

Bulletin

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From the Editor

This is the first issue of the Bulletin this year. We send warm greetings to our readers.

During Krishnaji's stay in the winter of 1978-79 in India, he was in Rajghat, Varanasi for three weeks where a small camp was held to enable the people in North India to listen to him. The talks with the children in the 'Rishi Valley School' were extraordinary for the participation of the children. Krishnaji also paid a short visit to 'The Valley School' at Bangalore, saw the new buildings and met and spoke to the parents, teachers and children. In Madras he met the parents and teachers of The School KFI. The talks held under the grove of trees at Vasanta Vihar had an unforgettable quality of their own. He gave six public talks and held three public discussions. A seminar was held for three days. The topic of the seminar was 'what does it mean to lead a religious life'. In Bombay he gave four public talks which were intense, to packed audiences.

Krishnaji left India on the 2nd February for Ojai, California. His schedule of talks abroad is as follows:—

Ojai—California

Talks :—April 7, 8, 14, 15, 21 and 22.

Discussions :—April 10, 12, 17, 19.

Saanen Gathering, Switzerland

Talks :—July 8, 10, 12, 15, 17, 19 and 22.

Discussions :—July 25-29 inclusive.

Through the K. F. I. Bulletin we keep our readers informed about Krishnaji's programme of talks and discussions throughout the world. Apart from this, it is also a channel through which communication takes place between the Krishnamurti Foundation and the innumerable friends who are seriously interested in the teachings and in the activities of the Foundation. We welcome any serious suggestions from our readers which would help us establish a living, on-going communication.

It would be good if the Bulletin gets an increasingly wider readership. If each subscriber can enroll two more members, he would be sharing with some others what he considers as valuable. It will enlarge the circle of people who are in touch with the Foundation.

It has been brought to our notice that the Bulletin does not reach some of the subscribers. We are taking great care in the despatch of the Bulletin to proper addresses so that the Bulletin is posted to every subscriber. Our difficulty is that many subscribers do not renew their subscriptions in time, which means atleast two months before the first issue comes out. Though reminders to renew the subscription was published in the last Bulletin of 1978 in the month of October, only 40% have renewed their subscription for the current year. Late renewals involve mistakes and unnecessary administrative work which can easily be avoided. It will also be helpful if full addresses are given and mention is made whether it is a new enrolment or renewal. Even after all this care, some copies get lost in the post.

In this issue of the Bulletin we are publishing the sixth public talk given by Krishnaji in Madras in January this year. There is also a dialogue— 'The Thinker and the Fragmentation process', an article by Mrs. Dorothy Simmons, Principal, Brockwood Park, which gives an idea about the direction and activities of the school near London and some other articles.

The Krishnamurti Foundation India has published recently a new book—'The Wholeness of Life'. It is priced at Rs. 18. It contains new aspects of Krishnaji's teachings. It is divided into three parts: the first one contains very interesting discussions with a physicist and a psychiatrist at Brockwood Park; the second consists of public talks given in America and Europe in 1977; and the third part includes talks with a small international group in Ojai, U.S.A.

Cassette tapes of Krishnaji's talks during this year are being made. Some cassettes of the talks given to the children in the schools at Rajghat and Rishi Valley are also available for sale.

We are happy to inform our readers that the Foundation has received a gift of a very high quality Video equipment. Krishnaji's programme of talks and discussions have been video taped this year. We hope it will be possible, very soon, to show on a colour T.V. set video-tapes of his talks and dialogues at different places. This will enable people from cities where Krishnaji is not able to visit, to see the dialogues and talks on the colour video-screen. Plans for taking this equipment to different cities are being made. Interested people should write to the Head Quarters.

Yearly subscription : Rs. 15 £ 3.00 \$ 6.00

A talk

J. Krishnamurti

I would like to, if I may, talk about death this afternoon and go into the question of whether it is possible to keep the brain very young, and also into the question of continuity and advancement, and death and whether it is possible for human beings in their ordinary life, to have a full heart, to have in their consciousness the quality of love; and if we have time, to enquire into the question of what is meditation, the nature of a mind that is wholly involved in meditation. Meditation when it is done consciously, deliberately, is no meditation at all.

So, first of all, we are going to talk over together whether the brain, which is part of the whole mind, with its capacity to think, to store up a great deal of information, knowledge, experience from generation after generation, millennia after millennia, the brain so heavily conditioned and constantly wearing itself out, whether that brain can rejuvenate itself. The scientists, with whom the speaker has talked a great deal, maintain there are two parts of the brain—the left and the right; the left holding all the information, knowledge, technological and other kinds, and the active process; and the other, the right, is new, not-too conditioned and the not-too conditioned brain moving forward and shaping or controlling or driving the left. I am not a brain specialist, but one can observe something quite different, which is, the totality of the brain, not the left or the right, but the quality of the brain that has been evolved through various experiences, through various cultures, through various racial limitations, through various social, economic pressures, this brain is an extraordinary instrument. Can that brain which controls all our thinking, all our activities, all our sensory operations and so on, can that brain become totally innocent? We are using the word 'innocent' in the sense 'not to hurt', a brain that is incapable of not only not hurting others, but also of not being able to be hurt.

Please observe your own mind, your own brain, because we are going into something very very subtle, very difficult, and unless you are observing yourself, you will miss the whole thing. You have to do it, you have to work with the speaker, not just listen and pass by. We are asking a very, very serious question. We are challenging the brain itself to find out whether it has the capacity, the energy, the drive, the intensity to breakdown this continuity of the past with all its accumulated experience and in the very ending the brain cells themselves undergoing a change, a transformation. Please understand the question first before you agree or disagree.

Thought is a material process, because thought is the outcome of memory, experience, knowledge stored up in the brain, in the brain cells themselves. This brain has functioned in a particular direction, continuously evolving and this brain contains the memory, the experience, the knowledge, from which comes thought. So thought is a material process and thought has its continuity because thought is based on knowledge which is the past and the past is operating all the time, modifying itself in the present and continuing. So there is a continuous movement which is the movement of the brain. And in that continuity, the brain has found security, a continuous tradition, values, opinions, judgements, evaluations, conclusions and so on, a continuous tradition which conditions the mind, the brain. That continuity is in time, a duration. In that continuity, the brain has found security. In this continuity it has found an immense sense of being safe, because the brain can only function when it is completely safe; either safe in a belief, safe in certain kinds of knowledge, safe in an illusion. This is what is happening to us. So the brain needs security. That is clear. You can watch it yourself, your own operation of thought, the movement of thought. Any disturbance in that continuity, either the brain becomes neurotic, when it is profoundly shaken, trauma as it is called; or when there is a great challenge, and when it cannot respond properly, it finds that the continuity which it sought in security is disturbed. Watch it.

