

BULLETIN

KRISHNAMURTI
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3



FROM THE EDITOR

Krishnaji will soon be arriving in Delhi and we welcome him with much happiness.

In this issue we are presenting glimpses of Krishnaji's teachings over a period of fifty years. It begins with the opening pages of the early poem "Search" written in the twenties, unfolding through the decades the pure stream of what he has been saying; the apparent and radical changes and the underlying unity. One moves with it, from the birth of the stream, poetic and devotional in the beginning, to the song of freedom of man, the way of liberation, the eternal waters of truth gaining in volume, depth and beauty, as it flows quenching the thirst of man in sorrow and bondage, with its healing compassion.

CAMP AT RAJGHAT

There will be a gathering at Rajghat, Benares from 24th to 29th November, 1981. The gathering brings together those who would like to enquire into the nature of life and living. There will be three talks and one question-answer meeting during the gathering with Krishnaji. There will also be group meetings. Krishnaji's dialogues on video will be shown and audio tapes played. There will also be some entertainment programmes. Charges are Rs. 30/- per head per day. Bonafide students will be given a concession of 50%. An advance of Rs. 50/- per head has to be paid by 1st November. This does not apply to students. Accommodation with two people to a room will be provided. You have to bring your bed sheets and cover and a mosquito net. The room is equipped with a cot, mattresses and a pillow. Breakfast, lunch and dinner will be provided. The food is strictly vegetarian. Smoking, alcohol and drugs are prohibited. All those who would like to attend the gathering should register by end of October. Please write to Mr. R. R. Upasani, Secretary, Rajghat Executive Committee, Rajghat Fort, Varanasi 221 001.

THE SEARCH (1927)

I have been a wanderer long
In this world of transient things.
I have known the passing pleasures thereof.
As the rainbow is beautiful,
But soon vanishes into nothingness,
So have I known,
From the very foundation of the world,
The passing away of all things
Beautiful, joyous and pleasurable.
In search of the Eternal
I lost myself in the fleeting.
All things have I tasted in search of Truth.
In bygone ages
Have I known
The pleasures of the transient world —
The tender mother with her children,
The arrogant and the free,
The beggar that wanders the face of the earth,
The contentment of the wealthy,
The woman of enticements,
The beautiful and the ugly,
The man of authority, the man of power,
The man of consequence, the bestower and the guardian,
The oppressed and the oppressor,
The liberator and the tyrant,
The man of great possessions,
The man of renunciation, the sannyasi,
The man of activity and the man of dreams,
The arrogant priest in gorgeous robes, and the humble worshipper,
The poet, the artist and the creator.

At all the altars of the world have I worshipped,
All religions have known me,
Many ceremonies have I performed,
In the pomp of the world have I rejoiced,
In the battles of defeat and victory have I fought,
The despiser and the despised,
The man acquainted with grief
And agonies of many sorrows,
The man of pleasure and abundance.

In the secret recesses of my heart have I danced,
Many births and deaths have I known,
In all these fleeting realms have I wandered,
In passing ecstasies, certain of their endurance,
And yet I never found that eternal Kingdom of Happiness.

Once

I sought for Thee —
The imperishable Truth,
The eternal Happiness,
The culmination of all Wisdom —

On the mountain top,
In the star-lit sky,
In the shadows of the soft moon,
In the temples of man,
In the books of the learned,
In the soft spring leaf,
In the dancing waters,
On the face of man,
In the bubbling brook,
In sorrow, in pain,
In joy and ecstasy —

I did not find Thee

As the mountaineer that climbs great heights,
Leaving his many burdens at each step,
So have I climbed,
Throwing aside all transient things.

As the sannyasi with his robes of gold,
With the begging bowl of happiness,
So have I renounced.

As the gardener who kills
The destructive weed of the garden,

So have I annihilated the self.
As the winds,
So am I free and untrammelled.
Fresh and eager as the wind
That seeketh the hidden places of the valley,
So have I sought
The secret abodes of my soul
And purged myself of all things,
Past and present.
As, suddenly, the robes of silence
Fall over the noisy world,
So, instantly, have I found Thee
Deep in the heart of all things and in mine own.
On the mountain path
I sat on a rock,
And thou wert beside me and in me,
All things being in Thee and in me.
Happy is the man that findeth Thee and me
In all things.
In the light of the setting sun,
Through the delicate lace of a spring tree,
I beheld Thee.
In the twinkling stars
I beheld Thee.
In the swift passing bird,
Disappearing into the black mountain,
I beheld Thee.
Thy glory has awakened the glory in me.
As I have found, O world,
The Truth, the eternal Happiness,
So do I desire to give.
Come, let us consider together,
Ponder together and be happy together;
Let us reason together and bring forth Happiness.
As I have tasted
And know full well the sorrows and pains,
The ecstasies and joys
Of this fleeting world,
So do I know your travail.

The glory of a butterfly passeth in a day,
So, O world, are thy delights and pleasures.
As the sorrows of a child,
So, O world, are thy sorrows and pains,
Many pleasures leading to many sorrows,
Many sorrows to greater sorrows,
Continual strife and ceaseless small victories,
As the delicate bud, suffering the long winter,
Blossoms forth and gives a delicious scent to the air,
And withers away before the setting of the sun,
So are thy struggles, thy achievements, and thy death —
A wheel of pain and pleasure,
Birth and death.

As I lost myself in the transient things
In search of that eternal Happiness,
So, O world, art thou lost in the fleeting.
Awake and gather thy strength,
Look about and consider.

That unfading Happiness — —
The Happiness that is the only Truth,
The Happiness that is the end of all search,
The Happiness that is the end of all questionings and doubt,
The Happiness that brings freedom from birth and death.
The Happiness that is the only law,
The Happiness that is the only refuge,
The Happiness that is the source of all things,
The Happiness that gives eternal comfort,
That true Happiness that is enlightenment — —
Abides within thee.

As I have gained strength,
So would I give
This Happiness —
As I have gained affectionate detachment,
So would I give
This Happiness
As I have gained passionate dispassion,
So would I give
This Happiness.

As I have conquered life and death
So would I give

This Happiness.
Throw aside, O world, thy vanities
And follow me,
For I know the way up the mountain
For I know the way through this turmoil and grief.
There is only
One truth
One Law,
One Refuge,
One Guide,
To this eternal Happiness.
Awake, Arise,
Consider and gather thy strength.

