

BULLETIN

KRISHNAMURTI
FOUNDATION
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FROM THE EDITOR

From this issue onwards, we have moved over to a new process of printing the Bulletin. It is now being done by photo-composing and by offset printing. The reader can visibly see the difference, the enhancement in the quality of production. This switch-over would not have been possible but for a generous ear-marked donation of a friend from Bombay, as the cost of production involved in this process of printing is much higher.

Video-talks and dialogues by Krishnaji were shown at Mangalore and Manipal on the west-coast of India and in Bangalore during the months of April and May. The response of the audience was enthusiastic. It is proposed to show these video talks and dialogues in Poona in the month of June, and in Hyderabad in July.

Krishnaji programme in India during the winter of 1981-82 has been finalised and is as follows :

Arrival at New Delhi	.. 26-10-81
Talks at Delhi	.. 31st October, 1, 7 and 8th November, 1981
Departure from New Delhi	.. 9-11-81
Camp & Stay at Benares	.. 10.11.81 to 1.12.81
Arrival at Rishi Valley	.. 2.12.81
Stay at Rishi Valley	.. 2.12.81 to 23.12.81
Arrival at Madras	.. 23.12.81
Talks at Madras	.. 26, 27th Dec. 1981 and 2, 3, 9 and 10th January, 1982.
Departure from Madras	.. 15.1.82
Arrival in Bombay	.. 15.1.82
Talks at Bombay	.. 23, 24, 30 and 31st January and 6 and 7th February 1982
Departure from Bombay	.. 9.2.82
Arrival at London	.. 9.2.82

Talks and dialogues given by Krishnaji in India and all over the world, are available in audio cassettes at the headquarters. Since imported cassettes are not available anymore, cassettes made in India are being used. Steps have been taken to ensure very good quality of recording. In spite of all this, if there is a faulty recording of a cassette, it will be replaced free of cost, provided information is given to us within ten days of the receipt of the cassette.

NEW PUBLICATIONS :

Krishnamurti Foundation India is bringing out an Indian paperback edition of 'You are the World' reasonably priced. It will be available for sale in November.

Krishnamurti Foundation of England will be publishing soon a small book entitled 'Letters to Schools'. The subject of this book is of profound importance to all teachers and educators who are interested in understanding Krishnamurti's approach to education. The letters bring out vividly and with great clarity the purpose for which the Krishnamurti schools exist in India and abroad.

A LETTER TO THE SCHOOLS

J Krishnamurti

You see you come to these schools with your own background — be it traditional or free — with discipline or without discipline, obeying or reluctant and disobeying, in revolt or conforming. The parents are either negligent or very diligent about you. Some may feel very responsible, others may not. You come with all this trouble, with broken families, uncertain or assertive, wanting your way or slyly acquiescing but inwardly rebelling.

In these schools you are free and all the disturbances of your young lives come into play. You want your way and no one in the world can have his way. You have to understand this very seriously — you cannot have your own way. Either you learn to adjust with understanding, with reason, or you are broken by the new environment you have entered. It is very important to understand this. In these schools the educators carefully explain and you can discuss with them, have a dialogue, and see why certain things have to be done — not blindly but when one lives in a small community of educators and students it is necessary that we have a good relationship with each other, friendly, affectionate, and with a certain quality of attentive comprehension. No one, especially nowadays, living in a free society likes rules and rules become totally unnecessary when you and the grown-up educator understand, not only verbally and intellectually but with your heart, that certain disciplines are necessary. The word discipline has been ruined by the authoritarians. Each craft has its own discipline, its own skill. The word discipline comes from the word disciple — to learn; not conform, not rebel, but to learn about your own reactions, your own background, their limitation and to go beyond them. The essence of learning is constant movement without a fixed point. If its point becomes your prejudice, your opinion and conclusion and you start from this handicap, then you cease to learn. Learning is infinite. The mind that is constantly learning is beyond all knowledge. So you

are here to learn as well as communicate. Communication is not only the exchange of words, however, articulate and clear those words may be, but communication is much deeper than that. Communication is learning from each other, understanding each other, and this comes to an end when you have taken a definite stand about some trivial or not fully thought-out act.

When one is young there is an urge to conform, not to feel out of it, but to learn the nature and implication of conformity brings its own peculiar discipline. Please always bear in mind when we use that word that both the student and the educator are in a relationship of learning, not assertion and acceptance. When this is clearly understood rules become unnecessary. When this is not clear, then rules have to be made. You may revolt against rules, against being told what to do or not to do, but when you quickly understand the nature of learning, rules will disappear altogether. It is only the obstinate, the self-assertive who bring about rules : thou shalt and thou shalt not.

Learning is not born out of curiosity. You may be curious about sex : that curiosity is based on pleasure, on some kind of excitement, on the attitudes of others. The same applies to drink, drugs, smoking. Learning is far deeper and more extensive. You learn about the universe not out of pleasure or curiosity but out of your relationship to the whole. We have divided learning into separate categories depending on the demands of society or your own personal inclination.

We are not talking of learning about something, but the quality of the mind that is willing to learn. You can learn how to become a very good carpenter or a gardener or an engineer and when you have acquired a skill in these you have narrowed down your mind into a tool that can function perhaps skillfully in a certain pattern. This is what is called learning. This gives a certain security financially and perhaps that is all one wants, and so we create a society which provides what we have asked of it. Learning implies not physics, the nature of knowledge which is science, but when there is this extra quality of learning not about something, then you have a mind and of course a heart that is timelessly alive.

Discipline is not control or subjugation. Learning implies attention, that is to be diligent. It is only the negligent mind that is never learning, It is forcing itself to accept when it is shallow, careless, indifferent. A diligent mind is actively watching, observing, never sinking into second-hand values and beliefs. A mind that is learning is a free mind and freedom demands the responsibility of learning. The mind that is

caught in self-opinion, entrenched in some knowledge, may demand freedom but what it means by freedom is the expression of its own personal attitudes and conclusions and when this is thwarted it cries for self-fulfilment. Freedom has no sense of fulfilment : it is free.

So when you come to these schools, or to any school in fact, there must be this gentle quality of learning and with it goes a great sense of affection. When you are really deeply affectionate you are learning.

From "Letters to the Schools"
1st March 1980

Palghat Mani Iyer, the internationally famous Mridangam Vidwan passed away on 30th May 1981 at Cochin after a brief illness. He spent the last two years of his life mostly at Rishi Valley where he was loved by students and teachers alike for the simplicity and spontaneous friendliness of his relationships. He was particularly keen to pick up talented boys in their early age and took pains to guide and teach them the right discipline for acquiring an instinctive grasp of rhythm and laya. He was a benign influence which brought harmony and feeling in the Valley. He leaves a void hard to fill. We pay our tribute to a talented artist who enriched the cultural life of the boys and girls at Rishi Valley in the field of aesthetic sensitivity.

Mani Iyer came to Rishi Valley with a reputation and fame as the greatest exponent of Mridangam with unsurpassed talent and skill in the potential musical significance of percussion instruments. He was honoured both in India and abroad for his virtuosity, fidelity, to the vigorous traditions of tala and its infinite variations within each metre. He regretted the increasing loss of purity of musical tradition and the growing trend of commercialism in the field of music. Artists like Ariyakudi Ramanujam Iyengar and Yahudi Menuhein both held Mani Iyer in high esteem for his unique mastery of mridangam. He set a high norm of talent without pride which is difficult to find. Mani Iyer came to Rishi Valley as he felt a deep urge for a religious retreat which was concerned with love of nature and the total development of young boys and girls in an atmosphere which awakened in them a sense of sanctity of all life.

