

BULLETIN

Krishnamurti
Foundation

India, 1975 Number 2



"Sunrise at Rajghat, Varanasi."

EDITORIAL NOTES

Krishnamurti's speaking schedule of Talks and Discussions abroad are as follows:

Saanen Gathering, Switzerland

Talks : July 13, 15, 17, 20, 22, 24, 27.

Discussions : Daily from July 30 to August 3, inclusive.

Brockwood Park

Talks : September 6, 7, 13, 14.

Discussions : September 9, 11.

An Announcement

Krishnamurti Foundation of America, Krishnamurti Foundation Trust Ltd., England, Krishnamurti, and the trustees of said organisations on the one hand, and K & R Foundation, Krishnamurti Writings, Inc. of Ojai, Rajagopal, and the trustees of said organisations on the other hand jointly announce that they have entered into an Agreement settling and resolving all of the disputes and differences that have existed between them for a number of years. All parties have agreed to withdraw the allegations that have been made against one another and to dismiss all legal claims based on these allegations. The Agreement provides that the parties will divide various responsibilities between K F of A and K & R. In this regard, the trustees of KWINC have determined that the area of activity for which they will be responsible can best be carried out through K & R and accordingly the assets and functions of KWINC have been divided between K F of A and K & R, and KWINC will be dissolved in the near future. The Agreement further provides that it supersedes all prior writings, understandings or agreements relating to the sharing of the responsibilities for the work and any other subject matter contained in the Agreement. The parties to the Agreement wish to make it clear to all those who are concerned with the teachings of Krishnamurti that it is the intent of the Agreement to settle all differences so that the work of Krishnamurti throughout the world may proceed effectively.

ON IDEALS

J. Krishnamurti

Nov. 10, '61

I suppose all of you have ideals — ideas about what you would like to become but I wonder if ideals are necessary at all. I think ideals corrupt the mind. What is real is what is taking place now. And if you can understand what is actually taking place — the fact — it has great significance, immense vitality, much greater depth than ideals. Ideals have no meaning to me, but everybody in India talks about ideals: The ideal of non-violence, the ideal of doing good, the ideal of living without ambition, the ideal of poverty. All these ideals are postponements; they are not actualities. While one is violent one is talking about non-violence; that is an escape.

Most people are violent. Do you know what violence means? what being angry means? When you are hit, you want to hit back, you want to hurt somebody, be cruel to animals, to people. When the husband does not get what he wants he is cruel to his wife; when the wife does not get what she wants she bullies the husband, nags him. And yet we talk about the ideal of non-violence in India. Ideals are very destructive. They do not make for healthy, clean, sane, rational living or for the awareness of the beauty of life. On the contrary, they help one to postpone facing facts.

Why should I have the ideal of non-violence when I am violent? What is important is that I should cease to be violent. And is it possible for me to be without violence? What is important is to understand why I am angry, why I am cruel, violent, full of prejudice, ambition, hate. It is much more difficult to understand that and be free of it than to have the ideal of non-violence. So to understand what one is actually, is much more important than to postpone that understanding by inventing ideals. You know it is not materialistic to be concerned with 'what is', with the actual. The idealist is not a spiritual being at all; he is escaping, he runs away from the fact of what

he is. What is important is to understand what you are, to be able to find out why you are angry, and the moment you begin to find out why you are angry, you are no longer angry. It is necessary for you to see that you are angry rather than invent ideas that you should not be angry. The fact is that you are angry and to remove that hate and anger is much more real than the invention of an ideal.

You know we have very little energy in life. You want to do something and yet you are prevented from doing it. You want to go east you are forced to go west. You want to be a great man and you are a little man, and there is conflict all the time, all through your lives. That conflict is wasteful of energy and man's energy is very limited.

