

BULLETIN

Krishnamurti
Foundation

India, 1977 Number 4

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EDITORIAL NOTES

Krishnaji is arriving in Bombay on the 2nd or 3rd of November. He will give four public talks on the 16th, 19th, 20th and 23rd November at the premises of the J. J. School of Arts. Please contact Mrs. Sillco Billimoria, 21, Cuffe Parade, Colaba, Bombay-5, Telephone 211209 or Mr. L. V. Bhave, Tank Side, Thana, Maharashtra 400601, Telephone 592162 for further details.

At Rishi Valley there will be no public talks. Krishnaji will talk to the students and teachers during his stay there. These talks are not open to the public. But people who are actually involved in school education and who are interested to know the relevance of Krishnaji's approach to the process of learning and teaching can write to Mr. G. Narayan, Principal, Rishi Valley School, Rishi valley P. O. Chittoor District, Andhra Pradesh 517352 to find out whether accommodation facilities are available. It is possible that such facilities may be extended to a limited number of people.

In Madras Krishnaji's speaking schedule is as follows:

Public Talks : 24th, 25th and 31st December 1977
1st, 7th and 8th January 1978.

The dates for public discussions will be announced later, if any.

Krishnaji's speaking schedule in U.S.A., Saanen—Switzerland, Brockwood Park—England are as follows :

U.S.A. meetings will take place in the spring of 1978 in the Oak Grove, Ojai, California as follows :

Talks : April 1, 2, 8, 9, 16.
Discussions : April 4, 6, 11, 13.

Saanen Gathering Switzerland

Talks : July 9, 11, 13, 16, 18, 20, 23.
Discussions : Daily from July 26 to 30.

Brockwood Park Gathering

Talks : August 26, 27, September 2, 3.
Discussions : August 29, 31.

Krishnamurti Foundation India is bringing out a paperback edition of 'Krishnamurti—The Years of Awakening' by Mary Lutyens. The Avon American paperback which is now available in the Indian market is being withdrawn as Avon Books have no publication rights for the Indian territory. Our paperback edition will be priced at Rs. 16/- and will be available at the time when Krishnaji is in India.

The first Indian editions of 'Krishnamurti's Note-book' and 'Krishnamurti in India—Talks 74-75' published last year are almost sold out. A reprint will be immediately undertaken.

A TALK BY J. KRISHNAMURTI

Ojai 10th April 1976

(Continued from previous issue)

Most of us are fragmented, broken up, divided and we have the arrogance to call ourselves 'individuals'. Actually if you look at yourself very deeply you are like the rest of the world, unhappy, concerned, confused, miserable, aching, frightened and all the rest of it. So we are going to examine this question together.

Please examine, enquire, explore into this question of fear, whether you can end it, the psychological fear first and then the biological fear. We are sharing it together. There is always fear, whether it is very little or enormously burdensome; the fear of losing a job, fear of not being successful, fear of death, fear of not being loved, fear of loneliness, isolation, fear of deep insecurity, the fear of being dependent and losing that dependency, fear of not doing the right thing or the fear of following the rest of the crowd and being left behind. You know what fears are.

Let us remind ourselves that this is not group therapy which is one of the things that the West has invented; rather America has invented, which is really quite absurd. It is like telling each other about ourselves, which you can do in your room by yourself, without exposing yourself to a lot of idiotic, thoughtless people. And you think that you are somehow, by confession and all the rest of it, purging yourself. If you are really serious you can do it, utterly, completely, nobly, thoroughly by yourself in your room. So we are going to enquire very seriously whether psychological fears can end at all. Do understand the implications of it because man has never been able to be psychologically free of fears. Fear has burdened his mind, darkened his outlook. He does not know how to deal with these fears. Therefore he escapes from these fears, the violence, brutality, arrogance, bitterness. So what is the root cause of fear? Please look into yourself as we are talking. Use the word as a mirror to discover your own fear and find out as you observe the root of it, not the branches, the leaves, the trivialities, but the fundamental cause of fear.

Because if there is fear psychologically, inwardly, every action becomes distorted ; there is no meticulous, clear observation. So, it becomes very important to understand this question of fear.

