

BULLETIN

KRISHNAMURTI
FOUNDATION
INDIA

1981

1



Reception at the Colombo Airport.



Press Conference at Colombo

FROM THE EDITOR

Krishnaji finished his programme in the sub-continent by giving six public talks in Bombay and a T. V. interview with Smt. Pupul Jayakar. The interview was broadcast on the T. V. on 14th March and we expect that it will be shown in other T. V. centres in the country during the course of the year.

After a lapse of nearly twenty-five years Krishnaji visited Sri Lanka in November last. He stayed there for a fortnight and gave four public talks. He also addressed the students of Jayawardanapura University. All the talks were broadcast over the national radio on the same night. He was interviewed on the T. V. by Anandatisa de Alwis, Minister for Information of Sri Lanka. He also addressed a press conference. The press, the public and the Government in Sri Lanka gave him an exceptionally warm welcome. There were articles about Krishnaji and his teachings in sinhalese, Tamil and English dailies. Dr. E. W. Adikarom, deeply interested in the teachings of Krishnaji for many years and who is also the Chancellor of the Jayawardhana University was primarily responsible along with his many friends for organising all these programmes. We thought it would be good to devote a major part of this issue to cover Krishnaji's visit to Sri Lanka so that our readers get a feel and flavour of not only the talks which Krishnaji gave there, but also of the atmosphere. Krishnaji stressed that "in the world of perception the thought process becomes a hindrance and a factor of distortion. The mind has constantly to free itself of the images for the observation of the new. A mind with images can only know suffering." Krishnaji said "if you look at yourself you will see the story of mankind. You must learn to read this book of life. There was a special interview with the Buddhist monks where he was asked "Do you think at all?"

We have included in this issue a public talk, some extracts of newspaper reports and the T. V. interview. We are also publishing some photographs on the cover pages.

After his visit to Sri Lanka Krishnaji spent a month in Rishi Valley School and a month in Madras. He gave six public talks and held two question-answer meetings at Vasanta Vihar in Madras. There was also a seminar for three days. He left India on the 15th February for Ojai. His programme abroad during the current year is as follows :

- U.S.A. — Ojai, California
Talks : May 2, 3, 9, 10, 16, 17
Discussion : May 5, 7, 12 and 14
- Switzerland — Saanen
Talks : July 12, 14, 16, 19, 21,
23 and 26
Discussion : July 29—31 inclusive.
- England — Brockwood Park, Hampshire
Talks : August 29, 30
September 5, 6
Discussions : September 1, 3

This is the first issue this year. Many of the readers have yet to renew their subscription. We are trying to bring out the three issues this year on 1st April, 1st July and 1st October. If you don't receive your copy by the 10th please write to us.

New Publication: Victor Gollancz Ltd of England have brought out a new publication entitled '*Poems and Parables*'. Many of Krishnamurti's early writings have been out of print for many years, but now these writings are being collected for republication and this book forms the first volume. With an intensity of feeling Krishnamurti makes a passionate appeal to the individual to abandon all the traditional paths of a search for the truth and look within himself. This book is not published yet in India. Those who want to buy this book should get in touch with any leading bookshop who may be able to get imported copies.

THE BOOK OF LIFE

J. Krishnamurti

The whole story of mankind is in you, the vast experiences, the deep rooted fears, anxieties, sorrow, pleasure and all the beliefs that man has accumulated throughout the millennia. You are that book and it is an art to read that book. It is not printed by any publisher. It is not for sale. You can't buy it in any book shop. You can't go to any analyst because his book is the same as yours; Nor to any scientist. The scientist, the astrophysicist may have great deal of information about matter, but his book is the story of mankind, the same as yours. And without carefully, patiently, hesitantly reading that book you will never be able to change the society in which we live, the society that is corrupt, immoral. There is a great deal of poverty, injustice and so on. Any serious man would be concerned with the things as they are in the world at present with all the chaos, corruption, war—the greatest crime which is war. And in order to bring about a radical change in our society and its structure one must be able to read this book which is yourself and the society in which we live is brought about by each one of us, by our parents, grandparents and so on. All human beings have created this society and when society is not changed, there will be more corruption, more wars and greater destruction of the human mind. That is a fact. So to read this book which is yourself, one must have the art of listening to what the book is saying. That means to listen to it. To listen implies not to interpret what the book is saying, just to observe it as you would observe a cloud. You can't do anything about the cloud, nor the palm leaves swaying in the wind, nor the beauty of a sunset. You can't alter it. You can't argue with it, you cannot change it; it is so. So one must have the art of listening to what the book is saying. The book is you. So you can't tell the book what it should reveal. It will

reveal everything. So that must be the first, the art of listening to the book.

And there is another art, which is, the art of observation, the art of seeing. When you read the book which is yourself, there is not you and the book. Please understand this. There is not the reader and the book separate from you. The book is you. So you are observing the book, not telling the book what it should say. That is to read, to observe all the reactions that the book reveals, to see very clearly without any distortion, what the lines, the capitals, the words, the poems, the beauty, the struggle, everything that it is revealing. So there is the art of seeing and the art of listening.

There is also another art; the art of learning. The computers can learn. They can be programmed and they will repeat what it has been told. If a computer plays with a master of chess, the master may beat it 2 or 3 or 4 times. But it is learning; where it has made a mistake, where it can correct it. So through experience it is learning so that after a few games, the computer can beat the master chess player. That is how the mind works—our minds. We first experience, accumulate knowledge, store it in the brain, then thoughts as memory come into being and then action. From that action you learn. Thus learning is the accumulation of further knowledge. So you begin again—experience, knowledge, memory and thought and action. This cycle is going on all the time with all of us. I hope I am making this clear. That every action either gives further knowledge and though the mind changes, modifies, its past experience goes on. This is what a mind that is aware, awake is doing all the time like a computer. Experience, knowledge, memory, thought, action—that action modifies or adds more knowledge and you go on that way. So; this is what we are doing all the time which is called learning—learning from experience. This has been the story of man—constant challenge and response to that challenge and that response can be equal to that challenge or not quite upto the challenge. But it learns and accumulates knowledge and again the next challenge, the response again, more fully or less fully. So this process is going on all the time in our minds which is called learning. Learn a language. That is, you learn the meaning of the words, the syntax, put two sentences

together, gradually accumulate vocabulary and then if you have got a good memory, you begin to talk that particular language which you have spent time on. This is the human process of learning. That is always moving from knowledge to knowledge. And the book is the whole of knowledge of mankind, which is you. Am I making all this clear ?