Ommen : Star Publishing Trust; London 1927

NEW PUBLICATIONS :

We are happy to announce the publication of two new books :

1. "You are the World" by Krishnaji is being published in India for the first time and is priced at Rs. 20/-
2. "Letters to the Schools" is a small volume of collected letters which Krishnaji has written to the schools. This is priced at Rs. 16/-

They will be available for sale from November this year and can be had from leading book shops in the country and the headquarters at Madras.

“TRUTH IS A PATHLESS LAND” (1928)

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or coerce people along any particular path. If you first understand that, then you will see how impossible it is to organise a belief. A belief is purely an individual matter, and you cannot and must not organise it. If you do, it becomes dead, crystallised; it becomes a creed, a sect, a religion, to be imposed on others.

This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley

So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders, you will continue to belong to other organisations searching for Truth. I do not want to belong to any organisation of a spiritual kind; please understand this

If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it

Because I am free, unconditioned, whole, not the part, not the relative, but the whole Truth that is eternal, I desire those, who seek to understand me, to be free, not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free

from all fears — from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want any thing from anyone. You are accustomed to authority, or to the atmosphere of authority which you think will lead you to spirituality. You think and hope that another can, by this extraordinary powers — a miracle — transport you to this realm of external freedom which is Happiness. Your whole outlook on life is based on that authority

You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else when I say look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, few. So why have an organisation ?

No man from outside can make you free; nor can organised worship, nor the immolation of yourselves for a cause, make you free; nor can forming yourselves into an organisation, nor throwing yourselves into work, make you free. You use a typewriter to write letters, but you do not put it on an altar and worship it. But that is what you are doing when organisations become your chief concern. "How many members are there in it ?" That is the first question I am asked by all newspaper reporters. "How many followers have you ? By their number we shall judge whether what you say is true or false". I do not know how many there are. I am not concerned with that. If do not know how many there are. I am not concerned with that. If there were even one man who had been set free, that were enough

Again, you have the idea that only certain people hold the key to the Kingdom of Happiness. No one holds it. No one has the authority to hold that key. That key is your own self, and in the development and the purification and in the incorruptibility of that self alone is the Kingdom of Eternity

You have been accustomed to being told how far you have advanced, what is your spiritual status. How childish ! Who but yourself can tell you if you are incorruptible ?

But those who really desire to understand, who are looking to find that which is eternal, without a beginning and without an end, will walk together with greater intensity, will be a danger to everything that

is unessential, to unrealities, to shadows. And they will concentrate, they will become the flame, because they understand. Such a body we must create, and that is my purpose. Because of that true friendship — which you do not seem to know — there will be real cooperation on the part of each one. And this not because of authority, not because of salvation, but because you really understand, and hence are capable of living in the eternal. This is a greater thing than all pleasure, than all sacrifice.

So those are some of the reasons why, after careful consideration for two years, I have made this decision. It is not from a momentary impulse. I have not been persuaded to it by anyone — I am not persuaded in such things. For two years I have been thinking about this, slowly carefully, patiently, and I have now decided to disband the Order, as I happen to be its Head. You can form other organisations and expect someone else. With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free.

J. Krishnamurti

Extracts from “Years of Awakening”

SELF-KNOWLEDGE (1950)

In all our relationships — with people, with nature, with ideals, with things — we seem to create more and more problems. In trying to solve one problem, whether economic, political, social, collective or individual, we introduce many other problems. We seem somehow to breed more and more conflict, and need more and more reform. Obviously, all reform needs further reform and therefore it is really retrogression. As long as revolution, whether of the left or the right, is merely the continuity of what has been in terms of what shall be, it also is retrogression. There can be fundamental revolution, a constant inward transformation, only when we, as individuals, understand our relationship to the collective. The revolution must begin with each one of us and not with external, environmental influences. After all, we are the collective; both the conscious and the unconscious in us is the residue of all the political, social, cultural influences of man. Therefore, to bring about a fundamental outward revolution, there must be a radical transformation within each one of us, a transformation which does not depend on environmental change. It must begin with you and me. All great things start on a small scale, all great movements begin with you and me as individuals; and if we wait for collective action, such collective action, if it takes place at all, is destructive and conducive to further misery.

So revolution must begin with you and me. That revolution, that individual transformation, can take place only when we understand relationship, which is the process of self-knowledge. Without knowing the whole process of my relationship at all the different levels, what I think and what I do has no value at all. What basis have I for thinking if I do not know myself? We are so desirous to act, so eager to do something, to bring some kind of revolution, some kind of amelioration, some change in the world; but without knowing the process of ourselves both at the periphery and inwardly, we have no basis for action, and what we do is bound to create more misery, more strife.

The understanding of oneself does not come through the process of withdrawal from society, or through retirement into an ivory tower. If you and I really go into the matter carefully and intelligently, we will see that we can understand ourselves only in relationship and not in isolation. Nobody can live in isolation. To live is to be related. It is only in the mirror of relationship that I understand myself — which means that I must be extraordinarily alert in all my thoughts, feelings and actions in relationship. This is not a difficult process or a super-human endeavour; and as with all rivers, while the source is hardly perceptible, the waters gather momentum as they move, as they deepen. In this mad and chaotic world, if you go into this process advisedly, with care, with patience, without condemning, you will see how it begins to gather momentum and that is not a matter of time.

Truth is from moment to moment in relationship; it is to see each action, each thought and feeling as it arises in relationship. Truth is not something that can be accumulated, stored up; it has to be found anew in the moment of thought and feeling at every moment — which is not an accumulative process and is not therefore a matter of time. When you say you will eventually understand through experience or knowledge, you are preventing that very understanding, because understanding does not come through accumulation. You can accumulate knowledge, but that is not understanding. Understanding comes when the mind is free of knowledge. When the mind does not demand the fulfilment of desires, when it is not seeking out experience, there is stillness; and when the mind is still, then only can there be understanding. It is only when you and I are quite willing to see things clearly as they are that there is a possibility of understanding. Understanding comes, not through discipline, through compulsion, through enforcement, but when the mind is quiet and willing to see things clearly. Quietness of mind is never brought about by any form of compulsion, conscious or unconscious; it must be spontaneous. Freedom is not at the end, but at the beginning; because the end and the beginning are not different, the means and the end are one. The beginning of wisdom is the understanding¹ of the total process of oneself, and that self-knowledge, that understanding is meditation.