We are asking, what is the root of fear ? In this country you don't talk about death ; it is there, but you don't talk about it, you don't look at it, you don't want to find out the nature of it, you have learnt very carefully to avoid it, but we are going to talk about death also later because it is part of life ; it is not something at the end of life ; it may be at the very beginning and therefore there is no beginning and no ending. We will go into this later on.

So what is the root of fear ? Is it because we are not able to find complete security, psychologically, inwardly ? Complete, total certainty, security ? Is it that we do not understand time ? Is it that we are seeking permanency, something that will endure, that will last, that is final ? Is there the uncertainty of not-being ? First let us see if there is security, psychologically, because we may be seeking psychological security and therefore creating insecurity in the outward world.

What is security psychologically, inwardly ? What do we mean by security—being secure, firm, certain, enduring, unshakable, immovable so that nothing can break it down ? Is that what you are seeking in relationship between each other, in having complete knowledge and depending on that knowledge to give you stability, which means seeking permanency, nothing that can be changed and therefore eternity in the sense of putting an end to time ? Is time one of the factors of fear ? What is time ? Time is by the watch, time as yesterday, today and tomorrow. Time, the chronological time is necessary, it is there. Is there psychological time ? Is there for me, for you, psychologically 'tomorrow' ? If there isn't, there is immense fear. If you are confronted with the fact that there is no tomorrow psychologically, your whole foundation is shaken because tomorrow you are going to have greater pleasure, tomorrow you will be better, tomorrow you will achieve, tomorrow you will get rid of your fear.

So is there, psychologically tomorrow ? Tomorrow means time. Tomorrow implies thought, and thought which is in itself a fragment has created time psychologically, in which

you move from what is to what should be. So is time a factor of fear? You must examine all this and then we can see how to look at fear.

First, we are looking at various factors that may be the cause of fear, like time, thought, the desire for certainty, the demand for a relationship in which there is complete permanency and therefore psychologically total security. And we are asking are these factors the basic cause of fear? Time which is the product of thought is a factor, not chronological time. The sun sets, sun rises, and calendar was invented about 4500 B.C. That time exists. But is there time at all psychologically, to make an effort, to be something? Or is there fear of not being? What is this everlasting demand of self-expression, the "me" expressing itself, the "me" and the "you", the "I", the "ego"? What is that? And without that, there is tremendous fear, because we are losing that. So we have to find out what is this thing that is the "me". Are you following all this? For God's sake, wake up and tackle it. Because it is your life and if you understand this and are free of fear, you open the door to heaven.

What does this mean? Is it an actuality or verbal reality—the "me" that says 'I must be', 'I must meditate', 'I must find God', 'I must realise', 'I must be happy', 'I am lonely', 'I must be successful', 'I am frightened'. I must be told what is that 'me'? Is it not the name, the form, the form being the body, that which you see yourself in the mirror and all the associated memories, all the concepts about yourself, the image about yourself, the image that says I am much better than you are. Are they not all the products of thought and put together by thought? Thought itself is a fragment. And the activity of that fragment is not only 'you', the 'me', but that fragment has created right round you the separate nation, the separate classes, wars, the whole of that. Thought is a material process in time. Thought is the response of memory, experience, knowledge stored up in the brain and the response of that is thought. So the me is fictitious to which we cling to and it becomes tremendously important. That may be the root cause of fear, clinging to something that is non-existent. So there is the fictitious, imagined 'me', a picture, a symbol, an idea, an image put together by thought in time which is a material process and measurement, and being uncertain deeply in the very depths of one's being, that may

be the deep fundamental cause of fear. Can you look at this picture, that is, the movement of time? Time is movement. It is so complex, you don't see the beauty of it. The ending of that movement is putting a stop to time. And that is one of the major factors of meditation so that time comes to an end psychologically.

