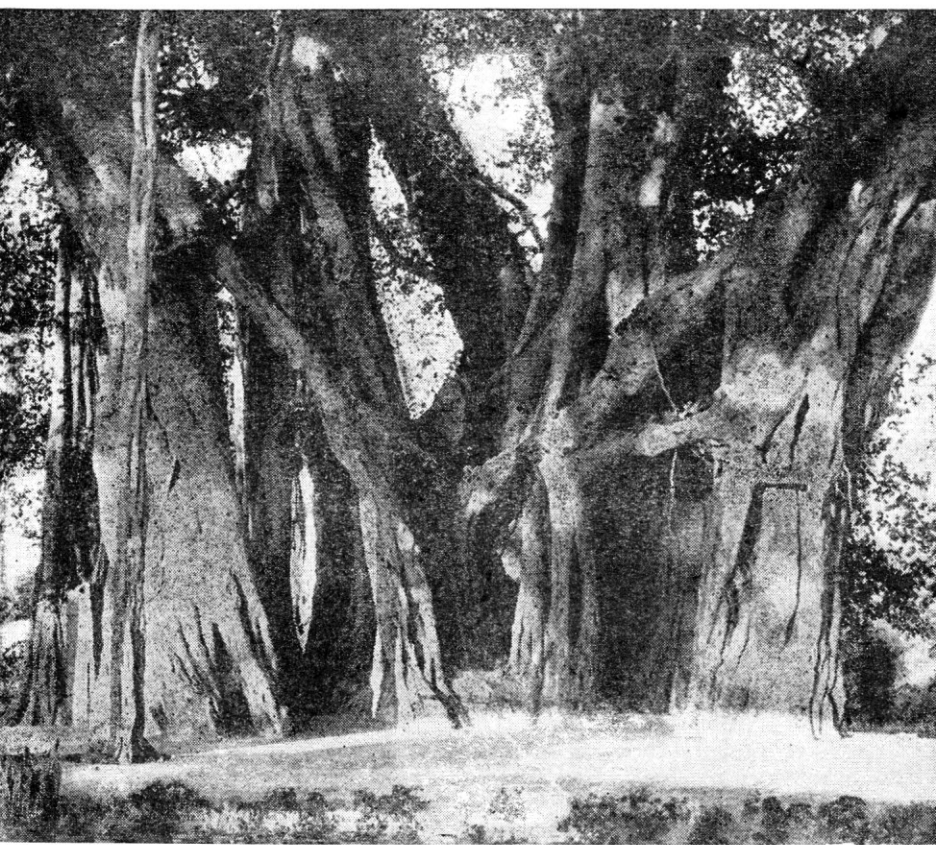


Krishnamurti  
Foundation

# Bulletin

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The Banyan tree at Rishi Vall



## THE WAY OF MEDITATION

[*This is an edited and verbatim version of J. Krishnamurti's talk in Delhi on 24th December, 1970, — Ed.*]

One thing is fairly obvious, that is, we must totally change the way we are living. There must be deep, radical revolution in our lives, not a superficial revolution, economic or social, to upset the present establishment and in its place put a new establishment. We have to be concerned with how the human mind which is so conditioned, can undergo a radical transformation, how it can live, act and function at a totally different dimension. What we have been doing for many centuries upon centuries is to function within a very limited part of our brain.

Can there be a mutation in the very brain cells themselves? That is one problem. And I think that is the major problem, because we are responding to every challenge with the old brain, the brain which is traditional, habitual, mechanical, which has been conditioned for millennia. Life is a constant challenge, and we are responding with the old brain. The response is mechanical, egoistic a self-centred response. And when we are asking the question whether these brain cells themselves can undergo a radical transformation, a mutation, we have to enquire into the quality of a mind that can perceive without any kind of effort, without any suppression, irritation, conformity. And meditation is to point out how this radical transformation can be brought about. Now there is no authority to tell you what to do, there is no system of meditation. When you have a system of meditation, it is no longer meditation. It is just a mechanical repetition, and that is utterly futile. Most people, especially in Asia, have been told how to meditate, what to do and all the rest of it.

You see the speaker has not read any books about all this, he has no system, he had to find it out for himself. He had to wipe away everything that he had been told. Nothing had

to be repeated which he has not himself perceived, which he himself has not lived. Nothing had to be repeated which another has said with regard to meditation, with regard to any spiritual matters. Never to repeat what he had heard or been told. And if you are going to do the same thing, that is, never repeat what you yourself have not perceived, never assert or formulate what others have said, then we can communicate together, share together this problem.

