

# BULLETIN

Krishnamurti  
Foundation

India, 1976 Number 3



## EDITORIAL NOTES

We are sorry that the Bulletin has been delayed this time by nearly a month. Once again the Head Quarters of the Krishnamurti Foundation India Publication had to be moved from Bangalore to Madras. We are now happy to announce the opening of this Publication Office at Vasanta Vihar, Madras.

The Archives section of the K.F.I. has also been transferred from Rishi Valley to Vasanta Vihar. We plan to expand it and make it as comprehensive as possible. We need your co-operation in this and we hope you would respond positively by sending us whatever valuable material you may have in your possession. Please inform your friends as well. Such materials include letters from and to Krishnaji (original or photostat copies), personal memoirs, films, photographs, manuscripts, etc. We would also like to have published editions of all works of Krishnaji including talks and discussions, writings, articles, poems in journals, from the earliest period of his life. We would specially appreciate if persons can donate a whole library or collections of Krishnaji's works or parts of collection, instead of a few stray copies. We require these, not only for the Archives but also for making them available for readers at Vasanta Vihar.

Tapes of talks given by Krishnaji both within India and abroad will also be made available from Vasanta Vihar henceforward. Persons who are interested could correspond and place their orders. A list of tapes of all talks available with the indicated prices would be mailed to such persons.

It is also proposed to hold tape sessions, discussions, meetings and seminars from time to time at Vasanta Vihar. This property which was acquired long ago for Krishnaji to stay, give talks, to run the office now needs a great deal of renovation to put it in order for Krishnaji to stay there and to carry out all work connected with the teachings.

In the light of all this work of running the various activities of the Foundation from Vasanta Vihar we are confident that our friends will understand our need for help and will come forward to send us donations generously, Ear-marked donations can be sent, for publications, purchase of paper, purchase of tapes, for re-laying the garden, library, renovation of the building furnishing and so on. Such donations, whether Ear-marked or otherwise, should be please made out to "Secretary, K.F.I. Publications" and sent to the address as given below:

"VASANTA VIHAR",

4 A, Greenways Road, Madras 600028.

All correspondence relating to Bulletin, Archives, tapes, subscriptions and Publications should be addressed to the same address as above mentioned.

We are happy to inform our readers and others that Krishnaji will be coming to India this winter. His tentative programme in India during 1976-77 would be as follows: There will be a camp in Varanasi in November. Apart from talks and discussions during that period, there would be talks to students and teachers like in the previous years. People desirous of attending the camp should write to Mr. R. R. Upasani, K.F.I., Rajghat Fort, Varanasi-1. for information regarding availability of accommodation, dates and duration of camps, etc.

Krishnaji is expected to spend the month of December in Madras at Vasanta Vihar and is scheduled to give talks. The first fortnight of January he will be staying in Rishi Valley and the latter half of January in Bombay. Details of his speaking schedules will be published in the October issue of the Bulletin.

The K.F.I. announces the following publications in November this year:

1. Krishnamurti's Note Book.

Krishnamurti's Note Book is an unique one which contains a daily record of his states of consciousness, perceptions and

observations. It reveals as the foreword explains two things: (1) a spiritual experience which Krishnamurti underwent at the age of 28 which changed his life and which was followed by years of acute pain in his head and spine which is still going on; and (2) the other with the state of consciousness that Krishnamurti variously refers to in the note book as the "benediction", the "otherness" and "Immensity".

2. Reprints of (a) Meditations 1969; (b) On Learning.
3. Talks 1974-75 given in India by Krishnamurti.

## MAURICE FRYDMAN

We deeply regret to announce the death of Maurice Frydman at Bombay on the 9th of March at the age of 78. Maurice came to India during the twenties and got interested in Krishnaji's teachings. He used to attend the Ommen Camps. Subsequently he took up work with the Mysore Government as a construction engineer and helped to put up the Government Electric Factory (now the NGEF). He developed a genuine interest in Indian religious way of life and spent some time at the Ramanashram, became a sanyasi under the name of Bharatnanda.

