

BULLETIN

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Foundation

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EDITORIAL NOTES

Krishnaji has been in California, U.S.A. from March. He will give six public talks in the Oak Grove, off Besant Road in Meiners Oak, Ojai, California on 2, 3, 9, 10, 16, 17, April 1977. There will be discussions on 5, 7, 12, 14 April 1977. At Saanen, Bernese Oberland, meetings will be held as usual in July. Talks will take place on 10, 12, 14, 17, 19, 21 and 24 of July 1977. There will be discussion meetings from July 27 to 31 inclusive.

At Brockwood Park England, his speaking schedule is as follows :

Talks : 27, 28 August, 3, 4 September.

Discussions : 30 August, 1 September.

New Publications We hope to bring out a cheap Indian edition of Krishnamurti's biography 'The Years of Awakening' by Mary Links. We will be informing our readers the details regarding date of publication in the next issue of the Bulletin.

Inward Flowering.—This is a new booklet which has been published by the Krishnamurti Foundation Trust Limited, England which contains a talk by Krishnaji with the students and staff of Brockwood Park School. Krishnaji says : "I mean by the word 'flowering' that nothing hinders us, nothing blocks or prevents us from actually growing deeply, inwardly".

We are importing 500 copies of this booklet which is priced at Rs. 4-00. Please book your orders with our office. After these copies are sold out, the Krishnamurti Foundation India will bring out an Indian edition of the same.

Cassettes.—We are happy to announce a new cassette which is now available on sale. This cassette containing an edited talk of Krishnaji has been brought out by Krishnamurti Foundation Trust, England. The Krishnamurti Foundation India is now making this cassette available. The price for this cassette C-60 is Rs. 55. All other cassettes of talks given in India and abroad are also available for sale. For enquiries please write to the Secretary, Krishnamurti Foundation India, Vasanta Vihar, 4-A Greenways Road, Madras-600 028.

krishnamurti

WHICH TRANSFORMS THE MIND
MEDITATION

K F I



In this talk Krishnaji asks: "Can the mind be in absolute nothingness? Don't be frightened of the word. Because it is empty, it has got vast space. . . . Have you observed in your own mind if you have any space there?—just space? Or is everything crowded by your worries, sex, achievements, knowledge, ambitions, fears by your anxieties, your pettiness—crowded? How can such a mind understand or be in that state of being? That is why meditation which transforms the mind becomes extra-ordinarily important. Only such a mind can bring about a different way of life, another kind of relationship, a sense of sacredness and therefore great beauty and honesty."

We find that more than 200 subscribers have yet to renew their subscription for the current year. Once again we are reminding them to send the money, failing which no further copies of the Bullentin will be sent to them.

A GROUP DISCUSSION

Banaras — 20th November, 1974.

(Continued from previous issue)

P : That is a truth.

K : And the truth shows that in that movement there is no freedom.

P : That is not a truth in the same sense as time is movement.

K : What is this movement which you call time ? Desire, you say ?

P : It is the expression of the ' me '. It is the ' me ' in operation. It is the movement of thought.

K : If the ' me ' is not there, is there a movement ? In the area of time, there is no freedom.

A : That is not self-evident. This word freedom in this context introduces

K : It is a simple fact. If I am moving from here to there, that implies an area of action within which there is no release.

P : All movement is from here to there.

K : That is all my point and, therefore, my mind is caught in this.

P : If all movement is from here to there,

A : The pendulum moves all the time and gets nowhere. This is also a movement like that. This movement has not lead us anywhere.

K : Sir, I am ugly, the movement is towards beauty. I am not this, I must be that ; I must succeed, all the musts and shoulds. All these are movements ; in that movement there is conflict. Where there is conflict, there is no freedom.

A : What do you mean by that ?

K : If man is in perpetual conflict with himself, where is freedom ? Freedom means obviously a state in which this movement in time as conflict which is from here to there, becoming, not becoming and all the rest of it, that is not. Movement denies freedom. That is time binding.

