

BULLETIN

Krishnamurti
Foundation

India, 1975 Number 3

EDITORIAL NOTES

The Krishnamurti Foundation India held a Seminar on education for the teachers and others involved in running the schools at Rishi Valley, Rajghat, Madras and Bangalore, at Rishi Valley between the 17th and 21st of June, 1975. The purpose of the seminar was to create an opportunity for the teachers and others connected with the schools to establish personal contact and feel a shared sense of the same direction. Papers were read on contemporary trends in educational thought and practice, the relevance of Krishnamurti's teachings to education and the creation of a new culture and mind. The seminar also discussed the nature of new values in education with special relevance to the Indian situation and our educational institutions; the learning of various subject disciplines in the light of Krishnamurti's teachings; improvement of professional competence and evaluation techniques and to find ways and means of maintaining a continual process of learning. It also went into the related problems of human relationship in the schools, the meaning of freedom, discipline and order and the role of the educator in the changing world context. It is hoped that this is only a beginning and it will be possible to have a fuller exchange between the institutions in the coming years.

Krishnaji will be giving talks at Brockwood Park, England, on September 6, 7, 13 and 14 and two discussions on September 9 and 11. During his visit in the winter of 1975-76 it is proposed to hold a camp for 10/12 days at Rajghat, Varanasi during the latter half of November. For further particulars please write to Mr. R. R. Upasani, Krishnamurti Foundation India, Rajghat Fort, Varanasi-1. Krishnaji's full speaking schedule in India will be published in the October issue of the Bulletin. Apart from the camp at Varanasi, there will be talks held in Madras and Bombay.

ANNOUNCING TWO NEW BOOKS PUBLISHED ABROAD:

1. KRISHNAMURTI – THE YEARS OF AWAKENING

Mary Lutyens

Published by John Murray

This remarkable book, which comes out in July is the complete story of Krishnamurti's life until at the age of 38 he broke with all the influences that tried to shape his destiny and force him into the role of traditional Messiah. It has been written at his suggestion by Mary Lutyens, who herself shared many of the experiences recounted, and with the close co-operation of Mr. Shiva Rao who has known Krishnamurti longer than anyone else alive, and who have provided a great deal of the documentation.

It is a unique and very strange story and, as the author says, at times an almost incredible one, and for this reason it was decided to let it unfold as far as possible in the words of the chief characters, in letters and documents which have been carefully preserved over the years. Thus for the first time the reader has the full facts.

In this very personal record of his strange upbringing Krishnamurti's letters reveal the many phases he went through in growing to maturity, his natural enjoyment of sport and fun, his personal and affectionate relationships, his struggles, doubts, rebelliousness, unhappiness, until the great crisis of his spiritual awakening, mystical experiences which were accompanied by intense physical suffering over the following years. Krishnamurti's account, and the account written by his brother of these experiences were kept so secret that only a handful of people were permitted to read them. Now, published for the first time, the reader sees how this crisis was the turning point in his development, and how it completely changed his life.

It is from this turning point that the truth of his teaching springs up and flourishes with such power that he eventually breaks free from all bonds, because he can do no other. In the light of all past conditioning and the ponderous weight of the

devotion of thousands of disciples, it is an extraordinary achievement. It is also a factual demonstration of Krishnamurti's teaching when he says: only the truth can set you free.

Everyone concerned with Krishnamurti's work will want to read this book which carries 22 photographs contemporary with the period covered. The price of the book is £6.00 excluding postage and packing.

2. BEGINNINGS OF LEARNING

J. Krishnamurti

Published by Victor Gollancz Ltd.

The first part of this book gives an intimate picture of Krishnamurti's work at Brockwood Park School. The talks and discussions with students and staff are informal, often concerned with pressing daily problems which confront the young. Krishnamurti asks them to face the issues of life, big and small, and to find the answers for themselves and not just to be told what to do. He holds the mirror up to them and cajoles and forces them to look and see.

Much of the emphasis is on learning about relationship. 'When we stop learning in our relationship, whether we are studying, playing, or whatever we are doing, and merely act from the knowledge that we have accumulated, then disorder comes.' There are many practical problems discussed which concern these young people of many different nationalities living together in a community where there is no accepted authority — problems of dependence and co-operation, of conforming and imitation, of order and freedom, sex, responsibility, love and affection. The four illustrations in colour give a glimpse of life in the lovely setting of Brockwood.