He went to the tiny State of Aundh in Maharashtra, where the Raja was an idealist and wanted that he should give his ruling powers to the village of his State, Maurice was responsible for working a plan for an open jail where the convicts would earn their living by socially useful work. He also took part in the making of a new constitution for Aundh. He was with Mahatma Gandhi and got interested in the movement for finding gainful work for the rural landless unemployed. He was associated for nearly 39 years with the All India Khadi and Village Industries Commission in an honorary capacity. Though he was Polish Citizen originally, he became an Indian Citizen in 1947.

When the Chinese invaded Tibet and the Dalai Lama took refuge in India, Maurice organised a refugee camp for Tibetians in the Mysore State, and took great pains to find the land and resources to construct a township. But he had always an abiding interest in the work and teachings of Krishnaji. He was for a brief time member of the Krishnamurti Foundation and worked at Rajghat, Varnasi. But his most valuable work was to get translations of Krishnaji's books in Polish and have them distributed in Poland. He also got some of these books translated and published in Russian. From 1947, till his death he remained deeply to the teachings and was a close associate whenever Krishnaji was in India.

Maurice Frydman was a lovable friend, a tireless worker and was an earnest seeker after enlightenment. We pay our affectionate tribute to the memory of a friend and co-worker, whose loss we mourn.

## A TALK AT BROCKWOOD

(Third public talk by J. Krishnamurti at Brockwood Park on September 13, 1975).

We were saying the other day that the crisis in the world is not outward, but crisis is in consciousness, and that consciousness is its content. All the things that man has accumulated through centuries—his fears, his dogmas, his superstitions, his beliefs, his conclusions and all the suffering, pain, anxiety, unless there is a radical mutation in that consciousness, mere outward activities will bring about more mischief, more sorrow, more confusion and to bring about that mutation in consciousness, we said a totally different kind of energy is required; not the mechanical energy of thought, of time and measure. And when we were investigating into that, we said there are three principles—fear, pleasure and suffering. We talked about fear at some length and also went into the question of pleasure which is entirely different from joy, enjoyment and the delight of seeing something beautiful and so on; and we also touched upon suffering. These are the three active principles in human beings: fear, pleasure and suffering. I think this morning we ought to go into that question of suffering.

As we said, when there is suffering, there can be no compassion. Is it at all possible for human minds, for human beings right throughout the world, to put an end to suffering? For, without that ending to suffering, we live in darkness. We accept all kinds of beliefs, dogmas, escapes which bring about much more confusion, more violence and so on. We are going together this morning, to investigate into this question of suffering, whether the human mind can ever be free totally and also we are going to talk about affection, love and if there is time and about this whole question of death.

Please, as we said the other day, we are sharing this thing together; we are looking into this question of suffering together. You are not merely listening to a talk and gathering a few ideas

and agreeing or disagreeing, but rather in communication, sharing the problem, examining the question, the issue actively ; so it becomes our responsibility, yours as well as the speaker's, to go into this question.

Why do we accept suffering, why do we put up with it ? We are not talking about physiological suffering. Physiological suffering can be controlled, put up with and it becomes much more important that such physical suffering does not distort clarity of thought. We went into that too. Because, for most of us, when there is a physical pain, a continued suffering, it distorts our thinking, it prevents objective thinking and physical suffering in the past creates the fear of having it again in the future. If one is not actively aware of this whole process of suffering, then neurotic habits, neurotic activities take place. We went into that briefly the other day.

So we are asking if it is at all possible for human beings to end suffering deeply at all the levels of existence psychologically, and when we go into it in ourselves deeply, we find that one of the major factors of this suffering is attachment—attachment to ideas, to conclusions, to various forms of ideologies which act as security and when that security is threatened, there is a certain kind of suffering. Then there is also the attachment to persons ; that is, in our relationship there is a great deal of suffering ; one may be free from a conditioning, fear and so on, and the other may not be and hence there is a tension and that tension arises out of not only of attachment but also out of depending on something. And there is conflict in this attachment in relationship in which there is no freedom. One may be a Catholic and the other may not be a Catholic and hence there is the conflict that breeds continuous strain and suffering. Then, there is also the suffering of the unknown, of death, the suffering of losing something that you were attached to in the past as memory. I do not know if you have not noticed all these things in yourselves and whether it is possible to live in complete relationship with another without this tension which is brought about through self-interest, through self-centred activity, desire pulling in different directions and living in a relationship in which there may be contradictions. One may be free, the other may

not ; and to live in that situation demands not only what is called tolerance, but it demands something much greater, which is affection, love and therefore compassion.