So we are saying; the brain, your brain, which is the brain of all human beings evolved through immemorial times, conditioned by culture, religion, by economic, social pressures, that brain has had a timeless continuity till now, and in that duration it has found a sense of being safe. That is why you accept

tradition. Because, in tradition there is safety, in imitation there is safety, in conformity there is safety. There is also safety in illusion. All your gods are illusions, obviously, put up by thought. So there is safety in continuity which the brain seeks. The brain finds security in the illusory activities in daily life, in a belief, faith and so on. There is no need for belief or faith, but having a faith in god, in Jesus, in Krishna or whatever you like to call it, and in that faith, in that belief, in that devotion, there is a sense of being protected, of being in the womb of god. All this is an illusion. So we are asking now, whether the brain can discover an ending of this continuity of time because the continuity of time is considered advancement, progress, evolution based on the continuity of knowledge. And we are challenging that.

Please don't be stimulated by the speaker, because if you are stimulated, then you will need the stimulation of the speaker. But if you are actually partaking in this challenge, in this movement, then it is yours, then it will be abiding, then it will stay on. But if you are being stimulated then you are dependent on him, then he becomes your authority, a beastly guru and I am not your guru. Because this demands that you be a light to yourself, not the light of another.

So, one has to examine the continuity of what we call living and the ending of it which we call death. Death means the total ending, the destruction of the brain, the oxygen coming to an end and so on. Death implies an ending, ending to a continuity of life, the life which you now lead. And to examine this, any form of fear, any form of opinion, judgement, evaluation has no value. We have to examine 'what is', the 'what is' of your life, your everyday life. That is a fact. And man, throughout the ages has clung to this continuity, the continuity of life, the life that he leads, hoping next life he will have better opportunity, have more money, have a palace, and all that kind of stuff. So we are asking whether it is possible to observe, to examine what we call living, our relationship, our ambition, our greed, our desire for power, status, the anxiety, fear, sorrow, pleasure, attachment, detachment, the battle between opposites, the contradictions. That is our life, with all our gods, superstitions, the ideals, hoping one day we will all be brothers. That is our daily living and that has had a continuity, generation after generation. Please watch this extraordinary thing which we call dying.

And what is the meaning of death, and what is the meaning of living? We have put death in opposition to life. There is a fear of what we call living and avoiding or putting away, as far away as possible what we call death. So there is this continuity in time, continuity in our sorrow, continuity in our fear, continuity in our attachment and when this continuity is disturbed, broken down, again another continuity, another attachment. Continuity implies time. Time is the movement of thought. Time means movement. So the movement of continuity is time and this movement is thought. And that is our life, your life, not the idealistic life, not the life in heaven, Moksha, liberation, the ideal of non-violent life, and all the inventions that thought has created in order to escape from actuality, from the actual daily living, So we are asking whether that living, with all its confusion, can end to find out what death is. Have you understood? I'll show it to you. Go slow.

We are attached to a house, a person, to a belief, to a conclusion, to a concept, to an ideal and so on. We are attached. Intellectually you are attached because you are inwardly, desperately, lonely and being lonely you want something to escape from this sense of total isolation, that is called loneliness. You must have experienced it, known it, if you have observed yourself a little bit. And so you get attached to something, generally a person, an ideal or experience which you have had. Now, attachment implies continuity, does it not? The very word implies duration. When you use the word 'relationship', having a relationship with one's wife or one's husband, the very word implies duration. Attachment implies time, a duration.

Please bear in mind, all the time, that the word is not the thing, The description is not the described. And if you are caught in the word, you will miss the whole thing. That's what you have done. That's part of the intellect that enjoys the stimulation of words and clings to that stimulation and from that intellectual operation it has created such havoc in this world. Intellect is only a part not the whole. When the part dominates, there must be division, there must be cruelty, there must be violence and that is what the intellect has done in the world. The intellect has invented the Hindu, the Muslim, the Jew, the Arab and they are at each others' throats and because you have given such importance to the intellect, it has brought such misery in this world, which does not mean we become dull. Intellect is only a part and when that dominates there must be decay, degeneration which is what is going on in the world.

Now we are saying the very word 'attachment' implies a sense of permanency, a sense of continuity, a quality of duration and in that time, in that duration, we hope to have a constant companionship of safety. Death says to you 'end it'. That is what death means—end your attachment completely because that is what is going to happen when you stop breathing, You are going to leave everything behind. It is like the old man who says, please let me have it till the last moment. Right? Can you know the implications and the consequences of attachment, to a house, to property, to your wife, to a concept, opinion, to a god? Can you feel the implications of fear, jealousy, anxiety? Can you, listening now, end your attachment completely? Now, you won't shake your heads. That is the test and you are unwilling to test it out. We are saying the brain, when it has continuity, becomes mechanical. And all thought is then mechanical. There is no new thought, because all thought is based on memory which is the experience of knowledge and so on.

So death implies the ending of attachment. It is only in the ending there is a beginning. Because, the moment there is ending, something new takes place. But if there is continuity, there is nothing new under the sun. And it is very important, because it is only then that the brain can discover for itself a quality of movement that is totally not in the past. So death implies the ending, not only the physical organism, but of all the things that man has accumulated, If it does not end, what happens to the whole movement of consciousness, not yours or mine, but the consciousness of man? Do you understand my question?

Sir, our daily life is like a vast river in which there are all these complexities, problems, pain, sorrow, anxiety. Everything is that river of which we are a part. When the part dies, the stream goes on. Manifestation of the stream is you, with your same, quality and so on, but you are still part of this stream. And we are asking : can you end that stream, move totally away from that stream, never belong to that stream, because that stream is conflict, confusion, pain, attachment, detachment, what is right, what is not right, the battle that is going on? So while you are living, conscious, alive, full of mischief in your activities, all that, see that there is the ending of something voluntarily, not with a motive. Ending voluntarily attachment is the beginning of something totally new. Because the 'I' the 'me' is the continuity. The 'I' is genetically, from the millennia, handed down, genera-

tion after generation, and that which is continuous is mechanical. There is nothing new in it. It is marvellous if you can get into it.

