

BULLETIN

KRISHNAMURTI
FOUNDATION
INDIA
1982

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Krishnaji and the audience



FROM THE EDITOR

After spending three and a half months in India, Krishnaji left for Ojai on 10th February. During this period, he gave talks in Delhi, at Rajghat — Varanasi, Madras and Bombay. There was also a gathering at Rajghat, for a week. He spent a couple of weeks in Rishi Valley among students and teachers there.

This issue highlights his Delhi visit. A long time has passed, nearly eight to nine years since the people of Delhi heard him speak. They came from all walks of life — the politicians and bureaucrats, the intellectuals and writers, the ordinary housewife and the working woman, the student, clerk and the trader, all mingled and merged into one vast humanity. We have tried to capture the vibrant atmosphere, frozen in print and picture, in the pages of the bulletin through some photographs and flashes of writeups in the newspapers, along with his last talk and the concluding session of the seminar.

During the winter 1981-82, three books and pamphlets were released for sale. They are :

1. "You are the World".
2. "Letters to the Schools".
3. "Within the Mind" (On Krishnaji).
4. "The Seer Who Walks Alone" (A biographical pamphlet on Krishnaji).

These are available in all the leading book shops in the country and from the Head-quarters of the Foundation.

Video and Audio Cassettes :

The K.F.I. is happy to announce that it has produced for the first time $\frac{1}{2}$ " Video-Cassettes in colour on the V.H.S. system, adopted by the Government of India.

- Video-Cassette 1 — 1st Madras Talk & 1st Question-Answer Meeting.
" 2 — 2nd Madras Talk & 2nd Question-Answer Meeting.

- Video-Cassette 3 — 3rd & 4th Madras Talks.
 " 4 — 5th & 6th Madras Talks.
 " 5 — Two dialogues — One between Krishnaji, Achyut Patwardhan and Pupul Jayakar and another between Krishnaji, Pupul Jayakar, Dr. Shainberg and Radha Burnier.

These are priced at Rs.800/- per Cassette. Please book your orders with the Head-quarters of the Foundation.

Audio-Cassettes :

The following Audio-Cassettes are available :

- Ojai — 6 Talks & 4 Question-Answer Meetings.
 Amsterdam
 (Recently Received) — 2 Talks.
 Brockwood — 4 Talks & 2 Question-Answer Meetings.
 Saanen — 7 Talks & 3 Question-Answer Meetings.

India Talks given in Delhi, Rajghat, Madras & Bombay. Students Talks given at Rishi Valley and Rajghat.

A tentative programme of Krishnaji's speaking schedule during the coming winter of 1982-83 has been made. He would be visiting and giving talks in Calcutta and Colombo in addition to the usual places he visits viz Madras and Bombay. He is also likely to spend ten days in Delhi during early February 1983. The details regarding dates, place and venue of talks and seminars to be held will be published in the July issue of the Bulletin.

Subscribers please note that we are sending copies of the 1st issue of Bulletin 1982 to all the earlier subscribers including those who have not renewed subscription for the current year. If the subscription is not renewed immediately, no further issue will be sent.

Through the News Media

I

THE KRISHNAMURTI MAGIC

Vinod Dhawan

At 86 Jiddu Krishnamurti's hand trembles a little. His eyes remain moist, perhaps from affection. And as he puts his handkerchief to wipe his eye, his hands fumble. Sitting cross-legged in loose kurta-pyjama he looks frail and slightly bent.

But ask him a question and he is transformed. He sits up and takes over with such astonishing power that you would remember that he is an old man only after he has finished.

It was a small group of about 20. Krishnamurti came unobtrusively, as usual, folded his hands to everybody and sat down. Nobody spoke. We kept looking at him and he responded with a slight smile and love in his magnetic eyes. Occasionally he would avert his gaze. After about 10 minutes of silence one of us got up, walked a little importantly and asked a question as if to break the ice, "Sir, what do you think of the world situation?"

The effect was electric. It seemed the questioner had committed a faux pas. The little frame of Krishnamurti shot up to his full sitting stature and he replied, "Sir, I do not think. All thinking is destructive." There was a stunning air of finality about the statement.

At his two public talks at Vithalbhai Patel House on Saturday and Sunday, the audience far exceeded expectations. The shamiana walls had to be removed to make room for the people who kept coming and coming.

Krishnamurti has come to Delhi after a gap of several years. He had been skipping Delhi on the plea that he was too old. But his talks in Madras, Bombay and visits to his schools in India were never discontinued. There was no organisation to play host to him in Delhi.

Mrs Kitty Shiva Rao (wife of late B. Shiva Rao of the Hindu) used to be the moving spirit behind the arrangements in Delhi. After her death, Krishnamurti had given no talks in Delhi.

Now that arrangements have again been made for his talks, the citizens of Delhi are grateful and declare that he is very welcome and hope that as long as he lives, he would continue to talk to us, or as he would like to put it, continue to talk together with us.

There are no introductions at a Krishnamurti talk. He breaks straightaway into his subject. On Sunday he talked about fear, how it is directly linked with desire, pleasure, thought and time. On Saturday the topic was the state of the world, how we are on the brink of nuclear war and that we are not Americans, Russians or Indians but human beings.

What Krishnamurti talked about will be found in any book of his. Here instead I have with me some rare quotations which will not be easily found in any book.