Question : We all experience loneliness, we know its sorrow and see its causes, its roots. But what is aloneness? Is it different from loneliness?

Krishnamurti : Loneliness is the pain, the agony of solitude, the state of isolation when you as an entity do not fit in with anything, neither

with the group, nor with the country, with your wife, with your children, with your husband; you are cut off from others. You know that state. Now do you know aloneness? You take it for granted that you are alone; but are you alone?

Aloneness is different from loneliness, but you cannot understand it if you do not understand loneliness. Do you know loneliness? You have surreptitiously watched it, looked at it, not liking it. To know it, you must commune with it, with no barrier between it and you, no conclusion, prejudice or speculation; you must come to it with freedom and not with fear. To understand loneliness, you must approach it without any sense of fear. If you come to loneliness saying that you already know the cause of it, the roots of it, then you cannot understand it. Do you know its roots? You know them by speculating from outside. Do you know the inward content of loneliness? You merely give it a description, and the word is not the thing, the real. To understand it, you must come to it without any sense of getting away from it. The very thought of getting away from loneliness is in itself a form of inward insufficiency. Are not most of our activities an avoidance? When you are alone, you switch on the radio, you do *pujas*, run after *gurus*, gossip with others, go to the cinema, attend races, and so on. Your daily life is to get away from yourselves, so the escapes become all-important and you wrangle about the escapes — whether drink or God. The avoidance is the issue, though you may have different means of escape. You may do enormous harm psychologically by your respectable escapes, and I sociologically by my worldly escapes; but to understand loneliness, all escapes must come to an end — not through enforcement, compulsion, but by seeing the falseness of escape. Then you are confronting what is, and the real problem begins.

What is loneliness? To understand it, you must not give it a name. The very naming, the very association of thought with other memories of it, emphasizes loneliness. Experiment with it and see. When you have ceased to escape you will see that, till you realise what loneliness is, anything you do about it is another form of escape. Only by understanding loneliness can you go beyond it.

The problem of aloneness is entirely different. We are never alone; we are always with people except, perhaps, when we go for solitary walks. We are the result of a total process made up of economic, social, climatic and other environmental influences; and as long as we are influenced, we are not alone. As long as there is the process of

accumulation and experience, there can never be aloneness. You can imagine that you are alone by isolating yourself through narrow individual, personal activities; but that is not aloneness. Aloneness can be, only when influence is not. Aloneness is action which is not the result of a reaction, which is not the response to challenge or a stimulus. Loneliness is a problem of isolation, and we are seeking isolation in all our relationships, which is the very essence of the self, the 'me' — my work, my nature, my duty, my property, my relationship. The very process of thought, which is the result of all the thoughts and influences of man, leads to isolation. To understand loneliness is not a bourgeois act; you cannot understand it as long as there is in you the ache of that undisclosed insufficiency which comes with emptiness, frustration. Aloneness is not an isolation, it is not the opposite of loneliness; it is a state of being when all experience and knowledge are not.

Question : You have been talking for a number of years about transformation. Do you know of any one who has been transformed in your sense of the word ?

Krishnamurti : What is the point of your singing, what is the point of your laughter ? Do you laugh, do you smile, in order to convince somebody, to make somebody happy ? If you have a song in your heart, you sing. So it is with my talking. It is your responsibility to transform yourself and not mine. You want to know if any one has been transformed. I don't know. I have not looked to see who has been transformed and who has not been. It is your life of sorrow, of misery, and I am not the judge. You are yourself the judge. Neither you nor I are propagandists. To do propaganda is to tell a lie; to see truth is quite a different matter. If you who are responsible for this misery, chaos, corruption, these degrading wars, do not see that you are responsible and that you must transform yourselves to bring about a revolution in the world, it is your affair. Unless you want to change, you will not change. You cannot be a singer by listening to songs; but if you have a song in your heart, you will not be repetitive.

The important thing in this is to find out, why you listen so much and so often, why you come and listen at all. Why do you waste your time if you are not doing anything about it ? Why are you not changed ? I am not putting this question to you — you should put it to yourself. When you see so much misery, so much corruption — not only in your individual life, but in your social relationship and in every political endeavour — what do you do about it ? Why are you not

interested in this? Merely reading the newspaper is obviously no solution. Is it not a vital matter to find out what you are doing and why? Most of us are dull, insensitive to the whole process that is going on around us, though the things in front of us demand action. Why are you dull, insensitive? Is it not because of your worship of authority, political or religious? You have read the Bhagavad Gita and so many other books, which you can repeat like parrots, but you have not even one thought of your own; and the man who can repeat in a nice voice, who explains texts over and over again, you worship. So, authority dulls the mind, and imitation or repetition makes the mind insensitive, unpliant. That is why *gurus* multiply and followers destroy. You want direction, and the desire for direction is the building up of authority; and being caught in authority, your minds, seeking comfort, seeking satisfaction, become insensitive, dull. The performance of rituals or the constant reading of a so-called sacred book is the same as having a drink. What would you do if there were no books? You would have to think everything out for yourself; you would have to search, find out, enquire every moment to discover, to understand the new. Are you not in that position now? All the social and political systems have come to nothing, though they promise everything; and yet you go on reading religious books and repeating what you have read, which makes your mind dull. Your education is merely the accumulation of book knowledge to pass an examination or to get a job. Thus you yourself have made your mind dull, and your knowledge has corrupted you.

So, your transformation is your own problem. What need have you to find out who has or who has not transformed himself? If you have beauty within you, you do not seek. A happy man does not seek; it is the man who is unhappy that seeks. Unhappiness is not resolved by search, but only by understanding, by watching every gesture, spontaneously seeing every one of your thoughts and feelings so that it reveals its story. Then only is truth discovered.

Question : You have never talked about the future? Why? Are you afraid of it?