Please listen to this with a little care and patience. Either you keep that circle going all the time or find a way of moving out of that circle. I am going to show it to you in a minute. That is, we are always functioning from the past knowledge, modified by the present and moving forward. The forward is modified again which becomes the past and this process is part of our life. Are we getting all that ? I know you are all probably very learned, very educated, but I am putting all this into very very simple language, but the word is not the thing. Sri Lanka is not the land, the beauty of the land, the palm trees, the rivers, the marvellous trees, the fruit and the flowers. The word is not the thing. Please bear that in mind all the time while we are talking together that the word is not the thing. The word 'husband' is not the man. It is a word. By word we measure. So please bear in mind throughout this talk and the other two talks that are to take place and the public discussions, that the word is never the thing. The symbol is never the actual. The picture is not that which it depicts. So if that is deeply rooted in our mind, then words have very little significance. And the thing matters, not the word. So as I said there is the art of seeing, the art of listening, and the art of learning. The learning is a movement from the past to the present—modified—the future, and then experiencing and so on. This whole cycle is what we call learning. This is the psychological learning as well as technical learning. Which means what ? The mind is never free from the known. Our learning is always within the field of the known. So learning becomes mechanical. If I have a particular habit and I live with that habit my mind becomes mechanical. If I believe in something and that I repeat, repeat, it becomes mechanical. So we are saying that we are always living within the area of the known and our minds have become a network of words—never the actual—but words, words, words, modifying, changing, altering within the narrow limited area of knowledge.

The art of learning implies something totally different. We are going to go into it together. We are going to see clearly what is seeing, how to see the book, to read the lines how to listen, the art of listening to the book—never distorting, never interpreting, never choosing what you like and what you don't like, what you appreciate and don't appreciate. Then you are not reading the book. We are saying that we all live within the narrow limits of the known and that has become our constant habit. Therefore your mind, if you examine—your mind is repetitive, habitual, accustomed. You believe in god and you believe in god for the rest of your life. And anybody who says there is no god perhaps, then you call him irreligious. So you are caught in a habit. Now we are saying that is not learning at all. Learning is something entirely different. Learning means enquiry into the limits of knowledge, and moving. So there is the art of seeing. the art of listening and the art of learning; never to be caught in the same pattern or invent another pattern, but the constant breaking down of patterns, the norms, the values, which doesn't mean living without any restraint—that society is permissive. It does not mean that at all. The constant awareness of this pattern, the formation and the breaking of the pattern, so that the mind is constantly aware, alert. Now with these three processes, listening, observing, learning,—with these basic factors, let us read the book together. You are reading the book with me. I am not reading your book. We are reading the human book which is you and the speaker and the rest of the mankind. Please give a little attention to this. We live in a society that is so unhappy, that is in such conflicts, struggles, there seems to be no end to it. And we are saying if we know how to read the book which is yourself, all conflict, all travail, all these things come to an end. It is only then that you can find out, and truth can then come to your field. It is only such a mind which is really a religious mind, not the believing mind, not the mind that does all kinds of rituals, not the mind that puts on strange garbs, but the mind that is free. Having read completely the book, it is only such a mind that receives the benediction of Truth. It is only such a mind that can go infinitely far beyond truth.

So together we are reading the book, not the printed book, but the book that is you. It is your responsibility, not merely to listen to what the speaker is saying. What the speaker is saying is your book, seeing it chapter by chapter, page by page, till the very end. If you can travel that far, and we must travel together, if we are to solve the human problems as they exist, then together we can solve them, not just one person.

So what is the first chapter? Please, think together. Don't let me tell you. What is the first chapter in that book? It is your book and what is the first chapter in that book, the content of that chapter? Apart from the physical existence, the physical organism with all the travail of the body, the disease, the laziness, the sluggishness, the lack of proper food, proper nourishment, apart from all that what is the first movement? I am asking you, we are together exploring, I am not exploring and telling you, because it is easy for you. But if we do it together, it will be yours and when you are able to read you don't have to have a priest, you don't have to go to a psychologist, you don't depend on anybody, you will begin to have that extraordinary freedom that gives you tremendous vitality, the vitality of psychological freedom. So please let us share this book together. Are you waiting for me to tell you? I am afraid you are, because you have never even looked at yourself deeply. You may have looked at your face, combed your hair, powdered your face and all the rest of it, but you have never looked into yourself. But if you look into yourself don't you discover for yourself that you are a second hand human being? It may be rather unpleasant to consider oneself as a second hand human being. But we are full of other people's knowledge—what somebody has said, what somebody or some teacher, or some guru—what the Buddha said, what the Christ said and so on. We are full of that. And also if you have been to a school, and a college, or a university, there also you have been told what to do, what to think. So if you realise that you are a second hand human being, then you can put aside that second hand quality of the mind and look.

Kindly follow: the first observation is that we live in contradiction, that there is no order in us. Order is not a blueprint. Order is putting everything in its right place. But order

implies something far greater than the mechanical discipline of a particular habit, or normal function. We are saying order is something entirely different from the accepted normal discipline. The word 'discipline' comes from latin which means to learn, not to conform, not to imitate, not to copy, not to obey, but to learn. You understand? So one discovers in that book the first chapter that we live an extraordinarily confused disorderly life, wanting one thing and denying that you want it, saying one thing and doing something else; thinking one thing and acting something else. So there is constant contradiction. Where there is contradiction, there must be conflict. Are you following all this? You are following the book which is yourself, that you are living in a disorderly way, that you are in perpetual conflict. That conflict has spread itself as ambition, fulfilment, identification with a person, with a country, with an idea and never living with the actual. So we live in disorder, politically, religiously, in our family life. We have to find out what is order. The book will tell you if you know how to read the book. It says you live in disorder. Follow it—turn the next page. Then you will find what it means to live in disorder. Till you understand what is the cause of disorder, order will never come into being.

So we discover that disorder exists as long as there is contradiction, not only verbal contradiction, but psychological contradiction. That is, not being honest—absolute honesty. If you say one thing, you mean it; it means to have a deep integrity. So if one understands the nature of disorder, not intellectually or verbally, but actually, the book is saying don't translate, don't make it into an intellectual concept, but read it properly. When you read it, it says your contradictions exists, and they can only end if you understand the nature of contradiction. Contradiction exists when there is division, like the Hindus and the Muslims, like Jews and the Arabs, the communists and the non-communists, this constant divisive process between the various types of Buddhists, the various types of Hindus, Christians, so on. Where there is division, there must be conflict, which is disorder. And when you understand the nature of disorder, out of that comprehension, out of the depth of understanding the nature of disorder, comes naturally order.

Order is like a flower coming out naturally, and that order, that flower, never withers. Always there is order in one's life because really I read the book which says where there is division there must be conflict. Now, have we read that book so clearly, that we understand the nature of disorder? I will go into it little more deeply. That is the next chapter.

