

# BULLETIN

Krishnamurti  
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## EDITORIAL NOTES

We are happy to announce to all our readers that Krishnaji will be coming to India again during the coming winter of 1977-78. He is scheduled to arrive in Bombay on the 2nd or 3rd November. He will be visiting only three places this year. He will spend three weeks each at Bombay and Rishi Valley and the rest of the period at Madras. The detailed programme of his talks in Bombay and Madras will be published in the October issue of the bulletin. For any further information please write to the headquarters.

We find that some of our subscribers have not yet renewed their subscription for the current year. We will advise all those who want to be assured of the copies of future bulletins to immediately remit the amount of the annual subscription of Rs. 10-00.

There has been a growing demand over the last few months from people who buy cassettes for a reduction in the price of recorded cassettes. We have been using imported tapes so far for recording them. We are now pleased to inform you all that we have now come across a manufacturer who has produced very good cassettes, which are being exported to countries outside India, and which have earned a reputation for good quality. Talks recorded on these Indian manufactured cassettes will now be available for sale at Rs. 60 per cassette. This is for C.90.

We still have the cassette 'Mind in Meditation' for sale which has been marketed by the English Foundation. This is available at Rs. 55-00. We also like to inform all those who are residing in Bombay and who are interested in purchasing recorded cassettes, a stock of cassette recordings of last years'. Public talks given by Krishnaji in Bombay, Madras, Banaras and Brockwood are available for sale. Please contact Mrs. Silloo B. Billimoria, Krishnamurti Education Centre, No. 21, Cuffie Parade, Colaba, Bombay-5, for the same.

## THE ACT OF LEARNING—J. KRISHNAMURTI

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

*(Continued from previous issue)*

K : Look, the other day, when we met here, I said : Sit quiet for two or three minutes, 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 ? You wanted to scratch your face and at the same time you wanted to sit quiet. So, there was a conflict. That conflict makes the mind dull. But if you say, well, I really want to scratch my face, be attentive to scratching your face and if you want to listen, if you want to sit quiet, sit quiet. This way you will always be attentive to what you are doing, thinking, feeling, so that in that there is no contradiction, there is no conflict, there is no deviation. You got that ? Now, that is the beginning of meditation, which is to make the body very quiet, not because somebody wants it or because you think you must be quiet and therefore force it, but if you sit quietly, you can see the trees much more clearly.

You look out of the window now and look at those trees. If you don't want to look at them don't bother. But, if you want to look at them, look at them completely. Give full attention. Look at the shapes of the various trunks, of the branches, the colour of the leaves, the yellow, the green, the dark, almost black leaves. When you look so clearly, attentively, then your mind becomes extraordinarily alive. And to see a tree clearly, your mind, your body must be quiet. Otherwise you can't look. If you are thinking, if you are not interested, if you are reading, naturally, you cannot hear what the speaker wants to say. But if you say I want to look at the tree and not listen to you, look at the tree, don't bother about what the speaker says. Then you are completely alive without any contradiction, without, any conflict. So, that is the beginning of meditation, Let your mind, your body, your brain, your eyes, your tongue, everything be quiet. Because, then only you can look. Then only you can listen, so that your mind which has been dull, stupid, becomes sensitive ; because it is only the very sensitive mind, that is the highest intelligence. You know what it is to be sensitive—sensitive to colour, sensitive to the colour of the

bird, to the squalor of the people, to the starvation, to the river bed which has no water, the way you walk, the way you think, the way you look at people, how you smile, be attentive to all that, so that your mind becomes extraordinarily alive and sensitive. You may be very clever, pass examinations very brilliantly, get good jobs, be married, but if you are not sensitive you will always be a dull human being, without joy, without enjoyment, without having light in your heart and in your eyes. Right, Sir ?

Will you ask some questions or don't you want to ask ? May I ask you a question ? How do you learn ? How do you learn mathematics, geography, history ; or when you do something with pottery, with clay, or when you draw, how do you learn ? Have you ever thought about it ? You go to your class. There is the teacher. He wants to teach you, say history. He has information. He knows what he wants to convey to you because he has studied. He knows the subject, if at all he has taken the trouble. So, he knows what he wants to tell you. But, how do you, who listen to him, learn ? Do you understand my question ?

