

Krishnamurti
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A DIALOGUE

This is an accurate but not a verbatim report of a discussion which took place between Krishnaji and a small group of people on 9th December, 1970 at 85, Lodi Estate, New Delhi. — Ed.

KRISHNAJI: Yesterday we were asking you what is meant by the word 'Yoga', and you explained it to mean 'Union', 'join'.

Q: Yoga darshana literally means unity plus perception. It means unitive perception.

Q: Apart from the Patanjali's yoga sutra, there are many text-books which deal with the experiences of the yogis. There are many interpretations, systems and schools of yoga and they all deal with processes which lead to perception.

Q: Yoga can be said to mean a state of seeing, seeing Truth. All of us see with our conditioning — we mistake the rope for the snake.

Q: The question is, how does one break-through the whole content of conditioning?

Q: Common to all the systems — Hindu, Buddhist and Jain — is this central fact (especially as belonging to the Buddhist tradition) that all sense-perceptions are conditioned. They deal with the emergence of the "I", an 'emergent', as a result of interaction between the five senses and the sense-mind with external phenomena. The whole endeavour of religious discipline consists in seeing the ephemeral nature of the "I", its false identity and the perception of the "Not-I".

KRISHNAJI: Let us leave aside all these definitions. Here I am. I do not know a thing about yoga. I see very clearly that the human mind lives in duality, in conflict. 'Is there a mind which has never been contaminated by duality?'

You say start from the outer phenomena and move inwards.

I say one has to see clearly. To see clearly, as a direct experience, the mind must be without distortion. Any effort on the part of the mind is a factor of distortion. Effort involves contradiction, duality, choice, will, an attempt to achieve an end or goal and conformity. Effort implies the operation of time.

The question is how can the mind free itself of all knowledge, of all conditioning so that it sees clearly? What is then left when the mind sees the truth of distortion? Does the seeing involve time?

All this that we have been talking about is meditation. Seeing that Time is a factor of distortion, is meditation. When the mind sees without the factors of distortion, there is no effort at all. What is this State?

It is free of time, of duality, of will, of conformity, of an end, of a goal. Can you put this state into words?

Q: You asked yesterday 'is there a mind which has never been hurt?' We ask you, has consciousness continuity?

KRISHNAJI: What is consciousness? Is it made up of the content of consciousness or is there consciousness without content?

The content is consciousness. The content is continuity. I see factors of distortion constantly misshaping the mind. Then the next question arises, is there a mind which has never known hurt? It is like a body that has never been operated upon.

Q: You know Sir, the implications of such a question. Then there is no hope for us, because we do not know of a mind that has not known hurt.

KRISHNAJI: I say all effort is distortion. You say "My mind has already been hurt". I ask, do you see that all conflict is distortion? Listen to this.

What happens to the mind? What happens to the mind when it is gripped by the fact that all conflict is distortion? What happens? Listen to this.

The mind is no longer hurt.

How can you hurt a mind that is totally empty?

You see, in this there is no process.

Q: This is the first authentic state which is not the end-product of causation.

KRISHNAJI: It is so simple that we miss it. Simplicity is like a thread in this carpet. We see the whole carpet, but not the thread. Simplicity is innocence.

Do you know what that word innocence means? A mind that has never been hurt.

A mind has come into being, has come into manifestation

which has never been hurt. In talking over with you, a most amazing thing has happened; a discovery has taken place.

I discard 'any process', 'all processes'. I discard effort, time, will, achievement, the whole movement of becoming.

I see a mind has come into existence which has never been hurt, an original, innocent mind.

The next question is—Will such a mind function all the time? Will it be there as I go for a walk? Will it be there when I meet you? That is the problem.

I see in listening that any effort is distortion and that all effort distorts the mind. I see that. I see a mind that has never been hurt. It is there. Then I go out, I meet P; she says something; A flatters me. That is when the problem arises.

How will this mind function?

Q: Such a mind is incapable of being hurt.

KRISHNAJI: No. Don't you see I have put a wrong question? I do not know what is going to happen. Therefore my mind, not knowing, meets the new situation totally anew. It is not a matter of "it is going to be hurt or not hurt". It does not know. That is why all knowledge is such a terrible burden.

Q: You have answered the question whether there is continuity in consciousness.

KRISHNAJI: When there is innocence, when there is simplicity there is no problem.

THE UNBURDENED MIND

This is the edited version of J. Krishnamurti's talk at New Delhi on 12th November 1969.