So, we are saying, fear, deep-rooted fear is the movement of thought in time which is a material process, which has created an artificial structure called the 'me', and that having created it thought clings to it, clings to a fragment which it has created, and thought itself is a fragment. There is fear in relationship, because in relationship we have created the image of you and me, the man and the woman, each person has an image of the other, a picture, a symbol put together by time, of many days, of many years or hours, and the relationship is between two images. Look into it, you will see the actuality of it. You cling to the picture, to the image and you are frightened of losing that image. Then we are forced to look at each other totally differently as if there is no picture. And fear is also caused by dependency or authority, somebody to tell us what to do, how to think, what to think, following somebody, the guru, the priest, the authority. They are all tyrants. In a democracy, a tyrant is an abomination. But you have spiritual tyrants, the pet guru, don't you? So there is dependency, there is the picture of yourself created by thought to which you are clinging, and there is desire.

What is desire? You have to understand these things, not mentally, but actually; not verbally but actually see, taste it, capture it and look at it. What is desire by which we are driven? Desire is sensation. Sensation plus thought is desire. Now, you must be sensitive. Otherwise you are dead. Sensation, there must be, but the moment thought takes it over, it becomes desire; then the whole problem arises. So can there be a complete sensation, looking at everything with all your senses—the trees, the mountains, the skies, the clouds, the rivers, a face, a picture—and not let thought come in, take it over? You understand? Have you ever tried it? So, we have described all these, knowing that description is not the described. We have described in words the nature, the quality, the structure, how it is put together, the thing called fear. We have described it. Now can you look, not at the description, but at the fact, at that which is described? Can

you look at it, can you observe it? And it is very important to learn how to observe. There is art in observation.

So can you observe this thing called fear after having described it? What do we mean by observing? Are you, who are the observer, different from the thing observed? When you are angry or envious or jealous or whatever it is, are you different from that feeling which you have named as jealousy? Are you different? Or are you jealousy? The observer is the observed. That is, to put it differently, is the 'thinker' different from his thoughts? Or again to put it differently, is the experiencer different from the experience? Which is your answer? Is he different? If there is no difference between the observer and the observed, then there is only the observed. Then there is only thinking, not a thinker different from thought.

Look, you all want experience. You are bored with the experience that you had already, the daily experience of sex, this and the other. You want other experiences, experience of God, experience of enlightenment, experience of Jesus, experience of Krishna consciousness. Don't you? You want it. You have never enquired into who is the experiencer and whether he is different from the experienced. You want to experience 'Krishna consciousness' or the consciousness of Jesus or whatever it is, and when you do experience you must recognise it. Mustn't you? That means you have already known it. So can you look at fear without the observer, because you are the fear? Fear is not different from you. When you are angry, is that anger different from you? If you are different, then you try to control it, then you try to rationalise it, then you try to do something about it. Please listen to this. But if the observer is the observed, you can't do anything about it. You are that. Now, observe that which is fear, without the observer.

You see there is this problem of fear which we have described. You can go on adding to that description a great deal, much more. But what we have described is good enough. And one realises, in observing that fear, that fear is not different from the observer. When the observer is the observed, there is fundamental change in that which is observed. I will show you. When there is division between the observer and observed, then what takes place in that division? Conflict.

Isn't it? I must get rid of it, I must control it, I must ask why shouldn't I have fear, why shouldn't I have neurotic actions out of those fears and so on and on. So, there is always contradiction; therefore conflict, which is wastage of energy. Do you understand that? There is a wastage of energy when there is conflict, conflict being 'I must control it, I must run away from it, I must go to somebody to tell me how to get rid of fear'. All those are factors of wasting energy. Now if you don't waste energy, and that takes place when the observer is the observed, then you have that immense energy to transform what is. The very observation is the energy which transforms that which is. Have you understood this? Then you will see that you are completely, totally free from psychological fears. If you have paid attention this morning, listened to it with all your heart, with all your mind, when you get up, walk home, you are free of fear. It is your problem. It is absolutely necessary to solve it instantly, not tomorrow. When you perceive something then you act instantly and that perception is only possible when the perceiver is the perceived. Then you have total energy. So, when there is total observation, which is possible only when there is no observer, the observer being the past, when there is total attention given to observation, then that which is observed undergoes fundamental transformation.