FREEDOM, RESPONSIBILITY & DISCIPLINE (A Dialogue with the students—Rishi Valley, 1980)

Krishnaji : It is very important to understand three factors in life : freedom, responsibility and discipline. We should understand this not merely verbally or intellectually, but really go into the question, these three factors, freedom, responsibility and discipline.

Most of us think we are free : We do whatever we like to, but are we free ? Are we free at all ? Or is freedom merely an idea, not a fact ? We consider freedom exists when we can make a choice. Because we can choose, we think we are free. Because in India you can go from one town to another, from one job to another, to change your career whenever you want, become a sanyasi or not you think you are free. So we think we are free in the capacity to choose between this and that. And we also think we are free inwardly, psychologically. But we are asking whether we are free at all. Or are we programmed to follow the word ? We are programmed to be Hindus, we are programmed to be Islamic people or Christians. We are programmed to be communists, socialists, capitalists. So our minds are conditioned like a computer is programmed. Now when a mind is programmed, it says : I am a Muslim, I am a Hindu, Christian, I am a Buddhist, I am this, I am that, but you are not free. You get it ? Be clear on this point. Only a mind that is free from all programming is a free mind. You get this ? I am glad that at least one has understood this. So, because we are prisoners, we want to be free. That freedom is the opposite of prison. But that opposite is not freedom. You get all this ? Exercise your minds. So a mind is only free when it is not caught in programming, in a conclusion, in a belief, in attachment. I am attached to the idea that God exists. That is, I believe in god, and I also believe I am right. Also I say my experience tells me it is so. All these are factors which indicate that the mind is not free. And not being free, we want to become free. I am not free, but I want to be free. That is, I am in prison, I must escape from prison. I must abandon my prison. So freedom then becomes something which I want, because I am a prisoner. But if I have no prison, I am free, I don't

seek freedom. But I know the bars of my prison, which is my belief, prejudice, opinion, attachment. That is, when I am free of that, I am free. I don't seek freedom. You understand this ? I don't even talk about freedom.

Student : Sir, are you saying that in trying to go outside it, you are still inside ?

Krishnaji : Being in prison, I am always seeking freedom. But I don't find out what is the nature of my prison. You understand ? When I understand that and I am free of the conditioning of the prison, there is freedom. I don't have to seek it. This is important to understand because now in the world everybody thinks he is free.

There are all kinds of contradictions in society. Each one of us does what he likes and therefore in conflict with each other. And there are the totalitarian states like Russia and part of Europe and in part of China where the state says : "You are not free. You must do what we tell you." But the mind is always seeking freedom — freedom from pain, freedom from sorrow, freedom from anxiety. This is what the mind is doing all the time : wanting to be free from some problem, from every burden, from every pain — physical as well as inward. Do you, understand what is freedom ? To understand it, to live it ? That is, I am attached to a belief, to a person, to a house. I am not free, There is no freedom. I am the attachment, I am the belief, I am the Hindu, I believe in god. I am attached to these beliefs, I am attached to my wife. I am attached to my greed. So all that is me and the 'me' can never be free. You get it ? You understand all this ? So then first we must investigate what is freedom as we have done just now. Why are human beings right through the world attached : to god, to a house, to the wife, to the family, to a belief, to an experience ? Why ?

Student : You get security from attachment.

Krishnaji : You are saying you are finding security in attachment. Go slow. Think it out. I am attached to this house. Because in the house there is security. The house protects me, gives me shelter, all that. To that I am attached. In that attachment I find security. Think it out carefully. I am attached to a belief, from that I find security.

Student : If I am attached I do not find security. There is a fear of losing the object of attachment and where there is fear there is no security.

Krishnaji : Have you found out that ? I want security in a belief and is there security ? Think it out. Don't say there isn't any. I believe there is heaven. And you come along and say : what nonsense, I am so

entrenched, I am so deeply conditioned that there is a heaven. I refuse to listen to you. But I have heard it. I believe in heaven. You say : there is no such thing, old boy, nonsense. But I have heard that statement, so it begins to disturb me. So I begin to question my belief. The moment I listen, the moment I read, the moment I am sceptical, the belief becomes uncertain. So, in a belief, in an illusion I found security. But now I find there is no security. So I become uncertain. Right ? Which means I am becoming aware to your question, that in my belief, in my superstition, in my religion, there is no security, so I feel very uncertain. I am aware of my uncertainty. Right ? Then what happens ? Think it out carefully. Look at it clearly, I believe in heaven. Christians have their own heaven, Muslims have their own heaven. So I believe in heaven. You come along and say : what nonsense. I am disturbed so I become uncertain. Disturbance is an indication of my uncertainty. So what happens to the mind that is uncertain ?

Student : When I see that my mind is uncertain, I can do two things. One, I seek for another security or, the other way, I see that seeking security does not give me security. That seeking security is wrong.

Krishnaji : Don't use the words right and wrong. We are investigating. Have you found out that there is uncertainty ? You have been certain before, now you have become uncertain. Why ? Because you are questioned ? What does it mean ? Look, we are not watching carefully. I have been certain in my worship, in my god, in my heaven, that has given me comfort. You come along and say : What nonsense all that is. I am disturbed. And I begin to question why I am disturbed. Before I never questioned. Now I am questioning. Just stop a moment. What is the state of the mind that is questioning ?

Student : A mind that is questioning is not stuck to any belief.

Krishnaji : Questioning ! You have not understood my question. What is the state of mind that begins to question ? Awake, alert, aware, isn't it ? Before, it accepted, it went to sleep. There is heaven, there is god, there is this, there is that, I am very happy, which is, I am dull, asleep, not sceptical. But the moment I begin to question, I wake up. What does it mean ? I said I have become aware. What does that mean ?

Student : Start thinking for yourself.

Krishnaji : Not only that. Thinking for yourself — that is a dangerous statement. There is no such thing as thinking for yourself. There is only thinking. I will take you step by step. I have been very happy, contented, blind in my belief. By questioning, what do you do ? You bring doubt

into my mind. That's what happens. Then I am awake. What does that indicate ? What happened to your mind that has believed, shaken and is beginning to question ?

Student : In the belief you were secure, then you are shaken up and you don't believe it any more. You are insecure again.

Krishnaji : I am asking you : when you are questioning, doubting, what does that indicate ? I will help you.

I have been asleep. You come and wake me up. The waking up is the beginning of intelligence. Why don't you say that instead of saying I am uncertain, I am this and that ? A mind that does not question, that is not sceptical, that is not demanding, challenging, such a mind is asleep. But when it is questioning, demanding, it is awake. It is the beginning of intelligence. Got it ? Have you got that intelligence ? You will never accept anything but question, explore, because your mind is all the time awake. So you are questioning your parents, your society, your religion, your guru. That way you begin. Then you find out what freedom is, not how to become free. Now do you know what it means to be responsible ? I am responsible as a teacher, as an educator, to tell you the facts of history. That is my responsibility. I am responsible to tell you the facts, not my prejudice, you understand. I am responsible to see that you have good food. I am responsible, if I am here, to see that you look at the world, at nature. Do you understand the meaning of the word : "I am responsible" ? You understand me, Sir ? First I must know my responsibility. I must look after this place, like Mr Naidu. He feels responsible for this place. He wants flowers, trees, fine water, pay the people to work, make this place beautiful, self-supporting like it is. Care is responsibility. You get it ?