LIBERATION : "Liberation is neither in the future nor in the past. It is not something to be attained in some distant future nor does it lie in the past under the control, under the domination of those who have already attained. I maintain that the now, the immediate now, holds the entire truth. The past is the everchanging present and to the past belong birth, acquisition and all the qualities that you have gained.

"The past will never solve your problems nor establish harmony within yourself; you look to future which becomes for you the great mystery. The future is the mystery of the 'I', the unsolved 'I'. The more you enter the future the more mysterious it becomes and the more you are held within it.

"The establishment of inner harmony is to be attained neither in the past nor in the future, but where the past and the future meet, which is the now. When you have attained that point, neither future nor past, neither birth nor death, neither time nor space exist. It is NOW which is liberation, which is perfect harmony, to which the men of the past and the men of future must come.

UNBURDENING YOURSELF : "Who cares to listen to the troubles of another? We have so many problems of our own that we have no time for those of others. To make another listen you have to pay either in coin, prayer or in belief.

The professional will listen, it is his job, but in that there is no lasting release. We want to unburden ourselves freely, spontaneously, without any regrets. The purification of confession does not depend on the one who listens but on him who desires to open his heart.

To open one's heart is important, and it will find someone, a beggar perhaps, to whom it can pour itself out. Introspective talk can never

open the heart; it is enclosing, depressing and utterly useless. To be open is to listen, not only to yourselves but to every influence, to every movement about you.

It may or may not be possible to do something tangibly about what you hear, but the very fact of being open brings about its own action. Such hearing purifies your own heart, cleansing it of the things of the mind. Hearing with the mind is gossip, and in it there is no release either for you or for the other; it is merely a continuation of pain, which is stupidity.

“Life is much more serious than an excuse for exhibiting one’s economic power or social importance. The numerous modern inventions that you mention make living easier. It is therefore imperative that you turn your attention from the mere mechanics of existence to the essentials that distinguish you from, say, a dog or a donkey.”

RELIGIOUS MIND : “To me the most important thing in life is to have a religious mind, because then everything comes into the right relationship — job, health, marriage, sex, love — and the innumerable problems and travails of life are understood.

“The religious mind is the one that has no conflict.

“For a man or woman who could really understand the beauty, the extraordinary significance of a life without conflict — and I say that such a life is possible — the first thing is to be totally aware of the whole content of consciousness. The mind must free itself from the known to enter the unknown.”

Perhaps not many people are aware that Krishnamurti is one of the best writers on nature. His nature descriptions in the “Commentaries On Living” series of books cannot be excelled.

There are to be two more talks by Krishnamurti on Nov. 7 and 8 at Vithalbhai Patel House.

The Evening News,
Tuesday November 3, 1981.

II

“IT'S A MAD WORLD, AND INDIA IS WORSE”

Having repeatedly characterised the world as mad, the noted philosopher, J. Krishnamurti, said here on Saturday that the condition of India was worse.

Delivering the first of four lectures at Vithalbhai Patel House, Krishnamurti described the conditions of India as unfortunate as there was complete indifference, carelessness, and complete disowning of responsibility. He said Indians behaved well only out of fear of punishment or out of greed for reward.

He pointed out that the world was busy spending huge amounts of money acquiring arms only to destroy human beings. Politicians had made a mess of things all over the world and one could not rely on them. Even the so-called religions had lost their meaning. Science was equally unreliable as it was being used to produce equipment for destruction.

Krishnamurti said human beings themselves were responsible for this state of affairs. This was because “we do not see each other merely as human beings. We see each other as images, formed by the conditioning of past experience and do not apprehend the essential humanity in other beings”.

He described “past experience” as that of emotions like hurt, fear, anxiety or insecurity. “The totality of these experiences is consciousness. We have to understand the content of consciousness which comes out of thought”, he said.

Krishnamurti said thinking was a process born of experience knowledge, memory and reaction. From action one learns more and gets experience and knowledge. A person is thus caught up in the cycle.

Image comes out of thought and to not have an image one should not have a thought. But our mind is always occupied. To enable us to observe the process of thought we have to give up preoccupation.

Once the mind is devoid of preoccupation, the process of thought is understood. The process by which our images are formed will be clear to us and we will begin to understand the content of consciousness and the fact that we are all the same. Once this realisation of commonality is achieved, the corrective process will start.

Krishnamurti's lecture was full of customary barbs against books, gurus and religions. He said these made us second-hand human beings and contributed to the formation of distorted images, for example the image that a person is Muslim and, therefore, bad, or that a person is Hindu and therefore, perverse.

He spoke of hurt as one of the contents of consciousness. He said when a person is hurt, he develops a wall around him and becomes more and more isolated and his action becomes neurotic. But again what is hurt is only the image that has been created.

He will continue his discourse on the content of consciousness on Sunday.

The Indian Express,
Sunday November 1, 1981, Page 4

III

'THINKING TOGETHER' WITH J. KRISHNAMURTI

A Staff Reporter

The well-known thinker, philosopher and religious leader, J. Krishnamurti on Saturday delivered the first of his four scheduled discourses at Vithalbai Patel House in New Delhi. Hundreds of people including several foreigners turned up to listen to his talk.

