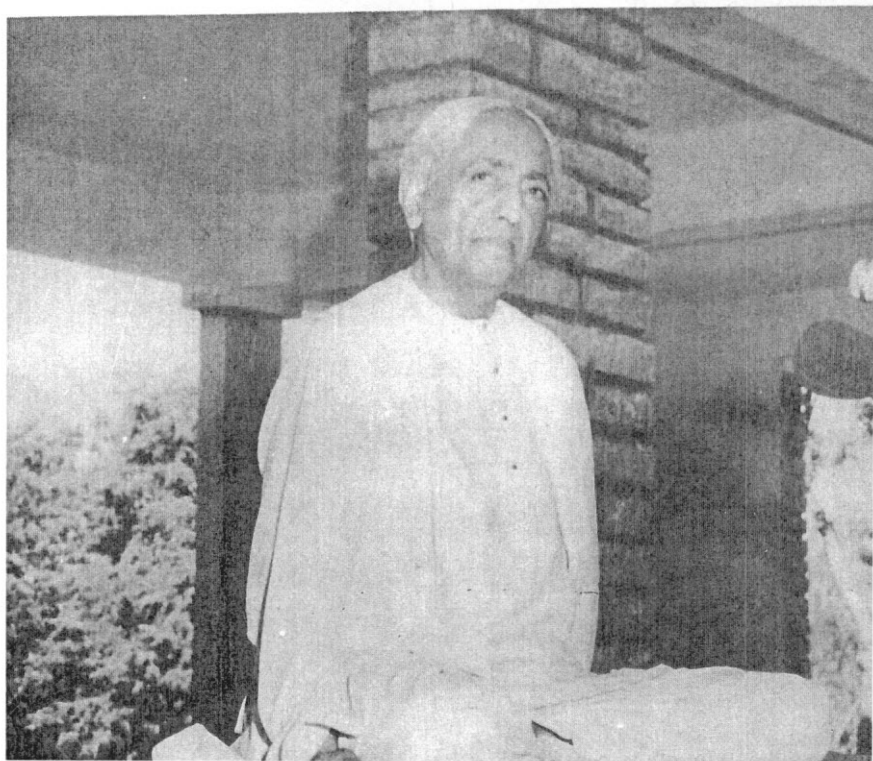


BULLETIN

Krishnamurti
Foundation

India, 1974 Number 1



EDITORIAL NOTES

Krishnaji came to India in early November last and gave four talks in Delhi. Unfortunately his Varanasi programme had to be dropped due to the cancellation of air services. Any inconvenience caused to people who had gone to Varanasi to attend his Talks is deeply regretted. He has given four talks in Madras and four in Bangalore and will be giving four talks on the 19th, 20th, 26th and 27th January in Bombay as scheduled.

Krishnaji's further speaking schedule is as follows :—

U.S.A.

Santa Monica Civic Auditorium, Santa Monica, California, on March 16, 17, 23, 24 (1974).

Carnegie Hall, New York City, on April 20, 21, 27, 28.

Saanen, Switzerland

Talks : July 14, 16, 18, 21, 23, 25, 28 (1974).

Discussiones : July 31, August 1, 2, 3, 4 (1974).

Brockwood Park

Public Talks and Discussions are planned to take place at Brockwood Park, next September. Details will be announced later in our Bulletin.

Those subscribers who have not yet renewed their subscription are requested to do so as early as possible. We are, however, sending first issue of the Bulletin — 1974 — to all our subscribers including those who have not renewed their subscriptions hoping that they will do so soon.

Foreign subscribers are kindly requested to add an additional sum of 50 cents or one dollar to the yearly subscription of £2/- or \$ 5/- as this extra amount is charged by the banks for collection and postage.

THE TOTAL APPROACH

(Continued from previous issue)

Audience : We should first of all try to know and understand what the problem is and what is to be the approach for it.

Krishnamurti : I do not know if you were here at the beginning. We said definitely, a problem arises when there is contradiction within oneself, inwardly or outwardly. We all, more or less, felt together that there was a problem. Then we also considered for a while, what is understanding, we have not come to any conclusions and I hope we will not come to any conclusion because the moment you come to any conclusion you have stopped thinking, you have stopped growing, investigating, feeling. Now, we are trying to find out, what is this total approach. So, help me to find out, to taste it, to experience it. Let me put it the other way. Help me to experience it, not give explanations of the experience.