Student : But, sir, why don't you say it is duty ?

Krishnaji : What is duty ? My duty to the country — right ? I am a soldier. My duty is to obey what my officer says. Here I don't accept duty. I am responsible. Do you see the difference ? I feel responsible when I am here at Rishi Valley that it is the most beautiful place on earth, where people like you are growing and flowering, becoming intelligent. So I am responsible. Now the next step, I am entirely responsible for what I do.

Student : Is responsibility awareness ?

Krishnaji : You now introduce awareness which for the moment I won't go into. I am responsible that you students are well fed, well clothed, well-mannered. That you speak English properly, that you

look at all this beauty of this Valley. You follow ? I am responsible for you. You understand this ? I am responsible for you. But also I am totally responsible for myself. Which means I am not depending on society or on anyone. I am responsible for myself, for my behaviour. I don't find excuses. I don't say : it is my father, grandmother, what can I do about it ? My society wants me to do all this. I wonder whether you understand all this. It is very important to understand.

Student : Sir, If I am responsible for myself I must understand I cannot do what I want to do.

Krishnaji : I pointed that out in freedom. Look, we human beings have created this society — the corruption, the injustice, the poverty. We human beings have created all that and I must be responsible not to create it. Which means, I am responsible to myself no to be corrupt : not to say "my father wants me to do it, so I will do it", or "society wants me to do it, I will do it." So I am totally responsible for myself, that I am completely thinking for myself. I am not repeating what somebody says. It would be the secondhand people that are irresponsible. Do you understand what I say ?

Student : You mean that I should find out for myself that I am responsible ?

Krishnaji : But now we are all secondhand people. We repeat what others have said. Others have said "I believe in god" and you also say "I believe in god".

Student : Can it be changed now ?

Krishnaji : I am talking now. Do it. Do you not take the responsibility when your teacher tells you "Get up at seven o' clock" ? You get up at seven o' clock. When you are entirely responsible for yourself, see what comes to you — tremendous vitality. So do you understand this — freedom and responsibility.

Now discipline : do you know what that word means ? It comes from the word 'disciple'. Disciple is one who learns not obeys, one who is constantly aware, learning, learning not imitating, not conforming, not obeying. Being responsible is discipline. Which means learning. You get the point ? Do some of you get it ? What do the educators say about this ?

Teacher : I think learning brings its own discipline. If you are learning mathematics, from that arises

Krishnaji : Explain what you mean "learning brings its own discipline". Don't make a statement

Teacher : Learning brings its own discipline. If you are learning, if you are interested in the learning.

Krishnaji : Not 'interested'. You see when you are responsible.

Teacher : A discipline is not imposed. A discipline come from learning.

Krishnaji : Look, sir, I am an apprentice to a carpenter. I am learning from a master carpenter. He says : "Keep your tools clean. Use the screwdriver rightly." So I am learning to use the instruments correctly. The very usage brings its own learning, You get it ? Do you get what I am saying ? If I have to drive a car, which I do, I must learn how to handle it, when to apply brakes, you follow ? So the very learning brings its own action. If I am slack, I am killed. You get the point ? That is, being responsible necessitates that I learn. I learn and to learn my mind must be sharp, must be alert. That is, learning is its own discipline. It is a dull mind that has to be pushed, put under pressure, all that takes place. But the mind which is learning is awake and responsible. Well, you do see it ? Don't say, I accept it. That is merely saying : yes, I agree with you. But if you see what is freedom, what is responsibility, what is the meaning of discipline, they are all together, it is one tremendous movement.

Student : Because I am responsible, learning is discipline for me.

Krishnaji : I said that. Look, because you are responsible for this place, responsible for yourself, when you see a piece of paper on the road, you pick it up. The picking it up is discipline. I have used the 'discipline' in a different sense. Before you didn't care. Now you are watching. And right through life these are the main factors which should be before your mind — freedom, responsibility and therefore discipline and learning. And then you will find you will live without any contradiction.

Student : You said discipline is learning.

Krishnaji : The picking up of the paper is discipline. The picking up of the paper is your responsibility, because you are watching, you are alert, you are sensitive and therefore you pick it up. Because you are responsible you did that. So your mind is being trained. You follow ?

Student : Is that discipline ? You said it is trained ?

Krishnaji : Trained in the sense it is watching everything. It is watching the trees, the birds, the people going by, the poverty.

Student : You are able to see all that.

Krishnaji : And you are acting — not see the paper and then do nothing. Do you remember, some of you, that the cows used to be

milked in the village in the corner. There is a wall which has not been painted for four years. Have you watched it ? No ? It shows you have not watched it. Now, I told this to Mr Narayan that for four years it has not been whitewashed and in the last two days it has been whitewashed. Because Mrs Gandhi is coming ! (Laughter) Watch it, sir, that is what we are all doing.

Student : Yes, sir, you pick up paper and all of a sudden everyone started picking up paper.

Krishnaji : That's right. So it is your responsibility that makes you pick up the paper and make the place beautiful. You follow ?

Student : Not because someone is coming.

Krishnaji : See what happened to your mind ? So, have you, I ask most politely, have you learned what it is to be free, what is freedom, to be aware of the prison and to move away from the prison ?

Student : As soon as you are aware of the prison you are out of it.

Krishnaji : That's right. So are you aware ? What of being responsible ? Never say : it's my karma, or my parents want this, or society thinks I must be an engineer ? You are responsible. You are doing what is right. What is right is whole, not fragmented.

Student : When I am aware of everything around me I am absolutely responsible about it, so I don't allow slackness or carelessness in anything on my part. So obviously whatever I do is perfect.

Krishnaji : No, whatever you do must be whole, I have said whatever you do must be right. I am going into the meaning of that word 'right'. Right means not broken up, doing one action and do another action exactly opposite that. That is contradiction. That is breaking up.

Student : So long as you are aware of all these things it doesn't become automatic. It becomes whole.

Krishnaji : Which means right. What is whole is right. What is fragmented is incorrect. The world is broken up into nationalities, into various religions. That is broken up, the breaking up process, one nation fighting another. That is breaking up, fragmenting the human mind, that is incorrect action. Whereas if you have no nationality, if you have no communal spirit, community, but a global outlook — you know what I mean by global — which is whole, then that is correct action. Do you get this ? For god's sake, get it all of you because you will live a happy life. You won't have conflicts, you won't be unhappy. You will have plenty of energy, not to do mischief. So have you understood the three factors of life — freedom, responsibility and therefore learning ?

Now there is a very famous painter, Spanish painter, I think it is Goya. He painted marvellous pictures. At the age of 95 he said : I am still learning. You understand what I am saying ? So, are you, at your age, learning ? Learning not only from books but learning by watching which is much more direct, learning by questioning, asking, challenging. You have got a "Democracy Board" here, haven't you ? Put questions. Sign it, don't be anonymous. Sign it, be responsible for what you say. Not only you, the students, but also the teachers.

Do any of you do any kind of meditation, sitting quiet in your room, under a tree, on a bench, it doesn't matter where, or walking along looking, but quietly, not talking, have you done it ?