S : No.

K : Probably you have never thought about it. I have not thought about it either. I want to find out how to learn, what it means to learn.

First, to learn, I must listen. I must listen to what the teacher wants to tell me. And if the teacher is very good, he begins to discuss the subject with me. He wants me to learn intelligently, that is, he does not want me to just learn something by heart. He wants to teach me in order to awaken my intelligence, not merely to give me information, because the moment I am intelligent, I have begun to learn. You have got that ? So far, clear ?

S : Yes, Sir.

K : You are quicker than I am. So, listening implies a certain quietness, a certain silence on my part, who is going to be taught. I must be silent and at the same time awake to find out what he wants to tell me. There are two things involved: silence, quietness and listening. If I don't listen, I can't learn. Now, listen to that cuckoo. You heard that cuckoo, didn't you ? You listened to it because, somewhere,

in some part of your mind, your brain, there was silence. If you were chattering, making lot of noise, you would not have heard that. So, to hear, there must be silence, there must be listening. In the same way learning implies these two essential things : silence, quietness and listening. If you are not quiet, if your mind is looking out of the window, chattering, pulling somebody's hair, doing this or that, you cannot possibly listen. So, learning implies these two things : silence and listening. Really, both are the same things. We divided it for convenience. The moment you are silent, you are listening ; listening to what the teacher is teaching you and also listening to how you receive what he is telling you. This is what is taking place. Listening to what the speaker, the teacher is telling you and at the same time how you are listening. If you are not listening with attention then you are merely repeating what he is going to tell you or what he has told. So, your mind becomes dull through repetition. Whereas if you are silent and listen, and therefore attentive, then what you learn can never become a repetitive process.

Now, with most of us, knowledge makes the mind dull. Do you understand ? Haven't you met people who are very, very erudite, who have read lots and lots and lots of books and who will quote ? But their minds are not alive, fresh, young. So, knowledge does not necessarily make the mind bright, clear. What makes the mind really alive, very bright, is this act of learning. And this act of learning takes place only when there is complete silence and listening. You have got what I have said ? Do it when you go to your class this morning. Not only in the class, but during the day, in the evening, when you look at the sky, when the sun is behind that mountain. See the extraordinary life, the streaks in the sky, the blue, the green, the violet. See the dark mountain. But to see, you must be quiet and when you are quiet, then you look and then when you look you will find, if you go very, very deeply into the whole thing, there is not the looker and the looked. And this whole process, if you do it, all your life, from now, is meditation and there is tremendous joy in it.

Sirs, you are not asking any questions this morning. Now, may I ask another question ?

S : Yes, Sir.

K : What are you going to be, when you grow up ?

S : I want to be a pilot.

K : That little chap wants to be a pilot. Now, have you thought about what you want to be—pilot, engineer. I don't know, what you want to be. Right ?

You see, India, Europe or America or Russia, demands engineers. That is society, circumstances, economy, demands that you be a scientist, an engineer, a physicist, a business man; it says, you must, if you are a man. If you are a woman, then of course, there is only one thing ; you may pass B.A., M.A., and become Ph.D. and end up in marriage and become a cook, have babies and all the rest of it. I am not saying it is right or wrong. That is generally what happens and you are swallowed up. You are swallowed up by society. You may be a very good engineer, very good scientist, but you are part of this enormous machine called society in which you are swallowed up, because you have to earn a livelihood, you have a family, you have children, you have to educate those children. So, you are caught in this wheel and that is what is going to happen to every one of you. Is that what you want to be, become a careerist, a professional, a scientist, a mathematician, or this or that and be swallowed up in this great monstrous machine called society, whether it is a communist society, a socialist society, or a capitalist society? Is that what you want to be ?