Krishnamurti : What is the importance of the future in our life? Why should it have any importance? What do we mean by the future? The tomorrow, the ideal, the everlasting hope of the Utopia, of what I should be, the pattern in different forms of an ideal society — is that what you mean by the future? We live by hope and hope is a means of our death. When you hope, you are dead, because hope is an

avoidance of the present. You do not hope when you are happy. It is only when you are unhappy, frustrated, restrained, when you are suffering, when you are aching, when you are a prisoner, that you look to the future. When you are really joyous, happy, time is not. We live with hope from birth to death because we are unhappy from the beginning to the very end; and hope is the way of escape, it is not the resolution of our actual state, which is unhappiness. We look to the future as a means of avoiding the present, and the man who avoids the present by going to the past or to the future, is not living; he does not know life as it is lived, he only knows life in relation to the past or to the future. Life is painful, tortuous, so we seek an escape from it; and if we are promised heaven, we are perfectly happy. That is why the party, whether of the left or the right, ultimately wins. The parties always promise something tomorrow, five years later and we fall for it, we gobble it up; and we are ultimately destroyed. Because we want to escape from the present, if we cannot look to the future, we turn to the past — the past teachers, the past books, the knowledge of what has been said by Sankara, Buddha and others. So we either live in the past or in the future, and a man who lives in the past or in the future has actually the responses of the dead; for all such responses are mere reactions. It is therefore no good talking about the past and the future, about rewards and punishments. What is important is to find out how to live, how to be free from misery in the present. Virtue is not tomorrow. A man who is going to be merciful tomorrow is a foolish man. Virtue is not to be cultivated; it is in the understanding of what is in the present.

How are you to live in the present without the ache, the pain of sorrow? Sorrow is to be resolved, not in terms of time, but by understanding; it can be resolved only in the present — and that is why I don't talk about the future. There comes an extraordinary activity and vitality when there is a direct observation of what is; but you want to play with things, and when you play with things, and when you play with serious things, you get burnt. You are swept away by hopes and rewards, and a man who pursues hope lives in death.

Our problem is whether sorrow can come to an end through the process of time, which is continuity. Sorrow cannot come to an end through time, because the process of time is continuance of suffering, and therefore no resolution of suffering. Sorrow can come to an end instantly; freedom is not at the end, but at the beginning. To understand this, there must be the beginning of freedom, the freedom to see the

false as false, the capacity to see things as they are, not in time, but now.

You do this when you are vitally interested, when you are in a crisis. After all, what is a crisis? It is a situation which demands your full attention without taking refuge in beliefs. When there is no solution, when there is no response of the mind, when the mind has no ready-made answer, no conclusion, and you are unable to resolve the problem — then you are in a crisis. But unfortunately through your study of books and your following of teachers, your mind has an explanation for every problem — therefore you are never in a moment of crisis. There is a challenge every minute, and a crisis comes when the mind has no ready-made answer. When you cannot find a way out, consciously or unconsciously, through words or through escapes, then you are in a crisis. Death is a crisis, though you can explain it away. You are in a crisis when you lose your money, when thousands are destroyed in a single second. Ending is the crisis — but you never end, you always want things to continue. It is only when there is a crisis without avoidance or escape and you are therefore confronted with it directly — it is only then that the problem is resolved. The concern with the future is the avoidance of the crisis; hope is avoidance of what is. To meet the crisis there must be complete denudation of the future and the past; therefore it is no good talking about the future.

Question : What should be the relationship, according to you, between the individual and the state ?

Krishnamurti : Do you want a blue print ? Now you are back again at what should be. Speculation is the easiest and most wasteful thing that one can indulge in. Beware of the man who offers you hope, do not trust him, he will lead you to death; he is interested in his idea of the future, in his conception of what ought to be, and not in your life.

Are the State and the individual two different processes ? Are they not interacting ? How can you live without me, without another, and does not our relationship make society ? You and I and another are a unitary process, we are not separate processes. The 'you' implies the 'me' and the other. You are the collective, not the single, though you would like to consider yourself single. You are the result of all the collective, and the individual can never be single. You have put a wrong question because you have divided the individual from the State. You are a result of the total process, of all the influences of the collective; and though the result can call itself individual, it is a product of the process which is going on. The understanding of this process is

to be found in relationship, whether with the single or with the collective, and that understanding, and the action springing from it, will create a new society, a new order of things; but to paint a picture of what should be and to leave it to the reformers, the politicians, or the so-called revolutionaries, is merely to seek satisfaction in ideas. There can be fundamental revolution only when you meet the crisis directly without the intervention of the mind.

Question : You have talked about relationship based on usage of another for one's own gratification, and you have often hinted at a state called love. What do you mean by love ?

Krishnamurti : We know what our relationship is — a mutual gratification and use, though we clothe it by calling it love. In usage there is tenderness for and the safeguarding of what is used. We safeguard our frontier, our books, our property; similarly, we are careful in safeguarding our wives, our families, our society, because without them we would be lonely, lost. Without the child the parent feels lonely; what you are not, the child will be, so the child becomes an instrument of your vanity. We know the relationship of need and usage. We need the postman and he needs us, yet we don't say we love the postman. But we do say that we love our wives and children, even though we use them for our personal gratification and are willing to sacrifice them for the vanity of being called patriotic. We know this process very well — and obviously, it cannot be love. Love that uses, exploits, and then feels sorry, cannot be love, because love is not a thing of the mind.

Now, let us experiment and discover what love is — discover, not merely verbally, but by actually experiencing that state. When you use me as a *guru* and I use you as disciples, there is mutual exploitation. Similarly, when you use your wife and children for your furtherance, there is exploitation. Surely that is not love. When there is use, there must be possession; possession invariably breeds fear, and with fear come jealousy, envy, suspicion. When there is usage, there cannot be love, for love is not something of the mind. To think about a person is not to love that person. You think about a person only when that person is not present, when he is dead, when he has run off, or when he does not give you what you want. Then your inward insufficiency sets the process of the mind going. When that person is close to you, you do not think of him; to think of him when he is close to you is to be disturbed, so you take him for granted — he is there. Habit is a means of forgetting and being at peace so that you won't be disturbed. So, usage must invariably lead to invulnerability, and that is not love.

