

BULLETIN

Krishnamurti
Foundation

India, 1975 Number 4

EDITORIAL NOTES

We regret to inform our readers that Krishnaji is not able to come to India during the winter of 1975-76; but it is hoped that he would be able to come later in 1976. In view of this change in his programme, the Camp which was proposed to be held at Rajghat, Varanasi stands cancelled.

We have decided to publish a series of Krishnaji's talks given abroad during this period as our readers will miss meeting and listening to him this year. His future programmes, his talking schedules etc. will be published periodically in the pages of the Bulletin. We will also publish in the Bulletin some extracts from books published abroad, like 'Awakening of Intellegence' and 'Beginnings of Learning'. We request our subscribers to renew their annual subscriptions and also to enlist some more new subscribers so that it would be possible to run the Bulletin without financial loss. Generous contributions towards this will be appreciated.

Tapes of Krishnaji's 2 Talks given at Ojai (April 1975), 6 Talks and 6 Discussions in Saanen (July 1975), and 4 Talks and 2 Discussions at Brockwood Park (September 1975), are now available with the KFI, Rishi Valley. As the technician in charge of the tape-recording has left us, there may be some delay in dispatching the orders received; but you may please register your requirements with them.

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Kindly note that the office of the KFI Publications and of the KFI BULLETIN has been shifted from 111, Golf Links, New Delhi 3, to BANGALORE and all correspondence should hereafter be addressed to

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A TALK

J. Krishnamurti

A gathering of this kind is not an intellectual entertainment nor is it a religious amusement, but 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, and to listen 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. I think we must be very clear in the usage of words and what they mean and whether we understand each other. 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 movement, 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 and 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. All

ideologies, whether the communist ideology or the ideology of religious traditions, are the acquired knowledge handed over, handed down to the present generation and having that knowledge, act from it. Therefore, action has already taken place in the past and it is the continuity of the past. Whereas 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. That is where tradition, whether it is the tradition of many centuries or the tradition of the communists is the activity in the field of the known. Therefore, all action becomes a repetitive, mechanical action. We have made the mind a mechanical instrument; we have never enquired if there is a quality of mind that is not mechanical at all. Are we meeting each other?

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 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 the knowledge and repeat that. That is not learning, whereas learning is the freedom to listen, to listen without introducing 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; all that is mechanical. 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, if you will, if you have the interest, 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 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. Please follow this little bit. 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 sanc-

tions, personal sanctions and social sanctions. 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 our minds are mechanical; of that there is no question and our 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. Actually we are violent people and we are conditioned to non-violence which is a conclusion, which is an idea, which is the "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, environment shapes 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, scientists, psychologists, who have said "Change the environment, change 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", and yet they have not succeeded; rather we human beings are what we are — brutal, cunning, capable of such deception, hypocrisy, greed, envy, all the rest of it. And what we

are has become mechanical; I am a Hindu, I am a non-Hindu, a 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 of punishment. Your temples, your Gods, your morality, your religious sanctions are based on this principle of reward and punishment: If you behave properly 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 a behaviour, a conduct which is non-mechanistic, which means which has no friction? What is the action or behaviour or conduct which is non-mechanistic? 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 super-conscious, 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.

So, is there an action which is non-mechanistic, which is not based on reward and punishment? Having put that question to yourself, how do you find out an answer? Do you understand? I have asked you, is there a behaviour, an action, a conduct, a relationship in which there is no mechanistic movement at all? How do you find out the answer? You might find out the

answer because on that answer, your whole way of life will be transformed; because then you will not be dependent on reward of punishment; therefore you will be acting totally afresh; therefore, the mind then becomes non-mechanistic and therefore a regeneration takes place. 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.

And 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 beauty 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, just to observe. 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 will see it in a minute. I don't know if I can do it in a large audience like this, but we will try.

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 the movement of thought, what is thinking, then you will never be free of the pursuit of pleasure and its pain. So, to understand or to observe pleasure, and its pain, 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. So 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 the 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. From that all thought comes. 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 we are asking, can we observe pleasure without the movement of thought interfering 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, 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 today. 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 and all the rest of it, 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, 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,

6th January, 1974.

EXTRACTS

(From the book "Beginnings of Learning" by J. Krishnamurti)

It is always exciting to go to a new country, especially when you are very young. One feels that very much in this country where there is great physical freedom, where everyone seems to have so much energy, where there is a restless, changing activity that seems to have no end. From coast to coast, except for one or two cities, the great towns are all alike. But the country is vast and extraordinarily beautiful with its great spaces, deserts and long, winding deep rivers. You can find all climates here from the tropics to high, snowy mountains.