There are many problems. The house is burning, not only your particular little place but the house of every one; it does not matter where he lives, in the Communist world or in the world of affluence or in this poverty-ridden country; your house is burning. This is not a theory, not an idea, not something the expert, the specialist points out. There are revolts, racial con-

flicts, immense poverty, the explosion of population. There are no limits to cross any more, either going to the moon, or in the direction of pleasure. Organised religions, with their doctrines, beliefs, dogmas and priests, have completely failed and have no meaning any more. There is war and the peace that the politician is trying to bring about is no peace at all.

Do you see all this — See not as a theory, not as something that someone points out for you to accept or to reject? But see that you cannot possibly escape by resort to some monastery, or by escape into some past traditional ideation. The challenge is there for you to answer: it is your responsibility. You have to act, you have to do something entirely different; and, if possible, find out if there is a new action, a new way of looking at the whole phenomenon of existence.

You cannot possibly look at these problems with an old mind, living a conditioned, nationalistic, individualistic life. The word 'Individual' means a being that is not divided, that is indivisible. But individuals are divided in themselves; they are fragmented, they are in contradiction. What you are, society is and the world is. So the world is you and I, not something apart, outside you. And when you observe this phenomenon throughout the world, the confusion that is created by the politicians with their lust for power, and by the priest turning back to his old responses, muttering a few words in Latin, or Sanskrit, Greek or English, you have no faith or trust in anything or anybody any more. The more you observe outwardly what is going on and the more you observe inwardly, you have no trust in anything nor have you confidence in yourself.

So the question is whether it is at all possible to throw away immediately all conditioning. That means, as the crisis is extraordinary, you must have a new mind, a new heart, a new quality in the mind, a new freshness, an innocency. And that word innocency means not to be able to be hurt. It is not a symbol, it is not an idea, but actually to find out if your mind is capable of not being hurt by any event, by any psychological strain, pressure, influence, so that it is completely free. If there is any form of resistance, then it is not innocency. It must be a mind that is capable of looking at this crisis as though it was for the first time, with a fresh mind, a young mind, yet not a mind that is in revolt. Students are in revolt against the pattern, the established order, but the revolt does not answer the

problem, the human problem, which is much vaster than the revolt of the student.

Can the mind, which is heavily conditioned, break through, so that it has great depth, a quality which is not the result of training, propaganda, of acquired knowledge? And can the heart which is burdened with sorrow, which is heavy with all the problems of life — the conflicts, the confusion, the misery, the ambition, the competition — can that heart know what it means to love — love that has no jealousy, no envy, that is not dictated to by the intellect, love that is not merely pleasure? Can the mind be free to observe, to see? Can the mind reason logically, sanely, objectively and not be a slave to opinions, to conclusions? Can the mind be not afraid? Can the heart know what it means to love — not according to social morality for social morality is immorality? You are all very moral according to society, but you are really very immoral people. Don't smile. That is a fact. You can be ambitious, greedy, envious, full of hate, anger, acquisitive and that is considered perfectly moral. But if you are sexual that is considered something abnormal, and you keep it to yourself. And you have patterns of actions and ideas — what things you should do, how a sanyasi should behave, that he must not marry, that he must lead a life of celibacy; this is all sheer nonsense.

Now how are you to confront this issue? What should you do? First of all, you have to realise that you are all slaves to words. The word "to be" has conditioned your mind. Your whole conditioning is based on that term "to be": I was, I am, I will be. The "I was" conditions and shapes the "I am" which controls the future. All your religions are based on that. All your conceptual progress is based on that term "to be". The moment you use the word, not only verbally but with significance, you inevitably assert being as "I am" — "I am God", "I am the everlasting", "I am Hindu or a Muslim". The moment you live within that idea or within that feeling of being or becoming or having been, you are a slave to that word.

The crisis is in the present. The crisis is never in the future, nor in the past; it is in the present; in the living actual present of the mind which is conditioned by that term 'to be' and is incapable of meeting the problem. The moment you are caught in that word and the meaning of that word you have time. And you think time will solve the problem. Are you following all

this, not verbally, but in your heart, in your mind, in your being, because it is a matter of tremendous meaning and value and importance? Because, the moment you are free of that word and of the significance of what is behind that word — the past, of having been — which conditions the present and shapes the future, then your response to the present is immediate.