To find out what truth is, the mind must be totally free of all imitation, conformity, the mind must be entirely free from all fear. And then only we can see, perceive "what is". So to understand what meditation is, you must find out what it is not. Because, while negating that which is not, that which is false, you will find out for yourself what is true. But if you merely accept what others have said — it doesn't matter who it is, including the speaker — then you are merely conforming. And you are conforming because you hope through conformity, through certain practices, you will experience some fantastic thing, you will have some vision, acquire great power. But if you are really serious, then we can share together our investigation to come upon a state of mind, a quality of mind that is utterly free, a mind that is non-mechanical, non-repetitive, a mind that is completely quiet, without any form of suppression, without any effort.

To find out what is not meditation, first there must be an understanding or learning about the self, the me; the me with all its memories, anxieties, fears, ambitions, corruptions, with its joy, sexual pleasures, fears, the me that separates itself from the you and the you with your me that separates itself with another. To understand oneself, not according to any philosophy, any teacher, any psychologist, but to understand oneself, and you cannot possibly understand yourself if there is any form of condemnation, any form of justification. To learn about yourself, to see yourself as you are, not as you would like to be, there must be perception.

It is absolutely necessary that one understands oneself, because without that understanding yourself there is no foundation for enquiry. The understanding yourself is not the understanding of the self which is permanent, the so-called soul, the

*atman* and the super-self. The understanding of yourself means the understanding of your daily life, the way you talk, the motives, the ambitions, the fears, the anxieties, the desire for power, position. That is the you. You have to understand that. Out of that understanding comes righteous action. And without that righteous action, true foundation of meditation becomes a form of self-hypnosis. That is absolutely necessary, not because the speaker says so. But you can see logically why it is necessary that you understand yourself. Because if there is any form of contradiction in yourself, any form of fear, any quality of ambition, competitiveness, envy, how can such a mind discover or come upon something that is not of itself? Reason, logic, tells you that you must understand yourself first, and not escape from yourself. You must know yourself and therein lies one of our difficulties, which is that when one is learning about oneself, observing oneself, observing one's thought, not controlling them, not suppressing them, the question arises as to who is the observer.

You have to understand this question, which is, who is the observer that is learning. I am watching myself, I am watching my speech, the way I talk, the gestures, my brutality, my violence, my kindness. This whole battle of existence, I am watching. Now is the watcher different from the thing he is watching? That is, is the watcher, which is, I who am learning about myself, different, an outsider, watching what is happening? Do you understand the question? Is the watcher different from the thing he watches, or are they both the same? Is the watcher, the censor, the person who says I am watching myself, is that entity different from the thing he watches? or the observer is the observed? You will find that the observer is the observed. They are not separate, therefore, there is no sense of contradiction; therefore there is no sense of suppression, control. Again, this is reasonable, logical. You don't have to accept this from anybody. You can see this for yourself that there is no higher self watching the lower self, a higher self as a super-fragment of the lower self. But when you examine this whole process of thought, the observation in which there is learning, you will find that the observer is the observed. The man who is angry is anger itself. The entity that says there is a soul, there is *atman*,

there is a super-self is part of thought. So what is important is to learn about oneself without the censor.

Then out of this arises the question of discipline. From what people have said, it is asserted that you must discipline yourself, control yourself. You know that is what we are trained in from childhood. We are trained through books, etc. that you must control, discipline, shape yourself according to a pattern. Now discipline means to learn. The word itself means to learn, not to conform, not to obey. The very act of learning is discipline. *If I am learning about myself without the observer, then that very observation brings its own order. After all, order is necessary.* And this order cannot be brought about by any form of compulsion, by following a pattern. *Order can only come about when you have observed what is disorder.* Which is, you live in disorder, your life is in disorder, your life is in contradiction, is messy, confused. By learning about yourself, you bring about order.

Therefore, you have found for yourself how to observe yourself, observe without the observer, the observer being the entity, the content that judges, that evaluates, that denies, which is the censor, which is the past. So you have to observe without the past. That is, when you look at a rose, to look at it **without** the image that you have about it, or the word that you have which is, you call it a rose, that prevents you from **looking** at the rose. Do you get this, to observe without the word?