What is that state when usage — which is thought process as a means to cover the inward insufficiency, positively or negatively — is not? What is that state when there is no sense of gratification? Seeking gratification is the very nature of the mind. Sex is sensation which is created, pictured by the mind; and then the mind acts or does not act. Sensation is a process of thought, which is not love. When the mind is dominant and the thought process is important, there is no love. This process of usage, thinking, imagining, holding, enclosing, rejecting, is all smoke; and when the smoke is not, the flame of love is. Sometimes we do have that flame, rich full, complete; but the smoke returns because we cannot live long with the flame, which has no sense of nearness, either of the one or the many, either personal or impersonal. Most of us have occasionally known the perfume of love and its vulnerability; but the smoke of usage, habit, jealousy, possession, the contract and the breaking of the contract — all these have become important for us, and therefore the flame of love is not. When the smoke is, the flame is not, but when we understand the truth of usage, the flame is. We use another because we are inwardly poor, insufficient, petty, small, lonely, and we hope that, by using another, we can escape. Similarly, we use God as a means of escape. The love of God is not the love of truth. You cannot love truth; loving truth is only a means of using it to gain something else that you know and therefore is always the personal fear that you will lose something that you know.

You will know love when the mind is very still and free from its search for gratification and escapes. First, the mind must come entirely to an end. Mind is the result of thought, and thought is merely a passage, a means to an end. When life is merely a passage to something, how can there be love? Love comes into being when the mind is naturally quiet, not made quiet, when it sees the false as false and the true as true. When the mind is quiet, then whatever happens is the action of love, it is not the action of knowledge. Knowledge is mere experience, and experience is not love. Experience cannot know love. Love comes into being when we understand the total process of ourselves and the understanding of ourselves is the beginning of wisdom.

J. Krishnamurti, Madras, February 1950.

THE BRAIN-CELLS AND MUTATION (1972)

Questioner P : We have not dealt so far with what seems to be the essence of your teaching and that is the problem of time, the silencing of the brain-cells and what happened to the process that operated in Krishnamurti. I am putting the three together because as one observes the horizontal movement of time, that is the life of K, one sees the boy born with his tradition of Brahminism, going through a certain preparation in the Theosophical Society, being initiated, writing certain books like *The Search and The Path*; books in which enlightenment is looked upon as an end, as a fixed point. In all these earlier books there is presumed to be a state which has to be reached and there is great struggle through centuries towards it. Suddenly a change takes place in K; he negates salvation, eternity as a fixed point and so destroys the horizontal movement of time as such. Now what exactly took place ? If we could understand and see as if through a microscope what happened to Krishnamurti, if we could examine what happened to his brain-cells which contained this horizontal movement of time, it might be possible for us to understand time and mutation in relation to the brain-cells.

Krishnamurti : I understand. Do you understand, Sir ?

D : Yes Sir. A very important question.

Krishnamurti : I wonder if that so-called horizontal movement was not a very conditioned and superficial movement ? The young man repeated what he was taught and at a given moment, there was a break. You follow ?

P : No, I do not. What is meant by a superficial movement of conditioning ?

Krishnamurti : That is, the boy accepted, repeated, walked along the path laid down traditionally and theosophically. He accepted it.

P : All of us do just that.

Krishnamurti : All of us do it in varying degrees. The question is why did he pursue that journey ?

P: No. The question is what was it that triggered that which suddenly made him say that there is no fixed point ?

Krishnamurti : Look at it as if "K" is not here. He is dead. How would you answer this question ? I am here and so may answer you or may not, but if I were not here how would you answer it ?

P: One way of doing so would be to examine what you have said, along with the influences which have operated on you, at the time, to see at what point the break took place and what were the crisis, inward or outward, that have been recorded, to produce that break.

Krishnamurti : But suppose you knew nothing of all that, and yet you had to answer the question seriously now, what would you do ? What you say would take time, investigation. How would you find out now ? How would you find out if you were faced with this problem that there was a young man who followed the traditional path, the idea of a fixed point, the fixed goal, using time, evaluation, and at a given point he broke away. How would you unravel it ?

D: It is like this. We boil water under heat. Upto a hundred degrees it is uniform and then there is complete transformation.

Krishnamurti : But to come to that point takes time.

P: If I did not have the historical background, the only way of investigation would be to see whether this process is possible within my consciousness.

D: I was driving at something else. The traditionalist would say there is a process which, like the boiling point of water, leads to transformation. Tradition only helps to take you up to the boiling point. You can negate tradition but the necessity of tradition upto a point is there.

P: If the historical data were not available of "K" being put through various "sadhanas" and one were just given the fact of this phenomenon of "K", the only way to investigate would be through self-knowing.

D: How would you explain the phenomenon ?

F: You seem to be creating a relationship between the former state of development and the present state of being. Is there a relationship between the two ? You say one leads to another, one before another and you are arranging it in time.

P: The phenomenon of "K" is that he was born of Brahmin parents the whole history we know. I look at his background, I — notice that upto a point "K" talked of time, of salvation as a final point and suddenly the whole thing was negated.

Krishnamurti : "F" says why do you relate this movement the horizontal movement to the vertical movement ? There is no relationship between the two. Therefore keep the two separate.

P: When I look at "K", I look at the whole background.

Krishnamurti: Look but do not relate the two.

P: The question is if what you say has to be meaningful, it is essential to understand this process of time and the freedom from it. I therefore ask the question: What triggered it in you? If you tell me it happened, I will say all right. If it happens, it happens, if it does not, it does not. I will continue my life.

F: There is no trigger.

P: A certain brain made certain noises and suddenly started making other noises and "K" has been saying the brain-cells themselves are time. Do not let us get away from that. So the brain-cells of "K" which were time, underwent some kind of mutation.

Krishnamurti: I will show you very simply. The cultivation of a brain, of any brain takes time. Experience, knowledge and memories are stored up in the brain-cells. This is a biological fact. The brain is the result of time. Now this man at a point breaks the movement.

A totally different movement takes place which means, the brain-cells themselves undergo mutation. And "P" says you must answer and say what took place; otherwise what happened was merely chance.

D: If it is chance, then we will accept it.

B: An answer by Krishnaji may help us to bring about a mutation in ourselves.

S: Two explanations are possible. One is the theosophical explanation that the Masters were looking after "K" and so he was untouched by experience. Another explanation is that of reincarnation.

D: When "K" says that the boy K was not touched by experience, how does he know? The boy wrote *The Path, The Search*; I will not go into the end product where he was not touched.

Krishnamurti: Just leave that for the moment. How did it happen? What is your answer? Given these facts, faced with them, how do you answer this?

