Question: What is experience?

Krishnamurti: When you watch yourself, is it not an experience? When you put on a kurta, is that not an experience? When you watch the boat going down the river, is that not an experience? When you cry, when you laugh, when you are jealous, when you want to possess something and want to push others aside, is it not an experience? Living is experience. But we want to keep experiences which are pleasant and avoid experiences which are unpleasant. That is not life. Choosing between the pleasant and the unpleasant is not living. Life is everything from the dark clouds to the marvellous sunset; life is the whole thing which you can watch—the song of birds, the green fields and the barren earth, the fears, the laughter, the struggles, death. But, we generally view life differently; we say, ‘This is life, that is not life,’ ‘This is beautiful, that is not beautiful,’ ‘I am going to hold to the beautiful and push away the ugly,’ ‘I am unhappy, I want happiness.’ When we begin to choose, there is death.

If you really think about all this, you will see that when the mind chooses between that which is pleasant and that which is unpleasant, and holds on to one and discards the other, then deterioration takes place, then death comes in. But to see this whole process in movement, to be aware of it totally without any choice, stirs the mind and frees it from its self-enclosing activities of choice. A mind that is free from choice is wise, intelligent, capable of infinite depth.

Listen to all this. These are not mere words to be heard and then put aside.
Experiences of various kinds are impinging all the time on our minds, and our minds now are only capable of choice, choosing one experience and holding on to it and discarding another experience. When a mind retains an experience, from that experience it creates a tradition, and that tradition becomes choice and action. A mind that is merely caught in choice can never find out what truth is. So, it is only the mind that sees the whole movement of darkness and of light that is highly sensitive, intelligent. Only then can that which we call God come to be.

You have been listening for some days to all that has been said. Are you aware of what is taking place in you; how your mind thinks, how your mind watches things and people around? Are you watching more, seeing more, feeling more? Are you aware of all this? Do you understand what I am talking about? Are you aware of what is going on within yourself, in your mind, in your feelings? Do you ever watch the trees, the river? Do you see how you are looking at the river? What are the thoughts that come into your mind as you watch that river?

If you are not aware of all that is going on in your mind when you see something, then you will never know the operations of your mind, the workings of your mind, and without knowing that, you are not educated. You may have a few alphabets after your name, but that is not education. To be educated, you have to find out if your mind functions in tradition, if it is caught in the usual habitual routine. Do you do things because your parents want you to do them?

If you are not aware of what is going on in your mind when you see something, then you will never know the operations of your mind, the workings of your mind, and without knowing that, you are not educated. You may have a few alphabets after your name, but that is not education. To be educated, you have to find out if your mind functions in tradition, if it is caught in the usual habitual routine. Do you do things because your parents want you to do them?
Do you put on a sacred thread merely because that is the custom? Do you go to the temple to do puja because you have been told to, or because you like it? Surely, all this indicates the operation of your mind, does it not? And without knowing that, how can you be educated?

The brain is an astounding thing if you watch it. There must be millions and millions of cells in it, and it must be a very complex mechanism. It must be most complex and concentrated because when I ask you a question, when I look at things, the mind goes through such a lot to produce an answer. You understand what I am talking about? If I ask you where you live, how quickly your mind operates! See the astounding rapidity of memory! If you are asked a question which you do not know, again look at what the mind goes through.

We are so rich in ourselves, but without knowing that richness, without knowing all its beauty, its complexity, we want every other richness—the richness of position, of office, of travel, of comfort, of knowledge, but these are all trivial riches compared to this thing. To know how the mind works and to go beyond it seems, to me, to be real education.

It has just been said that when we are confronted with something complex, when there is a problem, our mind becomes blank (sochne men asamarth). Does your mind become blank? Do you understand what I am asking you? Look, your mind is ceaselessly active, it is in constant movement. When you open your
eyes, you have various impressions, and the mind is receiving all these impressions—the light, the pictures, the windows, the green leaves, the movement of the animals and people. When you close your eyes, there is the inward movement of thought. So, the mind is constantly active; there is never a moment when it is still. That is the mind, not only at the superficial level, but also deep down. You know, after all, the Ganga is not just the surface water on which you see the ripples and the beauty of the sunshine; there is also the great depth of it, about 60 feet of water below the surface. The mind is not just the superficial expression of annoyance, of pleasure, of desires, of joy and frustration, but deep down, there is the whole mind, and all that is in movement all the time—asking questions, doubting, being frustrated, longing. When that movement is confronted with something which does not answer, it is shocked into paralysis for a second or two, and then it begins to act.