Then what is meditation, what is the quality of the **mind** that is in a state of meditation? If you give your attention **completely** towards what is going to be said, that very state of **attention** is meditation. Just listen. The speaker is not **mesmerising** you, the speaker is not telling you what to do, the speaker is **trying** to point out certain facts, not according to his **opinion**, his judgment, but facts, facts which you and the speaker **can** discover, by using your reason, logic, clarity of thought. **You** know it is one of the most difficult things to put into words **the** nature and the structure of thought. That is part of **meditation**. You have to understand it. Because, if you don't **understand** what thought is, then you are constantly in **conflict** with **thought**. **I** really do not know where to begin this whole **business**, **because** it is a very complex thing which we are going to **look** into together.

You see, whether you understand or not what the speaker is going to say, just listen.

*The first step is the last step. The first step is the step of clear perception. And that act of clear perception is the last act.* When you see danger, a serpent, that very perception is the complete action. Do you follow? Now we have said, the first step is the last step. The first step is to perceive, perceive what you are thinking, perceive your ambition, perceive your anxiety, your loneliness, your despair, the extraordinary sense of sorrow; perceive it, without any condemnation, justification, without wishing it to be different. When you perceive it as it is, then there is a totally different kind of action. And that action is the final action. That is, when you perceive something as being false, or as being true, that perception is the final action, that perception is the final step. Now listen to this. I perceive the falseness of following somebody else, of somebody else's instructions — it doesn't matter who it is, Krishna, Buddha, Christ. I see there is the perception of the truth that following somebody is utterly false. Right? Because your reason, your logic and everything points out how absurd it is to follow somebody. Now that perception is the final step. And when you have perceived you leave it, forget it, because the next minute you have to perceive anew, which is again the final step. Because, if you don't drop what you have learnt, what you have perceived, then there is a continuity of the movement of thought, and the movement and the continuity of thought is time. And when the mind is caught in the movement of time it is in bondage. So that is one of the major problems — whether the mind can be free of the past, the past regrets, the past pleasures, the past memories, remembrances, incidents and experiences, all that one has built up which is also the me. Do you understand? The me is the past. Now the me which is thought, gives continuity to something which has been perceived clearly and not being able to put it aside, gives to it a continuity which becomes the means to perpetuity, to thought. Look. You had a happy incident yesterday. You want to keep it, you don't drop it, you think about it. The very thinking about something which is of the past gives continuity to the past. Therefore, there is no ending of the past. But if you see, if you perceive that you had the

most extraordinary, happy incident yesterday and completely end it, then there is no continuity as the past which thought has built. Therefore, every step is the last step.

So, we have to go into this question, whether thought, which is giving a continuity to memory as memory — and memory is the past, whether that thought can ever come to an end? Because, that is part of meditation, it is part of a total mutation of the brain cells themselves. Because if there is a continuity of the movement of thought, it is the repetition of the old. Because thought is memory, thought is the response of memory, thought is experience, thought is knowledge.

So, our question is how does thought which is always perpetuating itself through experience, through the constant repetition of certain memories come to an end? Knowledge is always in the past. And when you act according to knowledge you are giving continuity to thought. But yet you must have knowledge to act technologically. See the difficulty. If you don't use knowledge there, you could not go forward technologically, you could not work in an office. So you must have knowledge. But also see the importance, the danger of a mind that is caught in the perpetual movement of thought and therefore never sees anything anew. Because thought is always old, thought is always conditioned, never free, because it is acting according to the past. So the question is, can this movement of thought function at one level where it is absolutely necessary — logically, sanely, healthily; and for the mind to perceive something totally new, to live totally differently? How is this possible? How can this movement of thought come to an end? Do you understand my question? The traditional approach to this question is to control thought, hold it, or learn to concentrate which again is absurd. Because, who is the controller? Is not the controller part of thought, part of knowledge which says you must control?

So, is there a way of observing thought without any control, without giving it a continuity, but observe, so that it ends? You have understood my question? Because, if thought continues, the mind will never be quiet, there cannot be a possibility of perception, of seeing. See the logic of it, please, which is, if my mind is chattering, comparing, judging, saying this should not be done, this should be done, I am not listening to you. To listen

to you, to understand what you are saying I must give my attention.