B: Sir, how can we answer the change in you which took place in 1927? Mrs. Besant has said that the two consciousness would not be merged. We do not know. You alone can say what took place. We have no personal knowledge nor the capacity to know.

Krishnamurti: Let us investigate it together.

F: I will put it this way. The man woke up into another state. If you posit a causal link between the past and the present then what you say is so. One does not lead to another. There is no connection.

P: I say the brain-cells themselves cannot comprehend time which is not a horizontal movement. Unless this is understood, we cannot explore at very great depth into the problem of time.

Krishnamurti: Let us explore. First of all, is there time involved at all?

If you ask me how did this happen to me, I really do not know. You understand? But I think we can investigate it together. If you ask me "did you go for a walk last night?" I would say yes. Whereas if you ask me "how did this happen to you?" I really could not say how. What is wrong with that?

P: In itself, it is all right. But we are trying to comprehend the essential nature of this time movement and non-time movement—leave yourself out of it, it is important that we investigate into the nature of time, not at the level of chronological time and psychological time for we have gone into that sufficiently.

Krishnamurti: Begin with perception

Extracts from "Tradition and Revolution" 1972.

A BOOK ON KRISHNAJI

The Krishnamurti Foundation India will soon be publishing a book on Krishnamurti consisting of articles contributed by people from all over the world. To quote from the preface "This book is an attempt to show how various people drawn from different parts of the world have responded to Krishnamurti's teachings, their journeys into self-knowing and the insights that have been arisen in the disciplines within which they operate".

In a measure it answers the question which is often asked "what has happened to the minds that have heard Krishnamurti for many years?"

The book will be priced approximately at Rs. 40/-

TIME, SPACE AND THE TIMELESS (1979)

Is it all possible to bring about a good society; is it possible for the human mind which is so very heavily conditioned to radically undergo a transformation, a change, a mutation? For the society in which we live is so frighteningly destructive, degenerate, that if one is at all mature and serious, one must ask the question whether it is possible to be a totally good human being, because a good human being creates a good society. Society isn't created by itself. It comes into being through the activities of the human mind.

We have been talking over together during the last three week ends about many things which affect our daily life — fear, pleasure, anxiety, loneliness and a sense of great depression, sorrow; we also talked about order, love, compassion. There is the very complex problem of death and the question of what is truth, if there is anything like absolute truth or what is the nature and the movement of meditation. We like to think that meditation is something apart from our daily life, sitting for 20 minutes during the day, sitting quietly or whatever one does and the rest of the day doing all the mischief one can. But meditation is something entirely different which we shall go into presently. But one cannot fully comprehend the deep significance of meditation, unless one has within oneself complete, absolute, order in one's relationship, in one's activity. Also there is the question of what is order and what brings about disorder. When there is the ending of disorder then there is naturally the flowering of order. There are two major causes of disorder: desire, and the structure and nature of thought. We went into that yesterday. And without this order which has its quality in its expansiveness, it is not order within certain area, but order throughout our whole life, in all our activity; and order is not only personal, but also it becomes social and out of that order comes goodness. Therefore such human beings who are capable, aware of the present world misery, confusion, uncertainty, insecurity, such serious human beings must inevitably enquire into this order which

must not be merely relevant, circumstantial, environmental, but absolute order. There is such thing as absolute order like the universe. And if our consciousness is in disorder which it is at present, however much one may investigate the order of the universe, we have very little relationship with that universe. But if one has this absolute order in one's life, then you can have a relationship with the cosmic order. One can see that logically. But most of us, though we may, verbally, intellectually comprehend the meaning of the word, the clarity of the statement, but to bring about such order in our life, seems almost impossible. Because we are not concerned with the mutation of our consciousness, of our mind. So this morning we are going to enquire together into the question of time, space and whether there is anything which thought has not touched upon, a state of consciousness other than this which is not put together by thought. Because meditation is not merely repeating certain formulas, certain postures, breathing steadily or repeating 20 minutes in the morning, afternoon or evening a mantra. You have heard that word, haven't you ? Do you know what that word means in sanskrit ? No, probably you don't. It means actually ponder or meditate upon not-becoming, and put away altogether self-centred activity. That is the meaning of that word 'mantra'. You will not understand the fundamental nature of meditation without laying the foundation of right relationship between human beings. Mere meditation or mere contemplation or handing yourself over to some idea or ideals or some projected image as god and so on, only leads to various forms of illusion which is obvious.

If we would meditate seriously we must lay down in our lives a foundation that is not broken down or shaken but a foundation that is lasting, enduring. The foundation is right relationship between human beings. If that is not established then you might everlastingly sit in a certain posture and think you are meditating but you are merely pursuing the illusion or your own desire, projection and so on. That is obviously a childish game. So if you would understand what is meditation and the depth and the seriousness of it, you must establish naturally an order of right relationship. The moment we ask the question what is right relationship, we see that our present relationship is based on pleasure, sex, a relationship of comfort, dependency, attachment, born out of this great sense of loneliness and without grasping the full meaning of this loneliness we escape from it through various forms and thereby bring about relationship in which there is always division, contradiction, jealousy, violence and the desire to run

away from what you are. So unless you establish this order in relationship, right order, do what you will, stand on your head, retire into a monastery, meditation has no meaning whatsoever. You must have stability, depth. There must be a sense of endurance in your relationship. If that is clearly grasped and you see the truth of it, then we can go into the question of all the various forms of meditation — the Tibetan, the Hindu, the Buddhist, or the latest gurus with their little gadgets of meditation. I think one can brush those aside. Because they have really no meaning. A man says he has some experience and you get excited and he gives you some formula and you practice it. The very practicing of it makes your mind more mechanical than it is, more narrow, more sectarian, more limited. You can brush all such forms of meditation because they lead you nowhere, because they are not based fundamentally on right relationship between human beings in which there is no jealousy, violence, fear and the desire which becomes pleasure.

And also you can brush aside the whole occult phenomenon that is going on in the world. You know about it, don't you? Then, having certain powers called siddhi in sanskrit, capable of reading other people's thought, and so on. The speaker has been involved in all that, he knows something about all that. But a man who is very very sensitive, not self-centred, not egotistic, has a certain quality of sensitivity and that sensitivity can apprehend, can see, can read, can do certain forms of healing and so on, but they are all irrelevant and dangerous because they emphasise and give importance to the self. I wonder if you understand all this. One may be able to read other people's thoughts, one may be able to see beyond the material; that is thought-forms, and all that. I won't go into all that. That is not important. But such human beings, do not radically change society. They are not necessarily good people. They are really pursuing a form of materialism. I mean by materialism the cultivation of the process of thought, because thought is a material process.