Have you not noticed when you see a beautiful thing, a beautiful mountain, a lovely river, a beautiful smile, how your mind becomes quiet? It is too much for the mind; for a second it is still, and then it begins to function. That is the case with most of us. Seeing that, is it possible for the mind to be still the whole way, not just at one level? Can your mind be totally still all the time, not through the shock of beauty or pain, not with any purpose—because the moment you have purpose, there is fear and envy behind it—but be totally still, (nischal)) deep down and also on the surface? You can only find out, you cannot answer yes or no.

जब आप कोई सुंदर वस्तु देखते हैं, किसी सुंदर पवित्र की, किसी सुंदर नदी की, किसी सुंदर मुस्कन को देखते हैं तो क्या आपका ध्यान कभी इस पर नहीं गया कि तब आपका मन कितना शांत हो जाता है? क्योंकि उस पल में कुछ समझ पाना मन की क्षमता से बाहर होता है, इसलिए यह पल भर के लिए ठिठक जाता है और उसके बाद फिर कार्य करने लगता है। हमें से अधिकांश के साथ ऐसा होता है। यह देख लेने के बाद, क्या मन के लिए ऐसा करना संभव है कि पूरे समय तक, एक ही स्तर पर नहीं, बल्कि पूर्ण से यह शांत रहे? क्या आपका मन सीमित या पीड़ा के किसी आपत्तिके कारण नहीं, किसी प्रयोजन से नहीं, वस्तु अन्यथाविक रूप से सारे समय पूर्ण रूप से मीन रह सकता है—किसी कुर्सी उद्देश्य के क्योंकि जैसे ही आपके पास कोई उद्देश्य होगा भय और ईर्ष्या भी उसके साथ हो लेंगे। अंतः क्या किसी प्रयोजन के लिए आपका मन इस तरह निरूपित निश्चित ही सकता है कि यह गहराई के तल पर, और समय पर भी शांत
There is real freedom when the mind right through knows its activities, its shades, its lights, its movements, its deliberations, its elations. The very knowing by the mind of all its movements from deep down to the top, the very seeing of it all, is the stilling of the mind. All this has to be very intelligently thought out, watched for, unearthed, so that you know the whole thing that is the mind, so that you are aware of the whole process; then only is the mind really still.

Question: What is jealousy?

Krishnamurti: Don’t you know what jealousy is? When you have a toy and the other person has a bigger toy, don’t you want that bigger toy? When you have a small bicycle and you see a big beautiful bicycle, don’t you want that? That is jealousy. On that jealousy, people live, exploit, multiply.

Please, will the teacher who is responsible for that boy’s education explain this to him. Please take the time and the trouble to point out what jealousy is—if you understand what jealousy is yourself.

Jealousy begins in a small way and then one gets drawn into a stream of action, clothed under so many names. We all know jealousy. That little boy wants to know what jealousy is. Do not say it is wrong or right, do not condemn it. Do not tell him it is not desirable to be jealous, that jealousy is ugly, evil. What is evil is your condemnation of it, not jealousy itself. Please explain to him.
the whole business of jealousy, how it arises, how our society is based on jealousy, how our instincts are based on it, how it shapes all our actions. You do not condemn a map, you do not say the road should not go that way. You do not say that the villages should be here and not there; the villages are there. Similarly you must look at jealousy and not try to push it aside, not try to transform it, not try to make it idealistic.

Jealousy is jealousy. You cannot make it into something else. But if you can look at it, understand it, then it gets transformed; you do not have to do a thing about it. If you can explain this deeply to every boy and girl, we shall produce quite a different generation.

Question: Why do we want to show off and to assure ourselves that we are something?

Krishnamurti: Why do you want to assure yourself that you are something? Why do I want to be sure that I am something?

You know, the maharajah wants to show that he is something. He shows off his cars, his titles, his position, his riches. The professor, the pundit, assures himself that he is somebody through his knowledge. You also want to show that you are somebody in your class with your friends. It is the same thing, on a small scale or a big scale. Why do we do that? Please listen to what I am saying.

If you are inwardly rich, there is no need to show off because that in itself is beautiful. Because inwardly we fear we have nothing, we put on lots of airs. The sannyasi does it, the
prime ministers and the rich men do it. Strip them of their power, their money, their position—they are dull, stupid, empty. So, a person who wants to show off, who wants to be assured that he is somebody, or who tells himself that he is somebody, is really very empty. You know, it is like a drum; you keep on beating it to make a noise, and the noise is the showing off, the assurance that you are somebody. But the drum in itself has no noise, it has to be beaten to produce the noise; in itself it is empty. In yourself you are empty, dull, uncreative; and because you are nothing, you want to assure yourself that you are somebody. That is the movement of envy. But if you say, ‘Yes, I am empty, I am poor,’ and from there begin not to change but to understand it, to go into it, to delve deeply into it, then you will find riches that are incorruptible. In that movement, there is no assurance that you are somebody because you are nobody. The man who is really nobody, who is nothing in himself, is the only truly happy man.

