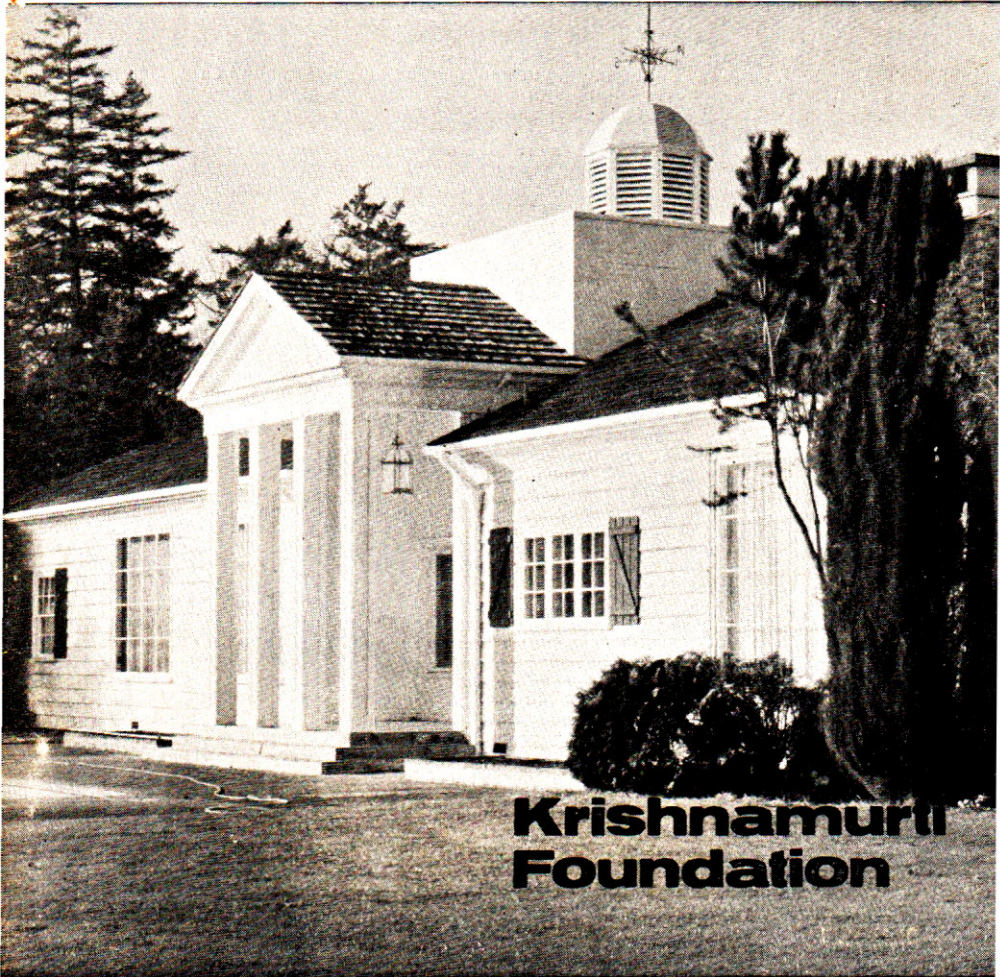


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# Bulletin

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*WOLF LAKE SCHOOL, VICTORIA, B. C. CANADA.*



**Krishnamurti  
Foundation**

**India, 1978** (3)

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## **From the Editor**

Krishnaji arrives in Rajghat, Varanasi on the 1st November 1978 and stays there till the 19th. There will be two public talks on the 11th and 12th. He then leaves for Rishi Valley on the 19th and will be there till 20th December.

There will be six public talks in Madras on the 30th and 31st December 1978, and 6th, 7th, 13th and 14th January 1979. Public discussions, if any, would be announced later. These talks will take place in the open grounds at Vasanta Vihar at 5.30 p.m.

In Bombay, Krishnaji is scheduled to give four talks at the J.J. School of Arts Compound. The dates of the talks are 24th, 27th, 28th and 31st January 1979. For further details, contact Mrs. Silloo Billimoria, 21, Cuffe Parade, Colaba, Bombay 400 005.

As many of you may be knowing, the Krishnamurti Foundation India runs established schools at Rishi Valley in Andhra Pradesh, at Rajghat in Varanasi and at Madras. On 9th July 1978, a new school called "The Valley School" was opened at Haridvanam, Bangalore, by the Krishnamurti Foundation India. The school has admitted boys and girls from classes 1 to 7, age group 5 to 10 this year. This school will receive the support and guidance of the Rishi Valley School and will be affiliated to the Council for the Indian School Certificate Examination, New Delhi.

Inaugurating the school, Mr. Achyut Patwardhan pointed out that education is not merely for passing an examination, acquiring knowledge and using that knowledge to get from society a large salary but that education must begin with helping the child to look, to observe the world around him and in him. A differ-

ent climate has to be created in the school which will help the child to glow and flower in goodness. A child in a Krishna-murti school is helped to discover the art of listening, the art of seeing, and the art of learning. It is a place where the teachers and the students are both learning in affection and joy, in happy and beautiful surroundings.

In this issue, the cover page carries the photograph of the "Wolf Lake School" building in British Columbia, Canada. The contents include a talk by Krishnaji and a dialogue with a group of people, which were held in Madras last year. There are two aphorisms and a note on the Wolf Lake School describing the purpose and programme of the school.

Subscribers, please note that there are three issues of the Bulletin each year which are published in April, July and October. You are requested to pay the subscription amount by the end of February. No copy will be sent unless we receive the yearly subscription.

We are thankful to those forty to fifty readers of our Bulletin, who responded positively to our appeal to contribute a small donation of Rs. 10 towards covering the deficit in the production costs this year. As the majority of subscribers have not responded to the appeal, we are compelled to raise the subscription to Rs. 15 per year from 1979.

The pamphlets are priced as follows ;

1. A dialogue with oneself ... Rs. 1.00
2. Inward Flowering ... Rs. 2.00

We had announced in the last Bulletin, our intention to publish the talks of Krishnaji, given in India from 1947 onwards and the first volume of talks will appear in November. It has been decided not to take this up for publication, the Talks as well as the pamphlet "On Learning"

## STOPPING OF THE MOMENTUM

(A small group discussion)

**P** : Krishnaji, you have talked something about holding the quality of anger, fear or any of these strong emotions without the word in consciousness. Could we probe into that? Because, it is this wiping away whether it is hurt, fear, anger, or whether it is any darkness within one that needs to be probed into. It is only possible if what you are talking about takes place. Can we come to the quality of this, see whether it is at all possible to hold that passion of feeling, that strength of feeling which goes behind all these words of fear, anger etc, to hold it in consciousness without the word? Could we investigate that?