A : Imagine a cobra rushing at me. The way I will face that cobra is a total approach.

K : That is right, Sir. That is a total approach. There is a total approach when there is fear.

A : When there no time to think.

K : Don't analyse it yet. The gentleman says there is a total approach when a cobra is attacking him, which means what? Your mind is very alert, your nerves are active and physically you are in a fearful condition. There is a total response, isn't there? It is not a partial response; partial response takes place afterwards when I become unconscious or jump and so on but, at the moment of danger, there is a total response. At the moment of heightened feeling, there is total response, whether it is of hate, anger or love. How am I, living in a world in which more or less there is security, in which there is more or less no imminent danger, to respond so wholly? That is the problem.

A : That example is not very helpful.

K : No example is helpful, no simile is helpful. So, don't let us discuss in similes. I am saying, we do not act totally when there is a danger, when there is a strong emotion, when there is a tremendous problem confronting; when an immensely serious question is put to you, your whole being responds. Now, for most of us, life is not a serious business. Most of us live in semi-security and hopeless misery. We are used to it. Problems arise and we do not meet them wholly. I am showing you how to break up this habit of security which dulls the mind. The moment the mind is made dull by habit, by conclusion, by authority, whether it is the authority of the State or the authority of one's own ideals or the authority of the wife or the husband, such a mind is made up. It is the dull mind that creates the problem, not the rich mind. The rich, intense mind can tackle the problem but not the dull mind. The dull mind creates the problem because life itself is a problem. Life is a problem, is full of problems. You cannot escape from the problems of life because it varies everyday and there is a freshness, a newness in the aspect of fulness and my whole being must approach it all the time. My whole being must see the thing completely each time and that perception is not possible if there is accumulated experience under which I am taking shelter. Anything that gives me security makes my mind immediately dull. That is why it is very important to feel this all the time because the man who says he knows is a man with a dead mind. A mind which has a conclusion cannot approach totally; a mind that can analyse and come to conclusion and then come to the problem is not a total mind. There is a total mind when there is complete integration of the mind, the body and the mind — the total feeling. We do have that total feeling. It is absurd, wrong to say that we never have that total feeling. We do have that feeling when we love somebody, when we look at some lovely tree, some lovely person, waters on a moonlit night, birds on flight, flowering of a tree. This is a complete feeling. For most of us, intensity of passion is a thing to be avoided. Our religions have destroyed us. I will not go into all that.

So I say there is a total approach, which is a complete perception of a thing, only when the negation of these things are

there; when there is no authority, when there is not the coming forth from an experience; when there is not the accumulation of knowledge derived from various sources which prevents the mind from being sharp, clear, and a mind cannot approach totally when there is security. When a mind is merely seeking certainty, there is no total approach. There is a total approach only when there is a negation of all that we know. It does take place; when you love somebody there is a total approach. You have forgotten everything that you knew. Look Sirs, there is also a total approach on the part of a man who is holding on to his possessions, holding on to his money. He is not concerned with what happens; he wants that money. Whether communism is coming, whether socialism is coming, whatever happens, he wants it. He does not see anything else; his own self-destruction, he does not see. That is a total approach obviously.

A : Is it not total blindness?

K : Sir, there is total blindness on the part of all of us, not only on the part of the capitalist. There is total blindness on the part of the communist, on the part of the so-called religious person. They are all starting from a conclusion, from an experience, from an attachment to an idea and therefore they cannot approach totally. Haven't you experienced this very simple fact that when danger threatens you, you are all awake? Aren't you? Physically, emotionally, mentally, your whole being responds — when you dislike, when you hate and, above all when you love somebody. When you look at a tree — I do not know if you have ever looked at a tree, the beauty of a tree against the sky, alone, the enormousness of that tree against the sky — you respond to something beautiful with your whole being with tears in your eyes; your mind is absent; your whole being is caught up in that. Haven't you ever felt it? A single flower, a tender blade of grass or even a human being — when you see something beautiful, you must have felt it and when you feel it, there is no past recollection, surely no memories. There are no analytical processes, there is no saying this is right or this is wrong, this should be or this should not be; all ideas are wiped out, all that rubbish is gone.

A : Since there is no recollection, how can we recognise?