The next chapter says as long as you are working with a centre towards the periphery, there must be contradiction. That is, as long as you are acting self-centredly, selfishly, egotistically, personally, narrowing the whole of this vast life into that little 'me' you will inevitably create disorder. The 'me' is a very small affair put together by thought. Thought says my name, the form, the psychological structure and the image it has built about itself—'I am somebody'. So as long as there is self-centred activity there must be contradiction, there must be disorder. And the book says don't ask how not to be self-centred. When you ask how, the book says, when you ask how, then you are asking for a method. Then, if you pursue that method it is another form of self-centred activity. The book is telling you all this. I am not telling you this. The speaker is not translating the book for you. We are reading it together. And, as long as you belong to any sect, group, religion, you are bound to create conflict. This is difficult to swallow, because we all believe in something. You believe in god, another doesn't; another believes in the Buddha, another believes in Jesus, and Islam says there is only something else. So belief brings division in relationship between man and man. Though you believe in god you are not living a life of god. Belief has no value. You don't believe the sun rises and sun sets. You never say I believe the sun rises or the sun sets. If it doesn't shine we would all be dead in three or four days. So there is no need for belief when you are only concerned with facts, facts being that which is actually happening in your book.

Then the problem arises how you read the book, whether you are separate from the book. When you pick up a novel or a thriller, you are reading it as an outsider turning the pages over, with all the exciting story and so on. But here the reader is the book. So he is reading it as though he is reading a part of

himself. He is not reading a book. The book also says man has lived under authority—political, religious, the leader, the guru, the man who knows, the intellectual, the philosopher. He has always conformed to a pattern of authority. Please listen very carefully to what the book is saying which is, there is the authority of law; whether you approve of that law or not, there is the authority of law; there is the authority of the policeman, the authority of an elected government and there is the authority of the dictator. We are not talking about that authority. We are talking, we are reading in the book about the authority that the mind seeks in order to be secure. The mind is always seeking security. The book says when you are seeking security psychologically, you are inevitably bound to create authority—the authority of the priest, the authority of the image, the authority of the man who says ‘I am enlightened, I will tell you’. So it says be free of all that kind of authority, which means—be a light unto yourself. Don’t depend on anyone for the understanding of life, for the understanding of that book. To read that book there is nobody between you and the book, no philosopher, no priest, no guru, no god, nothing. You are the book and you are reading it. And so there must be freedom from the authority of another, whether the authority is of the husband or the wife. It means to be able to stand alone and most people are so frightened.

The Book says you have discussed, you have read the first chapter of disorder and order and authority. The next chapter says life is relationship. Life is relationship in action and not only relationship with your intimate persons but you are related to the whole of mankind. You are like the rest of the human beings, wherever they may live; because they suffer you suffer and all the rest of it. Psychologically you are the world and the world is you. Therefore you have tremendous responsibility. Then the book says for the next chapter, man has lived with fear from time immemorial. Fear, not only fear of nature, fear of the environment, fear of disease, fear of accidents and so on, but also there are much deeper layers of fear, the deeper unconscious, untrodden waves of fear. So we are going to read the book together till the chapter ends and says “watch it and you will be able to end it”. We are going together to see, to read the book so carefully, so patiently, so that when you have read the chapter,

your mind is free of all fear. The book again says, next page, what is fear? How does it arise, what is its nature? Why has man not solved the problem? Why does he live with it? Has he become accustomed to it? Has he accepted it as the way of life? Why has man, the human being—you, have not resolved the problem so that your mind is totally free from fear? Because as long as there is fear you live in darkness. Your worship is out of that darkness and therefore worship is absolutely meaningless. So it is very important to read further into the nature of fear. Now if you examine it closely, if you read that book, every word of it, it asks you, how does fear arise? Is it remembrance of things past, the remembrance of some pain, of something which you have done which you ought not to have done, a lie that you have told and you don't want it to be discovered and you are frightened that it might be discovered? An action that has corrupted your mind and you may be afraid of that corruption—of that action? Or you may be afraid of the future, or you may be afraid of losing a job, or of not becoming a prominent citizen in a particular little backyard of a country. So we have innumerable forms of fear. People are afraid of the dark, people are afraid of public opinion, people are afraid of death, people are afraid of not fulfilling, whatever that may mean. And there is the fear of disease; one may have a great deal of physical pain; that pain is registered in the mind and one is afraid that pain might return. So the book says go on, read more. What is fear? Is it brought about by thought? Is it brought about by time? I am healthy now, but as I grow old, I will be ill and I am frightened. That is time. Or is it thought that says anything might happen to me, I might lose my job, I might go blind, I might lose my wife, whatever it is. Is that the root of fear? The book is asking you. So you say turn the page and you will find an answer in yourself. The speaker is not telling you. It says thought and time are the factors of fear. It says thought is time.

So the question then is,—the next page, it says is it possible for the human mind, for you, who are reading that book which is yourself, you are the book, is it possible to be completely free of fear so that there is not a breath of fear? I hope you are reading with me, I am not reading it by myself. Have you the energy to go on with this? So it says again, 'don't ask for a

method'. Methods mean a repetition, a system ; the system which you invent will not solve fear, because you are then following a system, not understanding the nature of fear. So don't look for a system but only understand the nature of fear. It says what do you mean by understanding? Either you understand the verbal construction and the meaning of the word which is a particular form of intellectual operation or you see the truth of it. When you see the truth of this, then the thing disappears. When you see clearly for yourself that thought and time are the factors of fear, not as a verbal statement, but as part of you, it is in your blood, in your mind, in your heart, that time is the factor, then you will see that fear has no longer a place, only time. Because fear has been brought about by time and thought. I am afraid of what might happen, I am afraid of my loneliness, I never examine my loneliness, what it means, but I am afraid of it which means I run away from it, but that loneliness is my shadow, it pursues me. You can't run away from your shadow. So if you have the patience of observation, which is not to run away but to observe, to look, to listen, to hear what that book is saying, it says, time is the factor, not fear. So you have to understand time. If you can understand time then perhaps there will be an end to fear. Therefore you have to ask what is the relationship between time and thought.

The book is asking you, to find out what is the relationship between time and thought. Thought is a movement from the known to the known. It is a movement, the past memories meeting the present, modifying itself, and going on. This movement from yesterday to today to tomorrow is the movement of time, by sunrise and by sunset. There is also psychological time. That is, I have known pain, I hope I shall not have it, it might occur again, which is the movement of the past through the present modifying itself and moving on to the future. There is time by the watch. There is time inwardly—I hope to be ; you are not, but you hope ; you are violent but you hope to be non-violent. You are greedy, envious, but through time, through evolution, you hope to gradually get rid of it. So time is a movement from the past, and present to the future. Thought is also from the past ; knowledge, memory, movement. So time is thought. The next question is much more difficult to answer.