**Krishnaji** : You are asking what does it mean to hold that feeling, anger, whatever is, without the word; what is the state of the mind or the quality of the mind in which there is no other movement than the movement of "what is"? Is that it?

**P** : Yes. And is there anything without the word?

**FW**: Is there fear when there is not the word "fear"? You raised the question yesterday also. And what is that energy in the body or in the whole being, what is its nature in the movement if there is not the naming of it?

**A** : I say clarity for us means naming. When we like to know precisely what we are feeling we don't want any self-deception and we want to probe into a feeling which is a strong feeling, a disturbance, invariably before we have been able to grasp it completely, we have named it. So naming is both our instrument of clarity and the cause of confusion.

**K** : Is the word different from the fact, from "what is"? Is the word "door" different from the door? There is the door, I indicate by the word "door" not the actuality. Right? So the word is not the thing.

**S** : The question arises then, can you ever indicate the actuality?

**K** : We are going to find out slowly. We are going to go into it.

- R** : Is there a difference between the position "the word door is not the door" and "the word fear is not fear"? The two things seem to be different.
- K** : Let us go slowly into this. The word "door" is not the actuality. Right? The name K is not the actuality; the form is not the actuality; go slowly. I am not quite sure. So the word is not the thing. Right? The door, the word is different from the actuality. What are we trying to get at? We are trying to find out if the word "fear" is different from the actuality. That is one point. Does the actuality represent the word and without the word is there the actuality? That is what we said.
- S** : What is the feeling of fear without the word?
- K** : Let us go very slowly. I want to make this perfectly clear to myself. There is the word "fear". Is the word different from the actuality, the actuality that is emotion, that is feeling? And without the word, is there that feeling? Let us stick to that for the moment.
- R** : The word is the thought. Word is thought.
- K** : Word is thought, symbol, picture.
- R** : Image, it is all the same thing.
- K** : So the word is the medium through which thought expresses itself. Can thought express itself without the word? Of course it can—a gesture, a look, a nod of the head and so on. So without the word thought can express to a very very limited extent. When you want to express something very complicated in thought, the word is necessary. But the word is not the actual thought, the actual state, the actual whatever you call it.
- R** : The process.
- K** : No. I may want to say 'I love you'. I use the words 'I love you'. The feeling of that is not the word. But the feeling has been expressed through the word. But the word has such an enormous significance for most of us. We lose the depth of it.
- A** : I raise one difficulty: as we understand perception, we perceive with the senses. That ends when there is naming. That starts the tertiary process. With the naming a number of complicated things begin in my

brain. Now I see this and I say that I wish I could wipe out this word. Then you wipe out the name. When you have wiped out the name, you have not wiped out the feeling.

**K** : I am not quite sure Achyutji. Let us go slowly into this.

**A** : I am saying Sir, that I have discovered, by not naming one does not get rid of one's confusion, and confusion only becomes more.

**K** : Don't let us use the word "confusion". We have not come to that. We are sticking to the word "fear". Pupulji is asking what is the state of the mind or the quality of the mind without the word. The word is not the thing, and the word has not aroused the things, the feelings; what is that quality of the mind that can hold that feeling without any movement? Is that what you are trying to say?

**P** : Yes.

**R** : But we are questioning whether the feeling does arise without the word.

**K** : That is all. I want to go slowly.

**P** : If I may say so, there are many things in consciousness which arise prior to the word.

**Rad** : There is primordial fear, but can it be sustained without the word?

**P** : I am not talking about sustaining. But there are various other things—tenderness, joy for instance.

**K** : Can you observe something without the word? Can you observe me, the form, the name for the moment without the word?

**P** : Yes.

**K** : You can. Now you are already observing the form, you have removed the word K and you are observing the form.

**P** : We are observing. I don't say we are observing the form.

**K** : Then what are you observing?

**P** : You see, Sir, the moment you say 'I am observing the form' there has to be naming.

**K** : There has to be a name.

**P** : There has to be naming.

- K** : No.
- P** : When I say there is just observing, then the form is part of the whole observing group. I am observing not only you, I am observing.
- K** : No. I said "me". I said, remove the word K, you observe the form. That is all you are. Of course you are observing. I am limiting to just the form. You are observing the form.
- P** : Yes. I am observing the form.
- K** : What are you trying to get at?
- P** : I am trying to say whether the word is prior to the feeling.
- K** : Let us get it simply. I am afraid—there is fear. First of all I want to find out whether the word has created that fear. Has the word created fear? The word is the recognition of that thing which I have called fear, because that fear has gone on for many years and I have recognised it through the word. Right?
- P** : Without the word, is there no fear?
- K** : Wait, I am going to question it. Just a minute, Ten years ago I was afraid. That fear is registered in my brain with the word, Right? With the word is associated that fear. It occurs again today and immediately there is recognising process set in, which is the word and so on. So the word gives me a feeling that I have had it before. So the word has encouraged the feeling, has stabilised the feeling.
- R** : Yes. It sustains it.
- K** : It holds it. The word holds the thing by recognising it, by remembering it and so on. Now I am asking whether the word which is a process of recognition, without that word can there be fear? Watch it. Fritz look at it, Sir, you are afraid. How do you know you are afraid?
- FW**: By naming it.
- K** : Now, how do you know it?
- FW**: I have been afraid before, so I know that feeling. So as something comes up again now, I have recognised it. That is what I have felt before.
- K** : If you don't recognise it which is a verbal process, if you don't recognise it, what is the state?

**FW:** There is certainly not fear.

**Rad:** There is a feeling.

**FW:** There is energy in the body.

**K :** No, Sir. Don't use the word "energy" because we will go into something else. There is fear. I have recognised it by naming it. In naming it I have put it into a certain category and the brain remembers it, registers it, holds it. If there is no recognition, the verbal movement, all the rest of it, would there be fear ?

**P :** There is disturbance.

**K :** I am using the word "fear". Stick to fear. What is the meaning of the word "fear" ?

**P :** Fear is not such a simple thing that you say that if there is no naming of it, fear is not.

**K :** I don't say that yet. Of course there are a lot of complex things involved in it.

**P :** There is a tremendous lot.

**Rad:** There is a psychological feeling.

**S :** Psychologically something happens first even before naming takes place.

**Q :** It may be the other way round, that the name creates physiological change.

**P :** No, that is one way ; that is one form of fear but there are profoundly deeper fears.

**S :** If we accept only this position that the word creates fear, that means there is no content to fear at all.

**K :** I don't say that. I am asking. There is a process of recognition. If that process of recognition doesn't exist, if it is at all possible, then what is fear? I am not saying it doesn't exist. I am asking a question. If there is no process of registration, recording, which is the memory operation, what is the thing called fear ?