Question: You have been talking all these days with the idea of bringing about a change in our lives. If you want us to think differently, how is it different from the attitude we have been having so far, to be something which we are not today?

Krishnamurti: The question needs to be made simpler. Your question is: You want us to change and in what way is that different from our own desire to change in the old pattern?

Do I want you to change? If you change because I want you to

क्या मैं आपके बदलाव लाना चाहता हूँ? यदि आपके बदलाव इसलिए आता है क्योंकि मैं आपके बदलाव

क्रुणामुर्ति: प्रश्न को बोधा सरल बनाया जाए। आपका प्रश्न है: आप चाहते हैं कि हमें बदलाव आए, यह बदलाव उससे किस प्रकार से मिला होगा, जिसे लाने की इच्छा हम पुराने ढांचे में सोचते हुए करते हैं?

प्रश्न: इन बीच दिनों में इस भावना से आप हमसे चाहिए करते रहे हैं कि हमारे जीवन में कोई परिवर्तन आ सके। यदि आप यह चाहते हैं कि हम कुछ भिन्न दंग से विचार करें, तो हम अभी तक जिस दंग से विचार करते आ रहे हैं उससे वह किस प्रकार से भिन्न है? आप जो हम नहीं हैं वह हो पाने के हमारे विचार से वह किस प्रकार भिन्न है?
change, then that change is the movement of envy, of fear, of reward and punishment. That is, you are this, and you want to change into that—which is the movement of jealousy, of fear, of envy. If I realize what I am, just realize without any desire to change, without any desire to condemn, if I can just be that, just see that, then from that there is a totally different action. But to bring about that totally different action, the other movement—the movement of envy, of fear, of condemnation, of comparison—must cease. Is that clear?

Question: At present, we are not thinking in the way that you are thinking. You are talking to us with a view to making us see your way of thinking. Is that not so? Is that not a change that you would like us to bring about in ourselves? There is only a subtle difference between the two. We are not thinking in the way you are thinking because we do not take life in the way you are taking it.

Krishnamurti: The way we generally think is the way in which we have been brought up—in that pattern, in that groove, in that framework. Now, when you realize your thinking is conditioned, is there not a breaking up of that conditioning? When I realize that I am thinking in terms of Communism or Catholicism or Hinduism, is there not a breaking away from that? That is all I am talking about. There is a breaking away, which is quite a different movement from habitual thinking—in which there is no change.

When we talk of change, we mean we must change from this to that.
When we change from ‘this’ to ‘that,’ ‘that’ is already the known; therefore, it is not change. When I change from greed to nongreed, the nongreed is my formulation, is my idea. Therefore, I already know the state of nongreed. Therefore when I say I must change greed into nongreed, the movement is still within the field of the known, from one known to another known. Therefore, it is not change at all. Do you see that?

Please listen, all of you. It is not that gentleman alone who is asking the question, but all of us are involved in this. When we talk about change, about revolution, changing from ‘this’ to ‘that,’ ‘that’ is the state we already know; therefore, it is not change. When I change from Hinduism to Catholicism, I know what Catholicism is. It is a thing I want. I do not like this and I like that. That which I like is already what I know. Therefore, it is the same thing only in a different form.

What I am talking about is not change but the cessation of the desire to change, which does not mean I am content with what is. There must be the cessation of the desire to change from the known to what I think is the unknown, but which is really the known. If that movement ceases, then there is a totally different activity.

January 15, 1954

Kripalu seniors—AI all the others. We should listen to this. Either we are involved in this or we are not. When we talk about change, about revolution, changing from ‘this’ to ‘that,’ ‘that’ is already the known; therefore, it is not change. When I change from Hinduism to Catholicism, I know what Catholicism is. It is a thing I want. I do not like this and I like that. That which I like is already what I know. Therefore, it is the same thing only in a different form.

What I am talking about is not change but the cessation of the desire to change, which does not mean I am content with what is. There must be the cessation of the desire to change from the known to what I think is the unknown, but which is really the known. If that movement ceases, then there is a totally different activity.

January 15, 1954