What you want to be, you have to begin to find out from now, not when you have passed college, when you have taken your degree and all the rest of it. Then it is too late. From now you have to begin to find out if you want to be caught, swallowed up in this so-called marvellous, stupid society or you want to be something entirely different. Though you belong to society, you want to be something else. You have to find out from now. You have to ask your teachers. Find out, because you can't decide it. You are too young. But you have to set the wheel rolling, so that, by the time you enter college, you already know. Now, you have listened to what I have said about this ; that is, not to be swallowed up by the society. You have listened to it. Either you are going to do something about it or not. It is upto you, but, since you have listened to it, it has taken the seed of what has been said. The seed has entered. You understand what I am saying ?

Just like planting a seed in the earth, you have planted it. First, you dig a hole, then you put the right kind of soil, then

manure, then put the seed, then cover it, then water it, then leave it. If the seed has vitality, strength, vigour, then it pushes, comes out. In the same way, what happened now? You have listened to this statement or question: 'Are you going to be swallowed up by the society and become like the rest of the world?' You have heard that. Therefore, it is a seed that has been planted. Either you water it, look after it, make it flower, or it just remains there and one day, when it is too late, you say, by Joe, there is that seed which I have never thought about and so, you begin to have conflict, because the seed is there. Unless you answer it, you find out about it, however dormant that seed is, that is one of the causes of conflict in life.

S : Sir, What is wrong in mixing with society ?

K : I didn't say you should not mix with society. I didn't say it is wrong to mix with society. Look. What is society? What is Indian society? You go back to your village or to your town or whatever it is. What is that society to which you go back—your father, your mother, your mother doing something and the father going to the office and earning money and being greedy, angry, envious, frightened, nervous, apprehensive, feeling guilty, feeling despair, there is death, there is anxiety and so on.

That is society. It means not only the nature and the structure of morality, it also means custom, tradition, habit. That is, the economic habit, religious habit, or a family habit or custom, all that makes society. You enter it accepting the conditions of that society which is to be greedy, to be envious, to be jealous of your husband, wife, getting angry and not being sensitive, never watching the sunset, the beauty of the sky, the loveliness of shadow ; and so you are swallowed up. But, if you are awake to all the structure and the nature of society, you might say, well, I like to go into it and go into it consciously. Or, you might say, well, I don't like it ; I am going to live a different kind of life. I would not be envious, I would not be greedy. I will look at the sky, I don't mind starving. Do you understand? So, there is nothing wrong to be in society. If you want it, go into it, knowing exactly what you are going into. Conflict, wars, despair, misery, anxiety, this constant fear—go into it knowing all this. But to be out of it means to be without fear, and therefore without anxiety, therefore with a very clear mind.

Do you like music ?

S : Yes Sir, what kind ?

K : I said music, I didn't say what kind. Do you like to listen to it ? Do you sing ? Do you enjoy singing ?

S : Yes, Sir.

K : You know that if you play, those games like football, like tennis, the rest forty, fifty, hundred, or thousands watch the players of football. You see the difference ? You see others play and you watch them. That is all. You shout, it excites you and you yell, but they are the players and not you. When you like music, you not only have to sing ; you not only have to listen, but you must have tremendous vigour to listen and to sing, because to enjoy there must be great vigour, you sing with all your heart.

Now, do you dance ? The little chaps do and not the big ones, because they think it is very silly, girlish ; but they don't mind going under the banyan tree and watching it. You see what you do ? You want to see others dance. You don't dance yourself, because you condemn it. There is nothing wrong about dancing. You know there is dancing on the stage, beautiful, with clarity, with rhythm, with vigour ; and also there is a dancing inwardly. Most of us do not know what it is to dance inwardly. You may do a few steps beautifully with vigour, with rhythm, with sharpness, with clarity, but you don't know what it means to dance inwardly. If you don't know how to dance inwardly, merely dancing outwardly has very little meaning. You may learn a few steps, practise, so that you are very proficient but if you don't know the inward dance, then you will never be a musician, an artist, a dancer. And the inward dance comes when there is no fear. When you don't want to achieve, become anything, when you are alive to yourself, then you dance inwardly.

S : Sir, how do we get rid of fear ?