ON FREEDOM FROM ATTACHMENT

The answer Krishnamurti gave a questioner during his Talk in Saanen on 16 July, 1974.

Questioner : I see the implications of attachment, but nevertheless I would like to ask if there isn't a certain biological attachment? There are attachments in the animal kingdom. How can you possibly visualise the human race, composed of millions of people, human families, with no attachment among themselves?

Krishnamurti : Wait, Sir, are we talking to the millions of people about attachment, or are we talking to you about

attachment? You understand my question? Because the millions of people are not concerned with this. The millions in India, South America and so on, are not concerned with this. They say, for 'god's sake give me food, clothing and shelter—I am starving, I am diseased'. And you are saying: How can you ask these millions of people to be detached? You can't! But we are talking to you—right? Please listen to this: if in your consciousness, which is the consciousness of millions of people, if in your consciousness there is a transformation, then that transformation affects the millions. Then you will have a different kind of education, a different kind of society, do you follow?

You are attached to your mother, of course. When you are a child you need a mother and a father to look after you; the child needs complete security, the more security of the right kind the happier he is. But millions of people want security and they think they will find it in attachment, to their country, to their little house. They are willing to fight the rest of the world for their country, that is their attachment. The Catholic is willing to fight the Protestant for his attachment. Now we are concerned with the people who are in this tent for the moment. If I went and talked to people labouring on the road they would say, 'Please go away, what we need is some beer'. We are talking to you. Can you change the content of your consciousness so that in that transformation you affect the consciousness of man? Look, the so-called religions have talked to individuals for thousands of years and your consciousness has accepted this conditioning as Catholics or Protestants, and you function from there if you are at all serious in what you have been conditioned to, and your consciousness has affected the consciousness of the world. Now we are saying: In the transformation of your consciousness, with all its content, in that freedom you have tremendous energy which is the essence of intelligence, and that intelligence will operate in every field if you are so aware of the total human existence.

See what is happening: everybody needs clothes, food and shelter, but that is prevented by the division, the racial division, national division, economic division, the competition for power among the nations. Once we were talking about this to a prominent politician, a member of the Cabinet, and he said, 'My dear man, that is impossible, a marvellous ideal, but far away in the distance. I like what you say, but it is impracti-

cable. We have to deal with the immediate'. You follow? And the immediate is their power, their position, their ideology, the most impracticable and the most destructive thing. You know all this. Do you mean to say that if all the politicians in the world got together and said, 'look, forget your systems, forget your ideologies, forget your power, let us be concerned with human suffering, human needs, food and clothing, shelter' do you mean to say that we could not solve this problem? Of course we could. But nobody wants to. Everybody is concerned with his own immediate problems and ideologies.

A TALK BY J. KRISHNAMURTI

Madras 25th December 1976

I would like to talk about great many things this afternoon, about the art of listening and the art of learning and the art of seeing. We have been talking about the responsibility which lies in communication with each other. This is not just a talk or a lecture or something that the speaker has to say or forced to say in order to make you be occupied with something or the other. We are sharing this talk together, we are exploring together, finding out for ourselves about ourselves, what we are, what we think, how we behave, about human beings as they are—corrupt, self-centered, superstitious, worshipping innumerable gods, especially in this country. Why do human beings resort to violence? When I say in this country, I am not comparing this country with the other countries. When the speaker is there, he talks about that country there. Why is there so little love in this country? This country is full of theories, so much knowledge about things which they don't know about. They know a great deal about Gita, the Upanishads, all the rest of it, but it is all second hand. So I am afraid, we are rather second hand people.