There is continuity as long as the brain is registering, as long as I am registering the hurt, the pain. The brain is registering all this and that gives the continuity, that gives the idea 'I am continuing', and that continuity is considered a progressive diminution, a gradual ending of the 'I'. As long as the brain registers, like a computer, it is mechanical. When you are insulted or praised, it is registering and millennia after millennia it has registered. That is our conditioning, that is our whole progressive movement. Now we are asking: is it possible not to register except that which is relevant and nothing else? Why should you register when somebody insults or flatters you? And when you register, that registration prevents the observation of the other who has insulted. That is, you observe the person who has insulted you or praised you, with the registered mind, brain. So you never see the other actually. Your brain registers again. This registration is a continuity and in that continuity there is safety. It says I have been hurt once and therefore I'll keep it and therefore avoid being hurt, both physically and psychologically. Physically it is relevant, but is it psychologically relevant? Do you understand my question? One has been hurt. One has been hurt because the hurt is the movement of time which is the building up of the image you have about yourself and when that image is pricked, you are hurt. And as long as you have that image you are going to be hurt, always. So is it possible not to have the image and therefore no registration?

Please listen carefully. We are laying the foundation to discover what is meditation. Because if you have fear, you do what you will, there is no meditation. If you are nationalistic, if you are ambitious, if you are greedy, this or that, you can stand on your toe for the rest of your life, you will never know what meditation is. That is why we said very carefully in the beginning of these talks, the understanding of ourselves is part of this meditation, the understanding of sorrow, pain, fear, anxiety, so that the mind, your consciousness with all its content is being washed out. So we are asking; is it possible not to register psychologically, but only register what is not only necessary but relevant? Because when you have established order, when there is order in your life, there is freedom. When there is total order, then that very order is freedom. And we are saying; is it possible only to register

knowledge of functioning? Please listen to this. Work it out with me. Register the relevant, necessary knowledge to live an orderly life in the ordinary sense of going to the office, recognition of your wife and husband, recognition of your knowledge and so on, knowledge that is relevant, that is necessary. Now psychologically, inwardly there is no necessity for anything not relevant to register. Is this possible? Intellectually, logically you can see it, but to come upon this, how to see this happening in life, this is quite a different thing. I would like to go into this, if I may.

First of all, to go into this very deeply, one has to understand the nature of consciousness. What is your consciousness? Have you ever asked yourself? Your consciousness is its content. Without its content, it is not. The content makes up your consciousness. The content is your tradition, your anxiety, your name, your position. The content is that and that is your consciousness. And thought is dissatisfied with this consciousness and says there must be super-consciousness, something above all this. But the movement from the below to the above is still the movement of thought. Thought is a material process. Therefore, it is still part of this consciousness. When thought says there is infinite consciousness, cosmic consciousness, the highest consciousness, it is still within the field of this consciousness which has its continuity and continuity is content. See this even verbally, intellectually; it is good enough. And this consciousness has its continuity, attachment, all the rest of it.

So, can this consciousness with all its content, which is part of the mind, and mind is part of this consciousness, can this whole consciousness realise its content, realise this duration and take one part of that consciousness as attachment and end it voluntarily? That means you are breaking continuity. Now, is it possible to register only what is necessary and nothing else? Understand the beauty of that question, the implications of that question, the depth of that question. I say it is possible. I'll explain, but the explanation is not the fact. Don't be caught up in the explanations. Through the explanations, come to the fact. Then the explanations have value. The commentators make explanations and they never come to the fact. So we are saying; what has continuity is the movement of time, the movement of thought, the movement of knowledge from the past, modifying itself in the present and proceeding. That is

the whole process of registration, the whole movement of registration, of the brain. That is the whole movement and that movement has taken over the psychological field. Do you see this?

We said knowledge is continuity and the brain has found safety in this continuity and therefore it must register. But knowledge is always limited. There is no omnipotent knowledge. So, the brain, having found security in the movement of knowledge clings to it and translates every incident, accident according to the past. Therefore the past has tremendous importance to the brain, because the brain itself is the past. And your own intellect says, having seen logically all that we have explained which is a verbal explanation, the intellect says I see that which has continuity has nothing new, there is no new perfume, there is no new heaven, and can there be an ending of continuity and at the same time not bring danger to the brain? Because without continuity it gets lost. So the intellect says to itself if I end that continuity what then? The brain then asks to be secure. What is there then? If it can find something, the ending and a beginning, then it says all right, I am safe.

Now, so far the brain has said 'I must function, I can only function in security', which is the registration process, registration and registering. That has given it security. And you come along and say to me, to the brain, register only what is necessary, relevant and don't register anything else. The brain is certainly at a loss. It says, what do you mean by it, because it has been functioning out of security. It does not know a security which comes when thought is put in its right place. And when it realises that security implies putting everything in order, everything relevant and nothing irrelevant, then the brain says I have understood this, I have got it, which is I have an insight into this whole movement of continuity. This is an insight. This insight is the outcome of complete order, which is, the brain has put everything in its place. Then there is total insight into the whole movement of consciousness. And therefore, the brain will only register that which is necessary and nothing else. Have you got it? Have you captured something? In that is implied that the activity of the brain undergoes a change, the very structure of the brain undergoes a change, because the seeing something for the first time anew brings a new function to operate. You understand? Sir, your arm, this arm is developed because of its function. When the

brain discovers anew, sees something new, there is a new function being born, a new organism is taking place. So we are saying; it is wholly necessary for a mind, for a brain to become very young, fresh, innocent, alive, youthful and this happens when there is no psychological registration at all.

And we must also go into the question, is love within this consciousness? Has love continuity? Please listen to the question first. Don't agree or disagree. We said consciousness is a continuity, tradition, all that. And is love part of this field or entirely outside the field? I am asking, I am challenging. I don't say it is or it is not. If it is within the field of our consciousness, it is still part of thought. Because the content of our consciousness is put together by thought—beliefs, gods, superstitions, traditions, all that. Fear is part of thought. And is love part of that, is love part of this consciousness, which means, is love desire, is love pleasure, sex and all the rest of it? Is love part of this thought process, which means, is love a remembrance? Love cannot possibly exist or come into being like the fresh morning dew, if the intellect is supreme. And our civilisation has worshipped the intellect because it has created theories—there is Brahman, there is no Brahman, there is god, there is no god. It has created the principles, the ideals, the supreme one or the supreme double or the supreme treble. So we are asking you: is love part of this stream, this consciousness? Can love exist when there is jealousy? Can love exist when there is attachment to my wife, to my husband, to my children? Can love exist when there is the memory of sexual action, a remembrance, a picture, all that? Has love a continuity? Please go into it. Find out why that thing does not exist in your heart. That is why the world is in such a mess.