You have to have patience to move so far. I am using the word 'patience' in a particular sense, patience means the absence of time. Generally patience means go slow, be patient, take time, don't react quickly, be quiet, take it easy, give the other fellow an opportunity to express himself, so on and so on. We are not using the word 'patience' in that sense. We are saying patience means forgetting time so that you can look, you can observe, but if you have time through which you are observing, you are impatient. You get what I am talking? So you may have to have patience to read the chapter. So time is the factor of fear. Thought is time. And as long as thought is functioning, you are bound to be afraid.

The next chapter says is there a stopping to time, is there an ending to time? Time is a great factor in our life—I am, but I will be; I don't know, but I will know; I don't know this particular language but I will learn, give me time. Time will heal our wounds. Time blunts sensitivity. Time destroys relationship. Time destroys understanding because understanding is immediate, not 'I will learn to understand'. So the book is saying time plays an extraordinarily important part in our life. Our brains have evolved through time. It is not your brain or my brain, but the human brain, the human mind which is you; you have identified that brain as your brain, as your mind. But it is not your mind or your brain, but the human brain which has evolved through millions of years. So you see that the brain which is conditioned by time, can only operate in time. We are asking the brain to do something totally different. The book says your brain, your mind, functions in time. Time has played an important part in your life. Time is not the solution of any problem except technological problems. Don't use time as a solution of a problem, between you and your wife, between you and your job and so on. It is very difficult to understand this. Please give your mind to this to read the book properly. So it says can time end. If you don't end it, fear will go on with all its consequences and it says don't ask how to end it. The moment you ask somebody how to end it, he has not read the book, he will give you only a theory. I wonder if you understand this. This is real meditation, which is to enquire whether time can ever stop. The speaker says it can and it does. The speaker says so, not your book. The speaker says it ends. But

if you believe in that book, you are not reading the book, you are just living on words, and living on words doesn't dissolve fear. So you have to read the book of time—go into it, and explore the nature of time, how you react to time, how your relationship is based on time. I know you, which is time. Go into it. It means knowledge is time. If you are using knowledge as a means of advancement you are caught in time and therefore fear, anxiety, and the whole process goes on. So to enquire into the nature of ending of time requires a silent mind, a mind that is free to observe, not frightened, free to observe the movement of time in yourself, how you depend on it. You know, if somebody told you there is no such thing as hope, (just listen carefully) you will be horrified, wouldn't you? Do you understand what I am saying? Hope is time. So you have to investigate the nature of time and realise that your brain and your mind and your heart which are one, are functioning in time. They are conditioned in time and therefore you are asking something totally different. You are asking the brain, the mind to function differently and that requires great attention in your reading.

9th November, 1980
Colombo, Srilanka.

Virtue, surely, is something from moment to moment, like beauty, like love—It is not something you have accumulated and from which you act. A mind that sees things very clearly, without distortion, without a personal bias, has understood disorder and is free of it; such a mind is virtuous, orderly—not orderly according to the communists, the socialists or capitalists or any church but orderly because it has understood the whole measure of disorder within itself.

(extract from the book 'you are the world')

KRISHNAMURTI SPEAKS

An Interview with Anandatissa De Alwis

Anandatissa de Alwis: Krishnaji, I am glad to be able to welcome you for the second time. May I ask you a particular question in regard to your attitude to the proliferation of meditation particularly in the western world we read so much about, not here but in Europe and America? May it be possible to ask for your views of that?

Shri Krishnamurti: As far as I can make out, the world is spending nearly 1,000 billion dollars on armaments, not only in America, but also in Russia, Britain and China. Every country is indulging in this monstrous game and apparently the leaders of various countries do not seem to be aware that war is not going to solve any problem.

ESCAPE

de Alwis: Do you think it is because of these threat to civilisation that people are turning to some kind of meditation as an escape?

Krishnamurti: I should think so. There are different types of meditation. There is the Zen, there is the Tibetan, there is the Hindu, there is the Buddhist, various Christian denominations and so on. So there are various kinds of meditation which are really an escape from life, the day to day problems of life.

de Alwis: When you use the word 'escape' from day to day life, does that mean that they are solutions in themselves?

Krishnamurti: No, obviously not, unless you transform the society which man has created, which man has built through generations; unless we transform totally the structure of this immoral society it corrupts society. It is bound to have various forms of entertainments including the religious entertainment.

ENTERTAINMENT

de Alwis: Religion is also now becoming a kind of an entertainment?

Krishnamurti: Yes. It is a kind of entertainment. It is kind of dressed up. It is more dressed up in fancy robes and all that kind of thing. Meditation is really laying the foundation of a righteous life, a life that is orderly, that is concerned with humanity, that is concerned with bringing about a different order in the world; that is the basis of meditation. May be, you can go much further later on, but you have to lay the foundation for meditation to be meaningful.

de Alwis: There are some people trying very hard in the west to think out some kind of philosophy that will satisfy people and turn them away from this confrontation.

Krishnamurti: The meaning of the word 'philosophy' I must point out means the love of truth, the love of life, not spinning out a lot of ideas, theories and ideals. It means actual technique in the daily life of man and bringing about a fundamental change in his condition. But there are whole groups of people, very well established intellectuals who say the condition of man cannot be changed, it has to be modified.

de Alwis: Does that mean a kind of hopelessness?

Krishnamurti: It does mean that. Certain groups of people who have maintained this attitude—what we are saying, what the speaker is certainly saying—is that certain human conditions can change. The human mind is conditioned by various religions, various cultures, political dogmas left, right, centre and by the propaganda of so-called religion and so on. The human mind is conditioned and that condition can radically be changed.

ASCENT

De Alwis: Does this have anything to do with the intellectual theory of ascent of man?

Krishnamurti: Oh yes, of Brawnosky. That was his whole idea. Apparently, he was to come to a place to discuss, with us all, but unfortunately, he died the previous day or so. The ascent of man through knowledge, this is an old theory. I question that deeply. I doubt whether man ascends through knowledge. Knowledge is so abstract. It is the gathering of experience.

Experience of knowledge storing, keeping that knowledge in the brain and then memory. Of course, this knowledge is never, never complete. It can never be complete. We must only live with very limited knowledge.

de Alwis: That is religious knowledge.

Krishnamurti: Religious, scientific or any other knowledge is only limited and is fraught with their own visions and limitations of hope. Experience of knowledge cannot bring about freedom of man and it is solely through freedom that we must have ascent through this complex question whether knowledge has any value in the transformation of man.

de Alwis: If not knowledge, is it some other insight that can free him?

Krishnamurti: I do not know. I was discussing yesterday with a computer person who is very well informed in these matters. He was saying what the computers can do and that they can, like the human brain have experience knowledge, memory, action. From that action learn more knowledge. They keep this cycle going-experience, knowledge memory, action and learn more and so on.

EMOTION

De Alwis: Well, the computer would lack human emotion.