K: Don't confuse. The gentlemen asks, since we have no recollection, can we ever recognise that feeling? Sir, that leads to quite a different thing. That opens up the whole problem of recognition. I am only describing — not the experience — and verbally indicating to you because through verbal communication there is a comprehension. But that verbal communication is not the experience itself.

A: To be uncertain, to be non-committed, always to be struggling, to be insecure, is quite an impossible thing.

K: The gentleman says that it is impossible to be completely uncertain and to be always struggling. Again, aren't you uncertain about everything in life, your job, your wife, your husband, your land, your position? Aren't you uncertain?

A: No. There are certain things about which we are quite certain.

K: Oh, yes. You are certain about the house you go to, your wife, your child, your job but there is always behind, a shade of uncertainty.

A: One may not be aware of it always.

K: You may not be aware of it but the fact is you are uncertain. You may not like it. You may like to have a permanent job as Prime Minister or collector or bottle washer, whatever it is, but you cannot be certain.

A: Then why have this total approach?

K: Look Sir, I am saying something. Listen to what I am saying. Behind this facade of certainty, there is uncertainty. You may have communism; you may have fascism; you may have destruction. There will be a war that will wipe out everything. There is uncertainty always; only we refuse to see it.

A: Is there nothing like complete certainty?

K: Wait, Sir. We refuse to see uncertainty. There is death. You go out and you may have an accident. Anything might happen. There is uncertainty but the mind refuses to accept that uncertainty. Therefore it creates certainty. I have a job; I must hold on to it but behind that eagerness to hold on to it, there is fear. So I cannot face that uncertainty. I cannot take that, embrace that and look into that uncertainty. All life is

uncertain. From there you can function with greater clarity and create a stability for mind. Well, that is another problem.

A: You often need an intense stimulus to have a total approach to a problem.

K: Obviously, if the problem is casual there is no total approach and we make all problems casual because we want every problem to be settled in our own way.

Now, I must stop. What we have discussed this evening is this: A gentleman asked at the beginning, "in your talk you said, approach a problem totally". And when we approach like that, there is an understanding which resolves the problem. We explored into what is a problem. We said that the problem arises when there is a contradiction outwardly or inwardly. Understanding is both intellectual, verbal, emotional, etc. It is a feeling; it is not a mere expression of an idea. Also we asked, what is a total approach? And we found that there is a total approach when our whole being responds mentally, emotionally, physically, and we do have such experiences very often. When danger is threatening us, there is a total response. When there is anger, at the moment of anger there is a total response. There is total response on account of greed, envy, and so on. Don't you know the total response of envy? the ruthlessness; you want power, position and you are going to get it, do what you will. You tread on everybody and get what you want. It is total response which every politician knows. Also you know there is total response when you love somebody. There is no contradiction, there is no saying, I am going to look at her or him and all the rest of the rubbish. There is no mentation, there is no calculation; there is complete outgoing.

A: But there is fear.

K: All that comes afterwards. There is a total approach; that is all our point. Fear may come afterwards. Now we live in a world of complete uncertainty. You may want to live in a world of security but the fact is, things are uncertain. Your bank may fail, you may lose your job; anything might happen. That is the beauty, that is the drama. the spirit of life. There is this uncertainty and we try to create a backwater, a refuge in which we take shelter and we do not accept this uncertainty. But if

we accept it with our whole being, we will have an entirely different society. So there must be a total approach to resolve a problem and it is the total approach that gives understanding. Understanding is not analytical, dialectical, mental or emotional; it is a total feeling and with that feeling you can analyse most impersonally, objectively, and that is the beauty of a total approach. It is not a personal approach; it is anonymous and therefore can find clarity and precision.

A : Sir, in uncertainty there will be fear.

K : No, Sir. Then tackle fear.

A : Sir, the duration of the total approach will be very limited.

K : You say the total approach is limited in time; it does not last long. It cannot continue. It has no duration.

Why do you want it to last? It is because you want it to be certain. We want something to endure. I want my position to endure; I want my knowledge to endure; I want my power to endure; I want my relationship to endure and I want this total approach to endure, to last. What is the difference? The moment you want something to endure, you are courting time and therefore there is no total approach.

(Concluded)

New Delhi

20th January, 1959.

