened to man through all the centuries of self-discipline? He has become more of a machine and less of a human being; he has merely attained greater skill in imitation, in being a machine. Self-discipline, that is, conforming to a mental picture established either by you yourself or by someone else, does not bring about harmony; it only creates chaos.

What happens when you attempt to discipline yourself? Your action is ever creating emptiness within you because you are trying to fit your actions to a pattern. But if you become aware that
you are acting according to a pattern—a pattern of your own or some one else’s making—then you will perceive the falseness of imitation and your action then will be born of discernment, that is, from the harmony of your mind and heart.

Now, mentally you want to act in a certain way, but emotionally you do not desire the same end, and hence conflict results. In order to conquer that conflict you seek security in authority, and that authority becomes your pattern. Hence you do not act what you really feel and think; your action is motivated by fear, by desire for security, and from such action is born self-discipline. Do you understand?

You know, understanding with the whole intensity of your being is a very different thing from understanding merely intellectually. When people say, ‘I understand’, they usually understand only intellectually. But intellectual analysis will not free you from this habit of self-discipline. When you are acting, do not say, ‘I must see if this act is born of self-discipline, if it is according to a pattern.’ Such an attempt only prevents true action. But if, in your acting, you are aware of the imitation, then your action will be spontaneous.

As I have said, if you examine every act to determine whether it is born of self-
discipline, of imitation, your action becomes more and more limited; then there is hindrance, resistance. You do not truly act at all. But if you become aware, with your whole being, of the futility of imitation, the futility of conformity, then your action will not be imitative, hampered, bound. The more you analyze your action, the less you act. Isn’t that so? To me, analysis of action does not free the mind of imitation, which is conformity, self-discipline; what frees the mind of imitation is being aware with your whole being in your action.

To me, self-analysis frustrates action, it destroys complete living. Perhaps you do not agree with this, but please listen to what I have to say before you decide whether or not you agree. I say that this continuous process of self-analysis, which is self-discipline, constantly puts a limitation on the free flow of life, which is action. For self-discipline is based on the idea of achievement, not on the idea of the completeness of action. Do you see the distinction? In the one there is a series of achievements and therefore always a finality; whereas in the other, action is born of discernment, and such action is harmonious and therefore infinite. Have I made this clear? Watch yourself the next time you say, ‘I must not.’ Self-discipline, the ‘I must’, the ‘I must not’, is based on the idea of achievement. When you realize the futility of achievement—when you realize this with your whole being,
emotionally as well as intellectually—the there is no longer an ‘I must’ and an ‘I must not.’

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<tr>
<th>Now you are caught up in this attempt to conform to a picture in your mind, you have the habit of thinking ‘I must’ or ‘I must not.’ Therefore the next time you say this, become aware of yourself, and in that awareness you will discern what is true, and free yourself from the hindrance of ‘I must’ and ‘I must not.’</th>
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<td>Question: You say that nobody can help any one else. Why then are you going around the world addressing people?</td>
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<tr>
<td>Krishnamurti: Need that be answered? It implies a great deal if you understand it. You know, most of us want to acquire wisdom or truth through another, through some outside agency. No one else can make you into an artist; only you yourself can do that. That is what I want to say: I can give you paint, brushes, and canvas, but you yourself have to become the artist, the painter. I cannot make you into one. Now in your attempts to become spiritual, most of you seek teachers, saviours, but I say that no one in the world can free you from the conflict of sorrow. Someone can give you the materials, the tools, but no one can give you that flame of creative living.</td>
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| प्रश्नकर्ता : आप कहते है कि कोई किसी की मदद नहीं कर सकता। फिर आप पूरी दुनिया में लोगों से बातें कीं करते--फिरते हैं?
| कृष्णमुर्ति : क्या इसका उत्तर देने की जरूरत है? यदि आप सभी तो इसके गहरे अर्थ हैं। आप जानते हैं कि हममे से अधिकांश किसी और के द्वारा प्राच्य या सत्य प्राप्त करना चाहतें हैं, किसी बाहरी एजेंसी के जरिये। कोई आपको कलाकार नहीं बना सकता, सिफारिश आप मुझे ही यह कर सकते हैं। मैं यहीं कहना चाहता हूं, मैं आपको रंग और ब्रश दे सकता हूं, कैनवस दे सकता हूं, पर आपके खुद ही कलाकार, पेंटर बनना पड़ेगा। मैं आपको कलाकार नहीं बना सकता। आयातितक होने के प्रायां में आप में से अधिकांश शिक्षकों, उद्यानकों की खोज में रहते हैं, पर मैं कहता हूं कि दुनिया में कोई भी आपको दुख के दंड से मुक्त नहीं कर सकता। कोई आपको भौतिक चीजें दे सकता है, उपकरण दे सकता है, पर कोई भी आपको सुजनशील जीवन की ती नहीं दे सकता। |
You know, we think in terms of technique, but technique does not come first. You must first have the flame of desire, and then technique follows. ‘But’, you say, ‘let me learn. If I am taught the technique of painting, then I shall be able to paint.’ There are many books that describe the technique of painting, but merely learning technique will never make you a creative artist. Only when you stand entirely alone, without technique, without Masters, only then can you find truth.