Overlooking the blue Pacific, in a large room several of us were talking about education. A tall man in a tweed jacket said: "My sons and daughters are in revolt. They seem to regard their

"My sons and daughters are in revolt. They seem to regard **their** they cannot be told anything, that they have all the answers. They dislike any form of authority or what they think is authority. They are naturally against war, not because they have thought a great deal about the causes of war, but because they are against killing other human beings; yet they would approve of war for certain causes. They are strangely violent, not **only** with us, but they are against the government, against this **and** that. They say they are against conformity but from what I have seen of them and the friends they bring home they are as conforming in their way as we ever were. Their form of conformity is long hair, dirty, bare feet, general slackness and promiscuity. They have their own language. My son has taken drugs. He could have done very well at the university but he has dropped out. Although he is sensitive, intelligent and what one would call thoughtful, he is caught up in this maelstrom of chaos. His whole generation is against the established order, whether it is that of the university, the government or the family. Some of them read books on mysticism or indulge in black magic and other strange occult subjects. Some of them are really very nice, gentle, quiet, but with a sense of agonizing despair."

Another man spoke. "It is all very well while they are young but what will happen when they are older? In a country like this they can earn a few dollars easily and live on them for a while but as they grow older they will find it isn't as simple as they thought it would be. In revolt against our affluent society they turn to what they call a simple life; they want to go back to a primitive life and become like savages with many wives **and** children, digging a little in the garden and so on. They form communes. Some of them are serious but then others drift in and upset all their plans. And so it goes on."

The third man said: "I don't know the cause of all this. As parents we are blamed for their upbringing, for their revolt, for their lack of respect. Of course we parents have our own difficulties. Our families are broken up, we quarrel, we are bored with what we are doing, we are deep-down hypocrites. We keep our religion for the week-ends and the rest of the week we are merely tamed savages. Our children see all this — at least mine do — and naturally they have scant respect for us. We voted

for our leaders and they despise those leaders. We have been to colleges and universities, they see what we are like and naturally — I don't blame them — they don't want to be like us at all. My son called me a hypocrite to my face and as he was telling a fact, I couldn't do anything about it. This revolt is sweeping the world."

And the fourth said: "If you ask them what they want to do, except for those who are committed to a particular political action — and fortunately there aren't too many of those — they will tell you, "We don't know and we don't want to know. We know what we don't want and as we go along we will find out.' Their argument is very simple: 'You knew what you wanted to do — get more money and a better position and look where you have brought the world. We certainly don't want that.' Some of them want an easy, comfortable life, drifting, yielding to every form of pleasure. Sex is nothing to them. I wonder why all this has come about so suddenly in the last few years. You have often been to this country: what do you think is the cause of all this?"

Isn't there a deeper cause, a deeper movement of which perhaps the younger generation is not aware? In a society or culture that is so rich physically, with an astonishing technology, a people with so much energy may be living a very superficial life. Their religious beliefs and their struggles are not conducive to looking deeply within themselves. The outward thrust of material well-being with all its competitiveness, its wars, seems to satisfy them. They don't seem to want to investigate much wider or deeper, though they want to conquer space. They are concerned with the outer explosion — more of this and more of that — and are committed to the enjoyment of pleasure. Their God is dead, if they ever had a God. Volumes have been written about them, they have been analysed and put into categories. They even have classes where they learn to be sensitive. The feeling for vocation has come to an end. Life has become standardized and meaningless, with overcrowded cities, endless motorways and all the rest of it. What have you to offer to the young? What have you to give them — your worries, your problems, your absurd achievements? Naturally any intelligent person must revolt against all this. But that very revolt has in it the

seed of conformity: conforming within one's own group and opposing another group. The young start out by revolting against conformity and end up conforming in a most absurd way just as thoroughly. You have lived for pleasure and they want to live for their own kind of pleasure. You have helped to bring about war and naturally they are against war. Everything that you have done, built and produced is for material well-being which has its place, but when that becomes an end in itself, then chaos begins. One wonders if you really love your children? Not that others do in other parts of the world; that is not the point. You may care for them when they are very young, give them what they want, give them the best food, spoil them, treat them like toys and use them for your own fulfillment and enjoyment. In this there is never any restraint, never a feeling for an austerity that is not at all the harshness of the monk. You have an idea that they must move freely, must not be repressed, that they must not be told what to do; you follow what the specialists recommend and the psychiatrists say. You produce a generation without restraint and when they revolt you are horrified, or pleased, according to your conditioning. So you are responsible for all this.