P : It is very easy to say yes and to proceed further, but one cannot say that one is very clear that conflict is the very essence of time.

A : There are areas in this time in which there is no seeming conflict, there is no seeming becoming because it is like a pendulum movement. There is a movement in time in which there seems to be no conflict.

K : Wait, is there ?

A : But there is no freedom.

R : It is the movement which is not apparently from here to there but it is from here to I don't know where.

P : You are probably referring to this endless repetitive processes of the mind which keep spilling out even when the mind is not thinking in a directed way.

A : As you said, it is existing per se in the process, but there is no seeming conflict in it.

P : There is nothing new in it.

K : Therefore, it is time binding. That is all I am saying. Any movement which involves conflict is time binding. Look Sir, the whole communist theory is based on time and everything man has done involves time psychologically. Therefore time is the element of conflict.

A : I am not so sure of it. I want you to explain it. In the evolutionary process, physiologically, there is a movement and in that movement there will not be any conflict. There is growth physiologically. Now, unconsciously we apply the same to our psychological being and there also we are seeking a movement which is growth, but it is not conflict.

K : So, you are saying there are two kinds of movement : The movement of conflict and there is the movement which is natural. Is that what you are saying ?

A : It is a movement in futility, let us say, but not conflict.

P : Self binding is a good word.

K : Therefore, there is no freedom. And what is my problem ? My problem is, as a human being, I have been conditioned to function, to operate in this movement of time — I will be one day good, I will reach God, all in the field and in the area of time and therefore it is time binding. Technologically it is not time binding.

P : How ?

K : Because I learn, I have to learn to function in a technological world and that takes time. I may become a slave to that.

P : I understand.

A : I called it phenomenal. Technological is better.

K : So I am asking myself, why is my mind which is educated in time, evolved in time, the brain which has grown through a series of experience, knowledge and has come to this point, why is the mind caught in this? Why is my mind always thinking in terms of movement from here to there? There are other movements ; there may be other movements.

P : The moment you put yourself that question, you are passing it to another. I am asking myself which is this movement ; then how there can be a questioning of that which is self-evident ?

K : Let me explain. As an ordinary human being, I am always moving in the area of time, with conflict, with all the things involved in that area and that area is very limited.

P : That is all I know.

K : And that field gives me not only great satisfaction, but a great deal of pain. When there is a great deal of contradiction in me, all that awakens the question : is there a movement which is not of time? Put it round the other way : Is there the ending of this movement as time which makes me suffer ?

P : Is it not necessary to explore what you said a few moments ago—has the individual the capacity to ask a question as a human being apart from time itself ?

K : I would ask that. I am suffering.

P : If you are asking, then it is from within the field of time.

K : No, I am just suffering, I am in this area.

A : We ask the question do we get freedom? Would you not say reflectively a person observes the operation of chronological time, then he also observes the operation of the psychological time and he discovers that there is no cause and effect, organic relationship between technological time and psychological time and then he also suspects that this is only a creation of the mind and then he says, then his question is not suffering, it is like a natural enquiry.

P : Why is that one has asked that question ?

K : No, I am not asking any question. In that area of time, I am suffering. That is all I know and I say to myself

is there an ending of this suffering because I see within this area conflict and all the rest of it and there is this enormous personal and human suffering. This is an obvious fact, and I say 'My God', is there an ending to this?

A: There is also this thing further to know, that we see that the relationship between this and the technological, chronological is one of my projections.

K: I am caught here.

P: Does one lead the link between psychological time and chronological time?

K: The technological time, riding a bicycle, riding a car, all that is technological and my mind carries over the technological movement to psychological movement and says it takes time for me to remove anger, it takes time for me to drop my cigarette. So all that is a movement in time.

P: We see this link between psychological and chronological time as an illusion.

A: It is made by myself and is as authentic as I am.

K: I don't call it an illusion,

A: I say that time is part of my apparatus.

P: Whatever question one asks, the anchor of becoming is never ended.

K: I don't know.