Let us understand this first of all. Now you are basing your ideas on conformity. You think that there is a standard, a way, by which you can find truth; but if you examine, you will discover that there is no path that leads to truth. In order to be led to truth, you must know what truth is, and your leader must know what it is. Isn’t that so? I say that a man who teaches truth may have it, but if he offers to lead you to truth and you are led, then both are in illusion. How can you know truth if you are still held by illusion? If truth is there, it expresses itself. A great poet has the desire, the flame for creative writing, and he writes. If you have the desire, you learn the technique.

आप जानते हैं कि हम तकनीक के सन्दर्भ में सोचते हैं, पर तकनीक पहले नहीं आती। पहले आपमें इच्छा की लपत होनी चाहिए, और तब तकनीक आती है। पर आप कहते हैं, “मुझे सीखना है। यदि मुझे पेंटिंग की तकनीक सिखा दी जाए, तो मैं पेंट कर लूंगा।” ऐसी कई किताबें हैं जिनमें पेंटिंग की तकनीक का व्याख्या दिया गया है। पर तकनीक सीख कर आप रचनाशील कलाकार कभी नहीं बन सकते। जब आप विलुप्त अकेले खड़े होते हैं, बंगीर किसी तकनीक के, बंगीर किसी उदास के, तभी आपको सत्य मिलता है।

सबसे पहले हम इसे समझ लें। अभी आप अपने विचारों को नकल पर, अनुक्रम पर आधारित कर रहे हैं। आप सोचते हैं कि एक मापदंड है, एक रास्ता है जिसके जुटियाँ आप सत्य को पा सकते हैं। पर यदि आप गौर करें, तो आप देखेंगे कि ऐसा कोई मार्ग नहीं जो सत्य तक जाता है। सत्य तक पहुँचने के लिए आपके लिए यह जानना जरूरी है कि सत्य है क्या, आपके नेता को यह जानना होगा कि सत्य है क्या। नहीं क्या? मेरा विचार है कि यदि कोई सत्य के बारे में बताता है, तो इसका मतलब है कि उसके पास सत्य हो सकता है, पर यदि आपको यह सत्य तक ले जाने की बात करता है तो आप दोनों ही किसी भ्रम में हैं। यदि आप भ्रम में जाकर हूँ तो आप सत्य को जान ही कैसे सकते हैं? यदि सत्य है तो वह खुद को व्यक्त करेगा। किसी महान कवि में तमन्ना है, सृजनशील लेखन की ती है, और वह लिखता है। यदि आप के भीतर भी इच्छा है, तो आप तकनीक सीख लें। मुझे लगता है कि कोई भी किसी को सत्य तक नहीं ले जा सकता, क्योंकि सत्य असीम है; यह पथविशील है और कोई आपको नहीं बता सकता कि इसे कैसे ढूंढा जाए।
I feel that no one can lead another to truth, because truth is infinite; it is a pathless land, and no one can tell you how to find it. No one can teach you to be an artist; another can only give you the brushes and canvas and show you the colours to use. Nobody taught me, I assure you, nor have I learnt what I am saying from books. But I have watched, I have struggled, and I have tried to find out. It is only when you are absolutely naked, free from all techniques, free from all teachers, that you find out.