Student : Yes, Sir, once in a while.

Krishnaji : Oh ! It's like having me once in a while.

Student : What do you mean by meditation ?

Krishnaji : I have said so : being quiet. I won't go into the very complicated business of meditation. But just begin by being very quiet. The mind being quiet, not thinking all the time, to watch, you understand ?

Student : We do it everyday during astachal.

Krishnaji : During astachal be quiet.

Student : I don't think so, the mind keeps on moving.

Krishnaji : It is so. Watch your mind. Question the mind why it is moving, thinking, you follow ? As we sit on the rocks up there, look at the thinking, you follow ? As we sit on the rocks up there, look at the sky, look at the sunset. Listen to the owl, see the colour of the road, the earth, see all that. Don't go to asleep.

Student : When you watch the sun and the sun is setting thoughts also come in. It is not possible to be quiet.

Krishnaji : Now wait. I am sitting on a rock up there, or walking. I want to be quiet but my thought is going on. Now I am questioning why my thought is going on, not "I want to be quiet". You see the difference ? when I am forcing the mind to be quiet, it is discipline.

Student : Yes, sir, you have got to be aware of it yourself. Instead of forcing something, you have got to find it out yourself.

Krishnaji : That is, I want to be quiet, my mind is wandering. Now I want to find out why my mind keeps going on from one thing after another. Go on. Find out. Move.

Student : While investigating you are again thinking, sir.

Krishnaji : Doesn't matter.

Student : To find out why you are thinking, you have to think.

Krishnaji : You want to be quiet and your mind is thinking, Which is important ?

Student : Obviously your mind says that thinking is important and not what you want.

Krishnaji : Yes, quite right. Answer me : what is important.

Student : Sir, if once you are aware that your mind is wandering then it doesn't wander any longer.

Krishnaji : It still wanders. For a second it stops and then it goes on. Now just listen to my question. I want to be quiet and my thought is beginning to wander. So I say to myself : which is more important : sitting quietly to have a quiet mind or investigating why my mind is going on thinking ? Thinking — that is important, not sitting quietly.

Student : Because automatically as soon as it

Krishnaji : Don't use the word 'automatically'. That is a robotic expression. What is important now is I want to find out why thought is going on : that is important, not sitting quietly. So what happens ? In my investigation why my mind is thinking, I am quiet, looking. You understand ? I am quiet. I am looking, Now, who is going to replace me here. Who is going to take my place and push you ?

Student : You have to do it yourself.

Krishnaji : Will you do it ? Have you done it ? I have pushed you, haven't I ?

Student : Very easy to say 'yes'. But it is possible. I mean, it is possible if I know how.

Krishnaji : But who will help you to keep moving ?

Student : We have to realise it ourselves.

Krishnaji : Yourselves, but you didn't say so this morning before I started. Who will do it here ?

Student : Our teacher.

Krishnaji : Your teachers ? will they do it for you ? I am asking a very serious question about these people — will they help you keep it alive ? Now wait a minute. It is your responsibility. It is a sign you are not moving. You understand what I am saying ? Will you do it ? Or will you go to sleep ? You see, sir, responsibility is both ways : on the part of the educator as well as yours. If you go to sleep, they'll also go to sleep. So you help them to keep awake and they will help you to keep awake. That is their responsibility and yours. Got it ? Do it.

LOVE, RELIGION & MEDITATION

(A small group discussion with teachers & others)

Krishnaji : As one observes what is going on in the world, one can see that we are becoming more and more intellectual. That is, we use a very small part of the brain. The intellectual capacity to invent, to put together things, to build a wall which gives security in the intellectual sense, and the whole academic world, which is the pursuit of knowledge, and the intellectual world has made a monstrous existence for human beings. It is the intellect that has created war. It is the intellect which has been misused because it has emphasised merely the activity of thought. Thought has dominated the whole existence of mankind. It has made man into an extraordinary unbalanced, cruel human being. It is thought that has divided man religiously, politically, economically, socially and so on. And in a school the intellect is being constantly encouraged — to have a good degree, to have good marks. The whole movement is that. You must be aware of it. If you look into it, you will see what we are doing in the world of intellect. Intellect has the capacity to discern, has the capacity to understand verbally, and construct a verbal structure as an ideal, as a conclusion, as something to be achieved. That is what the modern world is doing. And in our schools, though all this must be encouraged, to be academically excellent and so on, we seem to have lost, or rather we have never gone into the question of what is affection, what is in that affection, what is implied in care, cooperation. It is the only movement of vitality or strength that can oppose the activity of the intellect; oppose in the sense not attacking, but affection and love are the only things that have solidity, that have depth, that have great strength.

So how do we bring this about in the children, in ourselves ? We have not got it now. We must start with facts and then alone we can do things. If you assume you have it, then there is no discovery, no exploration. But as we have not got it, because if you had it, it will show in your faces, in your walk, in the things that you do and so on. And we

have not got it, how do we awaken that ? That is the only eternal flame — nothing else. Affection or love is not something romantic. It is not a reaction. So how shall we bring this about ? This is one question.

The second thing is : in the world, religion does not exist. I am using 'religion' in a very careful sense. The root meaning of that word has not been established. It was considered at one time as 'binding', binding yourself to god, and all the rest of it. And also in that word 'religion' there have been two excellent words : diligence and negligence. Religion in the world has become belief, rituals, worship of images, dogmas. In the Christian world it is faith and in the Christian world it has not allowed doubt. Doubt and scepticism have not been allowed. It was heresy. They were burnt, they were tortured and all the rest of it. In the Asiatic world, including Buddhism and Hinduism, doubt and scepticism were allowed. It was part of it. Belief, idols, rituals, all that has taken place in the Asiatic world and so denying the true religious spirit. The true religious mind is essentially sceptical and investigating, to find out, to discover what is truth. In both worlds, in the East and the West, that spirit has gone. That spirit exists in the scientific world and that is why technology has advanced enormously. The religious world still remains in darkness, superstition, belief, rituals and all the silly inventions of thought. This is the second thing I would like to talk over with you.

The third thing is perhaps a little more difficult, which is to bring about a mind in the schools that is moving in meditation. These are the three points I would like to go into this morning.

Questioner : Without affection intellect becomes poor.

Krishnaji : How do we have this flame which is called love ? As we have not got it, that is the first thing to realise, the fact, not pretend that we have it. Would you answer that question ?

Questioner : No. We think about everything else but we do not even realise the fact that we do not have it.

Krishnaji : Can you think about it ? Please listen. Can you think about care, love, affection that means can thought bring about this affection ? We exercise thought to do most things and can this exercise of thought bring about that quality of a mind that has affection ?

Questioner : Sir, thought certainly seems to define something which it calls affection. It seems to think that it can achieve it.

Krishnaji : Do we live on explanations ? I think we do. However you may define and explain what love is, what affection is, it is not that. The word is not the thing, the word 'door' is not the fact. If you can grasp that really deeply that the word is never the thing, then our whole mind

is free of the word but only the thing that exists. So we can define what affection is, we can define it, explain it by negating and asserting, by negating what it is not and by saying what is and explaining the whole movement of it. Explanation means using words to communicate but word is not that. So explanations and definitions can never bring about flowering.