**P :** I will use a number of other words. I may say it is darkness.

**K :** Which is again a recognition.

**P** : That is why I say you remove the word 'fear', and see what remains. Any word I use is going to be exactly the same as the word "fear".

**K** : I am attacking it quite differently.

**S** : Sir, do you make a distinction between recording and naming?

**K** : Yes.

**S** : What does it mean ?

**K** : You insult me because I have an image, I am so and so. You insult me. There is an immediate registration taking place. I am asking can that registration come to an end when you insult me, not record at all ?

**S** : I don't understand this. That is totally a different process.

**K** : It is exactly the same thing.

**S** : How, Sir?

**K** : I will show it to you. Fear arises because I am exposed to you. I am afraid of the things I have done ; I am afraid of the past. The past is registered and that incident in the past awakens the sense of fear. That fear has been registered. Now I am asking why has the past registration taken place? Is it possible to observe the new feeling, whatever it is, without bringing the past into action and not register at all? You got it?

**Rad** : There is a feeling of recognition before you actually call it as the feeling of fear.

**K** : No. Let us go into this calmly. I got it. You insult me. I insult you. What takes place? You register it. Don't you?

**Rad** : I recognise it.

**K** : You recognise it, register it. Keep it very simple. I call you a fool and it is immediately registered. Then that registration is operating all the time. Now can you stop registering when you are called a fool? And though it is registered if you cannot stop it, when there is a new insult, not register it at all? You understand? There are two processes: First you register. Then I am asking stop registration, don't let that come into action when I call you a fool and all that. Do you see the difference?

**Rad** : I register it when I recognise it initially, That itself creates a momentum.

- K :** Therefore stop that momentum. Can that momentum be stopped? Look Radhikaji, let us put it very much more simply. You are hurt. Aren't you? Be simple, let us be simple. You are hurt from childhood for various reasons and it has been deeply registered in the mind, in the brain. The instinctive reaction is not to be hurt any more. So you build a wall, withdraw. Right? Without building the wall, know that you are hurt, be aware of it and next time a process of hurt begins do not register it.
- Q :** What do you mean by registering?
- K :** Registering like a tape recorder. My brain is a tape recorder; it is registering all the time, like and dislike, pleasure and pain, it is moving, moving, moving. I say something ugly to you and the brain immediately takes charge, registers it. Now I say can you stop that registration? Though it has registered, stop it and next time if there is any insult do not register it. Do you understand what I am talking? First see the question. Is the question clear?
- Q :** That means not to give any image of what to do right away.
- K :** No, No. Just don't introduce the image for the moment. That becomes yet more complex.
- Q :** Isn't that only possible if the ego doesn't exist?
- K :** Don't complicate it. I raise one simple fact. The brain is registering. Can that registration ever stop?
- Q :** It does not.
- K :** I know. Sir, Find out, we are going to go into the question.
- Q :** When you call me a fool, I recognise the word "fool".
- K :** And the image you have about yourself is hurt.
- Q :** You see there is a difference. I still recognise the word "fool".
- K :** But it is not registered.
- FW:** It is not registered. But its implications are registered.
- K :** That is all. You recognise the word but not register it. I want to keep it very very simple.
- FW:** Will I know that you called me a fool half an hour ago?
- K :** Wait, wait. First get at this. Our brain is registering all the time. You call me a fool, it is registered for various reasons. Don't let us go into it, because I have an image and so on. That is a fact. The next question is can that

registration stop? Otherwise the mind, the brain is all the time registering, registering. It has no sense of freedom.

**P :** But, Sir, if I may say so the brain is a live thing. It has to register.

**K :** Yes, it has to register.

**P :** What Radhi said is correct. The registration is one thing, but the cutting of the momentum is another matter.

**K :** That is what I am talking about.

**S :** Aren't you saying two things: One is the stopping of the momentum and the other is the stopping of registration altogether?

**K :** First, get what I am talking about, then you can question, then you can make it clear.

**P :** When you say do not register, that means the brain cells come to a stop.

**K :** Look Pupilji, it is very important because if there is no possibility of stopping registration, then the brain becomes mechanical.

**Rad:** It goes on, goes on.

**K :** It is like that.

**A :** You are taking fear, and oversimplifying the matter. Actually our state of receiving anything is without our knowing; there is either a preference or an aversion and fear is in that cycle. Now this is something which is from the past, so it is not directly related to what I perceive, but it is that which perceives. So I am trying to ask you whether that which perceives fear has something to do with this whole process of recognition, registering?

**K :** Look Achyutji, it is really a tremendous question. As long as the brain is registering all the time which it is now, it is moving from knowledge to knowledge. I am changing the word from fear to knowledge. So it has become very very limited because knowledge is limited, fragmentary and so on. I am asking myself whether that registration can stop. That is all, nothing else.

**Q :** Can the brain answer that question?

- K** : I think it can, in the sense the brain can become aware of its own registering process. You call me a fool and it goes on or somebody says what a marvellous chap you are, it is registered. Both are the same, whether you call me a fool or flatter me there is the registration process going on. Can that be stopped ?
- P** : Sir, I want to say something. There are certain fears which you can deal with that way. Fear is the cry of man for millennia.
- K** : I know.
- P** : And you are that cry.
- K** : I know. Stop. That cry of the millennia is fear. I said that is our conditioning, that is the process of registration, that is what is going on, century after century of registration of fear and I am asking please, just stop a minute, find out if there is an ending to registration. I am not saying it is possible. Find out.
- FW**: When you tell me 'tomorrow we meet at 9.30 a.m.'. I register it.
- K** : Of course.
- Q** : I have to register it. When you say you are a fool since something must have happened and I must see the danger of registration, there must be something in awareness that tells me that.
- K** : Forget all that. The brain is registering for millennia. Therefore it has become part of it. It has become mechanical. I say can that mechanical process stop. That is all. If it cannot be stopped, it becomes merely a machine which it is, which is part of the tradition, part of repetition, it is this constant registration through millennia. I am asking a simple question which has great depth to it which is, can it stop ? If it cannot stop, man is never free. Right ?
- Par** : Why do we register at all ?
- K** : For safety, security, protection, certainty. The registration is to give the brain a certain sense of security.
- P** : Isn't the brain itself involved ?
- K** : Of course. I know all that—through time it has evolved, is this brain different from my great, great ape and so on.