K : Do you know what fear means ? Fear of darkness, fear of the serpent, fear of getting hurt, fear of what your friends will say, fear that the teacher will talk to you roughly, fear of your mother or father, fear of death, fear of heights, fear of illness. So, there are so many forms of fear. But fear is the same, fear is always the same. Though I may be

afraid of the dog and you may be afraid of what your friends might say or fear of what your school teacher or your mother, says, it is all fear.

Now, how do we get rid of it? How do you go beyond it? First of all, do not escape from it at all, do not avoid it. But most of us are so clever, have cultivated so many escapes, that we don't know that we are escaping. All our life is a network of escapes. So, the first thing, when one is afraid is not to escape, and therefore, to look at fear. Do you understand? I am afraid, say, of my wife. That is a safe thing to say, because I am not married. Or, I am afraid of what people say. I don't want to escape. So, I am looking at it. Why am I afraid? Because I want them to think of me differently from what I am. If I am what I am, I am not frightened; I don't care what they say or don't say. But, if I want to pretend and impress them, that which I am not, then I depend on it. Do you understand? So, if I am myself anywhere, any time, whether in the street, whether in the family, whether in the office, whether I am cooking, washing dishes, polishing the floor, I am what I am. I don't put on masks, I don't pretend. Then, when I don't pretend, when I don't put on a mask, I am what I am, whether I am stupid, clever, cunning or frightened, I am that. Therefore, I have no fear of what anybody says. But it is little more complex than that.

S: Sir, you said, we should be silent to listen and learn. What is that silence, Sir?

K: She wants to know from me what that silence is. Why do you want to know what that silence is? Is it in order to imitate that silence? Right? If you imitate the silence which I shall describe, then you are not silent. You have to find out for yourself what silence is. Now sit quiet and find out. Don't let somebody else tell you. I can tell you what silence is. Silence means, space, silence means without any border, without any limitation, silence means a state in which there is not the observer, the thinker, the experiencer, but only complete silence. But you don't know what it means. Therefore you can't imitate. Therefore you have to find out for yourself. That means, find out what really silence is. You know, what a night here is in this valley? There is not a movement of any leaf, no dog is barking, no man is calling to another across the valley. The whole valley is completely quiet. To listen to that stillness you would also have to be still.

Otherwise you cannot listen. And you cannot listen if you are chattering, if you are saying, well, I am afraid, I am not sleeping, I must sleep. So, to listen to that extraordinary silence of this valley at the night, you also have to be silent. There it is. The moment you listen to silence, the silence is there. Silence is taking place.

Will you do something? Right? Don't do what I am going to ask you. That is the first thing. But do what you want to do. Do you see the difference? If you do what I am going to ask you, then you are forcing yourself and therefore you are creating a conflict in yourself. But, if you do, if you want to do what I am asking you to do, then there will be no conflict. So you do it with much ease and grace and friendliness. Now I am going to ask you to sit very quietly. Cross your legs and sit completely quiet. Now, wait a minute. Don't do it because I ask you. Don't do anything, anybody asks you at any time. If you want to do it, do it. Even if you don't want to listen to the teacher in your class, don't listen. But look out of the window, so that when you do come back from the window and listen to the teacher, you listen then. That gives you vigour; that gives you vitality.

Now, as I said, I am going to ask you to sit quietly. Do it. But do it consciously, because you want to do it and therefore do it vigorously, not with a kind of sloppiness. Do it vigorously, with vitality, with energy, so that your body, mind, your heart, your brain is tremendously quiet.

## WHAT IS BEAUTY?

*Questioner*: I don't know what beauty is. I never even thought about it until I heard you talk about it. I'm an engineer and have constructed many buildings, bridges and railways. I've lived a hard life in the open and in countries where there are few trees. On a walk one day you pointed out the beautiful shape of a tree. I looked at it and repeated the words 'How beautiful', but deep inside me I didn't really feel anything at all. I politely agreed with you but I

don't really know what beauty is. Sometimes a straight railway line might seem beautiful to me and sometimes I admire one of those marvellous modern bridges across a great river or across the mouth of a harbour. They are functional and are supposed to be quite beautiful, but I don't really see it. Those modern jet planes are functional machines. When you pointed them out to me and said they were beautiful I somehow felt they are things to be used and wondered why you got so excited about them. That yellow flower on the walk didn't give me at all the same quality of feeling as it gave you. I daresay I am rather crude. Your mind is much sharper than mine. I've never bothered to look at my feelings or cultivate them. I've had children and the pleasure of sex, but even that has been rather dull and heavy. And now I wonder if I am not being deprived of something which you call beauty and whether at my age I can ever really feel it, see the world as a marvellous thing, the heavens, the woods and the rivers. What is beauty ?