To come upon this love, the whole stream of consciousness must come to an end, consciousness being your jealousy, your antagonism, your ambition, your desire for becoming bigger and bigger, or your desire for seeking power, power through levitation and all that kind of business, power and position politically, religiously or power over your husband, wife, your children. Where there is any sense of egotism, the other is not. And the essence of egotism is the process of registration. And we said the other day, the ending of sorrow is the beginning of compassion. But we use sorrow as the means of advancement, becoming better, better. On the contrary when there is the ending, then something infinitely new takes place.

We can talk about meditation now. There are several things implied in meditation. First, there must be space, not physical space only, but space within the mind, which means no occupation. All our minds are occupied. I say "how shall I stop chattering"; I am occupied with having a space. This occupation is like a housewife with her cooking, with her children, like a devotee with his god, like a man with his occupation, with his sex, with his job, with his ambition, with his position. The mind is wholly occupied. Therefore, there is no space in it.

Now, we have established order in our life, because we have seen intelligently that order can only come out of the understanding of disorder. We have brought about order in our life, order in our relationships, which is very important, because life is relationship in movement and action. If there is no order in your relationship with your wife, with your husband, with your children, with your neighbour, whether that neighbour is near or very far, forget about meditation. Because out of having disorder in your life, if you try to meditate, you will fall into the trap of illusions. So that's why, we have talked about order in these talks, absolute order, not temporary order. That order can look to cosmic order. That order has relationship with the cosmic order. Cosmic order means setting of the sun and of the moon, the marvellous sky of the evening with all its beauty. And merely examining cosmos, the cosmos of the universe through a telescope, is not order. It is order here, in our life. Then that order has an extraordinary relationship with the universe. Do you understand all this?

So we are asking when a mind is occupied there is no order, there is no space. When the mind is full of problems, how can you have space? So every problem as it arises must be immediately solved first, to have space. That is part of meditation, not to carry problems over day after day, day after day. Is it possible not to be occupied which does not mean irresponsibility? On the contrary, when you are not occupied, you give your attention to responsibility. It is only the occupied mind that is confused and therefore responsibility becomes ugly and responsibility then has the possibility of guilt and all that. So please don't ask how not to be occupied. If you say please tell me a system, a method, then you will be occupied with the system, with the method, with the slogans and all the rest of it. But if you see, if you have an

insight, that a mind occupied is a destructive mind, is not a free mind, it has no space, if you see that, it happens.

The next question is attention, inattention, concentration and distraction. We are saying there is no distraction at all. There is no such thing as distraction. When we are attempting to concentrate, only then there is distraction. That is, thought says, I will concentrate on that, the image, the picture, the idea, the word OM or whatever it is, I will concentrate on that and thought is focussing its energy on that. But thought also wanders off and then thought says that is distraction, I must come back to this. Both are the movements of thought. So there is no distraction. It is only the movement of thought. And concentration implies enclosure, resistance. So where there is concentration, which is thought focussing its energy on a particular thing, image, whatever you want to concentrate on, and in that process of concentration, thought wanders away. And that you call distraction but the concentration and the movement away is part of thought, is thought. So don't ever say to yourself that I am being distracted, because you eliminate the conflict between concentration and distraction. If you have understood that, then we will have to see what is attention.

What does it mean to 'attend' ? Are you attending now ? If you are really, deeply attending, there is no centre from which you are attending. And that attention cannot, as you would like it to, continue. The continuity is inattention. Have you understood this ? When you are attending, it means you are listening. I will explain what we mean by the art of listening, the art of seeing, the art of learning. That is the total movement of attention. In that attention there is no centre that says I am learning, I am hearing, I am seeing. There is only this enormous sense of wholeness, which is watching, which is listening, learning. And in that attention there is no movement of thought. Then that attention cannot be sustained. Then thought says I must have that attention, I must find out how to come by or arrive or achieve that attention. This movement away, this movement of wanting to capture that attention is inattention, is lack of attention. Now to be aware of this movement away from attention is to be attentive. Have you captured it ?

We said the mind must have great space, limitless space and that can only take place when there is no chattering, when there is no problem, because problems have been resolved. The

movement of the mind in sleep is also quiet, because it is not constantly dreaming, because it is solving the problems as they arise. So there is great space and you can only have great space when there is no centre. The moment you have a centre, there must be circumference, there must be diameter, a movement from the centre to the periphery. Space implies no centre. Therefore it is absolutely limitless. And we are saying: concentration is a distraction of thought. Thought itself is the distraction. And attention implies giving all your energy to listen, to see. In that there is no centre. Then comes a mind that has understood order, and is free of fear, has ended sorrow, has understood the nature of pleasure and given its right place and so on. Then the question is what is the quality of a mind that is completely silent, timelessly silent, not how to achieve silence, not how to have peace of mind.

Now, there is silence between two notes, there is silence between two thoughts, there is silence between two movements, there is silence between two wars, there is silence between husband and wife before they begin to have all kinds of conflicts. We are not talking of that kind of quality of silence, because they are temporary, they go away. But we are talking of silence that is not produced by thought, that is not cultivable, that comes only when you have understood the whole movement of existence. And then, in that silence, there is no question and answer, there is no challenge, there is no search, everything has ended. In that silence, if you have come to that, with a great sense of space and beauty and extraordinary sense of energy, then there comes that which is eternally, timelessly sacred, which is not the product of civilisation, product of thought. That is the whole movement of meditation.

MADRAS

14-1-1979

The Thinker and the Fragmentation Process

- DS :** Could we discuss how a mind caught up in fragmentation, identifying with itself and caught up with itself, can appreciate fragmentation or furthermore see it? It seems to me that when we get caught up in fragmentation there is identification, an accumulation and a centering. Each thought postulates itself and projects itself further into greater realms and connections so that it has a certain momentum. This momentum of fragmentation, as it goes along, creates the controlled and the controller. Somewhere along the line things are moving so fast that the controller asserts itself. So now you enter into another aspect of fragmentation. The question is one of momentum and how we see this momentum and who is seeing it?
- K :** Sir, if I may ask: how can a fragmented mind, a fragmented action, see itself as a fragment? I wonder what we mean by fragment?
- DS :** Something that is caught up, that is in pieces and is part of fragmentation. The inside of it is in fragments.
- K :** I am asking a different question, Sir. First, how does fragmentation take place and what is the cause of it? What do we mean by 'fragment'? Are we aware of this whole process?— the causation, the effect which is a fragment, and that fragment having its own activity, its own action, its own continuity. Can all this be seen as a whole? Am I making it difficult?
- P :** What makes us state that there is a whole?
- K :** I don't know. First of all one sees the total movement of causation, the fragmentation and the fragment acting. That action, being fragmented, has its own fragmentary action continually going on.
- P :** But for the mind to even concern itself with fragmentation, it must postulate something which is not fragmented.