The second part of this book consists of conversations with parents and teachers, some in India and the others in America, particularly California, where Krishnamurti has spoken at a number of Universities in recent years, as well as with individual students and educationalists. The problems of education are seen as germane to the parent, teacher and student alike, because they are none other than the basic problems of human life. 'Now we have this mechanical technology giving to the

mind the sharpness of metal . . . It is like the right arm strong, vital, while the rest of the body withers, weak and feeble.' 'The heart of the matter is education', Krishnamurti says, 'it is the total understanding of man, and not an emphasis on one fragment of his life.'

A TALK

J. Krishnamurti

A gathering of this kind is not an intellectual entertainment nor is it a religious amusement. It is to partake, to share the responsibility of listening to what is being said to find out for oneself the reality of what is being said, so that one can learn. Learning has two different meanings: Learning to acquire knowledge from which to act, and learning without accumulation which is instant action. Learning has a peculiar quality of attention. If you don't know a subject or a language, you come to it with a fresh mind. But if you already know, then there is nothing to learn; you may add to it or take away from it, but that is not learning, you have already learnt. Whereas there is a learning which is non-abstract, which is a movement out of time. That is, learning as we are going; learning as we are doing, learning as we are listening. In that moment, there is no time. Please do understand this because we are going to enquire together into rather complicated things and so we should understand the import of this word "to learn". Most of us have ceased to learn. We have learnt either mathematics, history, geography, or what you will; we have accumulated scientific knowledge, engineering knowledge and we shall add to it from what we already know, act. Therefore your action is based on the past and, therefore, it is not action. Action means the doing now, not what has been done or what you will do. Action means the active present of that word, the verb to act — which means now. So, there is a difference between knowing and acting; not-knowing, learning and acting. That action is always in the present. There is an action which is the learning, the seeing and

the doing. This is necessary to understand because a mind which is conditioned by the past according to the culture, the environment, political, social, religious — such a mind becomes mechanical as most people's minds are; mere repetition of what has been known and the continuity of what has been. What we are saying is there is an action which is not based on the past and that action is the constant learning which requires a mind, alert, eager, inquisitive; and as most of our lives are mechanical, repetitive, learning then is merely a mechanical continuity of what has been, a mechanical continuity of the known and therefore there is no freedom and there must be freedom to learn.

What we are dealing with is 'what is', not what should be or what have been, not the formation of new concepts but with actually 'what is'. Have you observed your own minds in action, action being behaviour and relationship? In that relationship and behaviour, action has become entirely mechanical. Observe it in yourself: how mechanical your responses are. You are an Indian; you repeat that word, you are a communist, a socialist; you repeat endlessly, because the mind, desiring security, finds that security in the field of the known which is the past. And therefore it is totally mechanical and is incapable of learning anything new. It will memorise what has been said and put it in the field of knowledge and repeat that. That is not learning, whereas learning is the freedom to listen. To listen without introducing the past thoughts, past conclusions, but actually listening. Have you ever tried to listen to your wife, to your friend or to anybody? Or do you listen casually, knowing already what is going to be said, therefore paying very little attention? If you listen, do you listen not only to the words and their meanings, but listen to the content of what is being said and therefore going beyond the words? — That is real communication between the speaker and you. That is, you not only listen to the verbal expression and understand the verbal expression, but also listen with a mind that wants to find out, that wants to learn. Is that clear — that the mind has become mechanical because in that we find great safety, security, and a mind that is merely functioning in the field of the known is always mechanical and therefore it is really incapable of learning in the deeper sense of that word?