We are asking whether man can end suffering. Christianity has not solved it ; it has made a parody of suffering ; the ancient Hindus being very clever invented the whole idea of karma—if you do something now, you will pay for it next life and so behave righteously, and as most human beings don't behave, they maintain suffering. So, there are various varieties of explanations for suffering and how to go beyond it, how to rationalise it, how to suppress it how to escape from it. Now we are asking something entirely different. That is, not suppress it, not to evade it or rationalise it, but when there is a suffering, to remain totally with it without any movement of thought which is the movement of time and measure. One suffers ; one loses one's son, the wife runs away with somebody else and the things that you are attached to—the house, the name the form, all the accumulated conclusions—they seem to fade away and you suffer. And can one look at that suffering without the observer ? We went into that question of what the observer is. We said the observer is the past, the accumulated memory, experience and knowledge. And with that knowledge, experience, memory, he observes the suffering and so dissociates himself from suffering. He is different from suffering and therefore he can do something about it. Whereas the observer is the observed. But we don't accept it. We say the observer is entirely different and the observed is something out there, separate from the observer. Now if one looks very closely at that question, at that statement that the observer is the observed, it seems so obvious. When you say you are angry, you are not free from anger, you are that thing which you call anger. When you are jealous, you are that jealousy. Can we go into this ? Through the word, we recognise the feeling and the recognition is in the past ; so we look at that feeling thought the word, through the screen of the past and so separate it. And therefore there is a division between the observer and the observed. So we are saying that when there is this suffering, either momentary or a continuous endless series of causes that bring about suffering, to look at it without the observer. That is, you are that suffering, not that you are separate from suffer-

ing and so totally remain with that suffering. Then you will notice if you go that far, if you are willing to observe so closely, then a totally different mutation takes place. That is, out of that suffering comes great passion. If you have done it, tested it out, you will find it. It is not the passion of a belief, passion for working for some cause, passion for some idiotic conclusion. It is totally different from the passion of desire. It is something that is of a totally different kind of energy that is not the movement of thought which is mechanical.

And we have a great deal of suffering in what is called love. Love, as we know it now, is pleasure—sexual or the love of a country or the love of an idea and so on; all derived from pleasure and when that pleasure is denied, there is either hatred, antagonism or violence. And can there be love, not just something personal between you and me and somebody else, but the enormous feeling of compassion which means passion for everything, for everybody? Passion for nature, passion for the earth, compassion for the earth in which we live, so that we don't destroy the earth, the animals, the whole thing. And without love, which is compassion, suffering must continue. And we human beings have put up with it. We accept it as normal and every religion has tried to find a way out of it. But organised religions have brought tremendous suffering. There is a lovely story: there were two friends one day walking down the street and one of them picks up something off the pavement, looks at it and is radiantly happy and puts it into his pocket and the other says what have you picked up. He says I have picked up part of truth; and would you like to look at it? He says I would and the other recognises it is truth. So he says "My friend, what are you going to do with it", and the friend says "I am going to keep it". "Don't keep it, but let us organise it." So, religious organisations through the world, have done a great deal of harm; there have been religious wars, endless persecutions, tortures, burning people, especially in the west; it wasn't the fashion those days in the east. And we are saying when there is not the acceptance of suffering or putting up with suffering but remain motionless with that suffering then there comes, out of it, a great compassion and from that compassion arises the whole question of creation. What is creation?