A: She says that even when we see this, we see it from that same berth.

K: No Sir, I am in this area and in this area there is tremendous suffering—personal and collective, national and all the rest of it and my natural instinct, natural reaction is, can this suffering end. Then I begin to enquire. That is all my point and is that enquiry a movement from this to that? Then it is the same movement. So I must find a way, a course, that is not this movement which is suffering and to achieve non-suffering. If I achieve non-suffering, it is still within the area of time and therefore it is time-binding and I am back to suffering. So I am saying, can suffering end without the movement of time.

K: Does it mean that the very asking of the question is a movement?

K: I am just asking. I suffer, I see the villagers suffer, I see everything is suffering.

P : Is it a verbal question ? How does one put a question to oneself ? Does one put it in the language of time ?

K : I have got a tooth ache and I do something about it. That is a movement from here to there, to my room, where I can put something. I suffer and I see around me immense suffering and I say, can this end ? That is not intellectual, verbal. It is out of my heart. I am in awful pain, my brother, my sister is gone and I am aching with pain.

P : In the field of the phenomenal, one is used to that pain.

K : But here it is a psychological thing.

A : The entire meaning of sadhana is to deal with mental pain and we go and do this and this and we also see that this is not going to lead anywhere. We feel how limited that is and again I repeat that question with you, is there a way out of it ?

K : Is there a way out of it which is not a movement of time ? Now, what am I to do ? I don't know. Books tell me something. I am fed up with books. I don't want books. This is my problem as a human being, I suffer and I see around me tremendous suffering. I am part of that suffering and I say to myself what am I to do ? Just sit with this burden of sorrow and do some social reform, political reform ? That leads me nowhere. So, what is to be done ? And any movement is time-binding . You know suffering, don't you ? And you see all this suffering going on in India, in Europe, everywhere and it is your responsibility, your duty, you are answerable to something. The inadequacy of every movement that one knows of is self-evident.

A, listen to it. If you see clearly, you have insight that time is movement and within that area of movement there is no solution to the sorrow of man. I listen to that statement and what do I do ? I won't go to politics, this and that, I won't touch it ; there is no meaning. Then what is to happen, what takes place ? Any movement away from that fact is time-binding.

P : The only thing you can do is to observe whether there is any ripple, which is movement.

K : Which means what ? You tell me watch the ripples and I say what are those ripples.

P : The ripples are refusal of the mind to remain with the fact.

K : Which means what? Pursue this to the very end and you will see what takes place. You said one thing which is no ripples and remain with the fact. What are the ripples? The ripples are a movement away from the fact. The movement away is to go beyond suffering, to escape from it, to sublimate it, to suppress it. Therefore, all that movement is a wastage of energy. Rationalisation is a ripple, suppression is a ripple, trying to get out of suffering is a ripple. To escape from it is a ripple and I see the truth that any movement away from the fact is a wastage of energy; therefore, there is no movement away from it.

P : I am suffering. Is not that itself a movement? Suffering is not a blank state. Suffering is a very acute state. Now, there are certain nervous sensitive responses. Is that different from movement?

K : No, the suffering I am talking about is a psychological shock of losing something, being frustrated, feeling intensely lonely.

P : When you feel intensely lonely, it has a certain sensitive content to it.

K : I can give content to it.

P : I want to get this. Can you use the word loneliness without the nervous sensory feeling of it?

K : That is not my point for the moment. I am saying any movement away from suffering is time binding and, therefore, it does not solve the problem of suffering. I am concerned, I have lost my brother. Don't teach me theory. This country is degenerating around me and it is painful and I say what is to be done? I won't join politics, I won't join anything. Those are all terrible things, social reform, all that is child's play. So, what am I to do? I won't go near a guru and all the rest of it. So, I am left with this collective suffering and personal suffering, and you tell me any movement of ripple is time-binding; therefore my dear chap, you won't find a way through these ripples and those ripples are these. Now can my mind see the truth of this?