Now, we have a problem. The problem is, can the human mind, your mind, be regenerated, that is reborn spiritually, anew, so that there is a totally different kind of behaviour and relationship? Behaviour and relationship have become mechanical now — sexually, in our attitudes, in our conclusions. Now, can that mechanical mind undergo a radical change and can that radical change express itself in relationship and in behaviour? We are going to examine, these two factors because all our life is based on relationship and behaviour. When behaviour is according to a pattern, according to a conclusion, according to an ideology, it is mechanical. That is obvious. And can there be a behaviour which is not idealistic, which is not based on a formula or according to a pattern? Is there an action which is not based on punishment and reward or pain and pleasure? Your mind has been trained for centuries, has been functioning mechanically, your behaviour to your wife, husband, to your neighbour, to your politician — it does not matter who it is — it is always based on the fact of a pattern, a conclusion, an ideology and therefore, mechanical; and we are asking is there a behaviour, which is conduct, which has not its root in an ideology either in the future or in the past; therefore, an action which is immediate and therefore non-mechanical?

Sirs, we said action, the doing is always now; that is when you see a danger, you act instantly. When you see a cobra, you don't discuss what to do. You don't say there is danger, there is an instant action, that action is based on your conditioning about cobras, about snakes. Your action, when you meet a cobra, or a dangerous animal is instant response because you have been told for centuries "beware of a precipice, beware of a snake, beware of a dangerous animal"; your mind is conditioned to that danger and therefore there is instant response. Now your mind is conditioned to ideologies, to formulas, to conclusions, to what others have said, religious sanctions, personal sanctions and social sanctions. So, your mind is conditioned and therefore, your conditioning is to postpone action. When you have an ideology, you are not acting. You are trying to carry out an idea and to that you are conditioned. Therefore there is no action in the present. Do you understand this, please? This is very important because your minds are mechanical;

your behaviour has become mechanical and your relationship with each other has become mechanical and therefore a mechanical mind is never a free mind, is never capable of enquiring anew. And action which is behaviour, conduct, when based on an ideology, is total inaction. Idea is one thing and action is another. You are trying then to conform or modify your action according to the idea and therefore, there is never action now.

That is, we are violent people — we are not gentle people at all though we talk endlessly about non-violence, of being kind, generous, and all the rest of that — and we are conditioned to non-violence which is a conclusion, which is an idea, which is “what should be”. That is our conditioning. Therefore violence continues. Whereas if you had no idea, no conclusion, then there would be instant action about violence.

Now, as we said, behaviour, relationship are the very basis of life, of existence. And behaviour, conduct and also relationship is based on reward and punishment, pain and pleasure. That is a fact. Now people have said that environment controls behaviour, change the environment, then human behaviour will also change. That has been a revolutionary theory of the communists, of the various types of materialists. There have been people of various schools and philosophies, various systems, ideologies, who have said “Change the environment, change the society, the structure of society then because the human mind is so adaptable, it will behave according to the social change”. And it has been proved over and over again that it does not happen. They have also tried — psychologists, religious people — to establish a real human relationship between each other: “Love God”, “We are all brothers”, you know the whole gamut of all that and yet they have not succeeded. Rather, we human beings are what we are — brutal, cunning, capable of deception, hypocrisy, greed, envy, anxious, all the rest of it. And what we are has become mechanical; I am a Hindu, I am a non-Hindu, Muslim, I am a Communist. We are mechanical, our minds have become mechanical.

Now, the problem is this: whether behaviour and the responsibility of relationship can be freed from pleasure, pain, reward and punishment. That is the basis of a mechanical mind, because a mechanical mind is always pursuing pleasure, always

seeking reward and afraid of punishment. Your temples, your Gods, your morality, your religious sanctions are based on this principle of reward and punishment. If you behave properly in this life, you will be an angel next life or a little more intelligent next life; if you are good, then you will have more money next life, a better palace; if you are bad, you will live in a hell. This is the principle on which all our conduct is based: pleasure, pain, reward and punishment. And that has become a mechanical process — what gives me pleasure I pursue at any price, God being a higher form of what I think is pleasure, or I worship the state because that gives me a position, that gives me a pleasure, that gives me satisfaction and so on. Now the fact is all behaviour, conduct based on this principle must be mechanical, as you must have observed in your life. Now, is there an action, a behaviour, a conduct which is non-mechanistic, which has no friction? Having put that question to yourself, if you are a materialist then you will say there is nothing; or there is something, an outside agency; if we could reach that outside agency that will bring us to an action which is non-mechanical. Therefore you have invented the *atman*, the superconscious, the higher self, which when it is released will be non-mechanistic and therefore non-materialistic. Now, when you say there is an outside agency, that is also a factor of the known because you have been told; therefore that has also become mechanical. Now, what is that action which is non-mechanistic, non-idealistic, not based on a formula because all that is within the field of the known and therefore what is known is mechanical. We are going to find out what that action is.