- DS** : Must it?
- P** : Otherwise what is fragmentation? It is the very mind which is causing the fragmentation that says it is fragmentary.
- K** : I understand that ; but I am asking : what is fragmentation? That is, has the fragment its own continuity of action? What brings about fragmentation?
- VA** : Thought.
- K** : What do you mean by thought? What do you mean by fragmentation? You said just now that fragmentation takes place when there is a movement of thought.
- VA** : It is a ripple in consciousness.
- K** : What do you mean by consciousness?
- KB** : It is the field, the extension of the mind.
- K** : When you use the word " ripple ", according to what you say there is a movement, then consciousness is quiet, and the ripple is the movement of thought in consciousness. Is that so? What do you mean by consciousness? We are trying to find out what is going on, not theoretically, not as a supposition or conclusion, but what is actually going on—which is, that we live and act in fragmentation. That is a fact and we are asking: what is the cause of that fragmentation? You just now said 'thought'. And I asked, 'what is thought'? The moment you say 'it is a ripple in consciousness', you have already come to a conclusion. Therefore all investigation stops. We are trying to find out what is thought which brings about fragmentation. Because from that fragmentation all action takes place: "we" and "they", the Hindu and the Muslim. What is the basic root of fragmentation? Can you come to that and then work from there? What is the cause of fragmentation in the world—of divisions of nationalities, of religions and class divisions, of theoretical, ideological divisions, beliefs and so on? The actual world is all fragmentary—geographically, historically, economically, socially and so on. Now we are asking what is the root of that fragmentation?
- P** : Isn't it that capacity, that faculty within me which says: 'I can direct', 'I can choose', 'I can quote', 'I can do'. Isn't that what sustains the momentum of fragmentation?
- DS** : Where does it come from?

- P** : The whole point is when one says "that is a fragment", does one really see it is a fragment?
- DS** : That's what we were saying and K. was saying too. If one sees the fact that one is a Hindu, a Buddhist, a Muslim, one is outside of it. I see fragmentation from the outside. I am on the other side of it. What is the effect of being fragmented and of knowing it from the inside? I can always see fragmentation in society from the other side, but can one see the inside of that fragmentation and know it?
- P** : Can thought see that it is fragmented?
- K** : No, I don't want to go into that question so quickly. I am asking: what is the root cause of fragmentation?
- A** : Don't you think we are born with a brain whose primary perception is of itself as the perceiver and of the world, the I and the not—I, and I am not even aware that there is anything wrong?
- K** : I wonder Achyutji, if that is so.
- A** : That is a fact.
- K** : Wait a minute, Sir. I am not quite sure.
- S** : I see fragmentation. The moment there is identification with personal or collective experience, there is fragmentation. But as long as there is identification with either, I can't see fragmentation from the inside.
- KB** : Surely selfishness is the root cause of fragmentation.
- K** : What do you mean by that? Explore it a little, Sir. You haven't answered my question yet. You said "selfishness". He says "thought". But what is the truth of the matter?
- KB** : It is a division between what you think, on the one hand, and what you do on the other, that causes this. Why should a person not do exactly what he thinks or feels is right? Somewhere there is an element of self interest or selfishness that intervenes and says "good, bad, not this".
- DS** : The question is "why this"? What is the causation of it?
- P** : In that "why", you can find a number of things—selfishness, envy, put it all into compartments and say "that is the cause". But if you draw them all in, what is the 'In' which makes that possible? What is it within us which is breaking it up and refuses to see anything except through the process of breaking it up?

- PB** : Sir, aren't we all divided by our perceptions ?
- K** : When you use the word 'perception', what do you mean by that ?
- PB** : The way you are conditioned to look at things.
- K** : How will you see this microphone ? Is there the idea first and the fact later ? Is it the word "microphone" of which you have a picture and so you say : 'it is a microphone' ? Or do you see it without the word and then say 'it is a microphone' ? You see the difference ?
- PB** : Yes, I see the difference.
- K** : May I go into it a little ? Are the senses the factor of division ? Do not senses function fragmentarily ?
- DS** : I think there is a sense in which we perceive totally and then we break it down into fragments and then we say : 'I see it',
- K** : No, I am questioning that. When you see a flower, do you see it totally or do you have the visual sensation first, the contact, and so on ? I am asking—I may be wrong—whether the senses are not one of the factors of fragmentation ?
- A** : I am afraid not. It is not the senses.
- K** : The sense, in the singular.
- P** : The sense, in the singular ?
- K** : I have stated something which I am assimilating myself. The sense, in singular, is the cause of fragmentation.
- DS** : When you walk across a room, you are perceiving in a certain global sense. With that perspective you will perceive different relationships, you will see the ongoing change of relationships with all their proportions, light and shade, So that is a total thing. Once I see with my eye, I enter into fragmentation.
- K** : So when you walk into a room, you see the whole room, all the proportions, the light, shade, pictures, carpet, the chair, you take it all in with one glance ?
- DS** : By using the words 'seeing' and 'glancing' you have already fragmented it.
- K** : No, I am using the words 'see' and 'glance' in the same way.
- DS** : That's what I am saying. I think this is an act of perception which is so fast that it has nothing to do with division. Then, when division enters, it becomes fragmentary.

- K** : The sense, or sensation, is one of the causes of fragmentation. If we think it is so, then is there a perception in which there is a total involvement of all the senses?
- P** : Yes, there is, You have come to that straight off.
- K** : I didn't want to jump into that. What do we mean by the singular "sense"? I touch, smell, taste, hear, see. It is all so rapid.
- P** : In all that, there is subject and object.
- K** : I wonder.
- P** : When you use it in the singular.....
- K** : I see. There is seeing. There is no 'I', there is no subject.
- P** : Then the field of the senses does not operate.
- DS** : I think this is discovering something now, because seeing, as he used it
- P** : That's a very different thing. But is it a single sense, then, "seeing"?
- K** : Pupulji, put it this way : there is seeing.
- P** : You started with the single sense. Now in terms of the single sense, is seeing applicable at all? Can you in terms of the single sense introduce "seeing"?
- S** : But you also spoke about object—subject relationship.
- P** : All these words are traps, but in "seeing" is a single sense operating?
- A** : I say that so long as my seeing is non-verbal, it is not a divisive act, it is not fragmentary.
- P** : Is it a single sense operating?
- A** : It is a single sense operating.
- K** : Achyutji, we ask you, what is the cause of fragmentation. Let us go back to it. Somebody said it is the act of a single sense.
- PB** : When I said "perception", I did not mean only 'see',
- K** : What do you mean by 'perception'?
- PB** : By perception I mean the sum total of all the receiving through the senses, which includes also sensation and conditioning.
- K** : When you see, perceive with all your senses, is there fragmentation?
- PB** : No, Sir, but when you receive.....