Krishnamurti spoke for exactly 75 minutes on what may be broadly epitomized as "thinking together". There was an aura of saintliness about his arrival and departure — he was on the dais at 6 p.m. the time announced and he left the stage after acknowledging the greetings of the audience with folded hands.

At the outset Krishnamurti made it clear that he was not a "guru" advocating any particular belief or philosophy. "I am here to think together (with you) on what's going on in the world. Thinking together implies that we are not having one mind. Having one mind implies that we have come to believe something. Let's look at the world objectively, nonpersonally, in order to understand the inter-relatedness of the world."

Looking objectively at the state of the world Krishnamurti observed : "We cannot rely on the politicians who have made a mess of everything and who are all the time worried about keeping themselves in power. We cannot rely on the scientists who are building up sophisticated weapons of destruction. And we cannot rely on religions which have become verbose and superstitious. We cannot rely on the religious gurus who have become enormously rich — some of them having come to acquire private aeroplanes."

"Can we rely on the intellectuals? The intellectuals think that their intellect will solve their problems. But it is not possible because the out-of-proportion development of the intellect-faculty produces bitterness and anguish among them. But we must do something immediately. We cannot allow things to fall apart and drift".

THINKING FACULTY

"We must learn to think because our whole structure is based on thoughts. Most of us have become second-hand people because we do not know how to think. What's thinking by the way? Can you think?"

"Thought has created a marvellous world of cathedrals, temples, mosques, the inscription on the mosques and all the sacred books — Gita, Upanishads and all that. Thought has also created surgeons, carpenters, plumbers, technicians, experts and computers. A computer is a wonderful invention. It can play a game of chess with a grandmaster and after getting defeated four or five times the computer has the capacity to eventually defeat the grandmaster in the sixth game. Then, a computer can invent a new machine which can, in turn, invent another machine."

"But coming to the basic question: what's thinking? It is a process born out of knowledge and experience. It's the sum total of your consciousness. Our whole life cycle is governed by a chain of knowledge-experience-memory-thought-and-action which leads to further action. This is the way we have been living. We have not moved away from this field."

"Then there is another thing: what's the content of our consciousness? It's an image, a picture of yourself. All of us have images of ourselves. That image is created by position, vanity, power and the Ph.D. degrees. The conflict starts when this image gets hurt or wounded. How?"

"Remember the first time when you were hurt as a child you built up a wall around yourself." At that time you had felt disturbed, isolated and frightened. That's what makes you a neurotic later on. So the content of your consciousness is hurt. If this is not resolved it leaves scars which produce isolation and fears. Each one of us is isolated. This idea that you must succeed every time has given us a tremendous sense of insecurity."

The last point that the eminent philosopher made was on the inter-relatedness of the world. "But how do you observe this?"

"Look at your relationship with your wife, rulers and the Government. We are all inter-related. You may be a Hindu, a Muslim, a Russian, an American or a European, all of you experience the same pain, fears and anxiety. The world is you and you are the world."

The Sunday Statesman,
November 1, 1981, Page 2.

IV

'UNDERSTAND FEAR TO CONQUER IT'

J. Krishnamurti, noted philosopher, addressing a gathering at the Vithalbai Patel House in New Delhi on Sunday, said people could rid themselves of fear and lead a much happier life if they understood the root cause of fear.

To know what is fear, it is necessary to find out how one's brain is functioning. The root cause of fear is desire, he said. A majority of people with religious inclinations suppress their desires. It is important first to comprehend desire because it plays a tremendous role in our lives and is part of ambition.

In the process of desire, first there is perception, then contact with the object one desires, followed by sensation and thought creating image. For example, if you desire a beautiful shirt in a shop window, first you will have perceived it, then touched it to feel the texture resulting in sensation, and then an image in the mind of how good it will look on you. It is this thought creating image that is responsible for desire. If one is fully aware of this process of desire, then the moment thought arises, it can be postponed and desire is conquered.

In addition to desire, time is also a part of fear — time implying psychological time. For example, one may feel I am all right today, but will I remain so tomorrow? Or I had pain yesterday and there is fear that the pain might come back. This is memory of yesterday modified today and continued into the future.

Krishnamurti said all humans have the seed of violence in them, but they like to pretend they are non-violent and here the trouble begins. Only if you can face the fact that you are basically violent, without the idea that you are non-violent, can you deal with the problem, for it is far easier to deal with a fact rather than face a pretense.

He said if there is fear of something, it can be understood, but here one has to understand fear itself. Thought may be the origin of

fear and thought is time. "I am all right today but I can die tomorrow" — this fear comes of thought and time which are the same thing.

Now, the natural question. "How can one stop thinking so that there is no fear?" You do not have to run away from the thought, for this movement of thought, desire and fear is you. Give yourself to fact and you will see the fear disappears completely, Krishnamurti explained.

The Indian Express, Monday,
November 2, 1981.

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V

ABSENCE OF FEAR IS FREEDOM, SAYS J. KRISHNAMURTI A Staff Reporter

Eminent philosopher and thinker J. Krishnamurti delivered his second discourse on "human consciousness" at the Vithalbhai Patel House in Rafi Marg on Sunday. He addressed a select and devoted gathering of people who heard him with rapt attention.

The discourse was like an exercise in Freudian psycho-analysis. Even the idiom and vocabulary that Krishnamurti used reminded one of Sigmund Freud. It were the same subjects which Freud had discussed and analysed long ago: what's fear, what's desire, what's ego, what's pleasure, what's knowledge, what's time, what's perception, and what's evolution?