Now let's move from there. The children, the students, the very young people seem to have that sense of affection. They want to have affection, they want you to treat them affectionately. How do we as older people help them to grow in that without destroying it ?

Questioner : Respond to their love and affection. That comes first

Krishnaji : Which is what ? Hold their hands ? How do you respond to their affection — praise them, encourage them, always not punish them but reward them ? Do you understand the danger of both punishment and reward ? They all like to be rewarded. Then what happens to the human mind ?

Questioner : They will be dependent on us.

Krishnaji : Which means what ? You are not punishing them but rewarding them.

Questioner : Even that will lead to dependence. I would reward them, I won't punish them, I will play with them, encourage them to question. I will see that they are not pressurised. I will be nice to them, give them a certain kind affection.

Krishnaji : Then how will you ensure that they have this kind of affection for the rest of their life, that it is not destroyed when they grow to seventeen, eighteen, nineteen and all the rest of it.

Questioner : Sir, to a certain extent even that can be done by helping him to observe what happens to him when affection is no more, to observe how affection vanishes when you get hurt: that when you are hurt you may not be affectionate.

Krishnaji : No sir, I am asking you a question. Have we this affection, this flowering ? If we do not have it, life becomes empty. You may be a marvellous Einstein, a great painter, a great architect, but if this feeling is not there life will become shoddy. How will you proceed from there ?

Questioner : Very difficult to answer such questions.

Krishnaji : Why ?

Questioner : Because we do not know what will be in the future.

Krishnaji : This is not future. I am glad you have raised a point. That is, I haven't got it but I will have it if I had certain things : that is the

future. So do not say we will have it. You have not got it and that is a fact. Do you realise that you can't do anything about it ?

Questioner : No.

Krishnaji : What can you do about it ? You hope that by thinking about it it will come. Is thought affection ?

Questioner : It is not. We can see it intellectually but not actually. We do not have that flame. We can see that. When we see an innocent child affection comes, but we don't know where it comes from.

Krishnaji : You see, you always assume that they are innocent. What I want to point out is the word 'innocent' means incapable of being hurt.

Questioner : The child is hurt but it drops its hurt very easily.

Krishnaji : But he is capable of being hurt. Look, I have not got this flame : that is a fact. When I know that I do not have it, what happens to me ?

Questioner : It shakes us.

Krishnaji : Is that a shock to you ? To anyone of you ? Do you realise what we have done to our minds ? Is it a shock to you to realise that one of the greatest things in life, which is affection, you have not got it ? Let us leave that for the moment. Are you religious people ? Are you religious people in the ordinary sense of going to the temple, doing puja, and so on ?

Questioner : No. I do not find any meaning in that.

Krishnaji : But if you found meaning in it would you go after it ? I can give meaning to that idol, that symbol, but in itself it has no meaning. See what we have done : we have given meaning to the idol, the cross, to the picture, but in itself it has no meaning. It is made by the hand or by your mind. I may not have an idol, a picture, or cross, but I may have an image, a self-created image. So both are similar, one made by the hand and one made by the mind, both are made by the mind. So does religion in the ordinary sense of the word have any significance to you ?

Questioner : I am not interested in giving meaning to something and then worshipping it.

Krishnaji : What do you mean you are not interested ?

Questioner : I see through the game.

Questioner : The image out there as most religious people do, we see through. But the image one has created and established, the one

created after listening to you, that is not truth. Somehow the mind refuses to see that.

Krishnaji : I am asking you, are you a religious man in the ordinary accepted sense of that word ?

Questioner : Yes.

Krishnaji : What does it mean ?

Questioner : It means I am not completely free.

Krishnaji : Free from what ?

Questioner : The tendency to form an image.

Krishnaji : I am not asking that. I have not gone so far. Are you in the accepted sense of the word religious, which means to go to church, to go to the temple, do puja, etc. ?

Questioner : No, not in that sense.

Krishnaji : That is all that I'm asking. As I pointed out, there are two things involved in a religious mind — diligence and negligence. Now what does diligence mean ?

Questioner : Hard work

Questioner : Alert

Questioner : Care, to apply yourself.

Questioner : When you are diligent, you don't let go. To pursue to the end.

Krishnaji : The word in the religious sense is to be diligent in the service of god. To me there is not god or anything of that kind. But I am telling you what it generally means. To be diligent because you have belief in god, to be diligent in his service, to act with that feeling of god. Also it means to be very, very careful of your words, your gestures, all that is implied and more. And negligence is not doing all that. These two words have had great significance.

Questioner : Do you mean to say that I may neglect all the rituals but I may still be religious ?

Krishnaji : I don't mean all that. Do you realise that religion has been the source of a new culture ? This is a historic fact. So what does religion mean to you ?

Questioner : Right behaviour.

Questioner : It means a way to forget my problems.

Krishnaji : To forget yourself, which means escape from yourself. Go to a cinema, pick up a novel, gossip, be occupied with something. Do you call that religious ?

The religious mind is something entirely different from religion. As I understand that word, religion at one time it was "to bind" and later it was dropped. They do not have the origin of that word etymologically. But they all say that it is a sense of gathering the energy to find the eternal, if there is an eternal. A religious mind, the enquiring, doubting, asking, challenging itself, moving — not just caught in an experience and worshipping that experience, believing and working for that belief, having some kind of ritual — the religious mind is a mind that is utterly attentive to all outward action and inward action. I can define it in ten different ways : that is not the point. Now you who are responsible for these schools, are you religious people ? Which means, there is love, compassion, intelligence. Are you pursuing that religious mind which gives you energy ?

Questioner : We have got a goal or a direction and in that we conserve energy.

Krishnaji : The religious mind has no goal.

Questioner : How can it, sir ? A goal, an end is established by an image, by desire, by will, by thought, by longing, by creating something opposite from that, which is the goal.

Krishnaji : Is that what you are moving to ? That not your thought alone but your entire existence is moving in that direction ? I am glad to put you in a corner. You are being challenged. As human beings if you have not got that, then you are just an intellectual, mechanical robot.

As you know, this word 'meditation' has spread in the West tremendously, groups of people who are practising transcendental meditation. You are given a mantra, whatever it is. You repeat that 20 minutes in the morning, twenty minutes in the afternoon, in the evening. Sit quiet, get up, and go on doing your mischief. Then there is zen meditation. People have practised it, gone to Japan, written about it, zen in operation with regard to archery and so on. And then there is Hindu meditation which is to repeat certain phrases, japam, whatever it is called and you keep on with that day after day and you go out to your office, you tell lies, you cheat, do all kinds of things but go on with this repetition. And there is the Christian form of it and so on. This is spreading in the world. You may not know about it but in the West it is becoming something extraordinary. So I am asking you, do you meditate, sit quiet in your room, concentrate on a picture, repeat some matra, do you ?

Questioner : Many of us must be meditating. It does not mean that we

repeat a mantra. I am sure many of the people sitting here must be meditating.

Krishnaji : The word 'meditation' means to ponder over, to think over, to consider. If I may ask most respectfully, is your mind constantly occupied with something or the other ?

Questioner : It is because we have some problem or the other.

Questioner : We never seem to go to the end of one problem or one question : we move from one to the other.

Krishnaji : Do you mean to say you are never still, never quiet ?

Questioner : No.

Krishnaji : Do you look at the sunsets ?

Questioner : We see the sun going down but

Questioner : Sir, sometimes it is totally blank. You just can't think of anything even if you want to.