*Krishnamurti* : Are you talking about the beauty of living or the beauty that the eye sees in something, or the beauty of a poem or the beauty of music ? Probably all this may sound to you rather sentimental and emotional but there is beauty in mathematics too, which, you know. In that there is supreme order. And isn't the same order in life also beautiful ?

*Q* : I don't know if it is beautiful, but I do know what I've done with my own life : I've rigorously, almost brutally, disciplined myself, and there is a certain tortured order in that. But probably you would say that this is not order at all. I don't really know what it means to live beautifully. In fact, I really know nothing except a few mechanical things connected with my job ; I see by talking to you that my life is pretty dull, or rather my mind is. So how can I wake up to this activity, to this intelligence that makes life extremely beautiful to you ?

*K* : First, Sir, one has to sharpen the senses by looking, touching, observing, listening not only to the birds, to the rustle of the leaves, but also to the words that you use yourself, the feeling you have—however small and petty—to all the secret imitations of your own mind. Listen to them and don't suppress them, don't control them or try to sublimate them. Just listen to them. The sensitivity of the senses doesn't

mean their indulgence, doesn't mean yielding to urges or resisting those urges, but means simply observing so that the mind is always watchful as when you walk on a railway line ; you may lose your balance but you immediately get back onto the rail. So the whole organism becomes alive, sensitive, intelligent, balanced, taut.

Probably you consider the body is not at all important. I've seen you eat, and you eat as if you were feeding a furnace. You may like the taste of food, but it is all so mechanical, so inattentive, the way you mix food on your plate. When you become aware of all this, your fingers, your eyes, your ears, your body all become sensitive, alive, responsive. This is comparatively easy. But what is more difficult is to free the mind from the mechanical habits of thought, feeling and action into which it has been driven by circumstances—by one's wife, one's children, one's job. The mind itself has lost its elasticity. The more subtle forms of observation escape it. This means seeing yourself actually as you are without wanting to correct yourself or change what you see or escape from it—just to see yourself actually as you are, so that the mind doesn't fall back into another series of habits. When such a mind looks at a flower or the colour of a dress or a dead leaf falling from a tree it is now capable of seeing the movement of that leaf as it falls and the colour of that flower vividly. So both outwardly and inwardly the mind becomes highly alive, pliable, alert ; there is a sensitivity which makes the mind intelligent. Sensitivity, intelligence and freedom in action is the beauty of living.

**Q :** All right. So one observes, one becomes very sensitive, very watchful, and then what ? Is that all there is, just marvelling forever at perfectly commonplace things ? I am sure that everybody does this all the time, at least when they are young, and there is nothing earth shaking about it. What then ? Isn't there some further step than just this observation that you talk about ?

**K :** You started this conversation by asking about beauty, by saying that you do not feel it. You also said that in your life there is no beauty and so we are enquiring into this question of what beauty is, not only verbally or intellectually but feeling the very throb of it.

**Q :** Yes, that is so, but when I asked you I wondered if there isn't something beyond just the sensitive looking you describe.

*K* : Of course there is, but unless one has the sensitivity of observation, seeing what is infinitely greater cannot come about.

*Q* : So many people do see with heightened sensitivity. Poets look with intense feeling, yet in all this there doesn't seem to be any breakthrough to that infinitely greater, infinitely more beautiful something which people call the divine. Because I feel that whether one is very sensitive or rather dull, as I am, unless there is a breakthrough to some quite different dimension what we perceive is simply varying shades of grey. In all this sensitivity which you say comes about through observation it seems to me there is just a quantitative difference, just a small improvement, not something really vastly different. Frankly I am not interested in just a little more of the same thing.