The main question that Krishnamurti chose for analysis was: Can man ever be free from fear? Although he did not give any answer to the question he seemed to be suggesting that absence of fear is freedom and freedom is bliss.

"What's fear? Time and thought are the beginnings of fear. The cause of fear is the guilt complex and the fear of discovery. You have done something and you want the same covered up. So, there is the fear of discovery."

Krishnamurti said that most people remained second-class human beings because they did not use their brains properly, did not perceive and think clearly.

"Our brain is limited. We are using only a very small part of it. We are never using the whole of it. When you use part of your brain it remains conditioned — conditioned by the knowledge stored in it. It is conditioned by a desire to be secure. It is an important question whether your whole brain is functioning with all your senses in full operation. But our senses are never in full operation at the same time. So, brain becomes the centre of your consciousness when it is functioning partially. That's the beginning of ego in man."

Krishnamurti reiterated the importance of clarity of thought. Blurred thinking and perspective created all the problems. "So, learn the art of observing, listening, and knowing. Listen completely and not partially. Listen as if you are listening to a good musical. Perceive something beyond the recorded, knowledge in your brain. Knowledge on any subject is never complete."

"What's desire? It is created by our perception. Perception creates an image and image creates a desire. Can desire be postponed? It requires a great deal of discipline to do that because there is always a fear in our desires: I may succeed, I may not succeed. I may get it, I may not get it".

"What's time? Time is yesterday, today and tomorrow. The past modifying itself into present and the present continuing in the future. We live by time. This is called evolution. Time and desire are part of the fear. Time and thought are the same: It's one movement".

"You may ask: Is it possible to be completely without fear? You may also ask: How do I stop thinking? This is a silly question. We are bound by the cycle of knowledge-experience-memory-thought-action. This cycle is fear. That's our life. We cannot help it."

"What's pleasure? Pleasure and fear are the two sides of the same coin. Most of us seek the pleasure of thought, sex, intellect, popularity and the pleasure of being ascetic. The ultimate pleasure is attainment of Godhood or realization of God. But reduced to its barest minimum pleasure is remembrance. Our existence is caught between fear and pleasure. Only absence of fear is freedom," he said.

Krishnamurti will resume his third discourse on Saturday (Nov. 7) and the fourth and the last on Sunday (November 8). These discourses have been organised by the Krishnamurti Foundation (India).

The Statesman, 2 November 1981.
Page 4.

VI

KRISHNAMURTI - A LIVING VOID

Kailash Vajpeyi

Never before, in the history of human civilisation, was life so colourful and exciting as it is today or man so unhappy and without hope. Political murders, coup de etat, hijacking, mass hysteria, drug addiction and licentiousness have become the daily routine of existence. Distortions stretch from pole to pole. Corruption has come to be accepted as a value. Aberration has become the norm. Why is there so much neurosis in the world? Is aggression (which is another form of self-pity) an eternal form of human existence? Is man who has become a slave of his tools going to blow the planet up or is he going to listen to the voice of inner conscience and live in harmony with his environment? Can peace really prevail in the world or is it only a morbid suicidal wish found among poets, philosophers, evangelists and other such cranks?

These are some of the questions which have been clearly discussed over and over again by one person and he is Jiddu Krishnamurti. A loner, a teacher, a guide, a philosopher? Well, he denies all the epithets attributed to him. His presence can best be described as the flight of a lone butterfly in the jungle of Stramonium Cacti.

Krishnamurti has been lecturing in India and abroad for the past 50 years and yet people continue to find him elusive or inconclusive, as nothing stays in the mind of the listener except a faint memory of arguments which were rational, inspiring and stimulating, while Krishnamurti presented them.

One disciple, (although Krishnamurti is against "Guru-Chela" business) once said: What, after all, has Krishnamurti given to me? I know what he has taken away from me but what has he given me except a double-edged sword which, while it cuts others, cuts me also.

In brief, what Krishnamurti is struggling against are the rigid, fixed reflexes of mankind. People conditioned to accept half-truths fight

for their religion which is nothing but an amalgam of convictions borrowed from the so-called holy scriptures. Even when there could be a lot else to do, nations wage war. And after getting knocked out, sign peace treaties and, start once again targeting the gun. This has been happening for a thousand years. Nay, ten thousand years. More wars, it seems have been fought in the name of religion than love or universal brotherhood.

For Krishnamurti, there is no fixed path to truth, therefore there can be no definition of religion. Sorrow is a reality and it will remain so as desire and ambition keep man competing with others. Here one is reminded of Patanjali and his Yoga Sutras. Like Patanjali, Krishnamurti also condemns 'desire' which is the root cause of unhappiness. The only difference between Patanjali and Krishnamurti is that what Patanjali calls detachment, Krishnamurti calls "choiceless awareness". "Detachment", says Patanjali, "is the deliberate renunciation of desire for objects seen or heard". The desire to become desireless, as explained by Patanjali, is no desire; it is the affirmation of man's real nature.

The havoc caused by desire has been explained by Krishnamurti in a different way.