Krishnaji : Look, may I put it this way: Astrophysicists are exploring through various instruments what is in outer space, They start with matter, the understanding of matter, and push it further, further out there. So they are exploring what Saturn is, how many moons there are and so on, always moving from here outward. But also I am matter and apparently very few people go inwardly. And this inner experience demands scepticism, doubt. The experience inwardly is much more infinite than the outer.

Questioner : Is there something inside ?

Questioner : The first man looked with the telescope. If he did not do it, the astrophysicists would not be looking today.

Questioner : It is because they have seen something there.

Krishnaji : I'll show you. You react to something you can see.

Questioner : I am trying to see.

Krishnaji : What do you mean ! You put a pin into me, I react. I react if I am a Catholic. I react because I have been programmed for two thousand years and say yes, I am investigating. Why do I do that? That is as concrete as the stars. So I am saying as we are matter, matter with all kinds of implications into our emotions, our reactions, our sensations, our desires, fears, anxieties, sorrow, pain, loneliness — these are all facts as palpable as that. If we also looked, as we always look out there, inwardly, there is something far greater to be discovered here than out there. You may not accept this. But I say begin with that. You will find out. The scientist taking a photograph of Saturn and bringing it down

to earth, you say how marvellous. In the same way if you explore and showed by your life, by your word, by your depth, that this is as real as the photograph of Saturn with all its satellites, with all its moons. Your mind can explore infinitely more than the other that depends on the instrument of thought.

Questioner : Sir, when the outer experience is taking place, it is thought exploring the outer. What you are suggesting is an inward experience, it is thought exploring thought. Till this point they are same.

Krishnaji : Look. You have said something. Stop. You said that thought is exploring thought. Thought is exploring outer space and thought is matter, which is a material process. Haven't you found something immediately ? Thought is a material process which is experience, knowledge, memory stored up in the brain, in the cells, which is matter and thought is a material process of that. So thought is exploring out there, thought is exploring out here. What do you discover in that ?

Questioner : I would like to explore it together. Thought when it explores the outer, feels that it is exploring matter : when thought is exploring the inner you are saying thought is exploring matter because thought is matter.

Krishnaji : Thought is exploring itself. Thought has invented the telescope, it has invented the Mariner, Voyager I and II. They are all invented by thought. Thought has been investigating into the whole machinery of how to put things together. And thought says I must explore myself.

Questioner : In the beginning there is reaction, there is fear, there is something, I must explore that.

Krishnaji : Yes. What is it ?

Questioner : It is thought.

Krishnaji : Thought, which says I am : my name, my form, my work, my child, my wife. All that is me, which is all put together by thought. So thought is investigating there and thought is investigating here. There is no difference. What do you say to that ?

Questioner : That is investigating thought. There is a limit to what it can investigate.

Krishnaji : Thought cannot investigate.

Questioner : It can investigate into its own limit, which is itself.

Krishnaji : Which means it cannot or it can ?

Questioner : It can into its own limitations : that is all.

Krishnaji : Follow it up step by step. Thought investigates itself and realises that it is very limited.

Questioner : Sir, I want to ask you something. Thought can investigate, thought can break itself into parts and then investigate a part.

Questioner : You are unnecessarily breaking it up. Thought is fragmented.

Questioner : Sir, you are saying something more now. I see all investigation is in this field.

Questioner : To investigate is to see that its very nature limits that.

Krishnaji : Wait. So thought is limited. So thought which is limited cannot investigate.

Questioner : It is difficult to see. If thought is limited to investigate matter outside, it is also limited in investigating the universe. It can only investigate to the extent of its capacity. When we go within, we also investigate to the extent of that.

Questioner : There is no investigation.

Krishnaji : The mind realises the limitations of thought. That from thought, because it is limited, it cannot go further. You follow what has happened ? — the ending of thought.

Questioner : Thought is a movement which is always there.

Questioner : Whether it is outer experience or inner experience, it is essentially playing with what you see — the microscope, the telescope, the microantenna. Thought finds patterns. Similarly, you look inside : essentially there is the instrument like the telescope, there are the instruments of the eyes, the ears, we play with it. That is not investigation at all.

Krishnaji : Investigation begins : thought has come to an end.

Questioner : What does that mean ? I don't know whether investigation begins when thought comes to an end but I know as long as there is thought there is no investigation.

Krishnaji : That is all, which means the ending of thought. You see, I don't know if you are interested in all this. All meditations, whether it is Zen, Buddhist or Hindu, have all sought the quietness of the mind. They have tried it through control, through controlling thought. The point is if you investigate it further, who is the controller ? It is still thought. See what thought has done, what trick it has played upon itself. Thought has created the controller : then it says, I must control thought.

Questioner : For many people, it is the thinker who feels that he is exploring thought.

Krishnaji : There is no thinker when there is no thought.

Questioner : So the thinker is the result of thought. If one comes to this, that is a great step. But many people have not come to this point. You are saying now that thought comes to an end and it is only then that you have the freedom to investigate.

Krishnaji : Just a minute. When thought comes to an end there is a different process of investigation. Thought then has no place in the investigation. Have you realised this fact that the thinker is the thought, the experiencer is the experience, the observer is the observed ? Have you realised seeing the truth, the fact, that there is no division between the observer and observed, the thinker and thought, the experiencer and experience ? Then what is the state of your mind that has seen this ? This is the point.

Questioner : I see very clearly that thought and the thinker are one and the same. All reactions are thought. The reaction is the thinker.

Krishnaji : Sir, don't elaborate. You will miss a great deal if you begin to elaborate. The simple fact is there is no thinker if there is no thought. Either you see it intellectually, verbally, or in seeing that fact the thinker is the thought and so on, you have totally eliminated conflict. Conflict exists when there is division between the thinker and thought. I see that the thinker is the thought, etc. The very seeing brings an action which is the ending of conflict. Because where there is division there must be conflict and where there is conflict between you and somebody else, it means division. So as long as there is a division in us, there must be conflict. And this division is the thinker as different from thought. Which means you must have tremendous spirit, especially in the psychological field, to grow up without any fear, without any conflict.

Rishi Valley.

7th December 1980.

KRISHNAJI ANSWERS QUESTIONS (Madras 1981)

Krishnaji : There are several questions that have come to me, but before I answer these questions, I would like to ask what is the intention of these questions ? Are the questions in themselves the answer or the answer is outside the question ? Is the solution of a problem more important than the problem itself ? Or if one is seeking an answer, resolution of a problem, then we are not concerned with the problem itself ? But in understanding the problem with all its complexities, its causes and so on, the answer is in the problem. I think that is fairly clear, but for most of us, answers are more important than the problem or the question, because our mind is trying to seek an answer, a solution, a resolution, rather than investigate the whole source of the problem, observe its complexities and investigate it deeply and so we are always lost in asking the answer. So if you don't mind, in answering these questions, we are going to investigate the question together. Then perhaps the solution of the question will be in the problem itself. I hope this is clear.

Question : During your first talk here, your appeal to stand up against the corrupt and immoral society like a rock protruding from a mid stream of the river confuses me deeply. You see sir, the rock means to me to be an outsider. Such outsider in his own life does not need to have to stand up against anything or anybody. Your clarification and answer is very important to me.