Please listen to learn, not to accumulate. If you accumulate, it is already mechanical. But if you are learning, it becomes each time anew. You know, the earth is so beautiful; the sunsets have extraordinary splendour; there is great beauty in a tree and a sheet of water has immense meaning and a bird that is flying across the sky of an evening tells you a great deal if you know how to look. This is not romanticism, this is not sentimentalism, but it is the capacity to look, to look at the setting sun, to look at Venus and Jupiter so close together on an evening and the beauty of that light and that peculiar quality of a bright star; to look and not immediately translate it into poem,

into some romantic gesture, but merely to observe with quiet beatitude and affection. That is, just to observe, you cannot do anything about the sunset, it is there, you cannot change it, you cannot cover it up, you cannot run away from it. It is there. And to look without the gesture of thought, to look at a sunset, the beauty of it, the light, the depth of that light, the light of that sun on a cloud. Now, can you observe without the gesture of thought to look at pleasure? To look, not say I must not have pleasure or I must suppress pleasure or pleasure is unreligious, but to look at the movement of pleasure as well as look at the movement of pain which is fear, to look at it, not how to alter it, not how to change it, not how to overcome it or suppress it or run away from it which are all gestures of thought, but to look at it. We are now going to look at pleasure, not what you think about pleasure, how you translate pleasure, but the movement of a mind that is pursuing pleasure. If you don't understand that movement, then pleasure becomes mechanical which it has become for all people, sexually or otherwise. So, we are going to observe the movement of pleasure which means, can the mind give attention to pleasure, give total attention, not partial attention? Can you observe with that same intensity, with that same urgency, the movement of pleasure? When you observe that movement of pleasure, it will reveal its content. It will show what it is. In the showing of what it is, you will know where pleasure becomes danger.

You see, to understand pleasure or to look at pleasure, you must understand the nature and the structure of thought. What is thought; what is thinking? This is very important to understand, because it is related to pleasure. If you don't understand that movement of thought, of what is thinking, then you will never be free of the pursuit of pleasure and its pain. To understand or to observe pleasure, there must be the observation of thought, that is 'what is thinking'. You have read books about philosophy, Vedanta, Gita, Upanishads, Koran or the Bible or what the latest psychologists have to say and so on. For the moment, put away all that aside, if you can. Now, listen to my question. I am asking you what is thinking? What is going on in your mind when that question is put to you? Your mind is searching for an answer in the books you have read, in what

the Gita has said or the Koran or the Bible or the Upanishads or the latest philosophers. There is an interval between the question and the answer. In that interval is time. You take time to find out either in books or ask somebody. The searching for an answer is the thinking. Now, I ask you something totally familiar, 'What is your name', and your response is instant because there is no lag of time; there is no gap between the question and the answer. And I ask you a question whose answer you don't know. You say either 'I am sorry, I don't know the answer to your question' or when you say 'I don't know', you are expecting, waiting to be told. All that is time. Now you don't know what is thinking. You can ask, you can find out, but you have never thought about what is thought, what is my thinking, why do I think that, why don't I think that. You have never gone to the root of the problem which is 'What is thinking'. I asked you what is thinking. You have taken time to answer it, and time is necessary for you to find out. If you say 'I don't know', then you are ready to learn, like learning a new language; I don't know Hindi or Telugu or Tamil or whatever it is. Therefore I am capable of learning. If you said I really don't know "What is thinking", then you and I are in communication. What is thinking? Very simply put, thinking is the response of memory. Memory is experience, memory is accumulated knowledge. Therefore, thought is never free; thought can never be new and therefore thought is mechanical. Thought is the response of the known, the past, which is memory, experience, knowledge. And action based on the known is mechanical. Do see this, see the beauty of it Sir. And we are asking, is there an action which is non-mechanical and can we observe pleasure without the moment of thought interfering with it; just to observe, as you observe the sunset, as you observe something in the street, the tree or a bird?