Our question is, one sees very clearly that silence is completely necessary, not only at the superficial level, but at the very root of our being. How is this to happen? It cannot possibly happen if there is any form of control, because in that there is division, in that division, there is conflict. Therefore, is it possible for the mind to be completely empty and quiet, not continuously but each second? That is the first perception. The mind must be completely quiet. The perception of the truth of it, and seeing the truth of it is the first and last step. And that perception must be ended; otherwise you carry it over. Therefore, the mind must observe, must be aware choicelessly of everything, of perception and the ending of that perception instantly, seeing and ending, so that the mind is not living with thought which is the response of the past and giving to that thought a continuity into the future which may be the next minute, the next second.

So can thought which is the response of memory, which is in the very structure of the brain cells themselves, and the brain cells themselves is the material of memory and that memory responds which is thought, how is such thought to bring about a total mutation in the quality of the cell itself? There must be an ending of every perception. The understanding, seeing, acting and the moving away from it, so that the mind is always perceiving and dying, perceiving the false or the truth and ending it and moving on, without carrying memory. All this demands tremendous perception, tremendous vitality and energy. To go into this step by step, as we have been doing, not missing a thing, requires tremendous energy.

You see our energy is dissipated in conflict, conflict between two nations, conflict between two beliefs, conflict between two opinions, conflict between the husband and the wife and the children, conflict between trying to see God and the suppressing of all your instincts. How to have this complete energy without distortion? Conflict in every form is a distraction, is dissipation of energy. Conflict between the observer and the observed, between the ideal and the fact, conflict between the what is and what should be is a distortion of energy. Every form of conflict dissipates energy. And religious people throughout the

world — the monks, the sanyasis, the yogis, etc., all say you must control, you must be celibate, you must take a vow of poverty. What does that imply — conflict — more and more conflict, suppression, conformity. And you think through conformity, through suppression, through every form of battle with yourself or with another politically, religiously or theoretically will lead you to some kind of tremendous experience. When you see the truth, when you perceive the truth that every form of conflict is a distortion, that very perception is the ending of conflict at that moment; then forget it, be done with it; don't say I have seen it once and I am going to hold on to it. If you do that it means you give continuity to thought which is the memory of what you have perceived a few minutes ago and you ask the brain cells themselves to carry on with this memory of the past and therefore there is no radical change in the structure of memory, in the structure of the brain cells.

And there is this question of seeking experience. Religious people say you must experience something transcendental. First of all, why do you want to experience something beyond the ordinary? Why do you want to experience something extraordinary? For a very simple reason — you are tired of your daily experience. And so you try for joy. You think there must be some other kind of experience. Now that every word experience means to go through — finish with it, not to carry it over. And who is it that is seeking an experience — the entity that says I am tired of all these superficial things and I want something more? That entity is part of the desire to have more. And that entity projects what it wants. Have you understood? You being a Hindu or a Muslim or a Christian, you being conditioned, and you want to experience Christ or Buddha or Krishna or whatever it is and you will, because what you are going to experience is projected from your past, because you are conditioned. So your Nirvana, your heaven, your experience, your future is according to your ugly little past. And a mind that seeks experience, that wants more, that has not understood totally what is, which is the me, that is craving for all this, is bound to sorrow, because thought is time, for time is sorrow.

Now can the mind — next question — be totally awake without any challenge, experience? Because most of us need to be

challenged; otherwise we will go to sleep. Do you understand this simple question? If you are not challenged every day, questioned, you would naturally go off to sleep. So can the mind be totally awake that it needs no experience at all? And that can only happen when the mind has understood the whole structure and the nature of thought.

The next question is what is meditation. You know the traditional way — stand on your head for the next twenty minutes. You can sit in the right posture with your back straight, breathing correctly, do pranayama and all the rest of it for the next ten thousand years and you will be nowhere near perceiving what is true, because you have not understood yourself, the way you think, the way you live. You have not ended sorrow and without that, you seek enlightenment. You can do all kinds of twists and turns with your body and this seems to fascinate people, because they feel it is going to give some power, some prestige. Now, you know all these powers are like candles in the sun; they are like candle light when the brilliant sun is shining.