Krishnaji : First of all, are we clear—at what level, at what depth ? When we use the word 'corruption', what does it imply ? There is physical corruption—the pollution of the air in the cities, towns; human beings are destroying the seas, they have killed nearly 50 million and more whales, they are killing baby seals and so on. Then there is over-population; then there is the corruption, politically religiously and so on. Throughout the world and more so in certain countries, as you travel around, observe, talk to people and so on, you will see there is corruption everywhere and more so unfortunately in this part of the

world, passing money under the table; if you want to buy a ticket you have to bribe and all the game that goes on in this country. I am not insulting this country as somebody told me that I am insulting the country when I said there are no good beautiful cars here. The word 'corrupt' means to break up. There is corruption not only in this country, but everywhere, but basically the corruption is of the brain and the heart. So we must be clear at what level we are talking about this corruption — at the financial level, at the bureaucratic level, political level or the religious world which is ridden with all kinds of superstition, just a lot of words that have lost all meaning, repetition of rituals and all that. Is that not corruption? Is not ideas a form of corruption? You may have ideals, say for example, non-violence. Because you are violent, you have ideals of non-violence, but while you are pursuing the ideals, in the meantime you are violent. So is that not corruption or a brain that disregards the action to end violence? And is that not corruption when there is no love at all, only pleasure, which is suffering? Perhaps throughout the world this word 'love' is heavily loaded and has been associated with pleasure, with anxiety, with jealousy, with attachment, but is that not corruption? Is not attachment itself corruption? Please sir, when one is attached to an ideal or to a house or to a person, the consequences are obvious — jealousy, anxiety, possessiveness and so on. When you have investigated, is not attachment then corruption? And the question of the metaphor that you must stand like a rock in the mid-stream only, don't carry the metaphor too far. A simile is a description of what is taking place, but if you make the simile important, then you lose the significance of what is actually going on.

So the question is, basically, a society in which we live is essentially based on relationship with each other. If that relationship is corrupt in which there is no love, just mutual exploitation, mutual comfort in various other ways, it must inevitably bring about corruption. So what will you do about all this? This is a marvellous world, the beauty of the world, the beauty of the earth, the sense of extraordinary quality of a tree and we are destroying the earth as we are destroying ourselves. So how will you as a human being, living here, act? So will we, each one of us, see that we are not corrupt? If our relationship with each other is destructive, constant battle, struggle, pain, despair, then we will inevitably create an environment which will represent what we are. So what are we going to do about it, each one of us? Is this corruption, this sense of lack of integrity, is it an abstraction, is it an idea or an actuality which we want to change? It is up to you.

Question : You often switch over from mind to brain. Is there any difference between them ? If so, what is the mind ?

Krishnaji : I am afraid it is a slip of the tongue. I am only talking about the brain. The questioner wants to know what is the mind. Is the mind different from the brain ? Is the mind something untouched by the brain ? Is the mind not the result of time ? First of all, to understand what the mind is, we must be very clear how our brain operates, not according to the brain specialists, according to the neurologists, according to those who have studied a great deal about the brains of rats and pigeons and all that, but we are studying, each one of us, the nature of our own brain — how we think, what we think, how we act, what is our behaviour, what are the immediate spontaneous instants, responses. Are we aware of that ? Are we aware that our thinking is extraordinarily around a narrow groove, are we aware that our thinking is mechanical along certain particular trend of activity, our education is conditioned, that our careers whether it is bureaucratic or engineering or surgical, are they not all of it, a directional, conditioned knowledge ? Are we aware of all this ? The scientists now say thought is the essence of memory, of the brain which is experience, knowledge, memory, thought, action. They are actually coming to that. We have been talking endlessly that thought is a material process, there is nothing sacred about thought, and whatever thought creates whether mechanically, idealistically or projecting a future in the hope of reaching some kind of happiness, peace, are all the movement of thought. Are we aware of this, that when you go to a temple, it is nothing but a material process ? You might not like to hear that, but it is a fact. Thought is creating the architecture, the temple and the thing that is put inside the building; the temple, the mosque, the church, they are all the result of thought. Are we really aware of it and therefore move totally in a different direction ? When we accept tradition, it makes the mind extraordinarily dull, stupid; you can read endlessly the Gita or talk about the book. You hold to tradition; that is what is happening both in the West and in the East. Can we stop all this in yourself, or you are so dull, so used to this confusion, misery ? So we have to understand very clearly what is the activity of brain, which is the activity of our consciousness, which is the activity of our psychological world in which we live. The whole of that — the brain, the consciousness, the psychological world all that is one. Would you question that ? Probably you have not even thought of this. It is very important to understand what the mind is, to understand what the activities of thought are, which has created the contents of

our consciousness and the psychological world in which we live. It is part of thought — the structure which thought has built in man, the me and the not me, we and they, the quarrels, the battles between ourselves, between each human being. And the brain is evolved through time, evolved through millions of years, accumulating knowledge, experience, memory, danger, and so on. It is the result of time. There is no question of argument about it. And is love, compassion with its intelligence, the result, the movement of thought? You understand my question sir? Can you cultivate love?

I am afraid that feeling of love perhaps does not exist in this country. You may read about it, may sometimes talk about it, but the word is not the thing. So love is not of time, it is not the product of thought which is the material process of the mind. Thought as we pointed out the other day is in itself disorder and mind is entirely absolutely order like the cosmos, like the universe. But to enquire, to understand the nature of the mind you have to understand deeply the nature of thought, all its activities, comprehend it not verbally, but in yourself. It means thought realises its own place, thought realises its place in the technological world — when you drive a car, when you speak a language, when you go to the office or factory or any skill needs the operation of thought. But when thought realises its own limitation and its place, then perhaps we can begin to see the nature of the mind.

Question : I am a student of chartered accountancy. Even though I understand each and every word of J.K., the message remains vague. What should I do to understand his message fully?

Krishnaji : Don't understand his message. (laughter) He is not bringing a message, He is pointing out your life, not his life, not his message. He is pointing out how you live, what is your daily life and we are unwilling to face that. We are unwilling to go into our sorrows, our tortures, anxiety, loneliness, the depressions we go through, the desire to fulfil, to become something. We are unwilling to face all that and want to be led by somebody, wanting to understand the message of the Gita or some other nonsensical book including the speaker. The speaker says over and over again he acts as a mirror into which you can see the activity of your own self. And to look very carefully you have to pay attention. You have to listen if you are interested, listen and find out the art of listening, the art of seeing, the art of learning. It is all there as a book which is yourself. The book of mankind is you. Please sir, see the truth of all this. You are unwilling to read that book. You want somebody to tell you about the book or help you to analyse the book,