If you really understand this, there is an extraordinary revolution in your outlook. This is really meditation, to be free of that movement of time. Don't go into all kinds of postures and breathing and all that. I am just showing the importance words have in our life.

How can the mind, being aware of itself, perceive the truth of this? Not intellectually, for that has no meaning whatsoever. You know that when there is danger your whole response to the danger is immediate. You see a snake, or a bus hurtling towards you, and your response is immediate. When you say 'I will love' it is not love. Please don't accept this as a theory or as an idea to think about. You don't think about danger. There is no time, there is only action. A mind that is no longer thinking in terms of time, which is to be, is acting out of time. And the crisis demands action which is not of time. Are you getting all this?

This is one of the most difficult things. Don't say you have understood it. Don't say let us get on with it, because on that word 'I am' your whole culture is based. The moment you have this feeling 'I am', you must be in contradiction, in division — 'I am' and 'you are' 'we and they' — the moment division takes place, a fragmentation in the assertion that you are, you are no longer an individual, that is, a single, whole unit. Do you know what that word 'whole' means? — whole means healthy and it also means holy. So the individual who is wholly undivided in himself is healthy, holy, which means he is not in conflict.

Are you also working as hard as the speaker, or are you merely listening to words? You know the word 'communication' means to build together, to create together, not you listening to the speaker and the speaker saying something in words and communicating with you. To communicate means to build, to create together. And that is the beauty of communication. And that ceases when the speaker becomes an authority and you are listening merely as students or disciples. There is no teacher, no disciple. There is only learning. What you have learnt is of the past and acting from what has been accumulated

is a process of acquisition, whereas learning should be a movement, not an accumulation.

If you understood this with your heart and mind, you would lead a different kind of life. The test and the proof of learning is your life. A mind which is facing this crisis is always new, fresh, full of vitality. But if you are responding to it in terms of 'I am', in terms of the past, then your response is going to create more misery, more mischief, more wars. So long as you are a Hindu, a Muslim, so long as you assert that 'I am', you are bringing about degeneration in yourself and in the world.

What is the new quality of the mind and the heart that responds immediately, not in terms of the past, not in terms of the future? Because the moment it responds in terms of the past, it is still living in the framework of the term 'to be'. Let me put it differently. Our action is based on idea, knowledge, tradition; it is memory. In the technological world that is necessary. The whole of scientific knowledge, the development of technology is based on experience, accumulation and knowledge. That is absolutely necessary. But a mind that has a new quality, a new dimension, a new way, must act without the past and also not in terms of the future — which means freedom.

How is that freedom to act, to come about? How is the mind to act without the past? The past being the conditioning as a Hindu, the past being the result of influence, education, race? If you act in these terms, then you are not meeting the crisis. The question is — how is a mind that is free from the past, free from the implication of 'to be', how is it to act?

If you have understood the question, then you will see that what is important is perception, the seeing, observing. If there is an interval between perception and action that interval is time. When you see something which is danger, which may cause harm physically, your response to it is instant; there is no thinking about it. There is no interval between perception and action, no gap, there is immediate response and action.

Now, seeing that the past does not solve a problem; seeing that under any circumstances one cannot respond fully, completely, wholly to this immense challenge from the past, seeing this, the action that emerges is completely new. Have you understood it? Do you see that response? Or do you see it intellectually, which means verbally? If you see it verbally, you are seeing it fragmentarily and therefore it is not a whole res-

ponse. But if you see — actually see — the danger of your conditioning, of the culture in which you have been brought up, there is the immediate action of freedom.

Now, the mind — by the mind we mean the totality in which there is no fragmentation at all as the intellect, as the brain, as ambition, as sentiment, but the whole — such a mind sees the danger of nationalism, of this absurdity called religion. It sees that the so-called religious people are all repeating in terms of the past, with the image they have of the Christ, or of the Buddha or of the Krishna, it sees that if you act according to the past, you are not only adding to the confusion, to the misery, you are utterly degenerating. Degeneracy comes in only when you see the danger and do not act.

If you see the danger, you will act; and it is only the mind that sees, listens, learns that is always happy. Therefore, there is never action but acting. In acting, the active principle — there is no division and hence no conflict. Learning is in movement and that which is in movement is free. But a mind that has conclusions, formulas, opinions, judgements, commitments, such a mind is not a free mind; when it meets the immense, complex problem of living, it is incapable of meeting it wholly, completely with that feeling of sacredness.