Krishnamurti: So, what is it that makes the human mind different from the computer?

De Alwis: Emotion.

Krishnamurti: I am not sure that it is emotion. We went into that question and it is a totally different kind of observation. It is that insight which is free from knowledge, free from hope that is intelligence. Say, for example, I make a statement "all attachment is corruption because attachment represents anxiety, fear, loneliness and so on. So it must inevitably bring about corruption". The computer can say all this because it has been programmed along these lines. But the human mind can go beyond attachment and say the truth that attachment involves corruption. That is the quality of the human

mind which can have an insight into the truth of a statement and in that insight is intelligence which is the essential requirement or which is essential to man,

Extracts of the interview, Minister of State Anandatissa de Alwis had with eminent Indian thinker, Krishnamurti at Ackland House Colombo, Sri Lanka.

—From “Week-End” Sunday, November 9, 1980.

Statement about ownership and other particulars of
‘ Krishnamurti Foundation India Bulletin ’

FORM IV

1. Place of Publication : Krishnamurti Foundation India,
‘ Vasanta Vihar ’,
64-65, Greenways Road,
Madras-600 028.
2. Periodicity of Publication : Once in 4 months.
3. Printer’s Name : United Printer’s Syndicate
(Private) Ltd.
Whether Citizen of India : Yes.
Address : 65, Habibullah Road, T. Nagar,
Madras-600 017.
4. Publisher’s Name : Dr.(Mrs.)Sunanda Patwardhan.
Whether Citizen of India : Yes.
Address : Krishnamurti Foundation India,
‘ Vasanta Vihar ’
64-65, Greenways Road,
Madras-600 028.
5. Editor’s Name : Dr.(Mrs.)Sunanda Patwardhan.
Address : Same as above.
6. Names and addresses of : Krishnamurti Foundation India
individuals who own the
Newspaper and partners
or shareholders holding
more than one per cent
of the total capital. Address as above.

I, Dr. (Mrs.) Sunanda Patwardhan, hereby declare that the particulars given are true to the best of my knowledge and belief.

Date : 1st April, 1980 (Sd.) SUNANDA PATWARDHAN,
Signature of Publisher.

EXCERPTS FROM COLOMBO NEWSPAPERS :

I

Krishnamurti's way to find truth

Indian thinker J. Krishnamurti said that the way to find the truth was to negate something which was false. "The idea of God is false and has to be abolished if one wants to understand the origin of life", he claimed at a press conference at Ackland House.

The 85-year old thinker who has never eaten meat, drunk alcohol or smoked, said that meditation was his life. However he confessed to enjoying the worldly pleasures of reading thrillers and watching westerns on television—"for the scenery" he hastened to add. But he laughed at the suggestion that they could contaminate his mind.

He said that meditation was necessary to empty the conscious mind. When the mind was absolutely quiet, then it was possible to discover the source of all existence.

To explore and investigate the truth, one's mind had to be free of psychological fear.

"Everyone lives in a state of conflict—conflict between what we are and what we think we should be. The conflict is caused by the fact that from childhood we have been conditioned to control ourselves. The fact is that I am violent. Trying to be non-violent is a non-fact. To eliminate the conflict we have to eliminate the non-facts and deal only with the facts", he said.

"Attachment to anything breeds corruption. Intellectually we know this, but emotionally we are trapped. The point is to understand that we are trapped and to act accordingly. That is intelligence.

"We are all affected by our childhood experiences. There is a wound. We build a wall around ourselves so we cannot be hurt again. We have to understand the origins of this wall that isolates us and break through it.

"If you have not built an image of yourself as good or great or anything at all, then no one can hurt you by contradicting that image. This is real freedom", he added.

Asked why he spent his life travelling and talking about his philosophies, Mr. Krishnamurti said he had no reason, but that he did it out of love and compassion.

Asked if this kind of life had brought him happiness he replied, "I do not even think about it. You never know the moment when you are happy. You say 'I am happy' but the moment has already passed".

—From "SUN," Saturday, November 8, 1980

II

SOCIETY IS CORRUPT AND UNJUST—Krishnamurti

"Watch yourself, see yourself exactly as you are without any distortion"—this was the message the South Indian thinker Mr. Krishnamurti now in Sri Lanka gave to mankind on Saturday in the first of the series of four lectures he is giving here.

The silver-haired Mr. Krishnamurti who is highly critical of the money-spinning new Gurus and their modern methods of meditation began his speech seated on the special dais at John de Silve Memorial Hall on an ominous note by saying, "There is great chaos in the world. Society is corrupt and immoral. There is a great deal of injustice. Nations are preparing for war; to kill each other and humanity."

He said that there were national barriers, religious divisions, economic competition, over-population and poverty. All sorts of horrible things are happening in this world. Technology is going to destroy the world. These are facts right in front of us, he said.

"What is the condition of man, not man in abstraction, but man alive. What is our condition. Raising this question he proceeded to answer it. Firstly he analysed the relationship of man and society. He said, "the society as it exists now is corrupt with a great deal of injustice. It is not properly governed. This society is created by man. It is man made. So it can break down completely. To correct this state of affairs in society is the dream of man".

Analysing the various attempts to correct society he said, "there were revolutions; Communists wanted environmental change. They wanted a change in the structure of society. Religionists spoke of implicit faith in God. All these attempts had failed. Society in spite of some minor modifications, has remained fundamentally the same." Human beings had degenerated further.

"Why is man in such a state?" why have human beings been reduced to the present condition of chaos, misery and confusion—Mankind is undergoing suffering. Every human being, wherever he is, is suffering. There is uncertainty. There is fear."

His diagnosis of this sad state of affairs was that man was not listening: listening to himself, listening to others and the world, "Listen to what is happening in your mind and in the world" he said.

"Man was not listening because his mind was conditioned. He was conditioned by the culture, religion, national pride, language limitations, insecurity and above all by fear.

"Then the fundamental issue was how to transform the human mind. The hitherto accepted systems like communism which wanted a change in the social structure as a means of transforming the mind, the religious dogmas which spoke of moral change, had failed. Some prescribe meditation. If the house is not in order, meditation is purely leading to illusion" he said.

"There is no order in life. We live disorderly. We have contradictions in ourselves. We say one thing and do another. We believe one thing and do quite the opposite. This is because we fail to face the facts of life as they are. We believe in some fanciful romantic images" he said.

Stressing the need for questioning and doubt which lead one to enquire, investigate and explore, Mr. Krishnamurti said "We have come to the point when we must decide whether we are going to destroy each other or whether we are going to survive and rejuvenate mankind".

"Life is relationship. That is fundamental to man. He cannot live without relationship. Relationship means images. The husband has an image of the wife. The wife has the image of the husband. The relationship is between these images. Through daily contact and imitation we create these images. We have become images. We have become image worshippers and not worshippers of truth. Image-making is one of the human failings. Through images you derive some sort of security and comfort. It is easier to live with the image. Since the relationship is between images, in fact there is no relationship at all".