To gather energy one must understand the fact, not the ideal, not what you should be but the fact of what you are. If you are angry, understand it, go into it, and approach the fact of you what you are without any opinion, without saying you are right or wrong. Just look at it. See the fact of what you are. From that watching you learn, that learning gives you energy. Old people have fallen into grooves, into mechanical habits of eating, thinking, looking, feeling. They have no energy because they are merely functioning as machines.

Mechanical habits, mechanical thoughts, mechanical feelings wither away energy. Whereas, if you look at a fact and understand the fact, and let that fact unfold itself — which it will — then in that learning you have tremendous energy. If you are learning cricket — something which you enjoy — you want to play cricket all day long. Nothing tires you because there is the application of the mind to a fact in which there is no contradiction, no conflict.

You should really understand from childhood, from now on, just to look at facts and only at facts and not what these facts should be. Do not say, "this is right, this should be so"; which is all conditioned thinking and not a fact. Can you be helped to look at a fact — to realise that you have no taste, that you are a crude person, with no sense of beauty, if that is a fact? If you go into it, you will begin to learn from that observation what is beauty, what is good taste. That observation gives you immense energy.

You see, learning gives you energy, not knowledge. The moment you accumulate you cease to be energetic. You know, they are experimenting with monkeys, with the chimpanzee which is supposed to be one of the most intelligent of animals. The chimpanzee can do almost anything. It is like a baby at the age of four. Now in one of these experiments, each chimpanzee had to do a certain piece of work and when it did that it was given either a blue chip or a red chip and it collected these chips in order to buy grapes. One chimp secured a lot of blue and red chips and then it became lazy because at any time it could buy what it wanted. And most of us are like that. The moment we have money or knowledge or position we become lazy and therefore we lose energy. Whereas if you are learning, the very act of learning — learning every minute, every day, learning about everything, and never accumulating — gives you astonishing vitality. And a man who is vital, energetic, alive, has no ideals. Ideals are for dead people. What is the use of an ideal when you are learning about what takes place around you and also when you are learning about yourself? Only that gives you a sense of proportion, a sense of inward looking.

Student : Why are we angry and how do we stop anger?

Krishnamurti : Why do you want to stop anger? First of all, you do not like it. It hurts other people and you say to yourself: "I must not be angry". When you look at the fact that you are angry, how do you look at it? That is important. How you look at anger is important, not that you should be angry or that you should not be angry. Have you looked at yourself when you are angry or after you have been angry? At the moment of anger you are not looking at it; you are absorbed in it. Only a minute or so afterwards, you say, "I have been angry and should not have been angry". Now do not say you should or should not be angry; just look at the fact that you have been angry. It is important how you look at it. If you look at it with the attitude of condemning it, then you are not looking at it. If you say you are justified in being angry, then you are not looking at it. What is important is to look at the fact, and not to judge the fact.

When you look at the fact you are learning about it. It is telling you all the things contained in anger. When I look at

you I just look; in that looking I am discovering what you are. But if I look at you with an opinion, I am not looking at you, I am looking at my opinion. I should look at you. So to look at the fact that one is angry is all important, not the idea that one should end anger. You will find that when you look at anger and learn all about it, it comes to a stop.

Do you notice the clouds? Next time you see them, notice a little more, look at them with attention. Stop thinking about something else, but just look at the clouds. Some of them have fantastic shapes. They are full of life, they have a certain grace, a certain movement made by the wind. They seem so real, they seem so alive, you can almost touch them. Look at them; keep on looking and you will see them change their shape. What looks like a bear will turn into an elephant and what was an elephant becomes something else. And you should look at trees, birds, animals, stars, the earth, at people, what they wear, how they talk, their way of walking and when they walk how arrogant they look; watch it. By watching you become concerned about others. Then the watching becomes natural and there is a great deal of beauty in it.