So that is the thing that is in front of you. The house is burning and all your attempts in terms of the past will not put that fire out. The putting out of that fire demands a new quality of the mind and a vital movement of the heart which is completely different.

Love is not pleasure. Love is not desire. This is the quality which you must have now, not tomorrow, a quality which you cannot possibly practise, which you cannot possibly cultivate. That which you practise, cultivate, becomes mechanical.

Truth is not yours or mine; it is in no temple, no church, it is not in an image, it is not in a symbol. It is there for you to see and know. It is a free mind, the lovely, clear, perceptive mind that sees and acts.

FROM THE NOTEBOOK OF KRISHNAMURTI, 1969

Death is only for those who have, and for those who have a resting place. Life is a movement in relationship, and attachment, the denial of this movement, is death. Have no shelter outwardly or inwardly; have a room, or a house, or a family, but don't let it become a hiding-place, an escape from yourself.

The safe harbour which your mind has made in cultivating virtue, in the superstition of belief, in cunning capacity or in activity, will inevitably bring death. You can't escape from death if you belong to this world, to the society of which you are. The man who died next door or a thousand miles away is you. He has been preparing for years with great care to die, like you. Like you he called living a strife, a misery, or a jolly good show. But death is always there watching, waiting. But the one who dies each day is beyond death.

To die is to love. The beauty of love is not in past remembrances or in the images of tomorrow. Love has no past and no future; what has, is memory, which is not love. Love with its passion is just beyond the range of society, which is you. Die, and it is there.

Meditation is a movement in and of the unknown. You are not there, only the movement. You are too petty or too great for this movement. It has nothing behind it or in front of it. It is that energy which thought-matter cannot touch. Thought is perversion for it is the product of yesterday; it is caught in the toils of centuries and so is confused, unclear. Do what you will, the known cannot reach out for the unknown. Meditation is the dying to the known.

Out of silence look and listen. Silence is not the ending of noise; the incessant clamour of the mind and heart does not end in silence; it is not a product, a result of desire, nor is it put together by will. The whole of consciousness is a restless, noisy movement within the borders of its own making. Within this border silence or stillness is but the momentary ending of the chatter; it is the silence touched by time. This is memory and to it silence is short or long; it can measure give to it space and continuity, and then it becomes another toy. But this is

not silence. Everything put together by thought is within the area of noise, and thought in no way can make itself still. It can build an image of silence and conform to it, worshipping it, as it does with so many other images it has made, but its formula of silence is the very negation of it; its symbols are the very denial of reality. Thought itself must be still for silence to be. Silence is always now, as thought is not. Thought, always being old, cannot possibly enter into that silence which is always new. The new becomes the old when thought touches it. Out of this silence, look and talk. The true anonymity is out of this silence, and there is no other humility which makes them harsh and brittle. But out of this silence the word love has a wholly different meaning. This silence is not out there but it is where the noise of the total observer is not.

Innocence alone can be passionate. The innocent have no sorrow, no suffering, though they have had a thousand experiences. It is not the experiences that corrupt the mind but what they leave behind, the residue, the scars, the memories. These accumulate, pile up one on top of the other, and then sorrow begins. This sorrow is time. Where time is, innocence is not. Passion is not born of sorrow. Sorrow is experience, the experience of everyday life, the life of agony and fleeting pleasures, fears and certainties. You cannot escape from experiences but they need not take root in the soil of the mind. These roots give rise to problems, conflicts and constant struggle. There is no way out of this but to die each day to every yesterday. The clear mind alone can be passionate. Without passion you cannot see the breeze among the leaves or the sunlight on the water. Without passion there is no love.

Seeing is the doing. The interval between seeing and doing is the waste of energy.

Love can only be when thought is still. This stillness can in no way be manufactured by thought. Thought can only put together images, formulas, ideas, but this stillness can never be touched by thought. Thought is always old, but love is not.

The physical organism has its own intelligence which is made dull through habits of pleasures. These habits destroy the sensitivity of the organism and this lack of sensitivity makes the mind dull. Such a mind may be alert in a narrow and limited direction and yet be insensitive. The depth of such a mind is measurable and is caught by images and illusions. Its

very superficiality is its only brightness. A light and intelligent organism is necessary for meditation. The inter-relationship between the meditative mind and its organism is a constant adjustment in sensitivity; for meditation needs freedom. Freedom is its own discipline. In freedom alone can there be attention. To be aware of inattention is to be attentive. Complete attention is love. It alone can see, and the seeing is the doing.

