

## Problems and Escapes

"I HAVE MANY serious problems, and I seem to make them more tortuous and painful by trying to solve them. I am at my wit's end, and I do not know what to do. Added to all this, I am deaf and have to use this beastly thing as an aid to my hearing. I have several children and a husband who has left me. I am really concerned over my children, as I want them to avoid all the miseries I have been through."

How anxious we are to find an answer to our problems! We are so eager to find an answer that we cannot study the problem; it prevents our silent observation of the problem. The problem is the important thing, and not the answer. If we look for an answer, we will find it; but the problem will persist, for the answer is irrelevant to the problem. Our search is for an escape from the problem, and the solution is a superficial remedy, so there is no understanding of the problem. All problems arise from one source, and without understanding the source, any attempt to solve the problems will only lead to further confusion and misery. One must first be very clear that one's intention to understand the problem is serious, that one sees the necessity of being free of all problems; for only then can the maker of problems be approached. Without freedom from problems, there can be no tranquillity; and tranquillity is essential for happiness, which is not an end in itself. As the pool is still when the breezes stop, so the mind is still with the cessation of problems. But the mind cannot be made still; if it is, it is dead, it is a stagnant pool. When this is clear, then the maker of problems can be observed. The observation must be silent and not according to any predetermined plan based on pleasure and pain.

"But you are asking the impossible! Our education trains the mind to distinguish, to compare, to judge, to choose, and it is very difficult not to condemn or justify what is observed. How can one be free of this conditioning and observe silently?"

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It is desire or craving that brought about the repression; and this same desire, though now called will, can never free itself from its own creation. Again, the truth of will must be perceived through passive yet alert awareness. The analyser, though he may separate himself from it, is part of the analysed; and as he is conditioned by the thing he analyses, he cannot free himself from it. Again, the truth of this must be seen. It is truth that liberates, not will and effort.

J. Krishnamurti, *Commentaries On Living*