Did you see the other day the new Orion just over the hills? Do you ever look at the sky of an evening when the clouds gather over the sun when it is setting? I am not at all sure you watch it. If you do not see the sky, the clouds, if you do not see the evening star become the morning star, if you do not see the flower, the river bed and the extraordinary sight of the river flowing, if you merely have your noses in your books or family or your job, you are going to miss a great deal of life because life is the cloud, the sun, the stars, wife, husband, children; life is everything. But you divide it and say this is life. Next time when you get out of bed, watch through the window early in the morning and see the light of Orion. Have you noticed that red rock on that hill? It is lovely in the morning and still more lovely in the evening. It shines like polished marble when there is water on it. If you do not notice all this, you are not alive. It is only when you are young you notice all this: so keep young, keep young right through life.

Rishi Valley, Nov. 10, '61

A TALK

J. Krishnamurti

I think it would be good if you could find out why you are here. Obviously, you are here to listen to the speaker, but it would be more profitable and worthwhile, I think, if you could really discover by yourself why you want to listen to the speaker and why you have gathered; what is your intention, what is behind your sitting there and listening? Is it that you want to gain some merit, or is it because you want to find out earnestly, seriously, what the speaker has to say? Or is it that you will listen to what he has to say and translate according to your like and dislike, your tradition, according to your specialised knowledge? Or are you going to listen to find out if it is at all possible for human beings like us, living in a world that is almost insane, in a world that has become extraordinarily complex, in a world where there are so many doctrines, philosophies, ideologies, or do you want to listen to find out if human mind, that is your mind, can be transformed? So, it would be worthwhile, I think, if you could discover, why you listen to anybody at all, why you attend talks at all or go to any guru, go to any temple, do puja and all the rest of the things that you are doing in the name of religion. We are going to together find out what our life is.

Words we have to use to communicate and we are speaking in English. We have to understand the meaning of words, how they are used and in this communication, that is, in listening to what is going to be said. Communication means really to share things together, to partake, to enjoy, not only that which is given but share in the very feeling of it. And we are going to communicate together. That means share it, partake it, therefore, you are responsible, not merely to listen but responsible in the very sharing of it. Therefore, one must give a great deal of attention. You will attend if you are interested, you will not attend if you are not interested, it is as simple as that. If you are interested in trying to find out if there is a different way of living, a different

approach to life, a different kind of mind that is really religious, then sharing together becomes quite an extraordinary thing, becomes an intensive investigation and that is what we are going to do this evening. We are going to investigate, not accept nor deny but together explore, take a journey into the whole mess in which we are living. And if that is the reason that you are here, then the gathering of the fruit depends on you.

Let us together look at not only the world about us, but also look inwardly in ourselves, not according to some religious book, not according to some philosopher or psychologist or according to the Gita or the Upanishads, but actually look at ourselves as you will look at a mirror. You look at your face every morning and you comb your hair and do all kinds of things, in the same way look inside, look at yourselves. We are going to look at the world objectively, not as an Indian or as a Muslim or a Parsee or a Pakistani and a Hindu, which are all nationalistic divisions and have no value at all except for the politicians and the people who want to corrupt the world, to look at this world in which we live, the beauty of the earth, the beauty of the sunset, the clean clouds, the dark trees and the shape of the lovely earth and look at it with sanity, look at it without any opinion. Then only you can see actually what is. In the same way, to look at your self inwardly without any opinion, without any conclusion, that you are the higher self, the Atman and all that thing that man has repeated thousands of times, but look at yourself with eyes that are capable of reason, with a mind that is self-knowing, not wanting to shape what you are, but to look actually what your thoughts are, why you say one thing and do another, why you are corrupt, why you harm another, why you have thousand gurus, each with his own little enlightenment, with his own miracles, why you accept authority in the world of the mind and the spirit where authority should not exist at all.

So, we are going together to share the world about us—the world at war, the world of divisions into nationalities with their sovereign governments, with their armies, with their forces to destroy each other, why human beings are killing each other not only physically but verbally, why there is so much corruption. The word corruption means not only the things

that human beings do for power, position, but also radically the word means to break, a mind that is broken, fragmented, that lives in different levels, saying one thing, doing another, thinking one thing and doing quite the opposite. Such a mind is a corrupt mind. How has this come about in this world in which we live—the injustice, poverty, the religious divisions, as the Christian, Muslim, Hindu, the Buddhist, as followers of one type of guru and followers of another guru? Who has created it and why do we accept it?