What is the creative mind? Is it a mind that suffers and through that suffering has learnt certain technique and expresses that technique on paper, marble, paint? Is creativeness the outcome of tension, the outcome of disorderly life? Does creativeness come through fragmentary activity of daily life? Or we must give a totally different kind of meaning to creativeness which may not need expression at all. So one has to go into this question within oneself very deeply because one's consciousness is the consciousness of the world. I do not know if one realises it. Fundamentally, basically your consciousness is the consciousness of the speaker, of the rest of the world, because in that consciousness there is suffering, there is pain, there is anxiety, there is fear of tomorrow, fear of insecurity which everyman, wherever he lives, goes through. So your consciousness is the consciousness of the world and if there is a mutation in that consciousness it affects the total consciousness of human beings. It is a fact. It becomes tremendously important that human beings bring about a radical transformation or mutation in themselves, in their consciousness.

So now I can go into the question of this thing called death which is one of the major factors of suffering. It is a very complex question and like everything else in life we want a quick answer, we want a definite answer, an answer which will be competent, an answer which will be totally satisfactory, intellectually, emotionally, physically, in every way completely satisfactory. We want immortality, whatever that may mean, and we want to survive both physiologically and psychologically and we avoid death at any price, put it as far away as possible. So we have never been able to examine it closely. We have never been able to face it, go into it, understand it not only verbally, intellectually, but completely what it means. We wait till the last moment; that last moment may be an accident, a disease, old age and then you can't think, then you can't look. So what we are trying this morning is to understand not verbally but actually what it means to die, which doesn't mean that one should commit suicide, but we are asking what is the total significance of this thing called death which is the ending of what we do as life. In enquiring into this question, we must also find out whether time has a stop. The

stopping of time may be there, it may be the ending and therefore that which ends has a new beginning, not that it has a continuity. So, first of all, can there be an ending to time? Can time stop? And what is time? Time, not chronologically by the watch as yesterday, today, tomorrow, 24 hours, but the whole movement of time as thought and measure. That movement, not the chronological time, but the movement as thought which is time, which is the whole process of comparing, which is measurement, can all that process stop which means can thought which is memory, which is the response of memory, experience as knowledge, can that whole momentum, movement come to an end? So, one has to find out what is time, as we know it, time as hope, time as something that has happened to which the mind clings to, the attachment to the past or a projection from the past to the future as a conclusion, and time as a movement of achievement from Alfa to Omega. One has to understand this whole movement in which we are caught. If we say that there is no tomorrow psychologically, you will be terribly shocked because tomorrow is tremendously important to you, because tomorrow you are going to be happy, tomorrow you will achieve what you want, and tomorrow will be the fulfilment of yesterday's hopes or today's hopes and so on; tomorrow becomes extraordinarily significant, the tomorrow which is projected from the past as thought. So we are asking, can all that momentum come to an end? Time has created through centuries the centre which is the "me". Time is not only the past as attachment, hope, fulfilment, the evolving process of thought till it becomes more and more refined and so on, but also that centre around which all our activities take place, the "me", the "my", we and they, politically, religiously, economically and so on. So, the "me" is the conclusion of time adding to itself and taking away from itself, but there is always this centre which is the very essence of time. We are asking, can that movement come to an end? This is the whole problem of meditation which perhaps we will go into tomorrow if we have time and if the occasion arises.

It becomes extraordinarily interesting to find out what true meditation is. In enquiring into this, can what is there be answered in terms of words or must one look at it not only verbally, but non-verbally? There is this organism which by