What is pleasure? Do you know what pleasure is? There is first perception — seeing — a sensation, a contact and from that contact, desire. Please look at it. You see a nice car. Actually through your eyes, visually, you see a car, nice colour, well proportioned and you see it. And the beauty of the car appeals to you, you touch it and the very touching creates a desire to possess it. You see a beautiful man, woman or child. The moment

immediately arouses in you various sensations which are all mechanical and the desire to possess. Now, desire arises from external stimuli to the senses and the senses respond as desire to possess, to enjoy and that becomes pleasure; and having once had that pleasure, thought then comes along and says 'let us continue with that pleasure'; 'let us have more of it'; 'let us have more sex', 'more amusement', 'more Gods', 'more gurus', 'let us have more'. And so, in observing the movement of pleasure, you discover all this. Whereas if I tell you, it becomes second-hand, then it becomes mechanical. If you can observe this in yourself, then you will see that thought plays an extraordinary role in the pursuit of pleasure as also thought plays its part in fear, in pain. I have had pain yesterday and I am afraid that it will come back again to-day. So, thought is responsible for the continuity of pleasure and fear. Now, if you understand that, then what is one to do with thought? Thought as we said, is mechanical. Thought is the response of the past, of knowledge, of experience, that is the past. Knowledge is the past and thought is the response of the past; therefore, never free, never new; therefore, mechanical.

Now, can you observe fear without all the interpretations, all the wastage and dissipation of energy which goes into suppressing, trying to overcome, trying to develop courage and so on; can you look at that fear without a single movement of thought? If you can look at it, then there is a totally different kind of energy. Then you will see that the observer is the observed. Fear is not separate from you. You think it is separate; therefore, you try to control it, shape it, destroy it, overcome it and all the rest of it; but the observer is the observed. Therefore, you eliminate the division between the observer and the observed. This division creates conflict. So, there is an action which is conduct, which is not based on ideas, which is, the seeing is the doing, as in the seeing of a cobra, there is the doing. But you have been conditioned to the doing which is not doing when you have ideas or ideals. Therefore there is an action which is the seeing and acting without the gesture of thought. This requires tremendous self-exploration, enquiring into oneself, not according to some philosopher, but to observe yourself so closely, so intimately with great care and affection, to look at

yourself. Then it reveals all this. Then you don't have to read a single book about all this. Then your actions are fresh every minute of the day, anew, and in that there is no conflict, there is no division between the observer and the observed.

You see, our minds are fragmented, broken up — the business mind, the religious mind, the family mind, the corrupt mind, the ideological mind and so on and thought is responsible for this breaking up. And thought assumes a certain responsibility and says 'I am different from the thing which I observe', that is 'I am not envious because I can control envy, I can face envy, I can run away from envy,' but it cannot change envy because it is a fragment of itself. Envy is a fragment of the observer who says I am different from envy. So, when the observer is the observed, then there is no conflict, which means no duality at all. And therefore there is instant action, without friction. Now, if you have listened to this with your heart and with your mind, with care and attention which means with affection, then you are learning a great deal, not from the speaker; the speaker cannot teach you. You are both the teacher and the disciple and if you have heard what was said, it is yours; if you have not heard, then it is another's, and when you repeat something which others have said, you are utterly second-hand human beings. So, don't repeat anything that you yourself have not known directly by your understanding of yourself. The first thing to know is don't repeat a thing either from Gita or any other. Only say that which you know, that which you have understood by examining yourself, then you will find out the extraordinary subtleties, beauties, the immensity of that. It is like looking at an expanding flower; when you know how to look at a flower with eyes that are full of care and love and affection, that flower begins to unfold, to show its greatness, its beauty, perfume. In the same way, when you can look at yourself, it reveals itself in great depth and therein lies the beauty of this.

Bangalore

6.11.74.

BEYOND THOUGHT AND BEYOND TIME

(Edited talk given by Krishnamurti on September 8 at the 1974 Brockwood Meeting.)