So what we are talking about this evening is first the importance of communication that we should share together, partake a journey into a very complicated problem of human

existence ; and also we were saying that wherever one goes throughout the world, one observes that there is sorrow, that there is confusion, corruption, and there are great fears both physiological as well as psychological fears and there is constant pursuit of pleasure. This is prevailing throughout the world. Every human being goes through this. So basically you are the world. You are not Indians. You are like the rest of the humanity—tortured, anxious, may have no jobs, poor, frightened of death, frightened of tomorrow, what might happen, grief, pain, great psychological wounds that never seem to heal. So you are the world and the world is you. This is what we began our talks with and one must realise the truth of it, not merely the verbal statement, but the actual fact of it. Though we may think that we are special individuals, we are like the rest of the world, only perhaps we have different clothes, different outside trimmings, in the peripheral colouration, but deep down in ourselves there is this enormous confusion, sorrow, fear and all the rest of that. So our consciousness is the consciousness of the world, of humanity. That we went into during many of the talks which we have had here, and in the dialogues we have had in the hall with the philosophers for the past few days.

So we are first considering together, please bear in mind we are together, that I am not talking to myself, or you are listening to a lecture agreeing or disagreeing. We are taking a journey. Either you can walk fast or step by step, or altogether get lost, and I hope you won't get lost and I hope you won't go too slowly. We are going to talk over many things this afternoon.

We were talking about relationship in which there is constant strain, a great lack of true relationship, which we have talked about very thoroughly the other day. That is, in relationship we have built images and pictures about each other and the relationship is between these two pictures, these two images, not actual relationship and therefore there is no actual love in that relationship. We went into that. And also we went into the question of how human beings hurt each other psychologically and all its consequences. Also we talked about fear, pleasure and the last time that we met here we talked about sorrow, whether we human beings can ever end that sorrow. Or must they carry on that burden everlastingly? Is there an end to suffering, of human suffering? And without the ending of that there can be no love. How can you love

another, or have love in your heart if you are deeply wounded? That is what most people are. How can there be love when there is fear? When there is the sense of dependency and attachment, can there be love in attachment? When you depend on another and call that love, is it love? When you are attached to a person, really attached to the image of that person how can there be love? You will agree that cannot be and you will shake your head in great solemnity but you will carry on as usual. This is the calamity of this country. You agree theoretically, analytically, explain everything in your terminology, you are very good at it. But actually in daily life those theories, those speculating ideas and all the books, the sacred books you have read, have no relationship to your daily actual life. Therefore you are not religious people at all. You are superstitious people. When we talk about it tomorrow, what is religion, we will go into that. And we said there can be no compassion if you don't fully understand the nature of suffering, what suffering is. If you escape from that suffering either through drugs, through various forms of calculated unconscious escapes, escape into theories, into beliefs, into every kind of amusement including the religious amusement, these escapes have nothing to do with actual religion.

So only when you understand the nature and depth of suffering and not escape, but actually remain with that suffering, hold it in your hand as you hold a flower, as you would hold a child with care, then out of that comes passion which is compassion. Will you do all that? No I am afraid you won't. You will agree, you will get sentimental, romantic about all this. And to live a daily life day after day, not to get hurt, not to be afraid, be free of that, understand the nature and structure of pleasure is very complex. And to be free of suffering which is an enormous burden, because humanity has borne the suffering for millennia upon millennia. You have all kinds of explanations. But the explanations are not the reality, not the actuality. The word is not the thing. So we have to learn now about the art of seeing, listening. Art means putting everything in its right place. That is, the art of listening is to listen to what is being said without comparing what is being said to what you already know. But if you compare what you listen to, then you are distorting it. You have already accepted the old and you just put the new into the old bottle. So can you listen without comparing, without translating into your particular

dialect ? actually listen to the words, to the meanings, to the significance ? Can you listen without saying the Gita says that, the Upanishads say that or some other books say that ? This is very difficult for most people, because they never learn the art of listening—to those crows ; not to resist, but to listen with your heart, to listen to the word, the meaning of the word and the significance behind the word and thereby have an insight into what is being said. Not that can intellectually understand or verbally comprehend what is being said, because truth is something that lies in very simple words. It is not the word but beyond the word.

Then there is the art of seeing. We never see anything but through the picture which we have created about it. When you look at a tree, you don't look at a tree ; you look through the word, you have an image about the tree and through that image you look. Or when you are looking at me, you are looking at the speaker through the image you have built about him, aren't you , through the reputation, through the knowledge that you have heard about him or read what he said. So you are looking at him through the image. But if you have no image, if you have no conclusion about the speaker, then you are observing actually what he is, not the name and the form but behind that what he actually is. That is the art of listening, seeing, observing.