- P** : Has it evolved through registration?
- K** : It has evolved through knowledge.
- P** : Has it evolved through knowledge?
- K** : Which is registration. It has evolved through knowledge up to this point.
- P** : What is it from within itself which says 'stop'?
- K** : Somebody challenges me.
- P** : What is the factor which makes you say 'stop'?
- K** : Somebody comes along and says, 'look', through millennia the brain has evolved through knowledge and at present you are certainly different from your great, great ape. And as long as you are functioning in that way, you are living a fragmentary life because knowledge is fragmentary and whatever you do from that fragmentary state of brain is incomplete. Therefore there is pain, suffering and all the rest of it. So you are asking at the end of that explanation, can that registration, can that movement of the past end? Listen, wait. I am making it much more simple. Can this movement of millennia stop?
- Par** : The process of registration has started because of the feeling of insecurity.
- K** : Security.
- Par** : Can this process stop if we again get the feeling of insecurity?
- K** : No.
- P** : Is there something in the very quality of listening?
- K** : Yes. There is. That is it.
- P** : Which hearing only, ends, silences this registration.
- K** : That is it. That is my point. You have come into my life by chance, it doesn't matter, you have come in to my life and you have pointed out to me that my brain has evolved through knowledge, through registration, through experience and that knowledge, that experience is fundamentally, however much knowledge you may have, is limited. Right? And whatever action that takes place from that limited state of brain will be fragmentary and therefore conflict, pain and all the rest of it. So find out, don't argue, because we endlessly argue. Find out if

that momentum which is tremendous, with volume of depth and water, end? You know, it is like a tremendous flow of energy which is knowledge. Stop that kind of knowledge. That is all.

**Q** : May I ask you a question. Much reference has been made to the tape recorder as registering and it just goes on registering and it can't stop itself. It has to be stopped. But then can the brain stop itself?

**K** : We are going to find out. First face the question. That is my point. First listen to the question.

**S** : Is the whole of my consciousness only registration? In the whole of my consciousness is there only registration going on?

**K** : Of course.

**S** : Then what is it that can observe that registering?

**K** : What is it that can observe this registering or prevent registering? Because I also know silence. You know only silence between two noises.

**S** : Yes. But is silence which I experience, is it also registering then?

**K** : Obviously.

**S** : You can't use the word 'registering' for describing a state of silence.

**K** : As long as there is this registration process going on, it is mechanical. Is there silence which is non-mechanistic? which means you haven't thought about it, you have not induced it, you haven't brought it about, invented it. As long as you do that, this silence is merely mechanistic.

**S** : But one knows the non-mechanistic silence sometimes.

**K** : No, not sometimes.

**S** : You don't grant it then.

**K** : I don't grant it.

**Raj** : Sir, is it possible for a non-mechanistic silence to come?

**K** : No. I am not interested. You see, you have introduced something. I am asking something entirely different. You don't answer by saying "silence". This momentum

of the past, our conditioning, the whole consciousness is the past, it is moving, there is no future consciousness. The whole consciousness is the past, registered, remembered, stored up, experience, knowledge, fear, pleasure all the rest of it. That is the whole momentum of the past and somebody comes along and says listen to what I have to say, my friend, this is the momentum, we all know that, find out if it can be stopped. Otherwise this momentum will go on endlessly which is a fragmentary activity for the rest of your life.

**Raj :** The question can't be answered. Whatever answer comes, it is again the past.

**K :** I am going to find out.

**Q :** But for that the man has to go beyond the mind.

**K :** Don't bring in that, Sir, find out if you can stop it. Therefore I say will you listen when I call you a fool? When I call you a fool is this momentum carrying you along? Or you stop and listen without any movement of the past?

**Raj :** I think this movement can be stopped only if you don't add on to it.

**K :** No, the momentum is you. You are not different from the momentum. You don't recognize that. You don't recognize that you are this vast momentum of tradition, of racial prejudice, collective drive, so-called individual assertions and so on. You are this vast river. Somebody comes and says if there is no stopping to that, there is no future, it is the same thing with the future modified, changed a bit here and there, but it will be that. So there is no future if this current is going on. You may call it a future, but there is no future. I wonder if you see this.

**P :** An action took place when you were not there and darkness arose in one. The question arises can consciousness which is its own content, which is the darkness, end?

**K :** Look, can you hold, can the brain hold this momentum or is it an idea that it is momentum? You follow what I mean? Listen to it carefully. Is the momentum actual or is it an idea? If it is an idea, then you can hold the idea about the momentum. But if it is not an idea, a conclusion, then the brain is directly in contact with the momentum, I wonder if you see the difference. And therefore it can say "all right I will watch". It is watching.

- Q** : Can it allow not to move? If I don't see the word, all sorts of thoughts arise and it is going on very fast.
- K** : Look Sir, my consciousness with all its content is consciousness. The content makes the consciousness. Without the content, consciousness as we know will not exist. It is logical, it is obvious. That content is this vast movement.
- Raj**: Sir, what happens is at a particular time, the conflict comes with the word 'momentum'. Then we hold on to that word.
- K** : No. Do you? Is it the word you are holding on to or you are observing this vast movement? Look, you are the vast movement. When you say you are that vast movement, is it an idea?
- Raj**: No.
- K** : Therefore you are that. Now somebody comes along and says find out if that thing can end? which is, the past coming, meeting the present, a challenge, a question and ending there. Otherwise there is no end to suffering. Man has put up with suffering for thousands of years. That momentum is going on and on. You may say Jesus carried my suffering and all that. But still I suffer. I can give an explanation—reincarnation, Karma, but I still suffer. This suffering is the vast momentum of man. Can that momentum come to end without control? Controller is the controlled, all the division, all that. So can that stop? If it does not stop, then there is no freedom, then our action will always be incomplete, therefore regret, pain, suffering. You know all the rest of it. Can you see the whole of that, see it actually? That's all.

Madras

13th December 1976.

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*K : Krishnaji, P : Pupul, FW: Fritz, A : Achyut, S : Sunanda,  
R : Radha, Rad : Radhika, Par : Parchure, Q : Questioner,  
Raj : Rajesh.*

## A TALK

J. KRISHNAMURTI

I think we ought to go into the question of sorrow and death; we ought to go into it fairly thoroughly. But before we go into it, we should consider seriously what is the whole nature of thought. Because we live by thought, all our activities are based on thought. Our religions, the whole psychoanalytical process of Freud and Jung and all the rest of it, and all the rituals, the **poojas**, the gods that man has created throughout millennia, are based fundamentally on thought. I wonder if one realises that thought in itself is fragmentary, very limited. It may expand that limitation, thinking it is going to cover the whole universe, but it is still fragmented, limited. It is limited because it is born of time, time being memory, experience, knowledge stored in the brain and memory responding. So, it is always limited, fragmented. It can imagine, it can think, it can say to itself that "I can perceive the totality of man, of love, of the immeasurable, the timeless". It can think it can conceive of it, but being itself limited and fragmentary, whatever it creates, puts together, must be limited and fragmentary. And that is why when all our relationship is based on thought, our relationship is never whole, complete. So, we are going to find out if it is possible whether there is a perception, an insight, an innermost way of living which is not fragmentary, which is not limited. Because, thought has divided the world into nationalities, geographical divisions, religious divisions, ideological differences—communist, socialist, ultra-left and ultra-right and so on and so on. Thought has done this. And we live a fragmentary life also, our life is broken-up as a businessman, religious man, a monk, a lawyer and so on; we are specialised entities. And that too is the result of thought which is in itself limited and fragmentary.