"Pleasure", he says, is the guiding principle in our life. Pleasure is the thing that we want most. Here in this world and in the spiritual world in heaven — we want pleasure in any form". And when the moment of excitement is over the event is recorded in memory tape, thought comes upon it and wants it repeated tomorrow. But the trouble with pleasure is that it also nourishes fear. Which means the idea of pleasure leads to conflict and a mind which is in conflict is an unsound mind. According to Krishnamurti, it can be controlled by watching oneself from a distance.

Krishnamurti says: "The element of a conflict ceases when a person realises that 'I the observer is the observed'. Krishnamurti's "Experience of the silent mind" has its roots in Srimad Bhagavad Gita, where Lord Krishna tells Arjuna:

"One who is not disturbed in spite of the three-fold miseries, who is not elated when there is happiness and who is free from attachment, fear and anger, is called a sage of steady mind."

Similarly Krishnamurti also elaborates the quality of a good mind. For him, disciplined mind is never a free mind, nor can a mind that has suppressed desire, ever be free. It is only through understanding the whole process of desire that the mind can be free. "The mind

that is limited by envy, by the acquisitive desire for things or for virtue, can never be a truly religious mind. The religious mind is not a comparative mind. The religious mind sees and understands the full significance of what is."

By using the term "discipline" Krishnamurti does not mean suppression or denial. What he means is that a mind which cannot transcend the area of the known can never realise the unknown. And for realising this inexplicable state it is necessary to have a clear perception of any given situation. Since Krishnamurti is not a speculative philosopher, one finds oneself utterly helpless, when in the midst of flawless logic, Krishnamurti comes out with a statement which has no logical explanation. For instance, he lays too much emphasis on observation, listening and tactual senses (which probably includes olfactory, gestatory and kinaesthetic also).

But in one of his talks he says: "The state of direct experiencing is attention without motive. When there is the desire to achieve a result, there is experiencing with a motive which only leads to further conditioning of the mind. To learn and to learn with a motive are contradictory processes.

"Therefore, Krishnamurti reaches the conclusion that the problems created by the mind can never be solved by the mind and yet he imagines a state of psychic existence which is filled with a creative void.

Krishnamurti's theory of creative void is also not new to the student of Indian philosophy. Nagarjun, while discussing the root of conflict and suffering in his Mahapragyaparmita Shastra, emphasises the fact that the ultimate nature of man is his undivided being. As long as man is divided he is bound to feel isolated and fragmentary. And since in ultimate nature man is unconditioned reality, the undivided being, the sense of devoidness (shoonyata) is going to haunt him. Nagarjun, first of all lays bare the absurdities of life especially the way they are conceived by the false imagination of the individual and then he describes the conditionedness of the conditioned as void (shoonyata).

The only difference between Nagarjun's "Shoonyata" and Krishnamurti's creative void is that Nagarjun leads one to "Zero experience" whereas Krishnamurti still defines and qualifies this void as creative, Krishnamurti perhaps is the only living thinker who understands the meaning of truth which is the essence of all systems of faith. Vedic seers in India had recognised it as "Rit" which means

inherent equipoise of cosmic order. "It signifies primarily a single world embracing unity prior of phenomena themselves."

Krishnamurti has undoubtedly experienced this transcendental principle of the universe above space and time. His only trouble is that he wants to share it with others through a language which is ephemeral.

From germination to annihilation there are thousands of subjects which Krishnamurti has dealt with. Sorrow, success, ambition, competition, jealousy, war, love, time, death etc., are some of the issues which he has spoken about from time to time. Krishnamurti is a living void. Void which is an essential prerequisite of creation.

The Hindustan Times,
Friday October 30 1981.

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KRISHNAMURTI'S SPEAKING SCHEDULE ABROAD 1982

U.S.A.—New York City at Carnegie Hall

Talks: March 27 and 28 at 10 am

Ojai, California

Talks: May 1, 2; 8, 9; 15, 16 at 11:30 am

Questions/Answers: May 4, 6; 11, 13 at 11:30 am

SWITZERLAND—Saanen

Talks: July 11, 13, 15, 18, 20, 22

Questions/Answers: July 25, 26, 27

ENGLAND—London at Barbican Centre

Talks: June 5 and 6 at 10:45 am

Brockwood Park, Hampshire

Talks: August 28, 29; September 4, 5

Questions/Answers: August 31, September 2

VII

HUMAN PSYCHOLOGY IN PHILOSOPHER'S EYE Staff Reporter

Mr. J. Krishnamurti, philosopher and thinker delivered his third discourse at the Vithalbai Patel House on Saturday. He chose to speak on "Love, Suffering, Loneliness, Disorder, Compassion and the "Meaning of Death".

On Sunday (today), he will speak on "Meditation and the Nature of True Religion," his last talk. These discourses have been organized by the Krishnamurti Foundation (India), which is also making arrangement for a six-day camp of its workers at Varanasi from November 24 to 29. Mr. Krishnamurti will also deliver discourses at Bombay and Madras during November-December.

He said that most people suffered because there was disorder and confusion in their lives. There was disorder in the society because everyone was greedy, envious and self-centred. "What we are, society is", he summed up.

"Let's face the fact. Our daily life is corrupt, dishonest and sychophantic. Most of us never have any integrity of character and we often indulge in double-talk. All of us — politicians, business men and religious people — live disastrously. There is constant competition to succeed, to climb the ladder. This competition is destroying the world. The Eskimoes did not know what competition was until the Americans introduced it among them".

