



Thinking, by U.G. Krishnamurti

The natural state is not a 'thoughtless state' -- but in this state thought stops choking you; it falls into its natural rhythm. There is no longer a 'you' who reads the thoughts and thinks that they are 'his'. Have you ever looked at that parallel movement of thought? The books on English grammar will tell you that 'I' is a first person singular pronoun, subjective case; but that is not what you want to know. Can you look at that thing you call 'I'? It is very elusive. Look at it now, feel it, touch it, and tell me. How do you look at it? And what is the thing that is looking at what you call 'I'? This is the crux of the whole problem: the one that is looking at what you call 'I' is the 'I'. It is creating an illusory division of itself into subject and object, and through this division it is continuing. This is the divisive nature that is operating in you, in your consciousness. Continuity of its existence is all that interests it. As long as you want to understand that 'you' or to change that 'you' into something spiritual, into something holy, beautiful or marvelous, that 'you' will continue. If you do not want to do anything about it, it is not there, it's gone. How do you understand this? I have for all practical purposes made a statement: "What you are looking at is not different from the one who is looking." What do you do with a statement like this? What instrument do you have at your disposal for understanding a meaningless, illogical, irrational statement? You begin to think. Through thinking, you cannot understand a thing. You are translating what I am saying, in terms of the knowledge you already have, just as you translate everything else, because you want to get something out of it. When you stop doing that, what is there is what I am describing. The absence of what you are doing -- trying to understand, or trying to change yourself -- is the state of being that I am describing. -- U.G. Krishnamurti