Now, we are going to find out if it is possible not to live a life which is fragmentary, which has no regrets, no grief, anxiety, sorrow. We have to investigate together into the question of

what is the self, the 'me' the ego, the entity that identifies itself as being separate from another. If you will, we are going to go into that to find out whether one can lead a daily life which is not based on you and me—me first and you second. Our whole culture is that—social, moral, ethical, religious and so on. What is the 'self', the 'me' the ego? How does it arise? What is the innermost nature of the self, the inmost, the very depth of it? Is that very structure, the nature of the self, fragmentary? Or is there in the very structure, in the very essence of it, a quality which is not fragmentary?

Man has always lived with sorrow and acquainted with grief. Is it possible to end that sorrow, not in some distant future but in our daily actual life now? And also to find out, not intellectually or verbally or emotionally and romantically, the nature and the beauty of love, the depth of it, the meaning of it, the fullness of it; and also what is death. So it is very important, it seems to me, that we examine together, share together, walk together, investigate together this question which is: What is the nature of the self, the identity of a particular individual opposed to the community, opposed to the many? And what is the innermost nature of self, without speculating, without asserting, without accepting the traditional verbiage? That means you will have to give your attention, you have to listen to each other.

If the 'self', the 'me', is put together by thought, then whatever it does, at the highest so-called conscious or superconscious level, is still fragmentary. If it is not put together by thought, the 'me', the ego, the 'self', then it is something sacred, inviolable, unalterable, something that is beyond time. So, we are questioning these two factors: Whether it is put there, the nature and the structure of the 'me', the ego, the 'self' by thought and therefore fragmentary. Whatever it does, however it might imagine and hypnotise itself that it is the whole, that it can perceive the whole, that it can come upon truth—either that is a total illusion, a deception; or if the 'self', the 'me', the ego, the you is something that is not of time, that is not born of thought, then it is capable of perceiving totally the nature of truth, that which is beyond words, which is not measurable by words. So, these two are factors we must examine.

We are trying to find out the innermost nature of the self, because all our activity is based on 'self', the 'me' first, and you second. In all our bureaucratic activities, social activities, in our relationship with each other, the 'self', the self-centred activity is constantly in operation. Even when we are meditating, even when we are supposed to be religious and all the rest of it, it is in operation. So, what is the self? Unfortunately most of you probably have read philosophy, sacred books. Or somebody has told you, your guru or religious leader has probably told you that the self is something extraordinary, it is to live everlastingly from the beginning to the end. So, we are asking a very simple question which is tremendously complex. How you approach that question matters a great deal, whether you approach it with fear, you approach it with a conclusion or accept the authority of others. Then your approach is already limited, circumscribed. To investigate, one must be free. Otherwise, you cannot investigate. So, can you, if I may ask, be free to go into this matter very carefully, logically, sanely and freely to find out the nature of the self and the essence of the self? Because, if the self is merely the operation of thought put together from the very beginning of time, then death has a certain meaning. If it is not, then death is a beginning. We will go into it.

The individual, the identity of a human being who feels or thinks he is separate, is he actually separate though his form and name may be different? Your idiosyncracies, your characteristics, your peculiar genius, not in the great sense of the word 'genius', peculiar eccentricities, tendencies, qualities—are they the result of culture, the culture in which you are born?

So, first, what are you? Your activities are based on self-centred activities from morning till night. So, what is that centre from which you are acting, the centre from which you are meditating if you meditate, the centre from which all your fears, all your anxieties, sorrows, griefs, pains, affections arise? That centre from which you are seeking happiness, enlightenment, god or truth, whatever you like, the centre from which you say:

I take a vow to be a monk ; the centre from which, if you are in business, you try to become more and more powerful, to have more money ? That is the centre which we are examining, the self. What is that self and how has it come into being ? That is to know yourself. That is knowing yourself as actually what you are, not what you think you are, what you hope to be, but the self and the knowing of that self ; whether it is possible to go beyond all the fragmented activity of the self. So, is that self, that centre, put together by thought ? Please think, investigate, reason as though you are, for the first time thinking about it. Then it is fresh, then you can investigate it.

So, what is the self ? What are you, not who you are, but actually what are you ? There is a difference between who you are and what you are. I don't know if you see semantically the meaning of the two ; the one when you say who you are, you are investigating somebody leading further and further away from the centre. But if you say what you actually are, ' what is ' , then you are dealing with the actuality. The actuality is that which is actually happening. So, what are you ? You are a name, a form, the result of society, a culture, which has emphasised throughout the ages that you are separate, something indefinitely identifiable. You have your character, your peculiar tendency, either aggressive or yielding. Is that not put together by the culture which has been brought about by thought ? It is very difficult for people to accept a very simple logical examination because they would like to think that the self is something most extraordinary. We are pointing out the self is nothing but words and memories. So, the self is the past, and to know oneself means to observe yourself actually, what you are in your relationship with each other. Then the reactions of the self come out in your relationships, intimate or not intimate. Then you are beginning to see what you are—your reactions, your prejudices, your conclusions, your ideals, your this and that, all that. Isn't all that a result ? Are you following it ? That which is a result has a cause. So, is the cause a series of memories, remembrances, and so a centre that has been created by thought to which thought clings ?

Let us begin differently. Don't you want to know about yourself ? If you don't know about yourself, actually what you

are, you have no basis for any action which will be true, not fragmentary, not miserable, regretting and so on. How do you begin to find out about yourself? You can only know yourself either through observation in relationship or through analysis. I can know myself watching my relationship with others; with my wife if I am married, or with my girl friend or with friends. In that observation, I see myself reacting as a Hindu, as a Buddhist, as a Christian, as a non-Christian, or imagine that I love people. Or I know through analysis, through analysing myself. Now, to me analysis is paralysis. And the Hindus are very good at it, and therefore they are totally paralysed because they don't act. They analyse, analyse; therefore, gradually, this analysis leads them to paralysis. So either you analyse or you observe in relationship, observe yourself what you are, how you think, how you react, what your responses are, what is the centre from which you are moving, a fixed point and from there move. Therefore, the movement is very limited.