So having put aside all these trivialities, then we can proceed to enquire into the nature of time because time is very important — time by the watch, time by yesterday, today and tomorrow; time as achieving a result, acquiring a technique, learning a language; going from here to there physically needs time. That is chronological time on which we must depend. It is necessary. And we have cultivated also psychological time: one needs time to become that. One has no knowledge and you require time to gather information. One is angry, lonely, anxious

and to get over that we think psychological time is necessary. One is ignorant of oneself, the very movement of the egotistic, central movement, and being ignorant of all that, of self-knowing, one says one requires time to understand oneself. So there is the actual need of time to learn a language, to learn how to drive a car, to learn any skill. If you want to be a first class physicist you devote your time to it — days, years. But we are asking is there psychological time at all? We have to go into this question of this idea that one needs time to evolve. Evolution is based on time, evolution of the acorn into a tree, into an oak tree, needs time. It takes many years and perhaps that same concept, concept made out of a fact, that is an acorn needs time to become a full grown tree, the fact is made into a concept. Then psychologically one accepts that fact and then says 'I must have time to understand, to change, to become.' Now we are questioning, asking together whether there is psychological time at all. Or it is an illusion which has become almost a reality for all of us. Our idea of hope is based on that. That is, one is hoping to be happy, to have enlightenment, to be good in the future and so one has thought that time is necessary. We are questioning that very thing. It may be merely a projection of thought which has realised that to learn a skill you need time and so thought says perhaps it is the same process psychologically. But it may be your idea, unreal. That is, to be aware of what in oneself one may be conscious, that one is envious, or violent and to change, to bring about a change in that you need time. Is that so? One is violent which is a psychological urge from various forms of inhibitions, frustrations and also the observation of a rotten society, desirous of changing; so being violent one says one needs time to change it. Is time necessary? We are pointing out that one is violent and can you observe that violence without the idea of changing it to something else? To observe actually 'what is' without any movement of change, resistance, denial, acceptance, just to observe "what is", that doesn't need time. But the moment you want to change it to something else that requires time whereas if you observe closely without any movement away from it, the very observation of 'what is' undergoes a radical change which denies time altogether. Let me take another example. We compare ourselves with somebody else. That has been our tradition, our education, our conditioning; that is comparative observation, comparative effort. Comparison implies measurement, the more or the less. Now, can you see the consequence of comparison logically, which is, you are comparing yourself with somebody, therefore you are not important, somebody else is important. So you are always

imitating and therefore you are in frustration, anxiety, jealousy and so on. But can you observe the comparison, the whole movement of comparison and end instantly, not let it carry on? The carrying on of comparison needs time, implies time.

Let me point out another example; human beings right through the world are attached, dependent, attached to another human being. The consequence of that attachment is misery, anxiety, jealousy, hatred, anger and division. Now to be free of these consequences which are dangerous in human relationship, to see the total implication of attachment and not to allow time, to have the mind to say 'I will get over it', but the very observation of that attachment which is 'what is' without any movement away from it, then 'what is' undergoes a deep change. When you observe the 'what is' you are giving your whole attention and that very attention is light and that light dissipates what is being observed. Have you understood this?

So we are enquiring into the nature of attention. I will put it that way because it is part of meditation. We are enquiring into the nature of attention and to attend now, attend to "what is". The "what is" is your problem — emotional, sexual, intellectual, 'whatever' the problem is, to attend to it totally and not allow the problem to go on till the next day which is time. When you attend completely to the problem, to the psychological problem completely, then you will see that all that energy which has been dissipated by time, which is "I must get over it, I must suppress it, I must run away from it" and so on, all that energy is now concentrated in that attention and when there is this energy totally in attention then that which is being observed, exposed, it reveals all its content and therefore dissipates. Do it as we are talking. Or is it an idea? This is your problem. We are saying psychologically there is no time at all, which is a tremendous discovery because to us tomorrow is all important — the desire that you must be successful tomorrow. Tomorrow becomes fascinating, important, all-consuming and we are saying psychologically there is no time at all. Can you face that? In discussion with some friends sometime ago last year, a person said to me, "my god, if there is no tomorrow at all, how am I going to meet my husband?" You understand the meaning of it? Psychologically if there is no tomorrow what am I? So we are saying that time is necessary at a certain level and in the psychological dimension there is no time at all. Time is necessary to learn a skill and there is no time at all when you observe "what is", what is happening in yourself and to attend to that completely is to dissipate "what is"

That needs no time. It is little more complex because time is movement. Time-going from here to your house needs time, 10 minutes, an hour or two hours time. Also we think we need time to become happy. We are saying there is no such thing at all. Time as movement must end psychologically. That is part of meditation.

Also time involves registration. Our brains are registering all the time, aren't they? You have an incident, a happening and the brain registers what is happening. Like a computer we programme it and it will tell you what you have told it and you can switch it off as you like. But our brains are not quite like that; it registers and you can't switch off because the whole mechanism is to keep on registering, which is to remember, to register that which has happened — pain, pleasure an incident which is exciting and so on. As long as the brain is registering that implies time. Say for example, someone psychologically hurts you. You know that. Most people do. That hurt is registered in the brain. Though has created an image of you being important and when one says something derogatory of that image, that image gets hurt. That hurt is registered. Now can you not register that hurt at all? The question is this: you are being hurt by an incident, by a statement, somebody saying you are not a nice person, this or that, and the image you have created about yourself is hurt. That hurt is part of the brain, part of the hurt which says I am hurt. So there is this registration of an incident in the brain. Now we are asking is it possible not to register that hurt at all? One needs to register how to drive a car, to learn a language, but why should there be the registration of a hurt? Is it possible not to register the hurt at all, no more than you register flattery? If it is not possible, then the brain is merely a constant mechanism which is registering all the time. Therefore it has no tranquility, it has no elasticity; then it becomes merely mechanical. It is partly mechanical. But psychologically the brain must be free of this registration of hurts, of flattery, of this or that. Now we are asking is that possible? See the consequences of being hurt. Psychologically you are being hurt, you register the hurt, you are afraid of being more hurt, so you build a wall around yourself, isolate yourself and from that isolation act, which brings more hurt, more anxiety. So you become more and more withdrawn from the world, from your relationship and then you go to the psychologists and you hope that he will cure you. Probably he is also hurt — blind leading the blind. Whereas we are asking is it possible not to register that hurt at all. We are investigating it, I am showing it to you because one has been flattered