According to Mr. Krishnamurti, many people did not know how disorder entered their lives and what havoc it could cause to the human condition. "Disorder enters through dishonesty, corruption, attachment and envy. The desire to transform the world in a certain ideological way — Marxist, Leninist or some other idea or principle — is part of disorder. When we live a disorderly and dishonest life, how can there be any order in our activities? Invariably, we are never honest about our motivations and reactions. All the sociologists of

the world are trying to bring about an order in society. Politicians are also trying to bring about an order in the world.

Order can never be brought about that way. Do not have any hope in politicians because they are themselves corrupt and dishonest. Order can come about only through self-introspection. Look at yourself. Be honest in your observations and thinking”.

Human suffering, he said, was the result of self-centredness and attachment. “Everybody has a sorrow of one kind or another. There is personal sorrow, there is historic sorrow. There is the sorrow of loneliness and there is the sorrow of over-population (referring to India’s sorrow). There is the global sorrow of mankind that has fought 5,000 wars i.e. a war a year. When there is sorrow we try to escape from it by going to temples, mosques or churches and by making great sacrifices to our gods. When people try to form groups or institutions to end their sorrow, politicians come in between with their ideologies to end our sorrow. But invariably they give us more sorrow”.

The Sunday Statesman,
November 8, 1981.

VIII

MAN MADE GOD HAS FAILED, SAYS KRISHNAMURTI

Staff Reporter

Eminent philosopher and thinker, Mr. J. Krishnamurti, delivered his fourth and the last discourse on the sprawling lawns of the Vithalbhair Patel House in New Delhi on Sunday. The subject was "Religion and Meditation".

He described all the accepted religions of the world — Hinduism, Christianity and Islam — as merely "repetitive phrases, and personal entertainments" which have no meaning. It was because man had invented God by thought and attributed all the noble and sacred qualities to him. Man had created all the images that are seen in temples and churches and when we worship such images, we are actually worshipping our own thoughts, fears and prejudices. Just see the irony, dishonesty and deception of all this", he observed.

According to Mr. Krishnamurti, it was far more important to have a religious mind than to be bound to a formalized, ritualistic and cultic religion. The noblest religious mind was one that had the quality of a global mind, free from all attachments, concepts, traditions and prejudices. But everybody wanted a system, a method, a practice because it was the easiest way to meditation, he added.

MEDITATION

In the West, people were more concerned about the forms of meditation: how to sit, what to wear and all that. "Meditation is not repetition of mantras, or prayers. If you are going to do that you are not going to achieve anything. It is then better that you might just repeat: Coca Cola! Coca Cola! or Pepsi Cola! Pepsi Cola!"

Mr. Krishnamurti said that through constant repetition, millenia after millenia, human minds had become mechanical and dull. "We have become second-hand people. We have lost the capacity to learn from our actions. We have lost integrity. We do the kind of work that we don't want to do. That's tremendous waste of energy.

We have lost the capacity to observe and appreciate beauty. In short, we have stopped learning”.

“Meditation is a mind that enquires into the nature of truth. And there is no captain, no guide and no path to truth. That means that you have to stand alone, understand alone”, he added.

“What’s the origin of all things? Universe has no cause but it exists. That’s a scientific fact. It has no beginning, no ending. We say that the cause of all things is God. It is not so. Man has created God, thought has created God. But there is the origin and the ground from which all things start. Meditation is to come upon that ground”.

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Questioner : Is it always wrong or misguided to work with an enlightened man? How do you know who is enlightened?

Krishnamurti : How do you know — by his looks, because people say he is enlightened or because he himself says he is enlightened? If he calls himself enlightened then you may be sure he is not. Enlightenment is something that possibly cannot be talked about. To work with an enlightened human being is totally unimportant. What is important is to work with oneself. Truth is something that has no path, there is no way to it. Nobody can point it out to you. It is not something fixed that you can go towards through a system, by a method. A living thing has no path to it. If one is seriously intent to find out what is truth, one has to lay the foundation first: to have great sensitivity, to be completely be without fear, to have great integrity and to be free from psychological knowledge so that there is ending of suffering. From that arises love and compassion.

Brockwood Park,
2nd September, 1980.

IX

THE ORIGIN OF ALL THINGS

J. KRISHNAMURTI

We are going to talk over together the question of meditation. We ought to observe or share together, what is discipline. The word "discipline" is from the word "disciple," the disciple who learns, whose mind is learning, not from a particular person, a guru, or from a preacher or teacher, or from a book, but one who is learning through the observation of his own mind, of his own heart, learning from his own actions. That learning requires certain discipline, not conformity. Ordinary discipline implies conflict, conforming through a pattern as a soldier, conforming to an ideal, conforming to a certain statement in the sacred books and so on. Where there is conflict, there must be friction, there must be wastage of energy. Most disciplines as understood are conformity, obedience and imitation, so that you never are in the act of learning, you are merely following. Whereas the word "discipline" is to learn, to learn from the very complex mind one has, from the life of daily existence, learn about relationship with each other, so that the mind is always pliable, active. If your mind or heart is in conflict, it can never possibly meditate. We will go into it.