So, outwardly, you know what is happening. From the highest levels of authority to the lowest person is hungry, nobody knows what it means to be happy. Who has brought this about? Karma? Do you believe in Karma, any of you? You do, don't you? If you do, does it mean anything, the way in which you live? After all, your belief has absolutely nothing whatsoever to do with how you live. How you live is far more important than all the beliefs put together. They have no value at all. So, you know what is happening in the world outside. If you are at all aware, and seeing all this outwardly, what are you going to do? What is an Indian mind? What is your mind? Do listen to this. Very few people talk like this about all this. So with your heart and mind, find out what is your mind. What is the mind of an Indian, Hindu or a Muslim, does not matter what it is, what is that mind? Is it in the prison of tradition? Is it bound by authority, by repetition of something somebody else has said? Is your knowledge a direct knowledge about yourself or is it the knowledge that you have acquired from somebody else, therefore, you have a secondhand mind? I am not trying to insult you or abuse you, but when one looks at it factually, what is this mind that has created this monstrous world around you? God has not created this world, you have created it, you have created the image of god according to your like and dislike. Please follow this. You may not like all this, but since you are here, listen to it. We are not trying to convert you to any particular belief, philosophy or ideology, that is too stupid, that is mere propaganda. Truth is not propaganda, truth is something that you have to live daily. Therefore, it has nothing to do with what others have said. You have to find out for yourself.

So, what is your mind, what is this mind that has created this present India — the religion, the superstition, the gurus, the worship of idols, the prayers, the infinite number of rituals which are all called religion, and the corruption, the tradition? The word 'tradition' means to hand out, to give to another and also it has quite a different meaning too; tradition means also, betrayal. You are betraying by your tradition because you are not living, you are just carrying on as others have said, therefore, you are betraying your life. So, what is this Indian mind, conditioned by superstition, by the books that it has read, by the theories of various religious, philosophical teachers, by fear, by the desire to achieve heaven on the one side and achieve success? Success has become the virtue.

So the Indian mind lives in the past and has become highly sophisticated in the present. Haven't you noticed these things? We have created this world, you and I, the gurus, the people who accept religious authority, we are responsible for this world — whether you like or not. You are utterly, totally responsible for this, and can you, as a human being, not as an Indian, not as a Christian, Muslim, can you transform yourself, bring about a total revolution in yourself? That is the only thing that matters. When you feel the responsibility of this, not merely verbally, but really, deeply, in your blood, in your heart, then you begin to understand how important it is that you, a single human being, bring about in yourself a radical, psychological revolution. We are going to talk about this revolution, this transformation of the mind because that is the only thing that it going to save the world, not your philosophy, not your Shankaras, your pujas. Please do listen to this. Philosophy means the love of wisdom, the love of sanity, philosophy means love of truth in your daily life. Philosophy is not merely a collection of verbal conclusions, and you have been fed on that — on conclusions, of hundred years, of somebody else, therefore, your minds have become secondhand. I wish you see the facts of this and realise that you are the world and the world is you and to bring about a radical change in the world, you have to change yourself, you have to understand yourself and you cannot understand yourself if you are looking at yourself through the eyes of somebody else. The eyes of somebody else, however

authoritative, however cunning, however specialised, however experienced, are not your eyes. What you see is far more important than what others see. So, this Indian mind is really the mind of the world, because this is what is happening in the West too. They may accept the authority of their scientist, the authority of a doctor, a lawyer or an engineer, but also they accept the authority in the spiritual, religious matters as you do and a mind that accepts authority in matters of the mind and spirit and love and affection and care, it destroys everything, it destroys love.