- K** : We are not talking about receiving, but only about perceiving.
- PB** : I am talking about receiving, conditioning, and accumulating it in your brain or in your mind and you are at a certain depth within yourself and you perceive from that depth, and the deeper you go.....
- K** : Let us go slowly. We are asking what is the root cause of fragmentation. Somebody suggested it is a sense operating. When you look at something, or hear something partially, then fragmentation takes place. When you hear somebody say something totally, with your ears, with your nerves, with your heart, with your mind, there is no fragmentation. That's all we are saying for the moment.
- P** : You have brought in something new.
- K** : I know.
- P** : We know only seeing as a fragment, seeing in which there is subject-object, recognition and registering, all taking place simultaneously. That is all we know, and now the question is: "Why does this fragmentation take place at all"? In the enquiry into the nature of the subject you say it is the operation of a single sense which causes the fragmentation.
- K** : But I question, Pupulji, whether there is a subject at all in seeing. You say there is. I am just trying to let the discussion open up before we can deepen it.
- A** : Does it not start with naming?
- KB** : If we are to open up the discussion, I think the problem we are facing here is not just the problem of understanding, trying to comprehend, but is also the problem of communication amongst ourselves; there is great difficulty in the exactness of words and I wonder whether you would like to share your feelings, your attitudes towards the word 'communication' with us.
- K** : Sir, the word 'communication' according to the dictionary, means to share, to partake, to think over together, to observe together. All that implies communication. Now I want to ask you something. I am speaking the ordinary English language: what is fragmentation? How do you listen to that question, or have you already an answer to it?

- KB :** I have no answer when I listen to the question.
- K :** So, you are listening and therefore you are sharing, partaking in the question? Are we not both of us saying there is an answer? We are looking into, we are sharing the question together. So we are together at the same level. That is communication. Communication implies sharing something together. You make a statement and I listen to that. I listen to it without any distortion. The moment I distort it, we are not communicating. So I find out how I am listening to you. Have I already twisted what you have said to suit me according to my belief, my conditioning? Or am I actually listening without any distortion?—then there is perfect communication. Is that what we are doing now, at the moment? Dr. Shainberg asked the question: 'what is the cause of fragmentation'? I am listening to this question. I am not answering, I am not discussing, I am not saying there is or there is not, and so on. I am just letting the question enter into my brain. How do I receive the question? I think that is rather important. We are investigating, which means there must be freedom to investigate, there are no conclusions. There must be freedom from opinion, judgment, evaluation or comparison, in order to investigate. Are we doing that?
- P :** It really amounts to asking what is the state of one's consciousness, of one's mind. When a statement is made, as you did just now, that it is only one sense that operates, where do I receive that statement? The next step will only come if it is received without obstacles. The obstacles being an answer to what you are saying or a further question as to what you are saying.
- K :** Pupulji, look, he asked me a question. How do I receive it? That's what is really important. Am I receiving it with a fullness or am I already fragmented? If I listen to the question without any ripple there is no fragmentation.
- P :** You can't just state that. I might, but the matrix might throw up something. It is not that it ends there.
- K :** No. I want to listen to that question without any movement. So I am sharing the question with him.
- P :** Let me ask one thing: Is the question important?
- K :** No. The way I receive the question is going to paint the picture.

- PB :** When you say, 'when the receiving is right', do you mean there is total reception? When one is receiving from a void.—
- P :** If one observes one's own mind, if one is in a state of observation and one hears a statement like that, what happens? Let us see for ourselves what happens.
- K :** Pupulji is asking a question which I will put differently. May I? How do you receive it when I say 'I love you'? Do you receive it as you receive this other question? You follow? Somebody says to me 'I love you'. Do I listen to that with the same intensity, with the same beauty or whatever it is, as I do when I listen to that question, 'What is the root of fragmentation'? Is it an intellectual, verbal reception? Or is there only registration, not a conclusion. Now is thought the root of fragmentation?
- P :** Is it thought or the thinker?
- K :** Is there a thinker without thought?
- P :** This is one of the crucial things in all this. You keep asking, "Is there a thinker without thought"? Inwardly, deeply from this side, do I ever come to a point when I am in that state?
- PB :** Can you go into why thought is fragmented without going into the problem of the thinker?
- K :** Without a thinker is there fragmentation? If there is only thinking there is no fragmentation. Fragmentation is when there is the thinker, who steps in and says, 'I think', and so on. The thinker may be the root of fragmentation. So we have to find out what is the structure and the nature of the thinker.
- P :** No statement will dissolve the thinker.
- K :** But I must know how the thinker has come into being, what is its nature, what is the structure. Thought, thinking—does it bring about fragmentation? Or does the thinker bring about fragmentation? Or the very act of thinking is fragmentation? Or do thinking and the thinker both bring about fragmentation?
- P :** May I ask you a question: A poem goes through my mind. It is words, it is thought, in fact it is the act of a poem going through consciousness. If you say all thinking brings about fragmentation, then a poem going through my mind would also be fragmentation; but is that so?

- K** : No, Pupul, I want to find out what is the root of fragmentation and I see from everything we have discussed so far, that thought is the root of it. Pupul then says, without observing the nature or structure of the thinker, merely investigating thought will have no consequence. So let us investigate the thinker.
- P** : Is it a question of investigation or is it a question of observing? Is it possible to observe the thinker in operation? I put this question.
- K** : I think you are putting a wrong question, which is: Is there a thinker without thought? Thought has created the thinker.
- DS** : What is that? "Thought is creating the thinker"—let us go into that.
- K** : Yes. Because thought is in a flux, always changing, modifying. Thought itself realises it is unstable. There is no stability. There is no continuity. It is broken up all the time. So thought creates the thinker as something positive, something that is enduring, something that is lasting, which is the past. The thinker is the past. That is stable. There is no uncertainty about it. Thought by itself is constantly modifying, constantly, changing, being pushed around, whereas the thinker is always stable.
- P** : You have said thought creates the thinker. I will ask you a question: Can there be thought if there is no thinker?
- K** : Yes, of course.
- DS** : Sir, you were saying something about stability.
- K** : There is no security, thought is insecure. The brain cannot stand insecurity. Thought then creates the thinker to give it security so that the brain can function rationally. The brain needs security. The thinker, which is the past, gives that security. In that is my knowledge, my belief, my conviction, my memories, the pictures and images, the sexual pleasures. The whole of the past is the thinker.
- Par**: The first statement, that thought realises that it is insecure, is in terms of time.
- K** : No sir, Don't you realise, doesn't your thinking realise how unstable thinking is?
- DS** : I question that. I think there is something much deeper.
- K** : There is sir, we will go into it presently. But let's first stick to one or two obvious things: thought is in a flux

and the brain cannot function or act effectively unless it is completely secure. A child needs security. You can watch your own brain, it demands security, safety.