SVV : The fact of suffering which is what is, is itself ever changing.

K : I am going to find out. Don't you suffer? Don't you know what that word means and don't theorise about it.

SVV : Therefore, in order to remain with it, I have to be with the fact—

K : If you don't hesitate, you remain with the fact. Now is that fact different from you ? Is the observer different from the thing observed ? If it is different, then we have time. I would like to ask you to approach this central point ; is it necessary to go allround ? You tell me that the observer is the observed. I catch it, I see the truth of it instantly.

A : I am afraid this takes us a little away from the enquiry that we started this morning which I thought was how the mind makes this time, this field of time which is suffering with which we feel our life is different ; all this time manufactures and in this alone we are caught, which makes suffering. I will say that all I know is that the mind is making this time and I am interested in knowing how it makes it.

K : Is this the central thing — the creation of time ?

R : How can there be seeing when the observer is the observed because that seeing is also the observer.

K : You see what is taking place : To make a statement the experiencer is the experienced, therefore no experience.

R : Achyutji says why is the mind caught, why has the mind created this process of time ?

A : Even as you say the observer is the observed, then I would like to know the creation of this process — how does the mind make time.

K : That is very simple, Sir. First of all, the mind is the result of time. Centuries from the higher up to the glorified ape, and that has taken centuries and also from childhood, I have been educated to accept time as a means of achievement. So, society, education, environment, everything contributes to the fact that time is necessary.

A : Even when we come to see that this time is the creator of suffering, then every activity that stems from this is also time.

K : So I say, then my ripple is a movement of time. Any ripple away from the fact is time and now my problem arises : Is that suffering different from me who is looking at the same time ?

A : This last question did not penetrate.

K : I am stuck with this problem. You have wiped away from me any ripples actually, not theoretically. I am left with this fact of suffering without any single ripple and I mean without a single ripple.

P : If the mind is really free of every ripple, then it does not need to ask that .

K : I am asking it. You are missing the point because I want to find out what to do. I mean by ripples search for the cause of suffering. Don't accept it. The cause of suffering, investigation of it is time-binding. The search for cause is time-binding and I have been brought upon that principle : 'Find the cause and then do something about it'. So, I say, I really mean no ripple which means I am totally involved in this, nothing left and then naturally I say who is looking at the suffering and in the Hindu theory, there is a witness.

A : When you say that there is no ripple like the traffic light, they bring everything to the dead halt, they stop. The moment you start, it begins.

K : I want to seek a cause, see the truth of it, not just agree, which all the analysts are doing now, find the cause. I see the fallacy of it. Do you see the rationalisation of suffering is another movement away from the fact, economic rationalisation and any form of suppression, control, trying to transcend and go beyond it, all those are movements within time and therefore, those movements will not solve your problem ?

SVV : Perhaps I am looking at suffering just as I look at the image of a tree or a person. I think that is a problem.

K : Are you doing that when you are suffering, you look at it as though you are looking at a tree ?

SVV : The reason why I am all the time getting away is because I look at it.

K : You look at it as though it is something over there. You don't see why there is this division between me the observer and the observed ; why this division exists, why is the mind caught in time. Education, society, religion has taught me this that eventually we will reach nirvana, not now, enjoy your life, etc. The observer looks at the suffering. When I have removed all the ripples, the observer is not different from the observed. Does this take place ? Is it a fact to you to listen to the truth which is, ripples are the movement of time and through ripples there is no way out ? I will put the question differently . We all want experience, sexual experience, dozen kinds of experiences. Now, is the experience different from the experiencer ? If the experience is the experienced — obviously it is — therefore once you realise, all experience ceases.

P : Do all movements cease? Are the ripples directly connected? They have their own movement.

K : The desire for experience comes to an end when the experiencer is the experience. Is that so? That is, the experiencer must recognise the experience; otherwise, it is not an experience.

P : In any act of direct perception, the experiencer and experience are both absent.

K : I see that colour. What takes place?—seeing, recognition.