Desire and pleasure end in sorrow; and love has no sorrow. What has sorrow is thought — thought which gives continuity to pleasure. Thought nourishes pleasure, giving strength to it. Thought is everlastingly seeking pleasure, and so inviting pain. The virtue which thought cultivates is the way of pleasure and in it there is effort and achievement. The flowering of goodness is not in the soil of thought but in freedom from sorrow. The ending of sorrow is love.

AN INVESTIGATION INTO CONSCIOUSNESS

This is the last in the series of the discussions held in 1950 between Krishnaji and a small group of people in Bombay — Ed.

Krishnaji discussed consciousness. He wondered whether we could go into the various layers of consciousness and see for ourselves what emerges.

“There is the top layer of everyday doing, the eating, the going to office, the drinking, the meeting people, the conditioned habits which are obviously states which are static, and conform to a pattern. The everyday doing is conditioned habit — it is nothing more than conditioned automation. Any disturbance in this routine, in this surface layer, causes what is below to reveal itself. This for convenience we will call the second layer, though obviously consciousness being non-spatial, it would not be accurate to use terms indicating layer or level. The thinking that emerges from the second level is still conditioned memory. This state is not as automatic as the surface layer. It is more active, more elastic; there are more nuances to it. Here thought need not conform so completely to pattern. Here thought has more vitality. The next layer is thinking

conditioned by the like, the dislike, the choosing, the judging. This is the identifying layer of thought or memory, the sense of ego established and in focus."

At this point Krishnaji stopped. He said, "how have you been getting this? How do you proceed? How do you function?"

P: I have been watching my responses.

KRISHNAJI: "No, you are wrong".

R: Surely what else can you do?"

P: You see how sensitive your mind is. To us watching is another repetition another memory. You have that extraordinary capacity of knowing whether the state we speak of has reality and validity or is another repetition.

KRISHNAJI: "I have not been thinking about consciousness. The responses have come to me".

Now what comes next? Let us push further — Next comes the unconscious memories of the individual and the collective — the tendencies, the forces, the urges, the racial memories, the instincts, the matrix of desire. There is an extraordinary movement here. The ego is still functioning — ego as desire moving in its patterns of cause and effect — the unconscious tendencies that reincarnate — but still the ego as desire — that which continues. This we see and there is great movement here. Now let us push still further. What is there?

There is nothing further — the known dimension ends. This is the bedrock of the ego. The whole of this is the ego; it is the structure of consciousness, of the mind and its content.

What sustains it? Its own movement, its own functioning.

What is below? How can one proceed, go beyond the matrix"?

R: "Shut off the mind".

KRISHNAJI: "Who shuts off the mind? He who is the mind? Then what is the way? I know consciousness now. I can deal with problems as they arise. I can live intelligently without problems — not as the idiot lives, not as the man who has his own pattern of action and lives by it, but intelligently. Yet surely that is not enough. How can I proceed? Seeing the fact of consciousness — the fact of it — is the other not possible? Whatever I do to move towards the other is of effort and so

destroys it. I cannot desire it. I can do nothing except be indifferent to it. And concern myself with the ego — with what I am — and my problems.”

II

Krishnaji said we had gone into consciousness from the point on the periphery to the centre. It was like going down a funnel. Could we go from the centre to the point on the periphery, from the inner out? Could we approach consciousness from the Centre?

KRISHNAJI: “Is there a centre? The Centre is only when there is focussing of attention. The Centre is formed where the periphery is agitated. The centre is formed as a point on the periphery. These peripheral points are the name, the property, the wife, fame. These points are constantly being strengthened. There is movement all the time at the peripheral points. There is constant fear of the breaking of these points.

The question is, Can I live without the formation of the centre?

If I start to investigate from the centre, where is the centre from which to start?

There is no centre but only the field. Except for periphery there is no centre. The fences to the field create the centre. I only know the centre because of the fence, the periphery. The fences are the points of attention, the limits that create the centre. Remove these fences. Where is the centre?

If you move in the field in the no-centre, there is no memory. See what happens, as you move from field towards the fence, nearer the the fence, memory begins.

All this time we have been thinking from the periphery to the centre. The thinking from the no-centre to the periphery must be totally different. I have to get used to movement from within towards the periphery.