upto the skies or one has been insulted, the speaker has had both. So not to register either, which means not to have an image about oneself. To be free of that image one says I must have time, whereas if you see the fact that you have the image and the consequences of that image and the result of that image, then you see the whole of that, give your whole attention to it, then it dissipates. Do it. Then you will discover for yourself psychologically the brain is not registering. It should only register what is physically necessary so that the brain is not under constant pressure of the past. When the brain is not recording, it lives as a whole, at its own extraordinary rhythm. You can experiment and find out.

Then we must enquire also into what is space. It is important to find out what is space. For us space is from the centre to the periphery. We have a centre which is you, your ego, your conclusions, your belief, the centre, and from that centre to the periphery there is space which thought has created. And we live in that. That is our life and that space is very very limited. Please follow this. The speaker is not going to say at the end what is meditation. This is part of meditation. We talked about right relationship and time and now we are enquiring into time as part of registration, the capacity of the brain to be free from the psychological pressure of time.

Most of us have dreams. Why ? The experts say you must dream. But why do dream ? What are dreams ? Some of the specialists talk about dreams, and psychologists talk about dreams and so on. But the speaker and you are human beings. We are not specialists or gods. We can enquire without any commitment into what are dreams. Why do we dream ? We dream because of the constant activity of the brain. It must be very very destructive to the brain; it must have its own rhythm, its own way of action. If there is constant dream, activity during the day and during the night, the brain has no rest at all. So is it possible not to dream at all ? Is it possible not to have this constant movement, constant activity during the day, during the night ? The brain has no rest. We are saying perhaps it is possible which is, if one is aware, attentive during the day, attentive to the problems and the ending of the problems as they arise everyday, then when you go to sleep, the problems which you have not solved, the brain tries to solve them in sleep and when you wake up the problems have been either solved or trying to be solved. So we are saying solve every psychological problem and perhaps other problems as they arise and end it, and not take it over, not allow the brain taking it over while you sleep, so that the brain is free, so that it can become young, fresh.

We are enquiring into space, because one must have space. When you are crowded in a city as most people are, living in a small flat having not enough physical space; part of our violence is that. And if there is no space in our mind, in our heart, then being crowded with so many other factors, then you find that lack of space brings about violence, psychologically; lack of space brings about various form of inhibitions, anxiety, and so on. So it is important to find out if you can have space without the centre. Look, isn't your mind occupied all the time with something or the other ? See the tragedy of it. Housewives are occupied, businessmen are occupied, physicists are occupied, the brain is constantly occupied. Now can the mind not be occupied ? And that is only possible when we end the problems. Most people are occupied because if they are not occupied, what will they do ? Either they want to be entertained or they see themselves so hopelessly lost or depressed or they say if I am not occupied I will go and gossip with somebody. This constant occupation with something or the other, are you aware of this ? When the mind, which is your consciousness, is occupied, there is no space. It is only in space that something new can come into being. And that space cannot be created by thought. But seeing the truth that occupation denies space and being occupied implies constant mechanical movement which is very destructive to the whole human nature, seeing the truth of it, you dissolve it, you end it. So you are not occupied except when it is necessary, otherwise space. Then in that space you have enormous sense of energy. That energy is not the energy of self-centred activity.

We have so far gone into the question of relationship, time, not registering and space. Next question is why has man always talked about religion. I must tell you something : Two friends were walking one day in a nice street and one of them sees something and picks it up from the pavement and the moment he looks at it his face lits up, he is delighted, something extraordinary takes place in his eyes and puts it in his pocket. And his friend says what did you pick up and why did your face become so marvellously beautiful. And the friend says, "ah, that was truth that I picked up, I will put it in my pocket, it is a marvellous thing" and the friend says "let us organise it". That is what religions have become. And therefore religion has become anathema to most intelligne people. But beyond that word, beyond all the ritualism, all the circus that goes on in the name of religion, is there anything uncouched by thought, thought being material process ? Is there anything which is timeless, is there anything whcih is absolute

truth, something which is wholly sacred ? Human beings have sought this at all times, they want to enquire, want to find out, but they get trapped into Buddhism, into protestantism, into something or the other. But if one puts aside all that and begins to enquire if there is or if there is not, to find out one must have a mind that is absolutely silent. It must be under no pressure, under no motive, without any direction. Otherwise, you can't explore and the mind is incapable of discovering something totally timeless. So, for that extraordinary thing to happen, the mind must be in a state of complete, absolute silence. Is that possible ? Man throughout ages has tried this. He said you must control thought, you must control all your emotional responses, your desires, control so as to bring about a mind that is without a sense of struggle, a sense of effort and perhaps out of that you can have absolute silence. Man has tried this. It is part of the old tradition that to find out something that is immeasurable, all measure which is the movement of thought must end. Now we are asking can time, can thought come to an end, not science fiction time and space, but time as we explained which is the movement of thought. Can thought come to an end or must thought keep everlastingly moving, moving ? Thought has built up our world, the outer world and also the inner world. Thought is a material process, thought is the result of all the knowledge, etc stored up in the brain which is matter; therefore thought is a material process. Anything that thought tries to discover which is beyond itself for that, thought itself must come to an end. Can one find out whether thought can completely end except where it is necessary ? How will you find out ? How will you enquire if there is something beyond all this confusion, misery, sorrow, this travail of humanity of which one is, to find out if there is something that thought has never never touched, if there is not something beyond all this ? That is part of meditation. It is not part of search. If you search, then you are searching with a motive and a desire. Then what you find is what you have already found. So meditation is the ending of all the content of one's consciousness — anger, jealousy, anxiety which is our consciousness. The freeing of the mind of all this content, then only there is that absolute silence not brought about by you, by desire, by thought. Then only it is possible for something that which is not put together by thought to come into being.

A Talk — Ojai, California,
22nd April 1979.

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