misuse, by abuse, by over-indulgence, drinks, drugs, accidents and all the things, dies, comes to an end ; the heart stops ; the brain with all its marvellous machinery, comes to an end. We accept it and we are not afraid of the physical organism coming to an end, but we are afraid of something totally different. And being afraid of that basically, we want to resolve that fear through various forms of beliefs, conclusions, hopes. The whole of the Asiatic world believes in reincarnation. There are proofs for it. They said so atleast. That is, the things that have been put together through time as the "me", the ego, that incarnates till that entity becomes perfect and is absorbed into the highest principle which is Brahman or whatever you call it. And time has created the centre, the "me", the ego or personality, the character and so on, the tendencies and through time you are going to dissolve that very entity through reincarnation. You see the absurdity that thought has created something as the "me", the centre and through evolutionary process which is time, you will ultimately dissolve that and be absorbed into the highest principle and yet they believe in all this. The other day someone who is a great believer said "If you don't believe it, you are not a religious man" and he walked out. And Christianity has its own form of continuity of the "me", resurrection, and so on. So, you have all these principles. And when you believe in reincarnation, what is important is that as you are going to live next life and you suffer this life because of your past actions, therefore if you do not behave in this life graciously, according to the highest principles, next life you are going to pay for it. This is a tremendous belief but they don't behave. They just carry on like everybody else—crude, bitter, angry, jealous, vain, arrogant. But what is important is if you actually, really, basically are committed wholly to that belief, it means that you must behave rightly with tremendous care now. And you don't do that. That demands super-human energy. So there are several problems involved in this. What is mortality, what is eternity which is a timeless state, and what happens to human beings who are still caught in this movement of time? That is, we human beings live an extraordinarily complex, irresponsible, ugly, stupid life. We are at each other's throats, we are battling about beliefs, we exercise authority. politically,

religiously, and our daily life is a series of endless conflicts and we want that to continue. Because our life is so empty, full of meaningless words, we say there a state where there is no movement of time. That is, time through centuries has created the idea of the self, the "me" evolving. It has been put together through time which is part of evolution. And there is inevitably death and with the ending of the brain cells, thought come to an end. Therefore one hopes that there is something beyond the "me", the super-consciousness, the super-ego, a spark of God, spark of truth that can never be destroyed and therefore that continues and that continuity is what we call immortality; that is what most of us want. If you don't get it through some kind of fame, you want to have immortality, sitting next to God who is timeless. The whole thing is so absurd. So, is there something which is not of time, which has no beginning, no end, and therefore timeless, eternal? And our life being what it is, we have this problem of death: if I, as human being have not totally understood the whole quality of myself, what happens to me when I do die. You understand the question. That is, a man, a human being, who has totally resolved the centre, the "me", through understanding himself, through studying himself, enquiring into himself, understands himself and therefore understands the world because he is the world, is that the end of "me"? But I have not understood. If I have understood myself totally, then that is a different problem, which we will come to. If I have not understood myself totally, if I have not been actually aware of myself, without any choice, all the content of my consciousness, if I do not deeply delve into my own structure and nature of consciousness, I die, what happen? Now who is going to answer this question? Because we think we cannot answer it, we look for someone else to tackle it—the priests, the books and the people who have said I know, the endless mushrooming gurus. If one rejects all authority, and one must totally reject, then what have you left? Then you have energy. Once you have rejected all that—the gurus and hopes, fears and somebody telling you what happens—if you reject all that, then you have tremendous energy. With that energy you can begin to enquire what actually takes place when you have not totally resolved the structure and nature of the self; the self being time

and therefore movement and therefore division, the "me" and the not me and hence conflict.

Now what happens to me when I have not ended that conflict, what happens to the rest of us? We are all going to die—What is going to happen? As we are living, are we so fundamentally different from somebody else? You may be more clever, have greater technique, have greater knowledge of technique, you might be more learned, you might have certain gifts, talents, inventiveness. You and another are perfectly alike basically, the colour may be different, tall or short, but in essentiality, you are alike. So, while you are living, you are like the rest of the world in the same stream, in the same movement and when you die, what happens? You go on in the same movement. I wonder if you understand this. It is only the man who is totally aware of his conditioning, his consciousness, the content of it and moves and dissipates it, he is not in that stream. Am I making this clear? That is, I am greedy, envious ambitious, ruthless, violent, and that is our daily life—petty, accepting authority, quarreling, bitter, not loved and aching to be loved, the agonies of loneliness, irresponsible relationship, that is our daily life and we are like the rest of the world. It is a vast, endless river and when I die I will be like the rest, moving in the same stream as before when I was living, but the man who understands himself radically, who has resolved all the problems in himself psychologically, he is not of that stream. He has totally stepped out of it. So there are two things involved: The man who moves away from the stream, his consciousness is entirely different. Therefore he is not thinking in terms of time, continuity or immortality, but the other man or the woman is still in that. So, the problem arises, what is the relationship between the man who is out and the man who is in? What is the relationship between truth and reality; Reality being as we said, all the things that thought has put together. The root meaning of the word 'reality' is 'thing'. And living in the world of things which is reality, we want to establish a relationship with a world which has no things which is impossible. So what we are saying is, consciousness with all its content is the movement of time. In that movement, all human beings are caught. And even when they die, that movement goes on. It is so. It is a fact and the human