FREEDOM AND AUTHORITY

J. Krishnamurti

TO THE SCHOOLS

The Valley was filled that clear, lovely morning with the scent of orange blossoms. It seemed to spread over the hills, mountains and far away. It was a cloudless morning and the mountains and hills were very close. You could see the depth of the valley and the pines and the clear path that stretched across the range. Every orange tree was white with flowers and in the warm sun of that early morning, the scent was overpowering. In the orchards that stretched across the valley in row after row there was a delight. The valley seemed to hold a great benediction and every bee in the land seemed to be there, crowding each other, coming and going, intense and concentrated. They did not seem to mind when you put your face close to them amid the flowers. The quails were calling and you saw them among the bushes, shy, watchful and ready to take flight. It was really a lovely morning and the beauty of the land and the hills was overpowering.

Freedom brings with it creativity. This has nothing to do with the creation that comes through conflict. There is no freedom if the mind is conditioned. This conditioning is the result of social, economic or religious cultures. When the mind is conditioned it functions in a very limited specialized area. This functioning whether it is highly technological or a movement in the field of conditioning, is generally called creativity. This conditioned movement generates its own energy and this energy is expressed in literature, science, music and the various humanities. But all this is within the field of conditioning, whether it be narrow or wide. This activity makes a path which is accepted and followed, but again this is still within the confines of conditioning. Man seeks freedom within its limits and the exercise of this freedom is called freedom of will or choice, but it is

still directed or shaped by conditioning. It is like a man in prison seeking freedom within its walls, whether narrow or wide. This is not freedom. Freedom is something totally different. It is the understanding both verbally and non-verbally of the conditioning so that the mind transcends it. This freedom is not in a book or to be found through another, and it is not an ideal. It is not to be purchased through any practice or discipline, for practice and discipline imply sanction and authority. In this freedom there is no direction or authority. This freedom is intelligence and is responsible; it is not dictated by circumstances or events. This freedom is total negation of the entire structure of the prison which thought has built round itself. This very negation is the positive action of freedom. This freedom cannot exist where there is disorder. It is this disorder both outward and inward that brings about the necessity of authority, the dictator, the ruler.

Freedom has no authority. It has never known authority. It is not the rejection of authority but the non-existence of it. Both the authority and law, the outer and the inner, are put together by thought. The outer authority, sometimes rational, sometimes irrational, has its place and its responsibility. One cannot brush it aside and the intelligence of freedom knows its limitation and its necessity. The authority which is subtler and deeper—the inner—is much more complex. The guidelines which seem to give certainty and assurance become the pattern, the norm, which become the authority. This authority may be traditional, a person, a symbol or an idea. The mind being aware, consciously or unconsciously, of its own disturbance and disorder brings about both the outer and the inner authority. A disorderly group soon finds its leader who then directs and controls. The reaction to this is not freedom but the understanding of the nature of this disorder and the disturbance and the going beyond them is freedom. The acceptance of authority is caused by the disturbance and disorder. The effect is the authority and the reaction to that is to conform or to deny. This very denial assumes another form of authority. Where there is no freedom there must be authority. This brings about suppression, control or escape and the very movement of these culminates in a principle or belief, a standard which assumes dominance. The cause is

never permanent; the cause becomes the effect and the effect becomes the next cause. When this is clearly understood, not intellectually, but actually, then the negation of this chain is freedom.

Knowledge has its own authority — the experience and memory. But as long as one remains within that field the creative movement of freedom is non-existent.

Freedom is space and space is order.

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J. Krishnamurti

April 15, 1973

Malibu, California

A TALK

J. Krishnamurti

(24th Nov. 1973, New Delhi)

As there are many things we have to talk over together, I think we ought to be very clear that we understand each other. Communication is very important. Communication means to share together, to think together, to explore together, to investigate together. As the speaker wants to say something, communication between the speaker and you is very important. We must understand each other.

And understanding implies sharing. To share together there must be attention. We want to talk about the world as it is — the corruption, the brutality, the violence, the disorders — and our relationship to that disorder and what we can do. We are going to talk over together whether knowledge has any place in the transformation of man and society; the problem of fear and pleasure, love and death and meditation. We are going to talk about all these things and therefore it is very important that we establish right relationship and therefore right communication between you and the speaker. This is not an entertainment, a religious or ideological entertainment. We are here, at least the speaker is, to see what human beings can do and must do in a world that is gradually degenerating, breaking up. This requires a great deal of serious attention, a quality of mind that is capable of pursuing, investigating, exploring to find what is truth and whether your mind which has created this world — the world of anarchy, the world of corruption, the world of meaningless religions, the division between man and man, the conflicts, the wars, the utter brutality — is capable of it.