*K* : So what are you asking now ? Are you asking how to break through the dull grey monotony of life to some quite different dimension ?

*Q* : Yes. Real beauty must be something other than the beauty of the poet, the artist, the young alert mind, though I am not in any way belittling that beauty.

*K* : Is this really what you are seeking ? Is it really what you want ? If you do, there must be the total revolution of your being. Is this what you want ? Do you want a revolution that shatters all your concepts, your values, your morality, your respectability, your knowledge—shatters you so that you are reduced to absolute nothingness, so that you no longer have any character, so that you no longer are the seeker, the man who judges, who is aggressive or perhaps non-aggressive, so that you are completely empty of everything that is you ? This emptiness is beauty with its extreme austerity in which there is not a spark of harshness or aggressive assertion. This is what breaking through means, and is this what you are after ? There must be an astonishing intelligence, not information or learning. This intelligence operates all the time, whether you are asleep or awake. That is why we said there must be the observation of the outer and the inner which sharpens the brain. And this very sharpness of the brain makes it quiet. And it is this sensitivity and intelligence that makes thought operate when it has to ; the rest of the time the brain is not dormant but watchfully quiet.

And so the brain with its reactions doesn't bring about conflict. It functions without struggle and therefore without distortion, Then the doing and the acting are immediate, as when you see danger. Therefore there is always a freedom from conceptual accumulations. It is this conceptual accumulation which is the observer, the ego, the 'me' which divides, resists and builds barriers. When the 'me' is not, the breakthrough is not, then there is no break through ; then the whole of life is in the beauty of living, the beauty of relationship, without substituting one image for another. Then only the infinitely greater is possible.

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## **A TALK BY J. KRISHNAMURTI**

*Ojai 10th April 1976*

I wonder if you realise how serious these meetings are. They are not meant for the intellectuals only, nor are they a form of entertainment. We are concerned with the transformation of the human mind, a way of living which is totally different, a way of looking, observing in which there is complete action. So this is rather a serious gathering and I hope one realises the importance of this kind of meeting.

We have been talking the last few times that we met here about the world, the degeneration that is going on throughout the world and our relationship to that degeneration ; but the world, if you look into it very very deeply, is you and you are the world. This is not just a statement, but an actuality ; wherever you go, there is suffering, poverty, a great deal of sorrow, fear, brutality and violence . Man is against man, the concentration camps of the gurus and the totalitarian attitudes of the so-called religious teachers. All these and other factors indicate a great moral degeneration of mankind. You have to be concerned not superficially, not in doing some good work here and there, or belonging to any particular political, social or religious party, but be concerned with the division of man against man, the utter indifference to what is going on. When you observe all these things, it boils down to several factors which we talked about the last two times

that we met here. One is man's relationship to man, man or woman, and that relationship, if it is not properly understood, rightly lived, must inevitably lead to conflict. Where there is conflict between human beings, whether it is man or woman, there must be violence, brutality. This is manifest throughout the world, the utter lack of human relationship, and we went into that question, pretty thoroughly.

And also the last time that we met here we were talking about sharing together the question and the problem of the whole nature and the structure of thought. Thought has built this world, the division, the war, the conflict, the religious persecution. Thought has been responsible, not only for the technological advancement as knowledge, but also thought has been responsible for a great deal of untold misery. Thought has put together our consciousness. The content of one's consciousness is the result of millennia of thought, and this consciousness is a constant movement from the past to the present. And it is not a private consciousness. It is not your consciousness. It is a consciousness of the total movement of man, conditioned according to the culture he lives. That conditioning gives character, tendency, idiosyncrasy and so on. All that is the result of thought, and also all the things that thought has created, put together, not only externally, environmentally, but also inwardly, all our desire, pursuit, ambition, corruption, contradiction, is a reality.