If we are seriously concerned with the transformation of the human mind and heart, we must be totally dedicated to the resolution of our problems because the content of our consciousness is the content of the world. Though there are modifications, the consciousness of each one of us is the consciousness of the rest of the world. And if there is a radical change in that consciousness, that consciousness will affect the rest of the world. That is an obvious fact. We have spent a great deal of energy in attempts to solve our problems — intellectual energy, emotional energy, physical energy — and all this energy, with its contradictions, with its conflicts, with its varying purposeful destructive activity has not in any way resolved our human psychological problems. I think this is a fact which nobody can deny.

We are concerned to find out if there is a different kind of energy which will, if we can tap that energy, resolve our problems. So we are investigating together, enquiring into the possibility of a different kind of energy which is non-contradictory in itself, which is not based on the activity of thought with its divisive energy, not dependent on environment, on education, on cultural influence. We are asking if there is a different activity, a different movement which is not dependent on self-centred activities, the activities and the energies which the self, the 'me' creates with all its contradictions. Is there an energy which has no cause? Because cause implies time.

We have used only a very small area of the brain, and that small area is controlled and shaped by thought, and thought, intellectually, emotionally, physically has created a contradictory energy, the 'me' and the 'you', 'we' and 'they', what we are and what we should be, the ideal, the perfect prototype. I hope you are following this. I think it is very important to understand that we are working together, that the speaker is not telling you what to do, because the speaker has no authority. Authority

in spiritual matters has been very destructive because authority implies conformity, fear, obedience, following and acceptance, and when we are investigating together this means that there is no sense of following, no sense of agreeing or denying, but merely observing, enquiring. Together we are doing this. Therefore when we are together 'you' and 'I' disappear. It is the work which is important, not you or I. So we are working together to find out if there is a totally different kind of energy, which is not based on a cause that divides the action of the present from the past.

Now this enquiry implies that we are asking whether there is an area in the brain which is not contaminated by thought, which is not the product of evolution, not touched by culture. From ancient times man has used only a very small area of the brain in which there has been conflict between the good and the bad. You can see that in all the paintings, in all the symbols, in all the activities of man. This conflict between the good and the bad, between 'what is' and 'what should be', between 'what is' and the ideal, has produced a culture, Christian, Hindu, Buddhist and so on. And by that culture our brain, that small area of the brain is conditioned. Can the mind free itself from that conditioning, from that limited area, and move into an area which is not controlled by time, by causation, by direction?

So one has to begin by finding out what is time, what is direction, and what it is human beings are trying to achieve in the psychological field. What is time psychologically? There is chronological time, by the clock, but psychologically is there time at all? Time meaning movement — right? Time also implies direction. Psychologically we say that 'what is' can only be changed through a gradual process, and that requires time. And the gradual process is in a definite direction, the direction established by the ideal. To achieve that you must have time as a movement from here to there, and in that area of time we are caught. That is: I am what I am, I must transform that into what I should be, and to do that I need the movement of time. And the direction is controlled, shaped by the ideal, by the formula, by the concept which thought has created. That is, the ideal is created by thought, the thought which says, 'I am this, and I should be that', and the movement towards that. That is the traditional

approach to the transformation of man. Now, we are questioning that altogether.

So time is a movement in a specific direction set by thought — right? And therefore we live always in conflict. This divisive process of what I am and what I should be is the very action of thought which is in itself divisive, fragmentary. Thought has divided people through nationalities, religions, 'you' and 'I', and so we are always in conflict, and we are trying to solve our problems within that area of time.

Now can the mind which is so conditioned in this tradition break away from it, and only deal with 'what is' and not with 'what should be'? To do that you need energy, and that energy comes and maintains and sustains itself where there is no movement of thought away from 'what is'. Can your mind, which is the mind of man, because you are the collective you are not an individual — individual means indivisible, the whole, non-fragmented, not broken up, as human beings are — can your mind with its self-centred activity, uncondition itself not in the future, but instantly? Can that mind uncondition itself without the thought of time?