being who sees the totality of this, that is fear, pleasure and the enormous suffering which man has brought upon himself and created that suffering for others, the whole of that and the nature and the structure of the self, the "me", the total comprehension of that, then he is out of that stream. And that is the crisis in consciousness. We are trying to solve all our human problems—economic, social, political—within the area of that consciousness of time. I wonder if you see this. And therefore you can never solve it. We seem to accept the politician as though he will go and set the world right or the priest or the analyst or somebody else and as we said the mutation in consciousness is the ending of time which is the ending of the "me" which has been produced through time. Can this take place or is it just a theory like and other? Can a human being, you, actually do it? And, when you do it, it affects the totality of consciousness which means in the understanding of oneself which is the understanding of the world, because I am the world, there comes not only compassion but a totally different kind of energy. And it is this energy which is compassion, it has a totally different kind of action. That action is whole, not fragmentary. We began by talking about suffering, that the ending of suffering is the beginning of compassion, and this question of love which man has reduced to mere pleasure and this great complex problem of death—they are all inter-related, they are not separate. The whole thing is inter-related, inter-communicated. It is all one and to see the totality of all that, wholly, is only possible when there is no observer and therefore freedom.

## PUBLIC TALK AT SAANEN

BY J. Krishnamurti on July 17, 1975

*(continued from previous issue)*

Everything man touches brings about destruction. Thought which is the response of memory, experience, knowledge, has not changed man though it has created an extraordinary technological world. The problem then is, what will change man. If you say knowledge can change man, you have to be actual, not theoretical. Will knowledge as an instrument, bring about the actuality of change? Will knowledge bring about a different human behaviour, radically, not superficially, not certain peripheral action on the outside? We are talking about a radical change of man through knowledge and if you observe that knowledge has not radically, basically, fundamentally brought about a revolution, a psychological revolution in man, then what will?

Look, this is not a thing that you are going to understand in a couple of minutes, however clearly and objectively it is put. We have to have the capacity to investigate, not just accept words, and words are meaningless. You have to give your mind, your capacity, your energy to find out. We said the world of reality is the movement of thought and all the things that thought has created—the gurus with their systems, with their meditation, with their philosophies; they are all the activity of thought and through thought there is no solution. The problem is not how to stop thought, but to find out if there is an energy which is not the energy of thought. Right? You understand what I mean by reality—the reality which thought has brought about, the reality which thought has created, the actual, the actual being not only what is rational, sane, but also what is irrational, what is insane; both are realities. The man who believes in God or in a perfect state or something or other, he has thought it out, projected, come to a conclusion however irrational, however neurotic it

may be ; it is a reality ; as well as the man who thinks clearly, rationally and acts according to that rationality, that is also a reality. Both are realities : the irrational, the neurotic, the insane, the crooked, as well as the man who acts according to a pattern, a rational pattern ; both are realities, the neurotic and the non-neurotic because they are both brought about by the movement of thought as time, as measure. This is the world you live in, we live in. And out of this world we create a different world, a different philosophy, out of the world of reality we create a world of thought which is called philosophical, intellectual, Godless, spiritual, all the rest of it.