P : I still can't understand how thought can exist without the thinker.

K : Can you not have a dialogue without the thinker? Can you not think of your opinion, your judgment, your evaluation, your tradition, your past, all that, just think clearly?

P : Thinking is word—formation, thinking is the movement of the past. That's why I am asking: if it is a movement of the past, can that movement which is going to create word formation.....

K : Not only verbal, visual etc.

P : If the thinker were not giving strength to thought, to the past, if the thinker were not, what would be the momentum?

K : The momentum is the past.

P : Which is the thinker.

K : Which is also thought.

P : Which is also the thinker.

K : No, thought has divided itself as thought and the thinker.

P : But you are saying that the past will flow irrespective of the thinker.

K : Wait a minute, Thought, the past, is in constant movement without the thinker. That is, the past only comes into us, the past meeting the present, challenging the present. Then the thinker arises. When that movement of the past—which is thought and the thinker—is challenged, or blocked or questioned, then the thinker says: 'I have this opinion', 'I am right', or 'I am wrong' and so on. If there is no thinker, what happens? There is only the movement of the past, meeting the present, modifying itself and going on.

P : Sir, if the thinker is not in operation, is there a modification of the present?

K : Pupul, look: I am a Catholic, or an Arab.

P : The thinker says 'I am an Arab'.

K : My brain is conditioned to think 'I am an Arab', or 'a Catholic'. The brain is conditioned from childhood and that is a movement of the past. It meets the present and

the movement is challenged. Then it says, 'I am a Catholic' or it says 'I don't believe in any one except Jesus'.

P : What happens when the thinker is not?

K : The thinker has already come into operation.

P : But you say thinking can be without a thinker.

K : That can only be when there is no conditioning as the past, no conditioning as the thinker. Pupil, then you are neither a Hindu, nor a Buddhist, you are merely thinking, observing.

P : Here you are putting thinking and observing together.

K : There is only the movement of the past as thought. That movement is based on knowledge, experience, memory. That is a stream that is going on and on. That stream is always meeting the present and modifying itself.

P : You mean without the thinker, it is modifying itself?

K : No, the thinker is beginning to operate when that movement is challenged. Then the thinker modifies it. The moment the past meeting the present is questioned, then there is a modification.

P : I understand that. But we are not talking of a state when one is in a sleepless condition which just goes on and the thinker arises when challenged. We are thinking of a state when the thinker is not. That is a very different state.

K : Which means we must go into the problem of what is thinking. Thinking is the response of memory, experience stored in the brain, which is the past. So all thinking is the movement of the past. That movement which is thought, feels there must be stability somewhere.

P : I understand all that sir. You made a statement that thinking can flow without the thinker.

K : Which is happening now. It is happening now. (Pause) Where are we? Have I left you behind?

K : Krishnaji, DS : David Shainberg, P : Pupil, VA : Vijay Anand, KB : Kabir Bedi. Par : Parchure, S : Sunanda, PB : Parveen Babi.

BROCKWOOD PARK EDUCATIONAL CENTRE

This Centre was started by Krishnamurti in January 1969 with the sole object of enabling students and staff to explore together in actual daily relationship, the implications of all that he has said in his talks and discussions and in his many books, including 'Beyond Violence' and the 'Beginnings of Learning', 'The Urgency of Change' etc. The Centre is international, co-educational and residential, and it is not run for financial gain. All meals are vegetarian.

Here, the group of students and staff are endeavouring to live together really differently and religiously—in the sense of seeing all the effects of self-centred activities so clearly that one wants to learn if it is possible to live and work together not from an established concept of 'The me' but in a totally different way. This means caring deeply enough about the state of the world and our own personal confusion to want to discover a really new action.

The ages of the students range from 14 to 20 years and students number 50 from sixteen different countries : Australia, Brazil, Belgium, Germany, England, France, India, Israel, Indonesia, Mexico, Netherlands, Spain, Switzerland, U.S.A. Venezuela and Yugoslavia. We feel it is essential that the centre remains small in size bearing in mind the fundamental nature of what is being attempted, which is, not only to provide a thorough academic education but also to bring about an entirely new approach to living and to relationships, through self-knowledge.

This means a total education of both students and staff, interacting and enquiring together and exploring into the possibilities of happiness and true intelligence. For this, it is necessary to have a basis of orderly living together so that energy is never wasted in conflict over trifling things. Orderly living is not to be regarded as infringement of personal liberty. On the contrary, freedom is responsibility in co-operation.

In fact, here is a closely associated group of staff and students, living, working and playing together, endeavouring to act rightly in our daily contacts with each other, and to co-operate

without the imposition of psychological authority. Students are asked to take full responsibility for their own actions and functioning, as far as they are capable, while being mindful also of the needs of the whole school.

Besides entering into the special life of Brockwood Park, students follow the normal academic courses they need to take if they are to go into University or qualify for earning a livelihood. We have an Examination Centre for the London University for the General Certificate of Education at Ordinary and Advanced levels and the subjects covered include English Language and Literature, History, Geography, French, German, Latin, Mathematics, Physics, Chemistry and Biology. Yoga is also taught, and there are facilities for Music, Art, Dance, Pottery, Photography, Engineering Drawing and Horticulture. Other activities are also available, including Bee-keeping and Horse-riding, and Vegetarian cookery.

Numbers of our students have gone on to Universities, but we do not lay undue emphasis on this. We like to keep in contact with all students who have been at the school and very many of them write to us from time to time.

Our academic staff do not receive the rate of pay they normally should receive as fully qualified teachers, but what we can afford, and all the staff—whether academic, gardening, kitchen or office—have agreed to receive the same amount, so there is no status differentiation.