Please, we are sharing this together. After all, that is what communication means, the capacity to listen, understand the words and the meaning of the word and what lies behind the word and by attentive listening, share that which is being said, not agreeing or disagreeing but partaking the problems. One of the problems is this question of thought upon which man has lived untold years and centuries. We consider thought can bring about a radical change in us, thought which is the response of memory, knowledge, experience which is the past, thought we consider is of the highest importance, and the ascent of man through knowledge which is the accumulation of experience. We believe thought in itself is going to bring about a great change in man. We are questioning, we are enquiring into this problem, whether knowledge which is the accumulation of thousands of years of experience stored up in the brain as memory, whether that knowledge will transform man at all. We think knowledge, experience is necessary to bring about a different way of living, a different

kind of relationship between man and man. Our brains are evolved through time, centuries upon centuries, millennia upon millennia, and from the ancient days, man has suffered. He is caught in sorrow, misery, conflict, violence, worshipping gods which are his own invention, fighting for his gods, for his ideals, for his beliefs—all products of thought. And we still think that thought can miraculously change us. And we are saying, the speaker is saying, that thought as knowledge cannot possibly change man. Knowledge has its place in action, driving a car and all the technological knowledge is necessary but the knowledge as experience, a psychological experience stored up as memory cannot possibly change man. Then what will change man? You have understood the question, I hope. That is, from the pre-historical times, before the civilization of Egypt, Mesopotamia and the ancient Greeks, Romans and the Persians and all the rest of it, one has observed man cry for the son, the wife, the husband who has been killed and man is still crying and he says by accumulating a great deal of information about himself as knowledge, he will some how transform his life. That is our tradition and we are saying thought can never change man because thought in itself is a fragment, thought in itself has created a fragmentary way of living, saying one thing and doing another. The contradiction that exists in man is the product of thought because thought itself is limited, thought itself cannot see the whole, but thought thinks that it can perceive the whole and act.

I hope we are sharing this together. It is necessary that we look into this, not come to it with preconceived ideas, conclusions, either agreeing or disagreeing; that is a non-objective, non-scientific way of looking at life. You must come to it, enquiring, asking, demanding, sceptical. Then you will find out. That's why it is important if you are at all serious to look at the world about you; it is the world which man has created, the society, the culture. When you observe all that, what place has thought? We were saying the last time we met here that the enquiry into the human problem, the psychological problem is the beginning of meditation. Meditation, unfortunately brought over from the East as a kind of an escape, repeating some silly mantras, paying 150 dollars or 300 dollars or 1000 dollars, and you think by devoting some time to it, something miraculous is going to take place. It only makes your mind more dull, more sleepy and perhaps that's what

you all want ; not being able to see what life is and be concerned with the transformation of that life, we want to escape from it and we escape and call it ' meditation ' .

Please do pay a little attention to what is being said because we are concerned with your life, with man's life, with human life, the miseries, anxieties, the fear, despair, the hopes. Without being concerned with our daily relationship and bringing about right kind of relationship between each other, not the relationship of two images which we talked about but actual relationship, and without understanding the place of thought, the place of knowledge and the nature and the structure of knowledge, without laying the foundation, meditation has no meaning. So it becomes absolutely necessary that we as human beings who are seriously committed, involved in the total process of living understand the meaning of relationship because society is based on relationship. All existence is based on relationship and in that relationship there is conflict. Then society, the culture is still within the area of conflict. Without understanding the immense complex question of thought in our daily life, without understanding it, we become more and more confused, more and more dependent on others to tell us what to do and so we have become lost, dependent either on a guru or a community or some authority. And also we have to understand this question of fear into which we are going.

So, fear is a human problem not only in this country but everywhere. Please understand this. If one single human being understands this radically, this problem of fear, resolves it, not tomorrow or some other day, but instantly as we are going to do, he affects the whole consciousness of mankind. Again that is a fact. As we said, your consciousness is not private. Your consciousness is the result of time, of thousand incidents and experience put together by thought. That consciousness is in constant movement, is like a stream, vast river, of which you are a part. So there is no particularisation and if you go into it very deeply, there is no individuality. You may not like that ; but look at it. ' Individual ' means an entity who is undivided, indivisible, who is not fragmented, not broken up, but a whole being. Such a man is an ' individual ' .

*(to be continued)*

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