P : In observing, neither the observer nor the object of observation are present. In this process of direct observation there is no observer and the observed.

K : Do you say that when you are suffering? I won't move from this fact that that is a ripple. The fact is suffering.

P : The moment the neurological mind is suffering there is immediate ripple. The mind then becomes aware of that ripple and the ripple ends. It is not that mind is empty. It is left with a certain weight — it is very difficult to put it in words. Now at times when your mind is very clear, if there is enough energy to remain that way, then something takes place.

K : You are saying very simply I feel very lonely instead of covering it up or escaping from it, I am with it. Being with it is not a ripple. You are with it. How are you with it? That is important. Are you with it or are you trying to say to yourself I must be with it or are you saying, 'yes there is no division between me and that'?

P : There is no statement. I only say there is no escape, when you have observed the ripples which is the movement away from suffering and you asked a question how do you observe it.

K : I did not ask that question. When all ripples stop, what takes place?

P : There is an ending of ripples.

K : Then what takes place? When all the ripples cease including the ripple of the search for cause and suffering, the next thing is what has happened. Is there no suffering?

P : Are there not nervous responses?

K : I don't admit. Psychologically I can feel a fact.

P : Suffering is a psychological, nervous response.

K : My brother is dead..

P : They are ripples. They are observation of ripples and the ripples cease.

K : Is that a fact ?

P : Can I say there is suffering or no suffering ? It is not a hypothetical question.

K : I am going to find out. What takes place when the mind with all its neurological responses and so on has not moved from that one single fact ? What has happened ?

P : What is the fact without the ripples ? I am examining it.

K : Is there suffering when the ripples cease ? Go into it. You say the ripples have ceased and you also say the ripples are the factors of suffering and when the ripples cease, from that obviously follows suffering has ceased.

P : The neurological response of suffering has ended.

K : Then something else has taken place. What has taken place ?

P : I cannot say.

K : Something must take place. I cannot just remain in a vacuum, not ending of suffering and emptiness.

A : When ripples have ceased, has not articulation also ceased ?

K : *P* just now said when the ripples are not, something takes place.

P : I say without ripples what is suffering ?

K : I am going to find out. First I must stop the ripples. I don't know what it is. I am not even conscious that I have got ripples. Verbally I have understood. Ripples have stopped. That requires tremendous attention with its own peculiar discipline. Until I come to that point, I cannot find out what takes place. So, I am asking is there an end to suffering ? The man on the street asks that question, you ask that question. Is there an end ; if there is an end, then what ? So what is sorrow ?

P : Pain.

K : Is it pain ?

A : The totally avoidable burden of travail.

K : You are saying suffering is part of this enormous struggle.

A : You see that a certain condition is totally remediable ; it is not a permanent thing and it is also created by yourself and all that you are doing is to wipe that.

K : Have your ripples stopped ? If not, why not ? After all this exploration, verbal discussion, going into it, has that movement stopped ?

P : It is the ripples which constitute sorrow.

K : You say that ; I don't know ; I must find out. To find out I must see the ripples, what happens when the ripples end and what happens to that thing which I called sorrow before. I can show it all in one word. For myself, I can stay in one word, but you have to go into it, to investigate it, not verbally or intellectually but actually, investigating oneself.

Have you found the answer ? What remains ? What flowers out of this investigation into the ripples, into the fact of suffering and the realisation that there is no observer, but only suffering ? Taking all that, expressed and unexpressed, what is the flower that comes out of it ? If it does not flower what have I left — ashes ? You know the word compassion means passion for all and also it means co-operation with all. It also means working together, creating together, the word compassion implies all this. If with the ending of ripples that does not take place, what are you telling me, what is there, emptiness, nothingness ? So, when sorrow has no ripples, then out of that comes this thing called compassion. Therefore sorrow and compassion are very close together ; they are two sides of the same coin.

ON MEDITATION

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 : 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 in 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 produce of thought — does the movement of the new take place. This is creation — and blessed is he who is aware of it.