We have lived for millenia upon millenia in conflict, in conforming, obeying, imitating, repeating. Our minds have become extraordinarily dull. We have become second-hand people, because we are all quoting somebody else, what somebody has said or has not said. We have lost the capacity, the energy, to learn from our own actions, for which we are utterly responsible, not society or environment or politicians. We are responsible entirely for that. From that we learn and in learning we will discover so much more.

You are, after all, every other human being. In you is the whole of mankind. Mankind is his anxieties, his fears, his loneliness, his despairs, his sorrows, his pain. It is all this tremendous conflict. It is the history of influence. If you know how to read that book of life,

then you don't have to read a single book, except some book on technology. But we are not diligent in learning from ourselves, from our actions and so we are not responsible for our actions. We are not responsible for what is happening throughout the world and what is happening in this unfortunate country. We must put our house in order. Nobody on earth or heaven is going to put our house in order; neither your guru, nor your spouse, nor your devotion, because your house is in disorder, the way you live, the way you think, the way you act. Unless that house is in order, which is to understand disorder, how can a mind that is in disorder perceive that which is total? The universe is in total, complete order?.

Also we should together go into the question of beauty. You might ask what has beauty to do with a religious mind? You might say all our tradition, religion have never talked about beauty. But meditation is part of the understanding of beauty, not the beauty of a woman or a man, but what is beauty. We must understand this very deeply, because it does not exist except in tradition, in ancient sculptures. In this country you have destroyed trees, birds, flowers. We are not talking about the beauty of a person's face, which has its own beauty, but what is actually the essence of beauty. Have you not noticed that most monks and sanyasis and religiously inclined minds totally disregard beauty? They become hardened through their environment. Once it happened that we were staying in the Himalayas. One day there were a group of sanyasis in front of us walking, chanting and they never looked at the trees, never looked at the beauty of the earth, the beauty of the blue sky, the birds, the flowers, the running waters, but were totally concerned with their own salvation, with their own entertainment. And that custom, that tradition, has been going on for thousand years.

What is beauty? When you give a child a complicated toy, he is totally absorbed in it, he is very quiet, enjoying the mechanics of it. There the toy has absorbed the child. The toy has absorbed the mischief of the child who becomes completely involved with that toy. And we grown up people, we have toys of belief, we have toys of ideals. We have toys and images of every kind which absorbs us and all the images are created by the hand or the mind. There is no image on the earth which is sacred. It is all created by your mind, by your thought. When we are so absorbed, as a child is absorbed in a toy, we become extraordinarily quiet, gentle. When you see a marvellous mountain, snowcapped against the blue hills, blue sky and the

shadowing valleys, that grandeur, majesty of observing the mountain, for a moment you are completely silent; because the majesty of that mountain takes you, overwhelms you; you forgot yourself. Surely beauty is where you are lost. The sense of beauty is the absence of the self. And the question of meditation is to put the house in order, and to enquire into the abnegation of this self.

We also ought to share together the energy that is required in meditation. We need tremendous energy to meditate. Friction is not energy. When we act in our daily life, there is great deal of friction, conflict between people. There is a wastage of energy. To enquire into this complex problem of meditation and what is religion really profoundly, not superficially, not verbally, we have to go very deeply into oneself, into one's own mind, why we live as we do, wasting immense energy. Meditation is the release of creative energy.

So, first let us look at what we call religion. Religion has played immense part in history. From the beginning of time man has struggled to find out what is truth. The accepted religion of modern world is no religion at all. It is merely vain repetition of phrases, hymns, nonsense. It is a form of personal entertainment without much meaning — all the rituals, all the words. I do not know how many thousands of gods you have, especially in this country. All the gods are invented by thought. All the rituals are put together by thought. And what thought creates is not sacred. But we attribute to what thought has created, in the image, the qualities which we like to have, and to think that the images have them. So, we are worshipping unconsciously ourselves. What thought has created in the temples, in the rituals, in the pujas and all that, and what thought has invented in the Christian churches is all there put together by thought, invented by thought. That which thought has created we then worship. Do see the irony, the deception, the dishonesty of this. The religions of the world have completely lost their meaning. All the intellectuals now shun it, run away from it. And when I use the word "religious mind", which the speaker uses very often, people ask why do you use the word "religion". Etymologically the root meaning of that word is not very clear. But originally it meant to bind, to bind with that which is noble, with that which is great and to be bounded to that which is great. You have to live a diligent, scrupulous, honest life. Now, all that has gone. We have lost our integrity. If you discard all the present existing religious traditions and their images, their symbols, then what is religion? To find out what is a religious mind,

for your mind to have a sense of religiosity, one must find out what truth is. Truth has no path. To it there is no path. You have to find out. Your mind with its compassion, with its intelligence, will come upon that which is eternally true. But there is no direction, there is no captain to sail you on this ocean of life or give you direction. You cannot belong to any cult, to any creed, whether the Hindus, Muslims, Sikhs, or whatever we are. You have to abandon all that if you want to come upon truth. And as the religious mind that does not belong to any organisation, to any group, to any sect, it has the quality of a global mind. So a religious mind is a mind that is utterly free from all attachments, from all conclusions, concepts. It is dealing only with what actually is, not what it should do, what it must do. It is dealing every day of one's life with what actually is happening, both outwardly and definitely inwardly, to understand the whole complex problem of living. So the mind must be free from prejudices, from traditions, from all sense of direction, because to find, to come upon truth you need clarity of mind, not a confused mind.