Have you noticed in this country, that there is so little affection, so little love, each one is so concerned about himself; himself identified with the opinion, with the guru, with some ideology? You have lived, if the speaker may point out, on authority; the authority of another, so you have never been a light to yourself. In a world that is going daily darker, degenerating, one has to be totally a light to oneself and to do that you must understand yourself; what you are. Do you want to look at yourself or are you frightened to look at yourself? If you look at yourself, what are you? A name, many burdens, many ideas, the desire for success, money and infinite work. If you are a labourer from the age of 10 till you die. That is what you are. Words, ideas, speculations, hopes, despairs, anxieties, sorrows and infinite number of beliefs, you live on words except when you are in a crisis and you have got to face things. Can the mind go beyond all this? Not escape from it but face it, look at it, observe it, feel it. What matters is how you see it, how to perceive becomes tremendously important, how you look at yourself, the way you look at the world, how you perceive a tree, the earth, your neighbour, your wife, your husband, your sister, your boy or girl. Have you ever noticed or enquired how you look? You are there sitting, the speaker unfortunately is sitting on a platform, how do you look at him? What is the image you have built about him? Does the image look at him or you are looking at him without the image? You have, I am sure, all of you, some kind of guru, don't you? If you are honest, you say Yes. Now, how do you look at him whom you so respect, touch his feet or God knows what. Why do you touch anybody's feet?

Q : Why not?

K : I will tell you. You are a human being with dignity. Why do you touch another's feet? To humble yourself, to show respect? If you have respect, you will show it to everybody, won't you, to your cook, to your servant, to everybody, but you don't. So how do you look? What has meaning is to look and see how you look, whether you have an image about somebody, then you are looking through that image; therefore you are not actually looking. That image is your hope, is all the reputation, your identification with that image, your worship of that image. Therefore, when you are looking at somebody through your image, you are not looking at that person at all; therefore, there is no love. When you so look at your guru, what has taken place? You think he has got something which you haven't got. You think he has got enlightenment or can perform some miracles and you build him up in your mind, don't you? You have images about your wife, don't you, your husband? That image prevents you from looking at your wife or husband or your neighbour and can you look at another without a single image? Then you will know what it means to love, then you will know what it means to be compassionate. It is these images that are dividing people — the Muslim image and the Hindu image, the Christian image and the communist image and for that image you are willing to kill each other. You have killed the Pakistanis, haven't you, and the Pakistanis have killed you for an image. For an idea, for an ideology, forwards, you are willing to kill each other. Now can you look at yourself, YOU, not at somebody, can you look at yourself without a single image? That means you yourself have no image about yourself. Can you do it?

First of all, aren't you lost now, with all the images you have about yourself, about the gurus, about your political leaders, about everything? Images are symbols, images are knowledge, images are ideas of thought, a collection of images and through those images you are looking at yourself and the world and the images are the past. So, you look at yourself through the eyes of past, therefore, you never discover what you are. We have created the world, you and I, through our greed, through our fear,

through our despair, anxiety, because we are violent, the world is violent and we are responsible and the responsibility cannot be avoided. There is no easy way out of it and we want an easy way out of it. Considering all this, have you seen your own mind in operation? Not seen it through the eyes or the words of the speaker, but seen yourself as you are, as though the speaker is the mirror in which you are looking? Then you will see, if you are looking in that mirror, that you cannot observe without a single thought which is the fabrication of the mind, the image. Look, I want to see you. I want to look at you. I want to see what your mind is, what your heart is. If I look with all the prejudices that I may have, then I am not looking at you. If I look at the politicians with my desires, wanting a position, power, prestige, I am not looking at the politician. If I am looking at my guru I am looking with the eyes of hope. I want to achieve something I think he has got. He has got something which he calls enlightenment and I want that because he says it is happiness, I want that but I don't use my reason, I don't think clearly. What is enlightenment? Can anybody else give you enlightenment? Can any practice, can any discipline, can any sacrifice give you enlightenment or is enlightenment something that comes to your mind, in which the me as the ego with all its absurdities has come to an end?