Then I ask myself, as you must too, if thought is not going to resolve fundamentally our problems, then what will. You understand the question—not theoretically, not as an idea, as something to put forward to you and you accept it and say yes, but something that you yourself actually see, of which you are aware. The problem is are you aware of the movement of thought as time, as measure and all the things that thought has created ? Are you aware of it—aware of the description, which the speaker has given, aware of the words, and not the actuality of this reality of thought ? Which is it ? You see, this has to be clearly, definitely understood before going any further because, then it is a waste of time. Are you aware of the reality of all the movement of thought, what thought has created in the field of technology, what it has brought about in the psychological field and in the so-called spiritual field ? Are you aware of the actual or of the picture ? Do you understand ? I hope I am making myself clear. Am I aware of the description or the described ? Am I aware of the world or the thing which the word represents because the word, the description, is not the thing. So which is it I am aware of ? If I am aware of the word, the description, then it becomes terribly superficial. It has no meaning. But if I am aware not of the description, not of the word, but the actual thing, the actuality, then my relationship to it is entirely different. Have you understood this ? So which is it are you honestly, seriously aware if, the word or the thing ? The word dog is not the dog, the explanation is not the explained. If I am aware of the real, the actual, then what is my relationship to the actual ? You understand my question ?

So, I am aware of the movement of thought and all the things that it has created, both irrational and rational, insane, idiotic, superstitious, destructive ; I am aware of thought that has put together various things. Then what is my relationship in that awareness to that thing which I have seen as actual ? You understand the problem ? Is it too difficult ? I will repeat it again : I am aware of the actual, not of the abstraction or the conclusion ; that has no reality : what has reality is what actually is, which is, I am aware of the whole movement of thought, technologically, personally, collectively in the field of economics, religion and in relationship with each other. That is the actual reality. I am aware of that. Now in that awareness, is there a division between me and the thing which I observe ? You understand this ? I want to find out when I am actually aware of the movement of thought, is that thought different from the observer or the observer is itself the thought. Because if this is not clear, I will live everlastingly in conflict which is again the movement of thought. Isn't it ? I wonder if you see this : Is the thinker different from the thought ? Is the entity who is aware of the actual, the actual being that which thought has created, neurotic as well as non-neurotic, is that different from the man who is observing it or the observed, the thinker is the thought ? Therefore I am aware totally. There is a total awareness, not I am aware of something. Is that clear ?

Let me explain. I observe the mountain ; I am aware of the mountain, the beauty, the majesty, the extraordinary line against the blue sky, the beauty of that thing. Is the observer different from the observed, the mountain ? Obviously, he is : he is not the mountain. That is clear, isn't it ? If he is the mountain, he will be rather strange, he will be fit for an asylum, that is one point. Then, I observe you. Is the observer different from you ? Obviously. You are taller, shorter, cleverer, more beautiful, more intelligent, more awake, capable of deep investigation and therefore you are different from me who is not bright, who is not clever, that is an actuality. Am I different through comparison ? Please listen to all this. Am I different because I compare myself with you, you are taller, I am shorter ; you are fair skinned, I am not, this and that, therefore I am different through comparison ? So by comparing myself with you, I

become stupid and less clever than you, which is the movement of thought as measurement. But, am I dull if there is no comparison? I may be something entirely different, but I am dull only in comparing myself with you. So I am not you. But is my thinking, my desire, my anger, my suffering different from me who is observing, who is looking? Do you follow the point? I am anger, I am jealousy, I am envy, not I am something which is called envy, I am that. So the observer divides himself from the observed; psychologically thought has divided itself as the thinker and the thought. Man has divided himself because that is part of the tradition, part of the education, part of his conditioning to always divide himself, divide you as something separate from me. So, there is a realisation in this total awareness that the thinker is the thought. Therefore what takes place? Before, I separated myself from anger and I did something about that anger, controlled it, rationalised it, said "why should I be angry, it is immoral to be angry, I must overcome it, I must suppress it" and so on. I did something about it because it was separate from me. Therefore, I dissipated energy. There is dissipation of energy in division, as the 'me' being angry. But when there is a realisation that there is no separation from the anger from myself, then the energy is totally different. Then there is an energy which dissipates anger; there is no struggle, no conflict.