Then out of all this, the question arises, how does the mind without following any system, without any compulsion, comparison, how can the mind which has been so long conditioned, be completely empty of the past, so that it sees clearly? And what it is seeing clearly, to end it so that it is always renewing itself in emptiness, which is renewing itself in innocence. Now the word innocence means, an innocent mind, a mind that can never be hurt. And most of us are hurt, hurt with all the memories which we have accumulated. Our remorse, our longings, our loneliness, our fears are part of this sense of being hurt. From childhood we are hurt; consciously or unconsciously. How do we empty all that hurt, not taking time, not saying that I would get rid of this hurt gradually? Now the question is — can a mind empty itself completely, not only at the superficial level but also at the very depths of being, at the very roots? Because otherwise one lives in a prison, one lives in the prison of cause and effect. So you must ask this question, put this question to yourself — whether your mind can be empty of all its past and yet retain the technological knowledge, engineering knowledge, scientific knowledge, bureaucratic knowledge, the linguistic

knowledge, the memory of all that and yet function from a mind that is completely empty? The emptying of that mind comes to you naturally and sweetly. When you understand yourself, when you understand what you are, which is, memory, a bundle of memories, experiences, thoughts, when you observe that, see that in that observation there is no duality as the observer and the observed; then, you will see that your mind is completely empty, is attentive and in that attention you can act wholly without any fragmentation. All this is part of meditation.

And when you understand totally the whole fragmentation of yourself, how this fragmentation arises, its contradictions, when you deeply, profoundly understand yourself, learn about yourself, then you will understand the meaning of time, the time that binds, that holds, that brings sorrow. And if you have gone that far, far not verbally, not in height or in depth, but if you have gone to that understanding, that falseness, then you will find for yourself the dimension which has no description, which has no word, which is not something to be bought through sacrifice, which is not in any book, which no guru can ever experience. When a guru says I have experienced what that is, he does not know what it is. The man who says he knows does not know. So the mind must be free of the word, the image, the past and that is the first step and the last step.

## **THE GARDEN**

J. Krishnamurti

It was a very large garden of several acres just outside a sprawling town in the suburbs. There were very large trees and deep shadows — tamarind trees, mangoes, palms and flowering trees. There was colour everywhere, and a pond with lilies in it. And there were newly planted seedlings that would grow into great towering trees. The garden was surrounded by broken barbed wire and one had to chase out goats that wandered in, and occasionally, a cow or two.

The house was large, not too convenient and the room overlooked a lawn which needed watering twice a day, for the sun

was too strong for the tender grass. And there were always birds — parrots, minahs, tits, crows, and a large speckled bird with a long tail which used to come and pick at the berries, and a very bright yellow bird which would flash in and out among the leaves.

It was quiet in the garden, but every morning around half-past four there would be singing, radios blaring from across the river and snatches of chanting in Sanskrit — because it was a festive month. This chanting was beautiful, but the rest of the music was rather trying. One afternoon, a few hundred yards away in the poor quarter, they were playing a gramophone with cinema music, turned on as loudly as possible. It went on until the evening; it reached a climax at about 9 o'clock.

There was a political rally and there were neon lights blazing and a political speaker was holding forth. Apparently he was promising them the most extravagant things. He was as fickle as the audience who would vote according to their fancies. It was really an entertainment, lasting for several hours.

Again in the early morning the religious music would begin; you saw the Southern Cross over the palm trees : and there was silence on the land.

The politician was seeking power for his party through himself. The desire to dominate, to compel and to be obeyed seems so close to man. You see this in a small child and in a so-called mature man — with all its subtlety, cruelty and ugliness. The dictators, the priests and the head of the family, whether it be a man or a woman, seem to demand this obedience. They assume the authority which they have usurped or have been given by tradition, or which they have because they happen to be older. Everywhere this pattern is repeated.

To possess and to be possessed is to give in to this structure of power. This desire for power, position and prestige is encouraged from childhood through comparison and measurement. From this springs conflict, the struggle to achieve, to become a success and to fulfil. And the man who comes with so much respect is showing disrespect to others. The executive with his big car receives respect, and he, in his turn, has great respect for the bigger car, the bigger house, the bigger income.

It is the same in the religious structure of priesthood and also in the hierarchy of Gods. Revolutions try to break this down but the same pattern is soon repeated with the dictators on top. The showing of humility becomes an ugly thing in this way of life.

Obedience is violence, and humility is not related to violence. Why should a human being have this fear, respect and disrespect? He is afraid of life with all its uncertainties and anxieties, and he is afraid of the Gods of his own mind. It is this fear that leads to power and to aggression.