THE ACT OF LEARNING—J. KRISHNAMURTI

A Talk to Students at Rishi Valley on 25-1-66.

We were talking the other morning, when we met here, about being sensitive. I would like to, if I may, go into

that whole question. By our education, culture, by the various influences of society and tensions, our minds become more and more dull. The minds may be smart, may be very clever, but they are repetitive. They form habits and live in a narrow groove and this whole process makes the mind rather dull. And the dull mind, however much it may try to be clever, is still a dull mind. And that is what happens with most of us. How can this dull mind, a mind that is merely repetitive, which learns something from books, passes examinations by mugging up, storing up as memory and answering few questions and then passing an examination, getting a job, getting married and settling down in society transform itself? The whole process of living from the very beginning, till we die makes the mind dull; not bright, alive, sensitive to beauty, to sorrow, to pain. So, the question then is how can a dull mind completely transform itself, completely change itself. Do you understand my question? Not become clever, not become little more learned. Most dull minds are very learned, because they have learnt something from a book and keep on repeating it. That does not make for a bright mind. So, what makes a dull mind, what brings to a dull mind a complete change, so that it is very clear? It thinks very clearly when thinking demands, when it is not prejudiced, biased. You understand my question? Suppose, I am dull, because I have to go to the office, I have a little job, I am frightened, I am worried about my family and so on and on; I am very dull. How is this dull mind to change completely? I see that my merely becoming clever does not alter the dullness of my mind. I am only polished on the surface. So, I will have to find out how to bring about a change, a complete change, so that my mind is no longer dull. You have understood my question? Now what I am I to do?

You know, when you look at a bird, at a flower, at a cloud that is full of light and beauty and when you see the dry river bed, do you see it at all? You look at the cloud going by, chased by the wind. But do you look at it at all? To look, you have to pay attention, haven't you? To listen to what is being said, you have to pay attention. But, if you are not interested, you don't pay attention. But don't struggle to pay attention. If you want to look out of the window, look out. Don't try to listen to what the speaker is saying, because, this contradiction, which is, you wanting to look out of the window, and at the same time you think you must listen to the speaker,

this is conflict ; wanting to look out and at the same time wanting to listen to the speaker brings about dullness. All conflict brings dullness. So, when you look at the cloud, look at it completely, give your whole attention. If you don't want to look at it, forget it. Don't look at it. But, whatever you look, whatever you listen to, be completely attentive. Now, this attention, i.e. to look at a flower, at a leaf, to listen to what is being said in your class, when you go for a walk, when you look, listen, give your complete attention, that the attention being not only with your body, i.e. with your eyes, with your ears, but also inwardly, look at it without any opinion. Don't judge it ; just look. When you look that way, when you listen that way, you will find that your whole body, your whole feeling and your brain becomes sharp, so that the dullness begins to go away, because you are giving complete attention to everything you do. Now, this is called meditation.

You know the word : Meditation is rather a large word and people have misused that word and have given to it extraordinary meaning. We all should know how to meditate, everybody — little girls, little boys, you and I — everybody must know how to meditate, what is meditation. Because, if you don't know, it is, oh ! missing so much. You miss like a blind man, who does not see, like people who cannot see colours, people who do not know how to laugh. And, so, if you don't know how to meditate, what meditation means, like that dry river bed, which has no movement, which has no murmuring of water, it does not nourish. So, I want to talk a little bit about that.

First, don't do anything that brings conflict. Do you understand ? For instance, you have to sit very quiet. Don't force yourself to sit quiet. If you don't want to sit quiet, don't sit quiet. But be attentive that you are not sitting quiet, that you are fidgetting, moving, looking, worrying, thinking, be attentive to that, not to sitting quiet. You understand the difference ?

Look, the other day, when we met here, I said : Sit quiet for two or three minutes, very quiet. I said it and you all sat very quiet for a minute.

But you wanted to look out of the window. You wanted to go on talking to somebody. You wanted to scratch your face. So what happened ?

(to be continued)

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