There is conflict between the Arabs and Jews because they are divided and if there is no division, there is no conflict, but human beings won't accept that because they are being trained, educated to call themselves Arabs and Israelites and communists, Christians, non-Christians, you and I and all the rest of it. So, from this arises the question if thought is not capable of resolving the problems which thought has created, which is, if knowledge cannot change man as knowledge itself is the whole movement of thought as time and measure, if that can't change man, what will? Now what is your position? How do you stand in relation to that? If you are completely aware and have given your attention to the problem that thought cannot solve your problems, not theoretically but actually, then what will you do? What is your action? Will you go off to a yogi, run off to a monastery, a form of Utopia, a commune, become a monk, join

some order? If you do none of these things which are all the movements of thought, then what will you do? Let the fruit ripen. You have never faced this problem. Therefore let the problem mature in your mind, not take time, but actually look at it; therefore give your attention to it.

Now there is a difference between awareness and attention. In attention there is no border, there is no centre from which you are attentive. I don't know if you have not noticed this. I will show you: You are listening now, aren't you? I hope so. That is, listening means the art of listening. The art of listening is to put everything where it belongs. If you are listening from a conclusion, from a centre, from an opinion, from a prejudice, from a previous knowledge, comparing what you already know, then you are not listening. Whereas if you are listening attentively, there is no centre from which you are listening; therefore there is complete attention. And there is much more beyond attention which we are not going into now for the moment. So, if you are completely attentive, if you have given your total attention to the problem of thought as knowledge and tried to change through knowledge and totally realised that there can be no radical transformation of man from knowledge, then you have a totally different question you can put which I am going to put presently. I am totally aware that thought has created extraordinary things, the beauty of the drawings of an architect, the beauty of the silversmith, the beauty of a picture, the things hands have created, and also that thought has created the atomic bomb, the marvellous machinery to kill others on a vast, extensive scale; and I also see that thought has divided man against man, not as an idea but as an actuality. Also I see, when completely attentive, that thought in comparing myself with you, creates the less or the more. I am less or I am more. So can thought be without measurement? or Is thought endlessly measurement? Or I am attentive and in that attention there is no division between me and the response, I am that response; I am totally, completely aware of the rationality of thought and the irrationality of thought and the reality of both? So I am totally aware, attentive to reality, to that field I call reality in which all of us live and transform our problems. Realising that, seeing completely that, then I ask what will

change me radically, most profoundly, so that, I am something entirely different, not the difference which thought has projected. I see reality. Then what is truth? You understand? if I live entirely in reality, then there is no truth. I wonder if you understand? If I realise the whole movement of reality which is thought then I must inevitably ask what is truth, is there a truth. We say truth is something that is totally unrelated to thought. Please listen, don't accept, this is a most dangerous thing what I am saying to you. This is what man has always said—God is truth, but his truth is the invention of thought, his God is the invention of thought. We have said quite the different thing altogether. Unless you realise completely the total movement of thought and its activities, creativeness, its rationality and irrationality which is still reality, see the whole of that, then only you can ask the question what is truth. You get this?

No? You have not understood? I said am I totally aware of the movement of thought as knowledge and its activity, what it has created, totally aware of that. I said if I am living in the world of reality, psychologically knowing the irrationality of thought and the rationality of thought, both are realities, then only I say I can ask a question "is there something beyond the limit of this". I cannot ask that question if I have not understood that. Then I can only invent it. Then what I think to be truth, God or whatever you like to call it, will be neurotic, irrational and all our Gods, all our churches are irrational. That being so, then I say to myself, what is truth. Is there such a thing at all? I know what is reality, the complexity of reality in which I have to act, not just talk about it. I have to live there rationally, sanely, wholly, with order and so on. All that has nothing to do or may have to do with truth. So I have to find out. To find out there must be no projection of thought. So thought realises its limitation. When you realise you cannot do something, it is finished. So, I must understand clearly that suffering, pleasure, fear and all that is in the world of reality, of thought; my suffering, my fear, everything is there. Therefore truth has no relationship to reality. I can only say that with complete sincerity, with complete authenticity when I have understood totally reality.

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Edited, printed and published by Dr. (Mrs.) Sunanda Patwardhan at  
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88, Mysore Road, Bangalore-560018,  
for Krishnamurti Foundation India.

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