The intellect is aware of this fear but does nothing about it, and so it builds a society, a church, where this fear is nourished and sustained, with its many escapes. Fear cannot be overcome by thought, for thought has bred fear. Only when thought is silent is there a possibility of fear coming to an end. The man who has power and is competitive obviously does not have love, though he may have a family and children whom he claims to love.

It is really a world of great sorrow, and one must be an outsider, to love. To be an outsider is to be alone, uncommitted.

## A TELEVISION INTERVIEW

*[The B.B.C. televised an interview with J. Krishnamurti which was filmed at Brockwood, England. Edited extracts from the interview are given below. By courtesy Krishnamurti Foundation, England. — Ed.]*

### *On Authority*

*Interviewer:* Mr. Krishnamurti, you say all our problems stem from one problem: we live as we are told to live, we are second-hand people, and for centuries we have been submitting to every sort of authority. Now the young today are rebelling against authority. What have you personally against authority?

*Krishnamurti:* I don't think I have anything personally against authority, but authority, right throughout the world, has crippled the mind — not only religiously but inwardly —

because authority of a belief imposed by religion surely destroys the discovery of reality. One relies on authority because one is afraid to stand alone.

*Interviewer* : I am a little puzzled by this, because surely the accumulated wisdom of the human race is not to be totally thrown away?

*Krishnamurti* : No, but what is wisdom? Is wisdom the mere accumulation of knowledge, or does wisdom come only when suffering ends? After all, wisdom isn't in books, nor is it in the accumulated knowledge of others' experience. Surely, wisdom comes in self-understanding, in self-discovery of the whole structure of oneself. In the understanding of oneself is the ending of sorrow and the beginning of wisdom. How can a mind be wise when it is caught up in fear and sorrow? It is only when sorrow — which is fear — ends that there is a possibility of being wise.

### *On Love*

*Interviewer* : Why is it we all so desperately want to be loved?

*Krishnamurti* : Because we are so desperately empty, lonely.

*Interviewer* : But you say that loving is more important than being loved.

*Krishnamurti* : Yes, of course — which means one must understand this emptiness, this loneliness in oneself. A mind that is self-concerned with its own ambitions, greeds, fears, guilt, suffering, has no capacity to love. A mind that is divided in itself, that lives in fragments, obviously cannot love. Division implies sorrow, it is the root cause of sorrow — division between 'you' and 'me', 'we' and 'they', the black, the white, the brown, and so on. So wherever there is division, fragmentation, love cannot be, because goodness is a state of non-division. The world itself is indivisible.

*Interviewer* : You say, in fact, that love can only come into being when there is a total self-abandonment. But how does one achieve self-abandonment?

*Krishnamurti* : Total abandonment can only happen with the understanding of oneself. Self-knowledge is the beginning of wisdom and therefore wisdom and love go together. This means there is love only when I have really understood myself and therefore know in myself there is no fragmentation at all — no sense of anger, ambition, greed, separative activity.

*Interviewer* : But, you see, we have still to live in society, and a rather sick society at that, and this impinges on us; we're not really free to be ourselves partly because of the society.

*Krishnamurti* : But, surely Sir, we *are* the society. We have built the society — the society is us, the world is us. It's not that the world is something different from me. I am the result of the world, of the society, the culture, the religion, the environment in which I have lived.

*Interviewer* : You said, you see, that it is effort that destroys us,, that life is a series of battles, and the only happy man is one who is not caught up in effort. But can you do any work in the world without some hard effort?

*Krishnamurti* : Why not, Sir? But what is effort? It is a contradiction of energies, isn't it? One energy opposing another energy.

*Interviewer* : Couldn't it be a steadfast drive in one direction?

*Krishnamurti* : If there is one drive, one pursuit, where is the contradiction in that? There is no wastage of energy, no conflict. If I go for a walk, I go for a walk. But if I want to go out for a walk and yet I have to do something else, then the contradiction begins, then conflict, then effort. So that's why to understand effort one has to find out how contradictory we are.

### *On Meditation*

*Interviewer* : What do you mean by meditation? The word occurs often in your books. I looked it up in the Oxford Dictionary before coming to see you and it says meditation means indulging in thought. But you don't want us to do this.

*Krishnamurti* : One has to go into this to know what it really means — for me it is one of the most important things.

*Interviewer* : Could it best be explained by your telling me what it is not?