In the process of analysis, who is the analyser? Is the analyser different from the analysed? Or they are both the same, the analyser is the analysed? When you are analysing, you are taking time, aren't you? You investigate in the morning, go off to your job, and then come back and again investigate yourself, or you investigate very very carefully, slowly, minutely. All that implies time. And who is the analyser? Is he something different from that which he is analysing? Is anger different from you? Is jealousy different from you? Is your cruelty, your hate different from you? Or you are that? You have divided this thing: you are different from that, therefore you think you can analyse that. But when you observe very closely, you will find that you are anger. At the moment of jealousy, anxiety, you are that. Only a second later, you say "I have been angry", which is the movement of thought dividing the anger from you. So, the analyser is the analysed, and if you realise that, you will drop totally, completely all analysis.

If you drop completely analysis, then how will you investigate the self? How am I to investigate, look, observe, understand this very complex thing called "me"? If I don't analyse, because I see it is stupid to analyse, it will lead nowhere, therefore

reject it completely, entirely. Are you in that position? Or you have got one foot there and one foot here? You understand my question? So, I can only find out about myself by observing my reactions in my relationship. So relationship becomes tremendously important, because it is going to reveal to me what I am. Whether I think I am divine or there is some part of me that is divine, I am going to discover it in relationship. If there is some part of me which is divine, then that part must act. And so we have invented a very clever thing, which is, there is something very divine. but it is all clouded over. So I have to peel off like an onion, and then I find myself, self-realisation. I don't know what that means. They use that a great deal in this country and I am sure they don't know what it means either. So, I realise I can only understand myself in relationship, therefore I observe. Do I observe with the memory of previous observation? I have observed myself in my relationship yesterday with my wife, with my friend, with my boss, and I remember that. Then, with that remembrance, observe myself next day. So what is happening? I am not observing myself at all. The memory is operating, remembrance is operating. Therefore, there is never penetration into the very structure and nature of the self.

So, is it possible to observe myself each moment as though it was fresh, not having remembered my observation and then that remembrance operating? Do you see the difference? Not to let the remembrance operate but observe from moment to moment, afresh, each response. See what it does to you. Then that response becomes extraordinarily important because it is fresh. But the moment you name it, it has already become the old. So, you have to have the alertness to watch, that you do not name it, that it is not an operation of remembrance. Therefore, you are observing with a clarity that is penetrating, that has an insight. Then to observe yourself in relationship, to observe with the gathered knowledge of previous observations, if you do that, then you are merely repetitive; therefore, you are not learning, watching yourself in operation. And can you stop naming that reaction? Put it the other way: Have you observed anything—your wife, your girl-friend, or the tree or the movement of water with all your senses, with the totality of your senses—your smell, your hearing, your taste, all your senses heightened, and observing? Have you ever done that? If you

have done it, you will see that there is no centre from which you are looking. Then thought is part of that observation, then your senses are part of that observation. Therefore, the thought is not separate from the senses. Therefore, there is no division as the "me" the observer, and the thing "you", the observed.

So, the nature, the inmost nature of the self, when you have gone through all the layers of the self, the essence is nothing. You are nothing. On that nothingness, thought has imposed the superstructure of consciousness, consciousness being the content. Without the content there is no consciousness, the content being you are Hindu, Buddhist, your religion, your particular god, your pooja, your anxiety, your sorrow, your pain, your hate, your love. All that is the content of your consciousness, obviously. And the idea that there is atman, you are the super-atman, the superconsciousness is part of that content. You understand what thought has done? You are absolutely nothing. All this superstructure has been built by thought, and thought is the response of registration. Do you see what thought has done?

What then is love? You understand my question? I am going to discuss tomorrow what is meditation, what is the real meaning of meditation. Is it the emptying of this consciousness with all its content—fear, greed, envy, nationality, my god and your god, my rituals and my positions, emptying the whole of that? That means facing, observing nothing. That nothing is not a thing. Nothing means not a thing. Thing means that which has been put together by thought. Nature has not been put together by thought. The trees, the stars, the waters, the lovely evening, the beauty of the sunlight, that has not been put there by thought. But thought has made out of the tree a chair, a table; that is a thing. So, when we say nothing, which means not a thing put there by thought. It is not negation. I wonder if you have got it.

So, then, what is love? Is it a thing of thought? Is it a fragmentary affair? Or when thought is not, then love is? And what relationship has love to sorrow? And what relationship has sorrow to passion? And what is the meaning of death?

Love is not a thing. We say that 'thing' is something put together by thought. If thought is love, then that love is something which is pleasure, sensory pleasure, sexual pleasure and other forms of pleasure. So, if love is not thought, then what is the relationship of love to compassion? Does compassion come into being with the ending of sorrow? And what does sorrow mean? Please, you have to understand all this. This is your daily life because you all go through great sorrow, sorrow of the death of someone, different forms and multiple forms of sorrow, the agony, the loneliness, the utter despair without any hope.

So, one has to go, explore into this question of sorrow, whether it is possible to end it completely. This has been one of the things mankind throughout the ages has tried to understand, accept, tried to go beyond or rationalise it; explain it by using various sanskrit words, or putting all sorrow as the Christians do into one crucible. If you don't do any of that, which are all escapes, you are faced with your sorrow. You know this sorrow of loneliness, the sorrow of frustration, the sorrow of loving somebody and not reciprocate it or the sorrow that comes into being when you love somebody and he is gone. The sorrow that each one has, feeling that he is totally inwardly empty, worthless, without self-sufficiency. You know the various forms of sorrow. Is sorrow self-pity? I have lost somebody and that brings great agony. In that agony there is self-pity, loneliness, lack of companionship, sense of being left completely without any strength, vitality, in dependence. You are totally lonely. We all know this kind of sorrow. By rationalising, explaining, seeking escapes, which we do, we are caught in this network of escapes. If you don't escape, because you understand the futility of escape, suppression, going off to temples, then you are faced with the fact and not move from that fact. Not move—that means thought wants to run away from it but to remain with it, to observe the thing growing, flowering and decaying. And it can only flower, decay when you watch it, when you care for that thing which you call sorrow. You know, when you care for something, you watch it with great tendernees, with great care, with great attention. Your baby, how the mother looks after it, gets up at midnight, many times

during the day, weary but she cares, she is watching. So, in the same way, if you watch this thing called sorrow with care, with hesitancy, with affection, then you will see there is no escape from it. Therefore, that very thing which has been called sorrow, turns into something totally different, which is passion. Not the lust, but passion. And without passion life has no meaning. So, the self and the structure of the self is based on nothing. The innermost depth of the self is absolutely not a thing. And love is not a thing, but love is only possible, for the beauty of it, the greatness of it, the magnitude of it only when thought realises it has no place in relationship, and therefore love is.