So, can you look, can you observe sanely? Sanity means a mind that is capable of reason, of thinking logically at all levels, sanely about the religious world. And what we need now is a total transformation of the human mind, your mind, your mind that has created this world. Unless you transform yourself, the world will degenerate. This transformation can take place only when you are able to perceive, able to look without any distortion, look at yourself without any direction, without any motive, just to see what you are. That is the beginning of self-knowledge, just to know what you are — the pretensions, the pride, the vanity, the cruelties, the envies, all that. You have to look at the every day movement of your thought, every movement of your desire, just to observe. Then you will see in that observation there comes a totally different kind of energy, in the observation comes an energy that dispels totally, completely your anxieties, violence, bitterness, frustrations and all the mess that thought has built.

Now Sirs, would you care to ask questions? When you ask a question, from whom are you expecting a reply? Your asking a question is important, when you question, find out who is going to give you the answer. From whom are you expecting an answer? In the very questioning is the sharing of the answer. If you question, which you should, the answer is to be shared. That means you must answer, investigate your question, why you are questioning, what is the background of your questioning and who is to answer it. If you expect the speaker to answer your question, then you will either agree or disagree. It must be asked — and when you ask it, share the question as well as the response together. Then the answer is yours, not the speaker's. You understand? Then there is beauty in questioning and answering.

Q: You say that when there is an image, one moves away from truth, from the fact, but what are the initial factors responsible for the images?

K: The questioner says when you have images, abstractions you are moving away from the fact. The question is, when you make an abstraction, draw away from the fact which is an image, are you aware that you are doing it? Not because I say so and you accept it, which is too silly, but are you aware that you make an abstraction? I will show you. You are violent, aren't you? Sexually, every way, you are violent; competition is an exhibition of violence, imitation is an exhibition of violence. Now, violence is a fact. And the abstraction, that is away from that, is non-violence. Right? And you live in the abstraction non-violence, not with the fact. Right? Put it round the other way. You have ideals, haven't you? Ideals are an abstraction, a going away from the fact. The fact is that you don't love, and your abstraction is that you should love. Whereas if you say the fact "I don't know what love means" then you can go into that, but the moment you draw an abstraction from it, which is an ideal, then you are moving away from the fact because you will never solve the fact. So why not deal with violence and not with non-violence? The practical thing is to deal with violence, not with an abstraction called non-violence. So, the image is non-violence and therefore

that image prevents you from looking at the fact of violence. Right?

Q : We need leaders who are rational.

Q : Who is a guru?

K : Have you got a rational mind? Not being rational, mustn't you have a leader who is rational? Isn't that right Sir? That is what you said Sir, didn't you? Everyone is in darkness and there must be a few who will lead him out of that. You have had gurus, leaders, thousands of them. Are you out of your miseries? Are you out of your sorrows? So, another question he raised was, what is a guru? I was told the other day, the word guru means one who unburdens the sorrow of another, who brings light to another, or one who helps to relieve the burden of another. Now, what is happening actually? Doesn't the guru impose his own burden on you? He tells you what to do, what to believe, he tells you worship me, do puja to me. Think of it, a human being saying all these things and you are too willing to do it. So, what is a guru and why do you need another as your guide? Please listen to this with your heart and mind, with your reason. You choose your guru, don't you, out of your confusion you choose your guru. Out of your ignorance, confusion and uncertainty, you choose, therefore, the guru whom you choose must equally be confused; otherwise you will not choose him. So, why do you need a guru? Because you are in sorrow, because you don't know how to behave and you hope somebody will relieve you of all that. But can anybody relieve you of your unrighteous behaviour or do you yourself have to transform your behaviour? Do look at it Sirs. It means that you grown up people are behaving like children, are not capable of standing alone.

Q : Have there been any great men in this world without the background of tradition?

