Question: How do these illuminating talks fulfil and help your purpose? The world has been listening for a long time to the gospel of revolt, the cult of attaining to supreme truth or destroying the self and thereby achieving the highest and the sublimest. But, what is the reaction, is it creative or recreative?

Krishnamurti: What do you mean by fulfilling? You ask whether these talks help you to fulfil. Do you think there is such a thing as fulfilment? It is only when you are thwarted that you want to fulfil. It is only when you want to become a judge or somebody that there is the fear of not fulfilling. But if you do not want to become anything, there is no problem of fulfilment.

All of us want to become something, either in this world or in the next world, inwardly or outwardly, and our purpose is well defined because our desires are always compelling us towards a particular end which we call fulfilment. If we do not understand these desires, then when they are thwarted there is conflict, misery, pain, and so an everlasting search for fulfilment. But, when one begins to understand the ways of desire, the innumerable urges, conscious as well as unconscious, there is no question of fulfilling. It is the self, the ‘me’, that is always craving to fulfil, either as the ‘great people of this land’ or to fulfil inwardly—to become something, to attain liberation, moksha, or what you will. But if we understand the implications of desire—that is, the implication of the self, of the ‘me’—then there is no question of fulfilling.

Question: Does not the emphasis on quieting the mind reduce creativity?

Krishnamurti: What do you mean by quieting the mind? Do you think there is such a thing as fulfilment? It is only when you are thwarted that you want to fulfill. It is only when you think of being a judge or somebody that there is the fear of not fulfilling. But, if you do not want to become anything, there is no problem of fulfilment.

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All of us want to become something, either in this world or in the next world, inwardly or outwardly, and our purpose is well defined because our desires are always compelling us towards a particular end which we call fulfilment. If we do not understand these desires, then when they are thwarted there is conflict, misery, pain, and so an everlasting search for fulfilment. But, when one begins to understand the ways of desire, the innumerable urges, conscious as well as unconscious, there is no question of fulfilling. It is the self, the ‘me’, that is always craving to fulfil, either as the ‘great people of this land’ or to fulfil inwardly—to become something, to attain liberation, moksha, or what you will. But if we understand the implications of desire—that is, the implication of the self, of the ‘me’—then there is no question of fulfilling.

Question: Does not the emphasis on quieting the mind reduce creativity?
Krishnamurti: What is creativity and what is understanding?

To understand creativity, there must be no fear. Is it not so? After all, most of our minds are imitative. We are ridden by authority, we have innumerable fears, conscious as well as unconscious. A mind so elaborate, so small, so petty, so conditioned—can such a mind be creative? It can only be creative in the deeper sense of the word—not in the sense of writing a couple of poems or painting some pictures—when you understand the whole process of fear. To understand fear, must you not search into the workings of your mind, must you not be watchful of the ways the mind imitates, why it copies authority? Only then is it possible for the mind to be creative.

Is the mind creative or is creativeness something entirely different? After all, what is the mind? Mind is the result of time, time being a process. Mind is the result of the past, the past being the culture, the tradition, the experience, the various economic and other unconscious influences; all that is the mind. Can the mind, which is the result of time, be creative? Is not creativeness something out of time, beyond time, and therefore beyond the mind? There is no ‘Indian creativeness’ or ‘European creativeness.’ Culture is not Indian or European, Occidental or Oriental, although the expression of it may be.

That creative something, that creative reality, that truth, God, what you will, is surely beyond time.

The mind that is the result of time cannot conceive or experience the
unknown, so the mind has to free itself from the known, from knowledge, from its various experiences, traditions; then only is it capable of receiving the unknown. It is the unknown that is creative, not the mind that knows how to create.

Question: When there is conflict between the heart and the mind, which should be followed?

Krishnamurti: Is conflict necessary? Is this not the question: What to follow, the mind or the heart?

First, let us understand if conflict is necessary. When conflict arises, then the question comes into being, ‘Which should I follow, this or that?’ Why do we have conflicts? Will conflict produce understanding?

Perhaps you think I am not answering your question. All that you want to know is what you should follow. It is a very superficial demand, and you are satisfied if you are merely told what to do. Unfortunately, as most of us are today, we know only what to think, not how to think; therefore, the problem becomes very superficial. If we want to think out a question of this kind, we must put aside ‘what to think’ and inquire into ‘how to think.’ If we know how to think, the problem is not. But if you say, ‘I must follow this,’ or ‘I must not follow that,’ or ‘Which shall I choose?’ then the problem arises.

If you once really go into it clearly, deeply, the problem ‘what to do’ is a choice, is it not? Will choice clarify or put an end to conflict? Is there not
another way of acting, not between the two, but which is the understanding of the demands of the mind and the demands of the heart without saying which should be done. Between them all, I must not follow one or the other but understand each demand without comparison. Then only is it possible to free the mind from choice and therefore conflict.

All this requires a mind that is really attentive not only to what I am saying but also to its own processes, and understand them.

But very few of us want to do that. Very few of us are serious. We are serious about something superficial—diversion or excitement. But to really go into the whole problem of existence, of the ways of thought, requires not an hour’s attention at a particular meeting but requires the understanding of the mind all the time as it lives and acts. For that, few of us are willing. In that, there is no risk, you do not get a good job, you do not become famous, you do not become successful. As long as we want to become famous, successful, powerful, popular, we create misery and conflict, which brings about war.

January 24, 1954

लेकिन हममें से कुछ ही ऐसा करने के इच्छुक होंगे। हममें से बहुत थोड़े लोग ही गंभीर हैं। हम सभी चीजों के बारे में ही गंभीर होते हैं—जैसे मनोरंजन, रीतिमोराल, उल्लेखनायक। परंतु जीवन की समस्याओं के संबंध में, बिचार के तीर-तीरों के बारे में गहनतापूर्वक जोर-पड़ताल करने के लिए किसी विशेष सभा में घंटे भर शामिल होना काफी नहीं होता, इसके लिए ही मन की वह समझ ज़रूरी है जो अपने पूरे जीवनकाल में और समस्त कायम में सदा साथ रहे। हममें से बहुत कम लोग ही उसके लिए तैयार होते हैं। उसमें कोई ख़ातरा नहीं उठाना पड़ता, आफ़्कों बड़ी नीकरी नहीं मिलती, आफ़्कों कोई सफलता हासिल नहीं होती। जब तक हम यह चाहते हैं, सफल, शक्तिशाली और लोकप्रिय होना चाहते हैं, तब तक हम दुख और क्लेश फैला करते रहते हैं जो अंततः युद्ध का कारण बनता है।

January 24, 1954

24 जनवरी 1954