Then there is the art of learning. It is a great problem. You learn at school, college and university, store up knowledge and act from that knowledge, skilfully or not skilfully. You store up knowledge as a mathematician, as a biologist or a physicist and then proceed. If you want to be an engineer you learn about stresses and strains, mathematics and having accumulated knowledge you proceed. That is one form of learning and the other is to go out and act and learn. That is what the communists propose, Marx and others. That is, go out into the farm and learn through action. Now both are the same ; because they both act having acquired knowledge. Learning and acting, acting and learning. That is, both imply cultivation of memory, both imply cultivation of knowledge, acquiring knowledge to act. And so gradually, as you observe, the brain becomes mechanical. It has accumulated knowledge, meets the present, modifies that knowledge and goes on. it is always acting in the field of knowledge which is in the field of the known. Knowledge is the past. Having acquired

learning then acting or acting and learning both imply the cultivation of knowledge. That is, we human beings live in the past. Knowledge is always in the past. I don't know if you have observed your own life. You will see how almost practically everything is from the past—remembrances, the hurts, the insults, the tradition which is almost destroying this country.

There is another kind of learning. There are these learnings—learning and acting, acting and learning, both imply the cultivation of knowledge, which is from the past, That past meets the present, modifies itself and goes on. This is what our life is, our daily life. Now the speaker is talking about something entirely different. You see that, what the effect of this knowledge does, this makes the brain mechanical, living always in a very very small, limited field of knowledge. You see that, the effect of it which is mechanical action, mechanical way of living, mechanical way of relationship, saying yes, there is god, there is no god, there must be god. It is all mechanical and the rituals, traditions, are all mechanical. If you see the effect of knowledge on the brain, when you have insight into that, you act from insight, not from knowledge. Have you understood something? Not quite? Knowledge is necessary. That is, when you go to the office or a factory or for doing anything, you must have knowledge. You have knowledge how to drive a car; when speaking you have knowledge. When you ride a vehicle, it is a habit. So we are always acting from knowledge and therefore it becomes more and more mechanical, life becomes more and more mechanical. Haven't you noticed it? If you are at all aware of what is happening around you and in yourself, you are bound to notice it. So is there another way of acting without the accumulation of knowledge, which is to have an insight into the effect of knowledge? We will proceed.

So there is the art of listening, the art of observing the trees, the birds and yourself, not in the mirror only, but observing what you are, what you think, without any distortion. That is to observe what actually is, not what it should be. Then the what should be is non-observation, that is merely non-existence. To observe exactly what is, is the art of observing. And learning, as we pointed out, is to see the effect of knowledge and having an insight into it. When you have an insight into it, there is a totally different kind of action ;

there is instant action. You can go into that perhaps some other time.

And also we have to talk over together the very complex problem of time and death. You know there is time when you go from here to your home. You must have time, distance. Then there must be time when you catch a bus, when you catch a train. To move from here to there, both physically as well as psychologically, you must have time. There is time chronologically, yesterday, today and tomorrow by the watch. So there is this time—time to get from here to there. And time is necessary, you think time is necessary, to change what is, into what should be. Take violence. One is violent. You need time to achieve a state of non-violence. Let us be very simple. You have that idea ; isn't it? I am afraid you have. You have ideals. Those ideals are projected, are an escape from what is. You are violent and you have an ideal of non-violence. The non-violence is not a fact ; what is fact is the actual ; 'what is' is violence. Not knowing how to deal with what is or being lazy individually to understand what is, thought has created the fictitious ideal that there is god, that one must be noble, and all that. And so to change what is into what should be, the ideal, according to you, you need time. So that is the chronological time by the watch and the psychological time. You can't abolish the physical time, which is by the watch yesterday, today, tomorrow. Now we are going to find out the psychological time which man has created, which he calls evolution, to gradually change what is and to go beyond it. And you have very carefully invented time which is, I am this, I will become that. Physically one can understand if a baby needs time to grow ; but when you want to learn a technique, you put a lot of effort into learning a technique and you get a job and you become the manager, or want to become a super manager or something or the other, there is psychological time.