So, the next thing to find out is, what is the relationship of love to death? What is the relationship of our existence to death? We are tremendously concerned with what happens after death but we are never concerned before death. We are never concerned with our life, how we live our life, but we are always concerned how we end life. Now, we are going to reverse the process—that is, how you live your daily life, whether in that daily life there is an ending, ending to your attachment. You know what your life is, don't you? It is one battle from the moment you are born till you die, a series of endless conflicts, series of hopeless endeavour, leading nowhere. More money, more pleasure, more things, including your gods, whether they are made by hand or by the mind which is thought, anxiety, depression and elation, uncertainty, always seeking security and never finding it. This is your daily contact, your daily life, controlling yourself, controlling your sex or indulging in sex, ambition, greed, power, position. This is your daily, ugly, brutal life. And you colour it by calling it various names and giving it a big peculiar meaning to it. But in actuality, this is your daily life. You know it very well and you are afraid to let that go. You are bound to let it go when you die. You can't argue with death, death through accident, disease, old age, senility. You face all that. So, this is your life, and we are saying this is far more important than death, not at the end but now. Death means ending. I know you would like to go on, you think there is reincarnation. May be there is, but that is totally, completely irrelevant, whether there is life hereafter or

not. What is totally relevant is now, whether you can alter the way you live now. Even if you do believe in this idea of reincarnation, of being born in next life, what is being born, who is being born—your self, your greed, your envy, your brutality, your violence modified? And if you believe in that, then what you do now matters enormously. But you do not really actually go as far as that; you play with the idea. But you are greedy, you are envious, you are brutal, you are competitive and all the rest of it.

So, we are saying: Death means the brain without oxygen, without blood decays, ends. Now, can you end in life now, something which you hold most dear, which is yourself? Can you end your attachment, not argue this and that, but end it, and see what happens? So if you end all the things like greed, envy, anxiety, loneliness, all that, now, death has a totally different meaning. Then, there is no death. Body will decay, naturally, because you have used it so wrongly. So you are living with death all the time. You understand? Death is life. Ending is a beginning. If you keep continuously the same thing going on, there is nothing new. Only when there is an ending, a flowering takes place. Do it, Sir, in your life, do it. Test it out. That is what I mean, that you must be serious. It is only the serious man that lives, serious in the sense he knows that he is frightened, he knows that he is greedy, he is aware of his own peculiar pleasure and without argument, without suppression, end it with ease, with grace, with beauty. Then you will see a totally different beginning, because when there is an actual facing of nothing which is death, which is invitation to death while living, the invitation is the ending of all your attachments and all the rest of it, then out of all this comes a strange factor, a factor of supreme intelligence, and that intelligence is based on compassion, clarity. And because of that intelligence, there is great skill.

So, if you are serious, then act—the ending of something that you hold most dear, your ambition, your spiritual ambitions, your business ambitions. End it. Then you will see for yourself a new flowering takes place.

Madras, 7-1-1978

## **APHORISMS**

### **Content of Consciousness is Consciousness**

*(These aphorisms are selected and edited from the works of Krishnaji—S.P.)*

It is important to bring about a fundamental change in our consciousness. One has such a short life on this earth, which is our earth, that to live in a small area of our consciousness with all its conflicts and problems and contradictions becomes more mechanical and rather ugly, stupid, vain.

If you know the art of observation, you will find the content of your consciousness. Consciousness is capacity—intellectual, emotional, physical, with all its sensory demands. One becomes aware of the content of one's whole being. The content of our consciousness is consciousness. Without the content, there is no consciousness.

Consciousness is perception, hearing, listening, learning and the memory of all that, and the responding according to that memory. All that is consciousness, whether focalised or not. In that consciousness is time, time which creates space because it is enclosed. In that is duality, the conflicts—I must, I must not—the whole of that field is consciousness. In that there is no space at all because it has boundaries, frontiers, which are limitations. So consciousness is this process of time. It thinks in terms of gradualness, practice, achievement, which is time. It is the mind, it is the brain cells, it is the result of sensory perceptions. This consciousness which is the result of time, evolution, growth, is expandable, contractable and so on and thought is part of that. Any movement within that field, any movement is still the process of time. It may try to be or not to be, it may try to go beyond, it may try to invent something beyond consciousness—the atman, superconsciousness and so on—but it is still part of time.

There are several principles in consciousness. One has deep hurts, the wounds that one receives from childhood through schools and through colleges and universities. One receives hurts from parents, through education, through marriage, through every form of relationship. There are these deep psychological hurts, wounds of which almost all of us are unaware. As long as these hurts remain, one is isolated, one withdraws from all relationship, more and more. And, if one is actually in relationship, then every form of violence, resistance, quarrel, all that ugly thing goes on. That is one of the factors in our consciousness, the deep conscious or unconscious wounds that we have received with all their consequences. I don't think most people realize the gravity of such a hurt.

One of the factors in this consciousness is relationship, relationship between two people, man and woman or between friends. That relationship is between the images that you have about another and the other has about you. It is verbal, structural, put together by thought and thought denies love in our relationship when there is this image.

Fear is one of the factors in our consciousness, deep rooted, abiding fears of which one may be conscious or unconscious. It is possible to be free of these fears totally, completely, so that our actions are not dictated by fears or by hurts.

Then there is the whole demand of pleasure, and there is also in this consciousness sorrow, the fear of death and the everlasting question that human beings have put to themselves from time immemorial—which is, what is the meaning of life? Man has asked the question—is there any immortality and is there something which is eternal, which is timeless, which is not put together by thought, which is not the corruption of thought? So all that is the content of our consciousness and that content makes consciousness. And this is the consciousness of every human being. Your consciousness is the consciousness of the whole of humanity. When there is a transformation in that consciousness, that transformation affects the whole consciousness of mankind.

So how does one bring about a radical transformation in the content and be a light to oneself? Can consciousness go

beyond itself ? Can consciousness empty itself, end its content without will, without effort ? It is only when there is an ending to that consciousness with all its content that there is something entirely different. When there is a totally holistic ending, there is something totally new beginning, which we cannot possibly imagine,

### **In Negation, the Positive is Born**

We never come upon the perfume of that thing which you call love. That is why it is very important greatly, fundamentally, tremendously to understand desire, not destroy it, not corrupt it, not rationalize it away or control it, but to understand the nature and the structure of it, the quality of it, which is sensation plus thought equals desire with its image. Look at it. If you watch it, it will tell you the whole story. But you can only watch it if you have no motive, if you don't give it a direction, observe as you would observe the small child playing in the garden with tenderness, with feeling. In the same way, observe this thing called desire. Then you will see that without any discipline, any control, it has its place without distortion. Negate everything that is not love, put it away completely if you want the strange thing called love.