What happens to the points on the fence? The movement from the no-centre is like slipping under and through fences. What we do, however, is to jump immediately into the periphery, into the habitual. I cannot form a habit of that which has no centre. To go from the periphery to the centre is to stick in the centre. When attention becomes identified, it becomes the point. Thinking in habit is to push periphery along;

it is the movement of the periphery. As long as I think in terms of attention, attention is identified. The more I focus the more I strengthen the point and move along the fence. When there is no effort, no point, no centre, no fence, there is no point from which I can recognise point. To know the centre it must be related to point. I can only know it if I approach it from the periphery.

The more I stay in the field I see no centre.

III

Krishnaji asked what is the periphery? How is it formed? How are the fences made? Are they of a different material to the pointless centre?

A: The difficulty is that the idea making mechanism which is periphery is constantly opposing itself.

KRISHNAJI: Why do you stay at periphery? Why cannot you stay in the field — seeing its flora and fauna, its perfume? Why are you concerned with the fence?

F: I have been torturing myself to find out. The whole thing seems ununderstandable.

KRISHNAJI: You are taking time, effort, why?

F: Because my mind is like a stone wall.

KRISHNAJI: Why? Wait, listen to what is wrong.

F: My thoughts.

KRISHNAJI: Which means you have a pattern in which you want it explained. Your words are hindering you. The stone wall of ideas — words to which you are accustomed. Why don't you let go?

F: I don't know how.

KRISHNAJI: Why? To you thinking is important. You are lost when you cannot think along your groove. Forget all your ideas. See if we can start not from the stone wall but from the no-centre. What is the difficulty?

F: I am perfectly aware we have not got to that stage.

KRISHNAJI: There is no stage. Why do you hold on to the periphery and then want to go to the centre? Wipe out the state.

It is too full at the periphery. Let go. Begin as if you were entering a new room. You see periphery and want to proceed to create centre. You call it God and approach it. But there is no centre without periphery. Let go. You cannot think apart from the thinking habit. You can never think anew. Difficulty lies not in the field but with the periphery. Where there is a centre there is no field. It is the simple mind that sees this.

N : From the periphery it is like seeing through a telescope. Being in the field is like fluidity.

KRISHNAJI : What is the point? Identified attention? What is the fence? What is the fence when you approach it from the pointless point? It is stoppage of movement. If there is the flowing field, is not the field of the same quality as movement arrested? as the fence? The stoppages of movement are points along fence. I am still inside the field. Fences are where I stop.

The other day I slept. As I was beginning to wake, there was a coming from afar to a point of elaborate design. I lay watching design — it took me a long time to watch it. Then it disappeared and I came to. Movement when arrested forms design, becomes point from which I act. Sorrow is the result of stoppage of movement. If I see that the point is the same substance as field, there is no struggle, there is no sorrow. If there is living in the pointless centre, the stoppage is the point. It is in fighting point with point that we strengthen it.

F : What creates point : The same fluid crystallizes.

R : It is subject to pressure — to a counterforce.

KRISHNAJI : Is that so? Is not your flow and my flow same? If mine crystallizes at a point then you are impediment to me. But you are no impediment when we are both in the field. Why does an impediment arise? Is it unreal, false?

R : Why does it happen? Twenty things are happening around me. Sometimes there is extensive seeing; sometimes it is limited.

F : The stupid would say the restrictions of a living body.

KRISHNAJI : No-centre meets impediment, body, nervous responses. Why not? It may be just body reactions.

R : The field meets organisms — the matrix of desire.

KRISHNAJI : There are twenty different things going on. You ask me a question, I come to, and I answer you according to

my conditioning — which arrests the flow. The conditioning is the result of the environment acting on the body and its responses. If the flow is arrested — I accept arrestation — life is like that. What is arrestation? Attention focussing — an exclusion. The river suddenly comes between two banks — the flow becomes identified. The moment there is bringing to attention there is a narrowing down of the immense volume through a pipe. The field has no point, no limit, it is vast and limitless. Then there is attention, a narrowing down. Why do we stay there at the point, that is the question. The moment you ask me something — the point must form. But why do we allow it to crystallize? Why do we not let go? Why do we allow formation of points that need breaking through? Why do we not move? Is it identification that causes me to stop moving?

R : Why do I identify?

KRISHNAJI: See the falseness of crystallizing, of narrowing solidifying, breaking. Why do I crystallize? Why am I attached? How am I to be free of attachment? The vast field has no positive state. In solidarity there is the positive. The no-centre state is negation. This negation is challenged and there is positive action. This positive state creates the opposite.