*Krishnamurti* : I was just going to suggest that. You see, there are various schools of meditation. They offer various systems, methods, and they say that if you practise these methods day after day, you will achieve a certain form of enlightenment, a certain extraordinary experience. First of all, the whole idea of systems, methods, implies mechanical repetition — and that is not meditation. Now, is it possible not to make the mind dull by repetition, but to be aware of this movement of thought — without suppression, without trying to control thoughts, but just to be aware of this whole momentum of thinking, this chattering going on?

*Interviewer* : But we verbalise our thoughts all the time, don't we?

*Krishnamurti* : That's it. Thought exists only in words, or in images. Meditation demands the most extraordinary discipline — not the discipline of suppression and conformity — but that which comes when you observe your thinking, when there is an observation of thought. That very observation brings its own extraordinary subtle discipline. That is absolutely necessary.

*Interviewer* : Does one set aside time for this?

*Krishnamurti* : Sir, you can do it any time. You can do it when you are sitting in a bus — that is, watch, observe. Be attentive to what is happening around you and what is happening in yourself — aware of the whole movement. You see meditation is really a form of emptying the mind of every thing known. Without this, you cannot know the unknown. To see anything new, totally new, the mind must be empty of all the past. Truth, or God, or whatever name you like to give to it must be new, not something which is the result of propaganda, the result of conditioning. The Christian is conditioned by 2,000 years of propaganda, the Hindu, the Buddhist likewise conditioned. So for them God or Truth is the result of propaganda. But that

is not Truth. Truth is something living, every day. Therefore the mind must be emptied to look at Truth.

*Interviewer* : You wipe the slate clean, so to speak?

*Krishnamurti* : That is meditation.

*Interviewer* : And then you get this total, relaxed perception of 'what is'.

*Krishnamurti* : Of 'what is' — that's right. And 'what is' is not a static thing: it is extraordinarily alive. And therefore the mind that is really in meditation, the meditative mind, is a very silent mind, and the silence is not the product of suppression of noise. It is not the opposite of noise. It comes when the mind has completely understood itself — therefore no movement at all takes place, which means the brain cells themselves become quiet. And then in that silence everything happens. This is an extraordinary thing, if one has observed it. That is real meditation, not all this phoney acceptance of authority and repetition of words, and all that business. That's all nonsense.

*Interviewer* : May I try to recapitulate, and you tell me if I have misunderstood? Meditation, it seems to me, is the essential unconditioning process.

*Krishnamurti* : That's right.

*Interviewer* : And if I discard this dead weight of authority, if I discard everything I've been told, I shall be totally alone at that moment, but in that solitude there's a chance I may understand what I really am.

*Krishnamurti* : And what Truth is, or God, or whatever name you like to give it.

## EDITORIAL NOTES

Krishnaji will give talks at Delhi, Madras, Bombay and Bangalore in the winter of 1971-72. This time he will give talks at Ahmedabad also early in February, 1972.

People in these cities have felt the need to sustain their interest in the teachings and to interest new people. Some work has been done at Bombay over the last two decades or more under the name "The Agency" and also in Madras in this direction. In order to coordinate the work of these Centres, local Committees called "Bombay Centre-KFI", "Delhi Centre-KFI", Bangalore Centre-KFI" have been formed now. KFI Centres at Pondicherry, Hyderabad, Varanasi and Ahmedabad are likely to be set up this year.

The local Committees have agreed on certain minimum common objectives and to act as liaison for the furtherance of the objectives of the KFI. The main objectives of the Centres are to function as a nucleus for people interested in the teachings of Krishnaji; to arrange such activities as would promote the above; to look after the arrangements for the talks at the respective Centres; and to actively participate in raising funds for the Krishnamurti Foundation India, towards their larger objectives of promoting publications, documentations, scholarships, etc.

It has been decided that the Centres would launch a collection drive to raise funds for a proposed film by KFI on Krishnaji during the winter of 1971-72 and for scholarships at Rishi Valley and Rajghat.

Here are the addresses of the Secretaries of these Centres for the convenience of those who are interested in contacting them :—

1. Bombay Centre: Mrs. Silloo Billimoria,  
31 Dongersey Road, Bombay-6
2. Bangalore Centre: Mr. K. K. Anantha Swamy,  
Commission & General Agency,  
J.C. Road, Bangalore-2
3. Delhi Centre: Mr. R. K. Chari,  
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