"Why does the mind create images", Mr. Krishnamurti asked "Life is a constant conflict. Conflict is not an image but a fact that is happening. What is actual is what is taking place in the mind. To understand the mechanism of the creation of images you must understand what is thinking", he said.

Dealing with the thinking process Mr. Krishnamurti said "Thought has been responsible for a great deal of good and a great deal of harm. Thinking is the response of memory. Knowledge comes from experience. Mankind has thousands of experiences from which it has derived knowledge. Knowledge is memory stored in the mind. If you have no experiences there is no memory and there is no knowledge. There is no complete knowledge of anything. Knowledge is always limited".

He said "Everything we do is based on thought. If the thought is incomplete all the action we do is incomplete. Life is a constant struggle. This conflict can only end when you understand yourself. That understanding of yourself should not be coloured by some belief in religion or belief in dogmas. If you look at yourself you see the story of mankind. You are the book in which you can read mankind. Listen very carefully to your thoughts. Watch yourself. See yourself exactly as you are without any distortion.

He said no one can tell another how to do it. There are no short cuts. That art had to be developed by each individual patiently. Assistance in that regard would make one mechanical. Great deal of patience and a great deal of attention were needed to do it, he said.

—From Ceylon "Daily News": 10th November 1980.

III

KRISHNAMURTI DOES NOT BELIEVE IN GOD OR ORGANISED RELIGION

South Indian thinker J. Krishnamurti (86) now in Sri Lanka, as the guest of the State to deliver a series of talks on November 8, 9, 15 and 16 at John de Silva memorial Hall said on Friday that he did not believe in God and organised religion and described them as impediments on the path of the quest for truth.

Mr. Krishnamurti who was discovered in 1909 by Mr. C. W. Leadbeater, the first Principal of Ananda College while he was a boy at Theosophical Society, Adyar said "Man has created God and not God man. If God had created man there should have been perfect order and peace in the world". So it is man who has created God and the Society to which we belong, The society is corrupt and immoral because it was created by man.

Mr. Krishnamurti, a vegetarian, non-smoker and teetotaler said that all religions, whether it be Christianity, Buddhism, Hinduism or Islam, were based on belief, faith and authority.

"In Christianity doubt is not allowed. If there is doubt the whole edifice collapses. In Buddhism and Hinduism doubt is permitted. Doubt is the basis of enquiry.

Most of the intellectuals in the world had left organised religion because it acted as an impediment in the search for truth. They have turned to something not so organised; for example original Buddhism or ancient teachings of Hinduism."

Krishnamurti who said he had never read any scripture except the Old Testament and that for its excellent English said "If you doubt the scriptures then you begin to enquire, investigate and explore. To explore you must have a free mind, a mind that is not fettered by belief or authority. The fettered mind does not go after truth", he said.

Mr. Krishnamurti who insisted that facts of life should be recognised said that it was only by such recognition the problems that face society could be solved. "Facts are different from ideas. Man is violent. That is a fact, Non-violence is an ideal—a non-fact. When one tries to control the natural urges and tries to

achieve non-facts conflicts occur in mind." "Violence means conformity, imitation and acceptance. Why should I deal with non-violence, a non-fact? I must deal with violence", he added.

Insisting repeatedly that we must not move away from daily life, Mr. Krishnamurti who enjoys reading thrillers and weekly magazines and enjoys watching westerns on television said "To live without conflict we must find out what creates conflict. Our consciousness is made up of facts and non-facts. Anger is a fact. Non-anger is non-fact. Consciousness is filled with all these contradictions. The content of these contradictions makes the sub-conscious mind. We must empty our consciousness of these contradiction by meditation."

Mr. Krishnamurti who said that he wanted to convert no one or to create a new cult added that he was neither a missionary nor a preacher, "I saw the truth. I am telling it to others" and added the truth he saw was the truth of love and compassion.

—From "Ceylon Daily News" November 10th.

IV

ALL SUFFERING BROUGHT ABOUT BY ILLUSIONS

Last Saturday, the crowds were larger. The vast congregation overflowed from the mammoth hall, into the compound and the car-park. But they were silent and attentive to the quiet, persuasive voice of J. Krishnamurti.

This voice, which made the many thousands forget that an hour and a half had flown by, gently coaxed and then insistently urged the audience to listen.

"Listen.....listen to others, then you hear yourself. Listen hard, we have forgotten the fine art of listening, not only to others but to ourselves."

The popular rationalist said the world was poised to destroy itself. Today's society was corrupt and immoral. Injustice swept through it. Nations were preparing for war.

He said, "We have so many divisions among ourselves. Religions divide us, language obstructs us and nations divide us. But what is this society? Society is constructed out of the relationships between people, between you and me and so many others."

He insisted that the talk that drew people from all walks of life was not an attempt to discuss theories and talk of philosophy, but an attempt to help people look at life closer.

Mr. Krishnamurti said, "The world is in a bad state."

He charged that we are not governed properly and that the world faced many problems.

He said, "Therefore people want a change. Some people think that the change can be achieved by changing the environment. Others think that it can be achieved by changing the existing structure of things. "These people are the communists. But history shows that these revolutions have produced nothing new. They have only changed the position. These revolutions have only bred a new hierarchy, a new set of rich and powerful people."

He said the talk that he was giving was not intended to form part of a propaganda move. It was to relieve the anxiety and insecurity that people suffered from.

Accepting that if we are to improve, we must change, then what are we to change into, he asked.

"Some say that man who has existed in in this way for millennia cannot change. Others say that the social structure should be changed, then man will be forced to change. That is the communist theory. Others have faith in God.

"What is man to do in this situation ?

All this suffering has been brought upon by illusions. In our relationship with other people, we have been conditioned to create images", he added.

Mr. Krishnamurti said images were the result of projected thought. They clouded the truth, causing conflict.

He asked, "What is thinking? The thinking process should be analysed, as the entire civilisation is built on thought. Thought is a response of memory brought forth by some question or other.

"Memory is the result of knowledge gained by experience. Since all knowledge is limited, imperfect, thought is imperfect. Then all actions resulting from these thoughts are imperfect.

"Look at life in its full reality. Do not have any illusions, particularly about yourself."

—From 'SUN' Monday, November 10, 1980

The audience of John de Silva Memorial Hall, normally loud and slightly boisterous on Saturday evenings, took on a completely different attitude on that day.

KRISHNAMURTI REPLIES TO QUESTIONERS AT BROCKWOOD PARK

August 1979

Questioner : Can there be absolute security for man in this life ?