So it becomes very important to go into this question of what is desire, how does it come, how does that desire arise from you, in you ? You see a beautiful woman or a beautiful man. You see. There is perception, the seeing, then the contact, then the sensation. Then that sensation is taken over by thought which becomes desire with its image. This is not my explanation. It is a factual explanation.

Religious people throughout the world have said "don't look when a woman comes near you, look at something else; think of her as your sister, mother, god, whatever you like". All the religious people have said "take a vow of celibacy, because you are in the service of god and you need all your energy to serve him. In the service of god you are going to have great tribulations. Therefore be prepared, don't waste your energy". But the thing is boiling. So we are trying to understand that which is boiling, that which is desire, that

which constantly wants to fulfil, that which wants to complete itself. So we say desire is the movement of perception, seeing, contact, sensation, thought as desire with its image. Now we are saying, see, touch, sensation—that is normal, healthy. End it there. Don't let thought come and say "yes", take it over, make it into desire. Do you understand this? Then you will see, there will be no suppression of desire. That is, you see a beautiful house, well proportioned, lovely windows, beautiful garden, well-kept. You look at it, there is sensation. You touch it with your eyes, you smell the air, the earth, the newly cut grass and can't you end it there? Why does sensation become desire? When there is perception, contact, sensation, it is nature, it is beautiful—to see a lovely thing or an ugly thing. Then to end it there—say "it is a beautiful house". Then there is no registration as thought which says, "I wish I had that house" which is desire and the continuation of desire. You can do this so easily if you understand the nature of desire.

So we are asking is pleasure love, is remembrance love, is desire love? Pleasure, remembrance, desire are the movement of thought. Therefore, one asks can thought cultivate love? Is thought love? Find out. If love is not pleasure though pleasure has its place, if love is not desire, if love is not remembrances, though they have their places, then what is love? Is love jealousy, is love sense of possession—my wife, my husband, my girl? Has love within it fear? Ask this question. Find out. If it is none of these things, then wipe it all out, put them in their right place; then love is. So through negation, the positive is. That is, is pleasure love? But it is not quite that. Though pleasure has its place, it is not that. So you negate that. You say it is not remembrances though remembrances are necessary. So you put remembrance in its right place. Therefore you negate remembrance as not being love. You have negated desire, though desire has its certain place. Therefore, you say through negation the positive is. But we on the contrary, we posit the positive and then get caught in the negative. So, one must begin with doubt, completely doubting, then you end up with certainty. But if you start with certainty as all of you do, then you end up in uncertainty and chaos. In negation, the positive is born.

## **KRISHNAMURTI EDUCATIONAL CENTRE OF CANADA WOLF LAKE SCHOOL**

### **An Unique Educational Experience**

The Wolf Lake School is situated eighteen miles west of Victoria, British Columbia looking out over half a mile of private beach to the streets of Juan De Fuca, and the Olympic mountains. Climatically it is considered the most favourable in Canada with cool breeze in summers and mild winters. The School campus includes woodlands, orchards, gardens and lawns, a heated swimming pool and tennis-court. The buildings include a manor house, two cottages and a building consisting of study, bed rooms and a common room and kitchen.

The aim of education is to learn about oneself and thereby come upon self-discovery. Shri Krishnamurti says " Education is not merely learning from books, memorising facts ; but it is also learning how to look, how to listen to what the books are saying, whether they are something true or false. The purpose of education is not only to acquire knowledge but also to go beyond knowledge to a transformation of consciousness. When all this takes place, a new human being will emerge and will affect the consciousness of the world."

The School is co-educational covering Grade VII through XII. Teaching methods are based on the tutorial system. Instruction is given in small groups which encourages total participation and involvement between students and teacher. In addition to basic subjects required by the B.C. school system to obtain admission to University, the academic programme includes music, painting, creative drama, arts and crafts. There are extra-curricular activities like hiking, tennis, skiing, swimming, yoga, skating. Visits are organised to places of cultural interest and natural beauty. Physical care is given consider-

able importance. A qualified physician is in attendance at all times. The diet is vegetarian.

It is hoped that the years spent at the school would be a period of learning and self-discovery and that it would also be a valuable experience and training in harmonious community living. Each student is expected to be responsible to keep the room clean, tidy and to undertake tasks with a sense of cheerfulness and share all work.

*Based on a report from the School—S.P.*

## **TO OBSERVE WITHOUT THE OBSERVER IS THE PROBLEM**

**Extract from a Talk Krishnamurti gave at Ojai,  
California, on 9 April 1977**

In a world that is becoming so utterly chaotic there must be a human transformation, a great, deep psychological revolution. Man has experimented centuries upon centuries with revolutions of the bloody kind, the physical kind ; he has tried to change the environment through bloodshed and violence of every kind, and apparently he has not succeeded at all. He has brought about certain destructive changes in the environment, but not a deep and radical psychological transformation in man. And one is concerned whether man can radically transform himself, psychologically, because if he does not bring about a certain transformation or revolution psychologically he will inevitably suffer more and more wars and continual conflict in all relationships, whether intimate or superficial.

Wherever one goes in the world, whether in the East or in Europe or the Americas, one finds mankind in great turmoil, uncertainty and anxiety, suffering a great deal of sorrow, a great many tears, much loneliness and despair—eventually facing

death. Observing this fact, one sees that an individual is the whole world of humankind and that the world is him. If one realises that, very deeply not—merely intellectually or verbally, then that brings about an extraordinary quality of vitality to face things, to face the world as it is.

One wonders whether human beings, oneself and others, are aware of themselves. Most people are aware only rather superficially of their petty desires, superficial conflicts, of their physical demands, sexual appetites and so on. They are only superficially cognisant of what they are going through. But there are far deeper layers of one's being, and to be conscious of oneself is to know and be aware of the whole nature and structure of consciousness, of what one is. To be so aware implies to watch, to observe what is going on within oneself, not biologically but psychologically, to observe all the thoughts, motives, conflicts, desires, opposing purposes, ideals and contradicting facts, thinking one thing, saying another, and doing yet another in daily life. To observe one's own deep layers of consciousness with all the struggles, the pains, the anxieties, the laughter and the tears, the ambitions and all the mischief that is going on within oneself implies the absence of choice, for if one chooses then the observation is distorted.

Observation implies no choice. And when one observes the whole process of oneself, the whole content of oneself, the various factors and influences that bring about consciousness, then is that consciousness different from the observer? Generally, when one observes, there is oneself, the observer, and the thing observed. The observer is all the memories, experiences and knowledge stored up in the brain which is of the past. When one observes through memory there is a division between the observer and the observed. So to observe without the observer is the real problem. To live in complete, deep peace, the observer is not divided from the observed and therefore there is no conflict.

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