to understand the book. So you invent a priest, a guru, a yogi, the sanyasi who will tell you all about it and so you escape from yourself. So can you read the book which is so ancient, which contains all the history of mankind which is you, can you read that book carefully, word by word not distorting it, not listen to one chapter and neglect the other chapter, taking one sentence and meditating about it, but the whole book? Either you read the whole book chapter by chapter, page after page; it may take a long time if you read page by page, it will take all your life or is there a way of reading it completely with one glance? Do you understand my question? How can one read this book which is the me, which is the you, which is the mankind with all the experience of misery, suffering, confusion, lack of integrity and all that? How can you read it at one glance, not take month after month? — That is impossible. When you do that, taking time over the book, time is going to destroy the book. The book is you and if you take time over the book, time is going to destroy the book, the very time is going to destroy because our brain functions in time. So one must have capacity to listen to what the book, the entire book says, to see clearly which means that the brain is so alert, so tremendously active, the total activity of the brain. Can you observe yourself in the mirror, in the book, that book which is yourself completely? Instantly? Then you will see the book is nothing. I wonder if you understand it. You may read the book from the first page to the last page and you may find that there is nothing in it. Do you understand what I am saying? That means, be nothing, don't become. The book is the becoming, the history of becoming. Do you understand all this? So if you examine yourself, if you look into yourself, what are you — a physical appearance, short, tall, beard or no beard, man or woman and all the educated capacity, the trivial pursuit? It is all a movement in becoming something, is it not? Becoming what — a business manager getting more money, becoming a saint? When a man tries to become a saint, he is no longer a saint, he is just caught in the track of tradition. So you can glance at the book and see it is absolutely nothing. And to live in this world being nothing. Do you understand sir? No you don't. So sirs and ladies you hear all this and perhaps if you are going to travel with the speaker, you will hear it at every talk put in different words, different contexts, different sentences, but to bring about a complete understanding in oneself is far more important than anything else in life because we are destroying the world, we have no love, no care and all that. So, the speaker has no message; the message is you. The speaker is just pointing out.

Question : Is there such a thing as transformation? What is it to be transformed ?

Krishnaji : When you are observing, seeing around oneself, the dirt on the road, see how the politicians behave, see your own attitude towards your wife, your children and so on, transformation is there. Do you understand ? To bring about some kind of order in daily life, that is transformation; not something extraordinary outside the world. When one is not thinking clearly, objectively, rationally, to be aware of that and change it, break it. That is transformation. If you are jealous watch it and not give it time to flower, change it immediately. That is transformation. When you are greedy, violent, ambitious, trying to become some kind of god or some kind of holy man, see how it is creating a world of tremendous uselessness. I don't know if you are aware of this. Competition is destroying the world. The world is becoming more and more competitive, more and more aggressive and if you change it immediately, that is transformation. And if you go very much deeper into the problem which is that thought denies love. Therefore one has to find out whether there is an end to thought, end to time, not philosophise over it and discuss it, but find out. Truly that is transformation and if you go very deeply, the transformation means never a thought of becoming, comparing, it is being absolutely nothing.

Question : I think the saints created idols and stories to teach man how to lead a good and correct life. How can you call it nonsense ?

Krishnaji : Need the question be answered ? First of all who is a saint — the man who struggles to become something ? The man who gives up the world, he is not giving up the world, the world is himself. He may burn inside because he may be angry, but he is boiling inside, he may torture himself, he may be slightly neurotic and you soon begin to worship him. Out of the window, the speaker was watching one day in Benares. A sanyasi in robes came along, sat under a tree with some kind of stick or steel, something in his hand and began to shout. Nobody paid any attention to him for four, five six days. The speaker was watching all this from his window at Rajghat. Then an old lady comes along and gave him a flower. A few days later, there are half a dozen people around him. He has a garland. Again after a fortnight he becomes a saint. I don't know if you realise this. In the West a man who is slightly distorted in his brain, is sent to the mental hospital. Here he becomes a saint. (laughter) I am not being cynical, I am not being rude, insolent, but this is what is happening. A sanyasi is no longer a sanyasi, he is just following a tradition. And have the saints created a different

world, a good society, a good human being through stories, through idols, ideals ? You are the result of all this. Are we good human beings, good in the sense, whole, non-fragmented, not broken up; good means also holy, not just good qualities. I don't mean good behaviour, being kind, that is only part of it. Being good implies an unbroken, non-fragmented harmonious human being. Are we that after these thousands of years of saints and upanishads and Gitas ? Or are we just like everybody else ? So we are the humanity. To be good is not to follow. To be good is to be able to understand the whole movement of life.

Question : You say that if one individual changes he can transform the world. May I submit that in spite of your sincerity, love and truthful statements, and that power which cannot be described, the world has gone from bad to worse ? Is there such a thing as destiny ?

Krishnaji : What is the world ? What is the individual ? What have individuals done in the world which have influenced the world ? Hitler has influenced the world, Mao Tse Tung has influenced the world, Stalin has influenced the world, Lenin has, and all the war-mongers, the Generals have influenced the world. That seems obvious. History is full with wars. During the last historical five thousand years for which history has been kept, there has been a war every year practically right throughout the world. That has affected millions of people. And also the good has influenced the world. You have the Buddha on one side, he has also affected the human mind, human brain throughout the East. So, when we talk about individual change and will that individual change, bring about any transformation in society, I think that is a wrong question to put. Are we really actually concerned about the transformation of society ? Society which is corrupt, which is immoral, which is based on competition, ruthlessness ? That is the society in which we are living. Are you really, deeply interested in changing that, even as a single human being ? If you are, then you have to enquire into what is society. Is society a word, an abstraction or a reality ? Is it reality or is it an abstraction of human relationship ? It is human relationship that is society. Can that human relationship with all its complexities, its contradictions, with its hates, can you alter all that relationship ? You can. You can stop being cruel and all the rest of it. What your relationship is, your environment is. If your relationship is possessive and self-centred and all the rest of it, you are creating a thing around you which will be equally destructive. So the individual is you and you are the rest of mankind. I don't know if you realise it.

Question : What is the source of thought ? How does one go to the very source of thought, so that there is a possibility of silencing the thinking process itself ?

Krishnaji : Sir what is thinking ? I am asking you. You do that all day long — when you go to the office, when you go to the temple, when you talk. Have you ever even thought about what is thinking, what is the movement of thought ? Now what is thinking, not what to think about, not what thought should do or not do, but we are asking what is thinking itself. If you are a businessman in one way you think, as a lawyer in another way, as an engineer, a computer expert, you think in these ways, but we are asking what is thinking itself. If one is asked your name, you reply instantly. There is no hesitation; hesitation being time interval; just follow this for a little. When you are familiar with something, there is no activity of thought, there is instant response. You know the house you live in, the street you go by, that is familiarity, constant repetition as your name and there is instant response. Then if you are asked a more complicated question, which is, what is the distance from here to London, you hesitate, you have to read about it somewhere or you begin to enquire what is the distance. So in the time interval between the question and the answer, during that interval there is the operation of thinking. That is, asking somebody, reading about it, looking to be exact and so on, that is the operation of thinking; thinking is going on, a search. Then there is the reply. That is, between the question and the answer, there is a time interval. In that time interval there is the movement of thought. Now if one is asked a question for which you have no answer, which means you are not looking, you are not waiting for it to be told, you are not searching, you say, I don't know. When you actually say I don't know and you mean it, not say I will find out, I am waiting for an answer, but when you are absolutely clear that you don't know what happens to the movement of thought ? the activity of thought comes to an end for a moment which means the brain is no longer seeking, asking, searching, it is absolutely quiet. Do you see this ? So, is your brain ever in a state of not knowing about anything or your brain is always full of knowledge ? Your brain is occupied with what you are doing, quarrels with your wife, husband, business, all the time it is churning. That churning process, this business of chattering is the movement of thought, it is acquiring more and more knowledge and responding from that knowledge, thought, action. So our brain is full of occupation, which is so. It is only the mind that says I don't know, such a mind is quiet because it is totally unoccupied.

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