So there is the psychological time which you must understand very carefully. We are going to destroy that time because it is fictitious. So long as you are thinking of becoming, you have time, psychologically. That is, time means movement. Movement is thought. Thought is measure and movement and time. Thought is movement, measure and time. And living as we do, there is a continuity and the end of continuity which we call death. You are living now and you are

quite young. I hope you are not old. Some of us are old, grey hair, white hair. You are young. You postpone death by another 50 years. Or if you are old, by another ten years, five years. So what one is afraid of, is breaking of continuity, which is time. That time is going to be broken. Anyhow, whatever you do, whatever the doctors do, or the scientists do, there is going to be a time when you are going to die, which is the ending of the continuity which is time. So what is important is not what happens after death but what happens before death. You are always enquiring what happens after death. But you never enquire what is happening before. So we are going to enquire what happens and then we are also going to enquire what happens after. So can you enquire into it? One can. I will show you presently. You are following all this? Apparently this interests you because you all got death at your door, whether you are young or old. So there is that enormous fear of ending this continuity at any moment or at a further, far off point. So what is happening before death, which is, what is happening in life, which you call living? Will you face what is happening before death, which is what we are going to examine now. Because on that depends what happens after, actually; not karma, reincarnation and all that stuff. There may be or there may not be; that is totally irrelevant. What is relevant is what happens during this continuity which we call living. Have you understood?

So what is happening in this continuity? So what is your daily life, which you call living?—school, college, university, getting a job, getting married, settling down and raising hell; a miserable bourgeois life you lead. You know that very well. Whether you are intellectual, professional, scientific, whatever your business and so on, politician, that is your life. This is all. It is constant struggle, pain, ambition, frustration, unhappiness, quarrel, confusion, and misery. Face all this. That is your consciousness. That is, what we call consciousness has its continuity. And when there is death that consciousness whose content is put together by thought comes to an end. The brain, not having enough oxygen, withers, dies, the cells perish. The cells hold memory—memory is experience, knowledge and the brain holds it. So thought is a material process as time, measure and movement, continuity. Right? Don't learn it from me. I am not your guru. It would be appalling for me to be your guru. Guru implies authority, following and all that. That means, the followers lose their dignity. It is only when

there is freedom that you become a human being, a real human being, not second hand human being. So our consciousness which is made of the content of it, is put together by thought. So the content makes consciousness and consciousness is its content, which is a movement of time, of thought. Have you understood? This is the continuity before death. Why have we made life into this hideous mess? Do you understand my question? Why do we live like this—spend 50, 60 years in a job? You will say yes, I will have to support my family, I must have money and so on. And why should we suffer? Why should we have fears, all that? If you don't end all that, though the brain loses its capacity, withers away, memory, that stream of consciousness which is not yours, which is of humanity, continues. It is not your consciousness, it is consciousness of all human beings in the world. Are you following all this? You don't quite. Let me put it differently. I die. I have lived a hideous life. I am not talking personally. Every human being leads a hideous life, never knowing what love is, never appreciating, seeing beauty. To you beauty is having a nice face and curly hair, whatever it is, straight nose. That is so superficial that you must have a nice face, but that is not beauty. Beauty is when *You* are not. When you with all your problems and all your mischief and all your fears and anxieties are not, then there is beauty. And that is why in this country, there is so little beauty in your life. There is the beautiful sky of an evening; extraordinary beauty of a morning; the beauty of trees which you haven't created. So, one dies, and one's consciousness with all its travail, with all its discord, disturbance, disorder is the common factor of every human being. Whether you live here or in Russia or in China or go to America, this is the basic factor. This entity dies which lived in confusion, uncertainty, misery; he dies. But that consciousness which is common to all of us goes on. Got it? Do you understand?

(to be continued)

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Edited, printed and published by Dr. Sunanda Patwardhan at Tax and Company Law Press, 84, M. K. N. Road, Guindy, Madras-600 032, for Krishnamurti Foundation India.

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