So we are together going to take a journey. To take a journey together with somebody doesn't mean that you must agree or disagree. We are going to find out how to first observe, how to

perceive what is. It is very important that we understand what it means to perceive and what it means to listen, to listen to what is being said and to perceive in what is being said, the truth or the falsehood. You have to see whether you are capable of listening, listening to what is being said and not translate it into an ideology, a concept and then try to carry out that concept, because we are not dealing with concepts, with ideologies. We are going to observe the world of which you are, and your relationship to that world and whether you can transform yourself totally, psychologically bring about a revolution in the psyche, at the very root of your being, and to perceive exactly what is, not translate what you think into an idea.

You are not merely listening to a series of words, exchange concepts and ideologies, but are going to investigate not only what is happening outside the world, outside the skin as it were, but also what is happening inward. In the observation of what is going on, both outwardly and inwardly, to see without distortion. Distortion takes place when you translate what you see into ideas, into concepts, into formulas. That is a distortion of what is. Are we understanding each other? We are going to examine what the world is outside of us and also observe what is happening inside of us and discover whether we are the world and the world is us. You are the world and the world is you. Because, that is very important to find that out, not intellectually, not verbally, but actually feel the response, feel the truth of this fact that you are the world and the world is you. Because when you realize that, when you see the truth of it — and you cannot see the truth of it if you merely translate such a statement into a formula or an idea — you have to feel it, you have to have a tremendous sense of compassion.

So let us observe first the world around us. When you observe what is going on around you, the world in which you live, you see politics, corruption. Governments all over the world are corrupt, some more and some less. That is a fact. Observe this. Look at it. Politically there is great corruption. The word corruption means to break up. It comes from Latin *rumpere* which means to break. The political world in its very nature and structure is a fragmentary movement and therefore it is corrupt. Men

had always hoped that through politics there will be order in the world. That is, through sovereign governments, national sovereignty, it was hoped that there would be order. On the contrary, the opposite is going on. There is total disorder not only in this country but everywhere. That is a fact. And one had to look for hope, one had look for science to solve all our problems. Science with its technologies has not solved any of our problems, human problems either. It has given us a great deal of technological knowledge. This is fairly obvious. Education is expected to prepare a human being to meet life, the totality of life, the total implication of existence, not just one segment of life, not merely to pass an examination and get some job, or a place in the great bureaucracy. So education has not solved our problems. On the contrary. And have religions transformed man? The very function of religion — not the organised propaganda called religion — is to bring about a total transformation of man. When you observe what is going on in the religious world, quite impartially, objectively, sanely, then you will see what is happening in the field of religion, how religions have divided people with its gods, with its beliefs, with its dogmas, with its superstitions, with its rituals. And in this country which is supposed to be very religious, are you religious or are you merely worshipping ideas? Do you know what the word 'idea' means? Idea means to see, to observe. And when you observe what is happening in this country, you ask whether there ever has been religion in this country? Have there ever been religions in the world at all? Or have there been religion only in the sense of ideologies, images, made by the hand or by the mind which is the very essence of thought and thought has built religion? And is that religion?

I am asking you if in India, in your country, has religion in the deepest and the most great sense of that word ever existed? You worship ideas, you follow what somebody tells you about something which you call truth. They tell you what enlightenment is. The description is not the described and you have been caught up in the description, in words, in concepts, in images, symbols. And that does not make for religion. So one must question whether there has ever been religion in India.

Religion implies perception, seeing the truth, not perceiving and then conceiving and worshipping the thought which you have conceived. Do you understand all this? I wonder if you do.
Questioner : Vedanta, Upanishads.

