

## THE "I"

J. Krishnamurti, *Commentaries On Living Second series*

double-quotation: visitor This text is edited by Morimoto Takeshi (20230225)

1

"MEDITATION IS OF the greatest importance to me; I have been meditating very regularly twice a day for more than twenty-five years. At the beginning it was all very difficult, I had no control over my thoughts and there were far too many distractions; but I gradually cut them out pretty thoroughly. More and more I gave my time and energy to the final end. "

2

"I have repeated the sacred word and fasted for long periods; morally I have been upright, and worldly things have no attraction for me. But after all these years of struggle and effort, of discipline and denial, there is not the peace, the bliss of which the Great Ones speak. On rare occasions there have been enlightening moments of deep ecstasy, the intuitive promise of greater things; but I seem unable to pierce the illusion of my own mind, and I am endlessly caught in it. A cloud of confusing despair is descending upon me and there is increasing sorrow."

3

Can the 'I' ever free itself from its own bondage and illusions? Must not the 'I' cease for the nameless to be? And does not this constant striving after the final end only strengthen the self, however concentrated its desire may be?

4

"I have overcome all passion, all desire, except this one, which is more than desire; it is the only thing for which I live."

Then you must die to this too, as you are dead to other longings and desires. Through all these years of struggle and constant elimination, you

have strengthened yourself in this one purpose, but it is still within the field of the 'I'. And you want to experience the unnamable-that is your longing, is it not?

"Of course. Beyond a shadow of doubt I want to know the final end, I want to experience God."

The experiencer is ever being conditioned by his experience. If the experiencer is aware that he is experiencing, then the experience is the outcome of his self-projected desires. If you know you are experiencing God, then that God is the projection of your hopes and illusions.

5

Whatever its activity, however noble its aim, any effort on the part of the 'I' is still within the field of its own memories, idiosyncrasies and projections, whether conscious or unconscious. The 'I' may divide itself into the organic 'I', and the 'non-I' or transcendental self; but this dualistic separation is an illusion in which the mind is caught. Whatever may be the movement of the mind, of the 'I', it can never free itself; it may go from level to level, from stupid to more intelligent choice, but its movement will always be within the sphere of its own making.

6

"There must be an entity which is capable of understanding, a state which is apart from ignorance. "

The entity which says, 'I understand', is still within the field of the mind; it is still the observer, the censor, is it not?

"Of course it is; but I do not see how this observer can be eradicated. And can it be?"

Let us see. We were saying that it is essential to understand desire. Desire can and does divide itself into pleasure and pain, wisdom and ignorance; one desire opposes another, the more profitable conflicts with the less profitable, and so on. Though for various reasons it may separate itself, desire is in fact an indivisible process, is it not?

7

You see how greedy we are; we want ever more and more. The demand for the cessation of the 'I' becomes the new activity of the 'I'; but it is not new, it is merely another form of desire. Only when the mind is spontaneously still can the other, that which is not of the mind, come into being.