K : It all depends on what you call great men. Any man who is dependent or has his roots in tradition is not a great man because he is living on the past and therefore betrays the present. The mind must be totally free of tradition; otherwise, you are in a prison. If you like to be in a prison, that is a different matter, but a man who wants to understand what is truth, what

is love, what is death, what is meditation, must be totally, completely free of that tradition; otherwise, he will just repeat like a machine. Truth is not something that can be seen, observed with the eyes that have known and lived in tradition. The mind must be free of tradition, that means the mind must be free of the past as knowledge.

Bangalore

5.1.74

TO THE SCHOOLS

Though the word education has misapplied meanings, it must be used to convey generally what is going on in the world. The usage of that word, whether in the East or West, implies attending classes from childhood through university, taking degrees, accumulating a great deal of information about various subjects, from theoretical physics to the growing of vegetables, from music to medicine and so on.

This cultivation of memory has become a necessity in the present social economic structure. To have a good job in the field of education or field of politics or in business, a degree is considered essential. To acquire this degree you must conform to the structure of knowledge and to the established order of society or of the state — whether that state be socialist, communist or capitalist.

In acquiring these varieties of knowledge, the brain must retain a great deal of fact, experience and tradition. Through the course of many years in acquiring information and its practical application, the brain inevitably must be conditioned and so becomes mechanical, though it has freedom to function within its limited area. The whole of existence is aimed at the earning of a livelihood, to conform to a pattern and to living with the known.

The exercise of the brain is confined to the field of knowledge, the known. The known is the past, as knowledge is, and from that the future or present is built. However intricate and subtle knowledge is, it is always within the field of time, the known. And thought has its roots in the past. Thought may go very far, explore many fields, into the past or into the future, into abstract science or anthropology. It may explore space.

From childhood the brain is trained to be competitive, to be ambitious, to worship success which gives importance to the me, the self, the ego. And so the essence of cooperation is destroyed. This is generally what is called education, even the higher forms which gives status in a society where status has become more important than function. Right through the world this is what is called education and therefore one begins to question or doubt the very word.

Culture is something totally different. This word implies not only the cultivation of knowledge but also the total essence of man, both inner and outer. This division is artificial but complete harmony, in which there is no division, is the real. The present cultures of the world are fast fading and because they are disappearing they are being replaced by knowledge and not wisdom. The essence of culture is complete harmony. This harmony is the very core of the religious mind. Without religion there is no culture but it is not the religion of organised propaganda, which all religions are, nor is it the personal search for some vast experience. It is not based on any belief, faith or authority. It is the total absence of the self. When in the disintegration of any culture sex, gurus, authority with its followers spring up like mushrooms in a damp field or rotting forest, then tradition and the book become all important. This is what is happening basically deep down in the human mind when the fanciful mysticism, the pleasing visions, the self-projected gods and saviours are pursued. When knowledge has become of supreme importance — the known, then the mind searches out mysteries, runs after the experiences of others and establishes new gods.

Culture is the door to reality. It does not lie in philosophies or through psychology and analysis. Without the beauty of religion, culture has no meaning. It is like the lovely flower without

the perfume and we are tearing the flower to pieces to find the perfume.

Love is this harmony which cannot be cultivated, as knowledge can. And so there is a widening gap between the known and that harmony of perception. The seeing is the doing, and knowledge, because of its time quality, prevents the instant action. The religious mind has this quality of immediate action.

A different kind of education is necessary — not the mere cultivation of memory with all its emphasis on compulsion, conformity, imitation leading to violence, but the total culture of man in which the you and the me disappear and are not replaced by the state or by a new figure of sanctity. This different education is concerned with knowledge, with freedom, with what is and to go beyond what is. Wisdom is not in any book nor is it in the perfection of knowledge, but it is in the movement of freedom in learning. There is no end to learning and wisdom is the ending of sorrow.

J. Krishnamurti
March 1973

BOOKS BY KRISHNAMURTI

	Rs.P.
The Penguin Krishnamurti Reader (1970)	5-40
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