R : The positive state has its own momentum.

KRISHNAJI: The real solution lies in field of negation. If we move away from this field, we get lost. If we enter the point to examine the point — we are lost.

Look at it from negation. Why does crystallization take place? Is this a wrong question? Crystallization is inevitable — a fact. My difficulty is why does the mind stay in crystallization. When I have seen negation, I shall never stick at the point. I shall accept friction as inevitable and move on.

R : Is it because we want to flow in separation that trouble starts?

KRISHNAJI: If negation is there it will have an answer. My problem is why don't I stay in the negative state. The danger is I am constantly weighing this with that. The fools enter the kingdom, not the cautious.

P. J.

AN APPEAL

As mentioned in our previous Bulletin, an Archives Division has now been set up at Rishi Valley, the Headquarters of the Krishnamurti Foundation India. We request every one who has the relevant material, manuscripts, old talks and works of Krishnamurti as well as letters to and from Krishnamurti to send them to : Dr. S. Balasundaram, Secretary, Krishnamurti Foundation India, Archives Division, P. O. : Rishi Valley, Chittoor Dist. (A.P.). If there are some early photographs of Krishnamurti we would welcome them also.

Funds are required for the publication of Krishnamurti's talks for bringing out cheap Indian editions of all his earlier works as well as new publications, duplication of tapes, etc. We appeal to all our readers for generous financial help to make it possible for us to carry on all these essential activities. Donations and contributions should be sent to : The Secretary, Krishnamurti Foundation India.

Krishnamurti will be giving two talks at Bangalore on Saturday, the 30th January at 5-30 p.m, and on Sunday, the 31st January 71, at 10-00 a.m. at Golden Jubilee Hall — Lalbaug Horticultural Society.

KRISHNAMURTI'S SPEAKING SCHEDULE

March — August 1971

U.S.A. Talks are planned in California during the first half of March 1971 and in New York on April 17, 18, 24 and 25.

NETHERLANDS : Meetings in Amsterdam have been arranged as follows :
Saturday May 22, 11 a. m. Sunday May 23, 11 a. m.
Monday May 24, evening meeting. Tuesday May 25 evening meeting. Wednesday May 26, afternoon Discussion meeting with young people.

SAANEN GATHERING, SWITZERLAND : The eleventh series of yearly meetings with Krishnamurti will be held this summer in Saanen, Bernese Oberland, Switzerland as follows :

Talks : July 18, 20, 22, 25, 27, 29 and August 1st.

Discussions : Daily from August 4 — 10 inclusive.

BOOKS BY KRISHNAMURTI

Published by Victor Gollancz Ltd.

1. The First and Last Freedom, 1954	.....	.....	.....	Rs. 16.20
2. Education and the Significance of Life	.....	.....	.....	Rs. 11.25
3. Commentaries on Living, 1st Series, 1956	.....	.....	.....	Rs. 16.20
4. Commentaries on Living, 2nd Series, 1957	.....	.....	.....	Rs. 16.20
5. Commentaries on Living, 3rd Series, 1960	.....	.....	.....	Rs. 18.90
6. Life Ahead, 1963	.....	.....	.....	Rs. 16.20
7. This Matter of Culture, 1964	.....	.....	.....	Rs. 18.90
8. Freedom from the Known, 1969 Paperback	.....	.....	.....	Rs. 5.00
		Hardback	.....	Rs. 18.90
9. The Only Revolution, 1920	.....	.....	.....	Rs. 18.90
Talks in Europe, 1967	.....	.....	.....	Rs. 13.95
Talks and Dialogues at Saanen, 1967	.....	.....	.....	Rs. 13.95
Talks and Dialogues at Saanen, 1968	.....	.....	.....	Rs. 13.95
Penguin Krishnamurti Reader	.....	.....	.....	Rs. 5.40

Published by Orient Longman Ltd.

Meditations 1969	.....	.....	.....	Rs. 0.75
Conversations	.....	.....	.....	Rs. 2.50

Published by Maharashtra Rashtrabhasha Sabha

Sanskriti Ka Prasna (संस्कृति का प्रश्न)	.....	.....	.....	Rs. 7.50
(Hindi translation of "This matter of Culture")				

Edited, printed and published by Mrs. Sunanda Patwardhan at Sangam Press Ltd., 17, Kothrud, Poona 4 for Krishnamurti Foundation India.
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