Krishnamurti : This is a very serious question because we all want security, both physical, but principally psychological security. If we were psychologically secure, certain, then we might not be so concerned with physical security. Please follow this: the search for psychological security is endangering physical security. We will go into this. The questioner asks: Is there absolute security for us, human beings: We will answer at the end—but follow it up step by step.

We want security—right? Like a child hanging on to its mother's hand. The child must feel secure, otherwise something goes wrong. They have discovered this. If the mother and the father don't pay enough attention to the baby, give it affection, etc., it affects the brain, the nerves of the child. So it must have security—physical security. Why do we demand psychological security—you understand the difference between the two? Both the psyche and the physical demanding security—this is obvious. Now is there psychological security at all? We want it—we want security in our relationship, with the wife, the children, a sense of the family unit, though that unity is now breaking up. In that there is a certain psychological security—right? So one is attached to the wife, to the girl, and in that attachment there is security—at least we think there is security. And when there is no security in that person we soon break away and find it in another. This is happening—right? And we try to find security in a group, in a tribe, that glorified tribe the nation—and so there is one nation against another—you follow? So you are looking for security in

a person, in a country, in a belief, in your own experience, all these are forms of wanting, demanding psychological security, as one demands physical security. And demanding psychological security we have divided ourselves—the Hindu, the Moslem, the Jew, the Arab, the Christian, the believer in Jesus, the believer in something else—in all this is the demand for security. And this security is founded on illusion. Right? Do you accept that? Being secure in Catholicism, in Buddhism, Hinduism, in Judaism, Islam and so on has created an illusory security because they are fighting each other. I wonder if you see this? Do you? The moment you see it you don't belong to anything.

So the demand for security creates illusions, it may be in superstition, in a ritual, a dogma, a nation, in an economic system in totalitarianism, but none of these give man security, as you may observe, because you have had two terrible wars. You want security but you create wars which destroy your own security. So when you see that truth that the mind, or thought, has sought security in illusions, that very perception that you are seeking security in illusions brings you intelligence. It is like seeing danger. A man who is blind to danger is an idiot, neurotic or there is something wrong with him. And yet we don't see the danger of this. But for the man who sees the danger, intelligence is in operation, and in that intelligence is absolute security. Have you got it? Do you understand? That is, the mind, thought has created various forms of illusions, nationalities, class, me and you, different gods, different beliefs, different dogmas, different rituals, the extraordinary religious superstitions that pervade the world, in all that one has sought security. You may say, "I don't believe in any religions, I have no beliefs, I have no this, no that," but the me is in operation, which has created all this, and you are opposing all that by another word, another idea.

When one sees the danger, not as an idea but an actual fact, that intelligence is the supreme form of absolute security, which means to see the truth in the false. Have you got it?

Questioner: Is it possible ever to be free of self-centered activity? Is there a real self apart from the self-created image?

Krishnamurti: I wonder what we mean by the self. How would each one of us describe in words the self, the ego, the personality, the center, the basis from which we act, from which

we think, from which we feel. Could we clearly define, not only verbally as an idea, but actually, what is the self? If you ask somebody. What is the self? they would say, "it is all my senses, my feelings my imagination, my romantic demands, my sense of possession, of a house, of a husband, a wife, my qualities, my struggles, my ambitions, my achievements. Also my aspirations, my unhappiness or joys"—all that would be the self. Would we agree to that? You can add more words to it, but the essence of it is the center, the me, my family, my children, my impulse to do this or that. "I am impelled to go to India to find truth," and so on. Would we agree to that verbal description of what we call the self? Not only the verbal description, but the feeling, the me and the you, we and they, in which is included nationalities, the family tradition, the name, the form, the psychosomatic approach, and the intellectual capacities, the desire to have more clarity.

And from this center all action takes place—right? All our aspirations, all our ambitions, our quarrels, our disagreements, our opinions, judgements, experiences are centered in this. It is not only the conscious self acting outwardly, but also the deep inner consciousness which is not open, not obvious. So all this is the me, the I, the ego, the person, the different levels of consciousness, all that is me—right?

Now the questioner asks: Is it possible to be free of this center? Why does one want to be free of this center? Is it because the center is the cause of division, me and you, my country and your country, my belief and your belief, my god and your god? And where there is division there must be conflict. That is, when the me is the active element that is operating all the time, and in you the same me but with a different name, a different color, a different job, a different position in the hierarchical social structure—you are Lord so-and-so and somebody else is a servant, and so on—it is the same me dividing itself into different categories, socially, economically, religiously. Right? I think that is fairly clear.

And one realizes that where there is division there must be conflict—the Hindu, the Moslem, the Jew, the Arab, the English, the Americans, the French and the Germans, etc., etc. That is obvious, and that has brought about in the world tremendous wars,

great agony of people, brutality, violence—the self identifying itself with an ideal, noble or ignoble, and fighting for that ideal. But it is still the ego trip—like those people who go to India—I don't know why but they do—trying to find spirituality and putting on a different fancy dress, saying, "I am going to find spiritual things there." They have only changed the garb, the clothes, but it is essentially the me which is operating all the time, struggling, endeavouring, grasping, denying, deeply attached to one's experiences, to one's ideas, one's opinions, to one's longings. And as one lives, one observes that this center, this me, is the essence of all trouble, and also of all pleasure, all fear, all sorrow. So it says "How am I to get rid of this center?" The questioner asks: Is it possible to be really free, absolutely free—not relatively, which is fairly simple. One can be a little unselfish, one can be a little concerned with social welfare, with others, but the center is always there, biting hard, brutal. You all know this.

So is it possible to be free of that center!—First of all, the more effort is made to be free of the center—please listen to this—the more one makes an effort to be free of the center, that very effort strengthens the self. Those people who go off into meditation of various kinds, trying to impose something upon themselves, and the me then captures that, identifies with that, and says, "I have achieved!"—but it is still the center. Right? So, first, to understand whether it is possible to be free there must be no effort—which doesn't mean doing what one likes. That is clear, isn't it? If we don't need to make an effort, then let's do what we like—which is still the movement of the self. Whether you put on a yellow robe, or a purple robe, or join a monastery, it is still the self, identified with an ideal, and pursuing the ideal through great effort. But the movement is from the center.

So what is one to do? You are not going to make an effort because you see the truth that the more effort you make the greater the travail of the center. It is the self that is making an effort to be free of itself, and therefore it is still involved in it, imagining that it will be free. It is still the activity of the center, the me. Then what is one to do?