Time is the observer who is the past and the observed is the present. You understand? My mind is conditioned and the observer says, 'I have all these problems and I have not been able to solve them, so I will observe my conditioning, I will be aware of it and go beyond it.' This is tradition reacting — right? So the observer who is the past, which means he is the essence of time, that observer is trying to overcome, transcend and go beyond what he observes, which is his conditioning. Now is the observer, who is the past, different from the thing he observes? The thing he observes is what he sees according to his conditioning — obviously. So he observes with thought which is the outcome of time, and he is trying to solve the problem through time. But one sees the observer is the observed.

Look Sirs, I'll put it very simply. Is violence different from the observer who says: 'I am violent'? Is violence different from the actor who is violent? Surely they are both the same, aren't they? So the observer is the observed, and as long as there is a division between the observer and the observed there must be conflict. So this division comes into being when the observer

assumes that he is different from the observed. Get a little insight into this and you will see what is implied in it.

Let me put it differently. We live in disorder, physically, psychologically and intellectually, we are in total disorder, in confusion — confusion being contradiction: saying one thing, doing another, thinking something and acting in another way. But order is necessary for the brain to function properly, objectively. It is obvious; like a machine, if it is not functioning properly, objectively. It is obvious; like a machine, if it is not functioning properly it is useless. Now can order come out of this discovery? Order, not according to the priest or according to social order — which is immoral — but order without conflict, without control, with no admission of time at all, can that perfect order, which is virtue, come from the observation of this disorder in which one lives? And that means, can the mind observe, be aware of this disorder, not seeking how to deal with it or transcend it, but be choicelessly aware of this disorder? And to be choicelessly aware the observer must not interfere with the observation. The observer, who is the past, who says: this is right, this is wrong, I must choose this, I must not choose that, this should be, this should not be, he must not interfere with the observation at all.

Now can you observe your disorder without the interference, without the movement of thought, which is time: just observe? Observation implies attention, obviously, and when you are attending totally to disorder, is there disorder? Thus order becomes like the highest form of mathematics, which is complete order. So there is a way of living without any control, which is to observe without the movement of thought as time. Go into it and you will see this. What creates time is the division between the observer and the observed, and you have removed this division altogether when there is total attention and awareness. Therefore relationship in your daily life, which we have discussed in previous talks, is an actual relationship in which the image of 'you' and the image of 'her' or 'him' is non-existent. Now, having established this, which is order, we are asking whether the brain, the small area which is so controlled, so shaped by culture, by time, whether the brain, the mind can be free of all that, yet function effectively in the field of knowledge?

Let me put it differently. Is there a part of the brain which is not touched at all by human endeavour, human violence, hope, desire and all the rest of it? You understand my question? The mind has brought about order within that small area, and without that order there is no freedom to enquire. Order means freedom, obviously. Order means security so that there is no disturbance. Now the mind says, 'I know I have lived here and I see the necessity of order, of responsibility in relationship, and so on — but the human problems are not solved'. Then the mind asks: Is there a different kind of energy? You are following this? This is meditation — not sitting quietly, breathing in a certain way, following a system, a guru, which is all silly nonsense. But to find out if there is an area of the brain where there may be a different kind of energy, where there may be an area where time doesn't exist and therefore immeasurable space, this is meditation. How is the mind to find out if there is such a thing?

First, there must be doubt — you understand? Doubt is a purifying agent but it must also be held in leash. You must not only doubt but also you must hold it in leash — otherwise you will doubt everything which would be too stupid. So doubt is necessary — doubt whatever you experience, because your experience is based on the experiencer. The experiencer is the experience — you understand — therefore the search for more experience becomes absurd. The mind must be very clear not to create illusions: I can imagine that I have got the new kind of energy, that I have achieved the timeless state, therefore one must be very clear to have no illusion. Now illusion comes into being only where there is a desire to achieve something — we are speaking psychologically. When I desire to achieve God, whatever that God may be, that God which I have created out of myself is an illusion. So I must understand very clearly this desire, and the drive and the energy which that desire promotes. So there must be doubt and no factor of illusion. Do you understand? This is very serious, this isn't a plaything. And all religions have created illusions, because religions are the products of our desires, exploited by the priests with all their business.