Doesn't this indicate, if one may ask, that there is no real love? Love has become merely a form of pleasure, a spiritual or physical entertainment. In spite of all the care you gave them when they were small you allow them to be killed. In your heart you want them to conform, not to your pattern as parents, but to the structure of a social order that is in itself corrupt. You are horrified when they spit on all this but in a strange way you admire it. You think it shows great independence. After all, historically you left Europe to be independent and so the circle is everlastingly repeated.

They were quiet. And then the tall man said, "What is the cause of all this? I understand very well what you say. It is clear and obvious when you look at it. But underneath what is the meaning of it?"

You have tried to give significance to a life that has very little meaning, that is very shallow and petty, and failing in this you try to expand it on the same level. This expansion can go on endlessly but it has no depth, no profundity. The horizontal

movement will lead to all kinds of places that are exciting and entertaining, but life remains very shallow. You may try to give depth to it intellectually but it is still trivial. To a mind that is really enquiring, not merely verbally examining or intellectually putting together hypotheses, to the enquiring mind the horizontal movement has very little significance. It can offer nothing except the very obvious, and so the revolt again becomes trivial because it is still moving in the same direction — outward, political, reformatory and so on. The only revolution is within oneself. It is not horizontal but vertical — down and up. The inward movement in oneself is never horizontal and because it is inward it has immeasurable depth. And when there is really this depth it is neither horizontal nor vertical.

This you don't offer. Your Gods, your preachers, your leaders are concerned with the superficial, with better arrangements, better systems and organizations which are necessary for efficiency; but that is not the total answer. You may have a marvellous bureaucracy but it inevitably becomes tyrannical. Tyranny brings order to the superficial. Your religion which is supposed to offer depth is the gift of the intellect, carefully planned, recognized and believed in, a thing of propaganda. But this has no inward beauty. As long as education is concerned merely with the culture of the outer, specializing, enforcing conformity, the inner movement with its immense depth will inevitably be for the few, and in that also there lies great sorrow. Sorrow cannot be solved, cannot be understood when you are running with tremendous energy along the superficial. Unless you solve this through self-knowing you will have revolt after revolt, reforms which need further reformation, and the endless antagonism of man against man will go on. Self-knowing is the beginning of wisdom and it does not lie in books, in churches or in the piling up of words.

FROM KRISHNAMURTI'S NOTE BOOK

The whole point of meditation is not to follow the path laid down by thought to what it considers to be truth, enlighten-

ment or reality. There is no path to truth. The following of any path leads to what thought has already formulated, and, however pleasant or satisfying, it is not truth. It is a fallacy to think that a system of meditation, the constant practising of that system in daily life for a few given moments, or the repetition of it during the day, will bring about clarity or understanding. Meditation lies beyond all this and, like love, cannot be cultivated by thought. As long as the thinker exists to meditate, meditation is merely a part of that self-isolation which is the common movement of one's everyday life.

Love is meditation. Love is not a remembrance, an image sustained by thought as pleasure, nor the romantic image which sensuality builds; it is something that lies beyond all the senses and beyond the economic and social pressures of life. The immediate realisation of his love, which has no root in yesterday, is meditation; for love is truth, and meditation is the discovery of the beauty of this truth. Thought cannot discover this; it can never be said: 'I have discovered' or 'I have captured that love which is of heaven'.

It is the thinker with his thoughts who separates, divides and accepts that which is most satisfying and pleasurable. So long as this thinker exists, with his self-enclosing walls of isolation, his meditation is within the prison and therefore has no meaning whatsoever.

It is this freedom from isolation and its activities which is the movement of meditation, and this immense movement is denied when the word, and the repetition of the word, is used as a means to achieve that silence which is not of the word. This silence cannot be experienced, for experience is the way of the known. Freedom from the known is this silence.

Out of this silence the word can be used, and the eyes can see the tree without creating the division between the observer and the observed. The division which the speaker makes with his opinions, knowledge and culture, is the battle of life.

If there is no meditation in your life then you are like a man without eyes and ears, and the beauty of sight and sound is denied. Only in meditation can goodness flower.

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