Before we go into that, is there a real self apart from the self created by thought with its images? The questioner asks; Is there a real self? Many people feel that there is. The Hindus have

said that there is the highest principle which is the self, and we have also imagined that there is a real self apart from the me. You all, I am sure, feel this—that there is something else beyond this me, which is called the higher self, or the sublime self, the supreme self. The moment we use the word “self” or use any word to describe that which is beyond the self, the me, it is still the self. Is it possible to be free of the self—without becoming a vegetable, without becoming absent-minded, somewhat lunatic—which means what? Is it possible to be totally free from attachment? That is one of the attributes, one of the qualities of the self? I am attached to my reputation, to my name, I am attached to my experience, to my opinions, and so on. So is it possible to be free of all attachments? Work it out, sirs. If you really want to be free of the self there must be no attachment. That doesn't mean that you become indifferent, callous, shutting yourself away—which is another form of the self—you understand? Before it was attached now it says, “I won't be attached,” but it is still the movement of the self.

So is it possible, without effort, to be free of attachment to your wife, to your children, to your name? That means not to be identified with anything, with your country, with your god. Therefore, when you are really, deeply, basically not attached, free from your own experience, from your own knowledge, from your accumulated perceptions, then from that deep sense of no attachments comes responsibility. Not your responsibility to your wife, children, nephews, nieces, but the sense of responsibility—right? Will you do it? That is the question. We can talk everlastingly, put it into different words, but when it comes to testing it, acting, we don't seem to want to do it. We prefer to go on as we are, the *status quo*, slightly modified, but carry on with our quarrels, with all the conflicts that are happening in the world.

It is possible to be free of attachment. And it doesn't take time. That is one of our excuses—that we must have time to be free. But when you see one of the major factors of the self is attachment and you see what it does in the world, and what it does in your relationship with another—quarrels, separation, divorce all the ugliness of relationship—when you see the truth of attachment, then that very truth is actual. Then you are free from it. Your own perception sets you free.

A MIND THAT IS ALWAYS FLOWERING

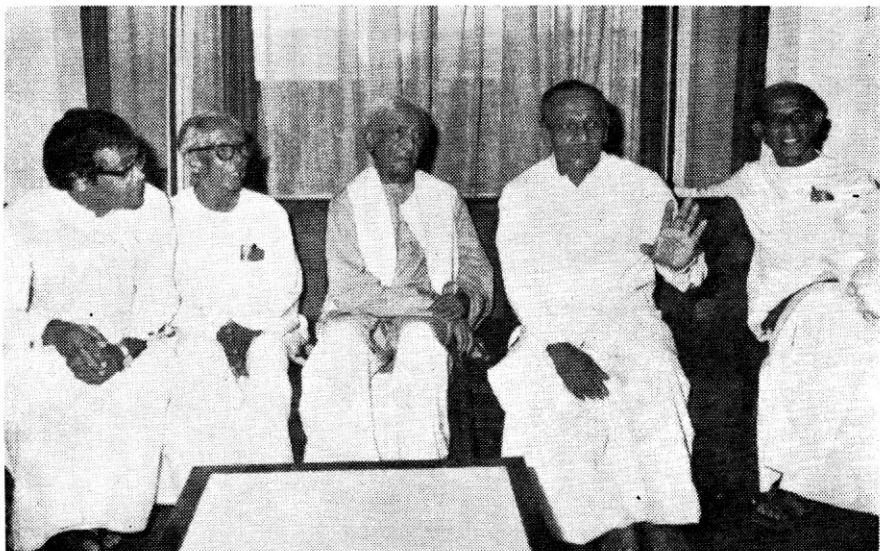
Questioner : When you say: 'the one who says he knows does not know', what do you mean by that? Must you know yourself to say that?

Krishnamurti: You have to find out what the word 'know' means, what is involved in the word 'know'. When you say 'I know my wife or my husband' what do you mean by that word? Do you know her or him or do you know the image that you have about either? That image you have is the past, so to know is to know something that is ever, something that is gone, something that you have experienced. Thus when you say 'I know' you are looking at the present with the knowledge of the past.

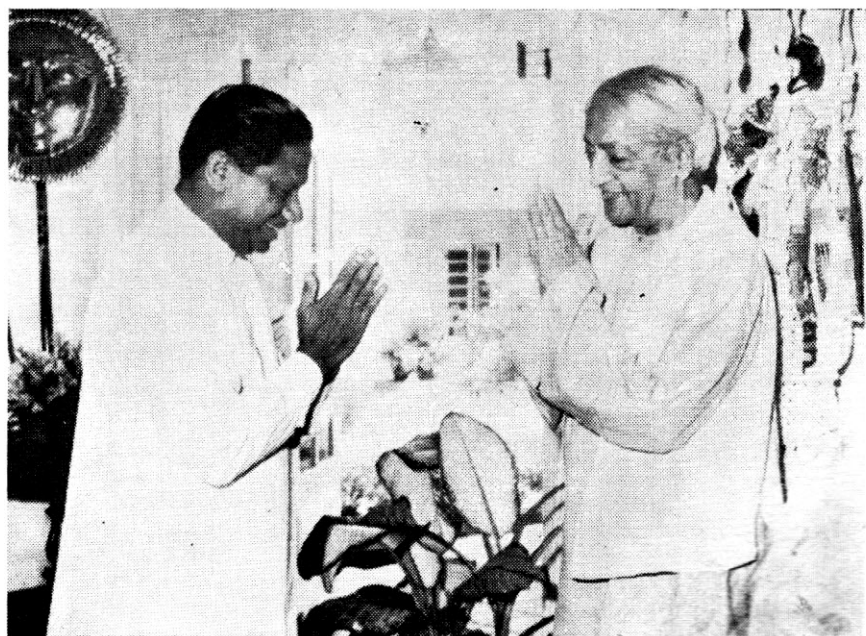
Now I want to know myself, understand myself, myself which is a very living thing. It is not a static thing, it is changing all the time, adding, subtracting, taking on, putting off. I must come to it each time as though I am learning about it for the first time. I look at myself and find I am ugly, or extraordinarily sensitive, or this or that. And translating what I am looking at becomes the knowledge, and with that knowledge I look myself next minute. So what I see will not be fresh, it will be seen with the eyes of the known. So to learn about myself there must be the ending of knowing myself each time, so that each time I am learning, there is a learning about myself afresh.

When you understand this one question completely, you have understood so many things. So distrust any man who says, 'I know', any man who says, 'I will lead you to enlightenment, do these things and you will achieve.' Have nothing to do with such people, they are dead people, because they are living in the past, with things they do not know—enlightenment, truth. Truth is timeless state, you cannot come to it through time. Knowledge is time. So, as we said, die to all knowledge that you have everyday. Die and be fresh next morning. Such a mind never says, 'I know', because it is always flowering, it is always new.

[Krishnamurti's reply to a questioner at a Talk given in Bangalore, India on 31st January 1971.]



Hon. S. Weerwani, Dr. Adikaram, Krishnaji,
Hon. Anundatissa de Alvis & Dr. J. Parera



Hon. K. Premadasa, Prime Minister Sri Lanka greets Krishnaji.