So, to come upon that energy, if there is such energy, if there is such an immeasurable state, thought must be absolutely quiet

— without control. Is that possible? Our thought is endlessly chattering, always in action: 'I want to find out if there is that state; all right, I'll doubt, I'll have no illusion, I will live a life of order because that other state may be marvellous, so I must have it.' It is chattering endlessly. Can that chatter come to an end without any control, without any suppression because any form of suppression, control, distorts the full movement of the brain? All distortion must come to an end, otherwise the brain ends up in a neurotic illusion of security.

Unless the mind can be completely quiet it cannot move into any other field, it will carry its own momentum into the other, if there is 'the other', because I am doubting 'the other' all the time, for the reason that I don't want to be caught in any illusion, which is so easy, so cheap and so vulgar. I am putting this problem to you to find out, to exercise your capacity, your brain, to find out if your mind can be absolutely quiet, which means the ending of time, the ending of thought, without effort, control, without any form of suppression. Is your mind ever quiet? Not day-dreaming, not vacant, but quiet, attentive, aware? Haven't you known it happen occasionally? To see anything, to hear anything the mind must be quiet, mustn't it? Your very interest in what is being said brings about this quietness of mind that will listen. I am interested in what you are talking about because it affects my life, my way of living, and I want to listen to you completely, not only through the words, the semantic movement of thought, but what lies behind. I want to find out exactly what you say, not interpret it, translate it according to my pleasure or vanity. So in my very intensity of listening to you I have to have a quiet mind. I wonder if you see this? I have not compelled my mind to be quiet; the very attention to listen to you is quietness. The very attention to find out if the mind can be completely quiet is quietness. And this silence of the mind is necessary; untrained silence, because trained silence is noise. It is meaningless. Therefore meditation is not a controlled, directed activity, but it is an activity of 'no thought'. Then you will find out for yourself if there is, or if there is not, something which is not nameable, which is not within the field of time. Without finding that out, without coming upon it, without seeing the truth of it or the falseness of it, life

becomes a shallow, empty thing. You may have perfect order in yourself, you may have no conflict because you have become very alert, watchful, but all that becomes utterly superficial without the other.

So meditation, contemplation — not in the Christian sense or the Asiatic sense — means thought operating only in the field of the known and thought realising of itself that it cannot move into any other field. Therefore the ending of thought means the ending of time.

FROM KRISHNAMURTI'S NOTEBOOK

Do not make meditation a complicated affair; it is really very simple and because it is simple it is very subtle. Its subtlety will escape the mind if the mind approaches it with all kinds of fanciful and romantic ideas. Meditation, really, is a penetration into the unknown, and so the known, the memory, the experience, the knowledge which it has acquired during the day, or during a thousand days, must end. For it is only a free mind that can penetrate into the very heart of the immeasurable. So meditation is both the penetration and the ending of the yesterday. The ending of the yesterday and the penetration into the unknown is not a dual process, nor is it in the endless corridor of opposites.

The trouble begins when we ask how to end the yesterday. There is really no 'how'. The 'how' implies a method, a system, and it is this very method and system that has conditioned the mind. Just see the truth of this. Freedom is necessary — not 'how' to be free. The 'how to be free' only enslaves you.

The past is based on imitation, conformity and obedience to a principle or an ideal. This is the substance of the past ever repeating in the present and making the future. In this vicious circle thought is caught. Thought is the past, and when you ask how to be free from the past, thought is again building the web of time. To see the truth of this time there must be freedom — not at the end but at the very beginning. The light of meditation is not in the hands of anyone, and the guru has no place

in meditation. He has no place in the movement of life. In this movement you are living not the guru, and whatever he offers will always be misleading. For you have to see by your own light and not by the light of another. Your light is not opinion, conclusion or knowledge, or even experience. They do not give light, they give only a remembrance of what has been, and what has been is the darkness. This light is not yours or the guru's; it is just light, and that light has no quality nor is it in the limitation of personality or egocentric activity.

The beauty of meditation is the innocency of the new; and the new becomes the old when it is cherished and held. The new has no past and no future. It is new in the sense that it is free of time. But the new is always transforming itself. The mind cannot follow this transformation. All it can do is to see, and to see it must be utterly quiet.

Only in this silence — which is not a word or a product of thought — does the movement of the new take place. This is creation — and blessed is he who is aware of it.

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