Krishnamurti : Wait, Sir. Wait, Sir. Don't quote to me Vedanta, Bhagavad Gita and the Upanishads, please. That indicates you are living on words, worshipping authority, obeying, which have nothing whatever to do with truth. If you look at this world about, you would see war, corruption, hatred, wastage of the earth and the meaningless pollution of the air, the land and the earth as well as the beauty of the earth. Look at yourself, if you can. Put a mirror in front of you and look at it very sanely, without any distortion, see exactly what is going on in that mirror which is yourself. You are brutal, corrupt, selfish, violent without any sense of compassion. You take drugs. You go to temples to solve all the problems. You are frightened, frightened of everything, of death, of sex, everything of which man is. So through your grief, envy, fear, pleasure you have created this world. You are the world and the world is you. You are not separate from the world. You are not an individual. When you talk about individuality you don't know the meaning of that word 'individual'. Individual means indivisible, that which cannot be divided, broken up. That means a human being who is total, completely sane, whole. When you are whole there is no individual separate from the world. Do understand this thing, because this is very serious. The world is facing a dreadful crisis, as you are facing a crisis.

Then, it becomes very important how to bring about a transformation in the human mind, the mind which means the totality of consciousness and the content of that consciousness. The content of consciousness is consciousness. The content is not separate from consciousness. In that content, there must be a radical revolution. Otherwise, you are going to face a world that is going to pieces, that is degenerating, that is corrupt like yourself. As you are the world, it becomes tremendously important to find out for yourself what place has knowledge in the transformation of your mind. Do you understand my question? Are we understanding each other?

You have accumulated knowledge through centuries upon centuries, knowledge about wars, about the reasons of brutality, knowledge about nature. You have accumulated knowledge about almost everything, technologically as well as psychologically, the world outside and the world inside; you know a great deal. And I am asking what place has that knowledge in the transformation of our human mind? Has it any place at all?

You see when that gentleman talked about the Vedas, Upanishads, he has knowledge, he has accumulated knowledge, about what somebody has said. And what place has that knowledge in the transformation of your mind? Will knowledge bring about the essential revolution in the very psyche, in the very essence of your being, knowledge being experience, knowledge being memory? Thought is the response of that memory.

Do you understand? Thought has built this world, the technological world, the moral world, the religious world — thought. So we are asking, what place has thought in the transformation of man and society? We are trying to solve all our problems, our economic problems, our social problems, our technological problems, the problems of pollution of the air, the earth, the sea, our human problems of relationship with each other, private and public, we are trying to solve with thought. And it is thought that has polluted the earth. It is thought that has created untold miseries for human beings by war. It is thought that has divided people as Hindus, the Muslims, the Buddhists, the Christians. It is thought that says "my Guru is better than your Guru", thought being the response of memory. Memory is knowledge.

And what place has that knowledge, which is thought, in the transformation of man and therefore his society? Do you understand? We are asking the very fundamental question. Therefore, the knowledge of the Upanishads, the Gita, the Bible, or the knowledge of your Guru, has very little importance, when you are asking a fundamental question of this kind. And you have asked a fundamental question because you are facing an enormous crisis.

You must as human beings find out whether your mind, your heart can be totally transformed. Does that depend on memory,

on the book, on a knowledge of your books, on a knowledge of your so-called gurus? You have gurus galore. They spring up like mushrooms. And a wise man does not need those mushrooms. And you call that religion, following somebody who does a little miracle. It is only a religious mind that can create a new world. Religion in the deepest sense of that word is the factor of creation. And we as human beings have to create a new world. Therefore, it is very important to understand fundamentally what a religious mind is. To find out, you must totally discard all authority — the authority of your books, the so-called sacred books, which are nothing but ideas. You must totally discard them, every form of authority, of gurus, of temples, priests. You have to look at the whole thing anew.

We can put it very simply. Can thought transform man — thought which has created this world, the world of nationalities and wars, the world of classes, differences, the world of corruption, the world of sovereign governments fighting each other, the world of violence, hatred, brutality, the world of greed? Thought has created all this. Do you understand? And can thought transform man? I am putting the question to you, but you should put this question to yourself, not the speaker, because this is a fundamental question. You have found that thought has created the economic world, the political world. Thought has divided the Arabs and the Jews, the Hindus and the Muslims. You have had wars, killing each other. Thousands of mothers, wives and sisters are crying the world over. All that is the result of thought. Thought has created the technological world, the world of knowledge, the world of science, the world of engineering, mathematics and so on; that is necessary. Isn't it? Do you understand? But the mind that uses that for selfish reasons in the name of the country, in the name of god, in the name of science, that has to be changed, not the knowledge which man has acquired through centuries. Are we understanding each other?

(To be continued)

STATEMENT

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(FORM IV)

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Correspondence address:

Mrs. Sunanda Patwardhan
111 Golf Links, New Delhi 3.