As well as being an educational centre, Brockwood Park is the home of Krishnamurti while he is in England, which is for several months each year. During his time here he gives talks to the students and staff three times a week, discussing with us, probing with us, and helping us to discover the total meaning of education and learning. He helps us to find out what kind of people we actually are, at any given moment, what we are in fact doing with our lives,—and whether it is possible to live entirely differently.

Dorothy Simmons
Principal

The Observer is the Essence of Habit

This analytical approach which the modern intellectuals seem to enjoy does destroy the pleasure of life. He was a young man, recently married, and he said he hadn't too good a job, but it gave him and his wife enough money to live on. He had been educated in one of the universities, had a somewhat sharp mind, and belonged to one of those ancient communities to whom a religious life was much more significant than the way of the world.

'My education' he continued, 'has made my mind rather dull. It has cultivated my memory and probably nothing else. I have taken several degrees but all that has left me somewhat empty and arid. I seem to be losing all feeling, all concern, and falling into a routine; and I can see my sexual activities also becoming part of the same pattern. I don't know what to do. After hearing you the other day I thought perhaps that by talking things over with you I might free myself from the dead weight of my job and of my daily habits. As I am quite young I could change my job, but I know that however interesting it may be it soon will become a routine. My wife and I have talked this over. She couldn't come this morning, so I am talking for her as well as for myself'.

He had a nice smile, and society had not quite destroyed him yet. In all this two basic things are involved, aren't they? One is habit, and the other is pleasure; routine and being natural. There is no such thing as being natural, is there? For we are so heavily conditioned and it is only when we have thrown off all these conditionings that then, perhaps, we may be natural. Being natural is to return to nature, which is brutal, aggressive and violent. That remains with us; and outwardly we are sophisticated, living in a society that pretends not to be aggressive and so on.

So routine and habit is our everyday life. Some are aware of their habits, others are not. If one becomes aware of habits-

the repetitious movement of the hand or of the mind-one can put an end to them with comparative ease. But what is important in all this is to understand, not intellectually, the mechanism of habit-forming which gradually destroys or blunts all feeling. This machinery is the enormous lethargy which is part of our heritage, as tradition is. We don't want to be disturbed, and it is this lethargy which builds routine. Once having learnt, you function according to what you already know, adding to or modifying what you already know.

The fear of change strengthens habit, not only the physical but also in the very brain cells themselves. So having once been established in a routine we keep going, like a tramcar along its rails. We take things for granted in all relationships, and this is one of the major factors of insensitivity. So habit becomes a natural thing. Then we say: why should one pay attention to these things that one does every day? And so inattention cultivates habit; and then we are caught. Then the problem begins of how to be free of habit. And then there is conflict. And thus conflict becomes the way of life we accept naturally!

So when one sees all this—all the ways of habit, which is to function according to established memory, to operate from that memory—when there is an awareness of this, then you come upon the way of pleasure. Because, after all, what we deeply want is pleasure and all our values are based on it. Pleasure is the constant factor for which we are willing to sacrifice, which we defend, for which we are willing to be violent, and so on. But, if you watch pleasure, you will soon see that it, too, becomes a habit, and when that habit of pleasure is denied there is discomfort, pain and sorrow. And to avoid this we fall into another trap of pleasure.

So this is the way of life we have accepted. It is what is happening to us from morning to night, and throughout the night. So the whole of consciousness is mechanical in the sense that it is a constant movement, activity, within the borders of pleasure and pain. To go beyond these borders man has tried many different ways. But everything is soon reduced to the monotony of habit and pleasure; and if you have the energy you become very active, outwardly. Now the whole point of this is to see—actually, non-verbally—what is really taking place. To see non-verbally means to see without the observer, for the observer is the essence of habit and contradiction, which is memory. So seeing is never habitual because the seeing is

non-accumulative. When you see from the accumulation you see through habits. So, seeing is action without habit.

After all, love is not habit-whereas pleasure is. So the act of seeing is the only natural thing; seeing the natural inheritance of the animal in us, which is violent, aggressive and competitive. If you could understand this one thing, which is really of primary importance-the act of seeing-then there is no accumulation as the 'me' and the 'mine', then there is no habit-forming at all, with the routine and the boredom of it all. So to see what is, is to love.

J.K.

Meditation is the freedom, total, absolute inward freedom, in which there is not a single image. Meditation is the freedom from all the things that man has put together as reality, philosophically, psychologically, otherwise. Then when that takes place the natural sequence is the flowering of silence. In that silence is the quality of energy that you have never touched before. And that is the transforming fact and that is the real creative movement of life. In that quiet stillness there is that movement which cannot be described, which is nameless, which is not the product of time and thought, and that is all there is, and that is creation.

—J.K.

The Capacity to Listen

Questioner : I have been listening to you for some time now, but no change has come about.

KRISHNAMURTI : Now, look Sir, if you listen to somebody for years, and you see for yourself the beauty of what is being said, then you want to listen more ; then it opens doors to you which you have never seen before. But if it doesn't, then what is wrong ? What is wrong with the speaker who says these things, or what is wrong with the listener ? Why is it that a man or woman who has heard the speaker for many years is not changed ? In that there is great sorrow, is there not ?

You see a flower, a lovely flower by the wayside, you glance and pass by. You don't stop to look, you don't see the beauty, the quiet dignity, the loveliness. You pass by. What is wrong ? Is it that you are not serious ? Is it that you don't care ? Is it that you have so many problems that you are caught up in them, no time, no leisure to stop, so that you never look at that flower ? Or is it that what the speaker is saying has no value in itself—not what you think about it—but in itself it has no value ? Has it no value ? To determine whether it has or it has not, you have to investigate what the speaker is saying. And to investigate you must have the capacity to listen, you must be able to look, you must give your time to it. So is it your responsibility or is it the responsibility of the speaker ? It is our mutual responsibility, isn't it ? Both of us have to look. The speaker may point out, but you have to look, you have to go into it, you have to learn. And if your mind is not diligent, but negligent, if your mind is not watching, highly sensitive, it is your doing. That means you have to change your ways of life ; everything has to be changed to learn a way of living which is entirely different. And that demands energy ; you cannot be lazy, indolent.

So since it is our mutual responsibility—may be more yours than that of the speaker—perhaps, Sir, you have not given your life to it. We are talking about life—not about ideas, not about theories, practices, not even techniques—but to look at this whole life, which is your life, and to care for it. And that means not to waste your life. You have a very short time to live, may be ten, may be fifty years, but don't waste it, look at it, give your life to understand it.

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