We have talked about discipline, we have talked about beauty which does not exist in our hearts, in our minds. How can one live without this quality of beauty which is love? You may accumulate all the pictures in the world, go to all the museums, see the paintings, or read the latest poem. But if you have no beauty in your heart, in your mind, which is essence of love, one has wasted one's life.

Having put order in our life, let us then examine, share together, what is meditation, not how to meditate. That is an absurd question. When you ask how, you want a system, a method, a design carefully laid out. See what happens when you are following a method, a system. It is the easiest way, isn't it, to follow somebody who says I will tell you how to meditate? When anybody tells you how to meditate, he does not know what meditation is. The man who says I know doesn't know. But in enquiring into this really very, very complex problem of meditation, first of all see how destructive a system of meditation is, whether it is the Hindu meditation, Zen meditation, or the dozen forms of meditation that apparently you have invented. When you practise repeatedly over and over again, your mind becomes mechanical. It is like a musical piece practised in the wrong note. If you see the truth that no system, no method, no practice will ever lead you to truth, then you abandon all these as fallacious, unnecessary.

We must also enquire, when we meditate, into this whole problem of control. Most of us control our responses, our reactions. We try to suppress, control, shape our desires. There is always the controller and the controlled. We never ask who is the controller and what is that which we are controlling in so-called meditation. Who is the controller who tries to control? The controller surely is that entity which has determined to practise. Now who is that entity? That entity is put there by the past, by thought, by reward and punishment. So, the controller is the past. That controller is the controlled. Look, when you are envious, jealous, violent, you have separated envy from yourself. Then you say I must suppress it or rationalise it and so on. But you are not separate from envy. You are envy. Envy is not separate from you. That is so obvious. We play this trick that we try to control envy as though it is something separate from us. Can we live a life without a single control, which does not mean indulging in whatever you want? Please put this question to yourself, whether you can live a life which is already so disastrous, so mechanical, so repetitive, whether you can live without a single sense of control? That can only happen when you perceive clearly every action, when you give your attention to every thought that arises, every reaction that arises, not just indulge in it. When you give complete attention to it, then you will find out that you can live a life without a single conflict. Do you know what that means to a mind that has understood conflict and is without a single shadow of conflict: It means complete freedom. One must have that total freedom to enquire or come upon that which is eternally true.

Also we should talk over, share together, the qualitative difference between concentration and attention. Most of us know concentration. We learn it at school, in college, in university. It implies bringing all your energy to focus on a certain thought and the thought wandering away. You have a perpetual battle between the desire to concentrate, to give all your energy, to look at an object, but your mind is wandering and you try to control it. When you are concentrating, making effort, the brain is recording and therefore always acting from memory like a gramophone record repeating. Whereas, attention has no control, no concentration. It is completely attending, which means giving all your energy, your nerves, your capacity, all the energy of the brain, your heart, everything, giving attention to something. When you are so attending, the brain does not record. If you understand the nature of a brain that needs no recording, except

what is necessary, then the brain is, and the mind is, entirely free from all conditioning.

You see, our brains, our minds, are conditioned through education, through culture, through environmental influences, by the food, by the clothes, by the climate. We are Hindus, or Muslims or Sikhs; we are all slaves to tradition. We may think we are all so totally different, which we are not. We all go through great miseries, unhappiness, shed tears. We are all human beings, not Hindus, Muslims, Sikhs and Russians and all that. These are all labels without meaning. The mind must be totally free. That means one has to stand completely alone. To stand alone we are frightened. Meditation, as it is, apparently is a lot of repetition of prayers and all that. You think by repeating some words, some mantras, you are going to achieve something. None of these, whatever the mantras, whatever the word, is going to free the mind. Word is never the thing. The symbol is never the actual. The mind must be free of all that. Then we can perceive. Then a mind becomes utterly steady, not controlled. Meditation then is a mind which is completely religious, not this false religion, but a mind that is not only free, but enquiring into the nature of truth. There is no guide to truth, no path to truth. And it is only the silent mind, the mind that is free, that can find out and come upon that which is beyond time.

There are different forms of silence: The silence between two noises, the silence between two notes, the silence between two thoughts, the silence that you desire, the silence that you cultivate by practice, by control. That is all artificial, cultivated silence, brought about by thought and desire. So one must enquire into what is silence. Have you observed yourself? Your mind is eternally occupied with something or other. If you are a sanyasi, you are enquiring, your mind is occupied with god, with prayers, and the priest is occupied with his own nonsense. If you are a housewife it is occupied with the next meal, how to utilise this and that. If you are a businessman, you know what that is. And if you are a politician you also know exactly what it is. Don't laugh. It is not a matter to laugh. You are not observing your own life. Our minds are all the time occupied. An occupied mind has no space, and space is necessary.

Let us find out what space is. Space is from one point to another point, which is from here to there. Space also implies time. Space implies an emptiness. And that which is empty has immense energy. We have to enquire, share together, the nature of silence. You can

make your mind silent through a drug, by some chemical pill. You can make your thoughts slow down by some chemical intake, so the thought becomes quieter and quieter. These are all experimental ways of making a mind quiet, silent. But that silence is concerned with sound. We have never enquired what it is to have a mind that is absolutely silent, without a movement, a mind that is not recording, except those things that are necessary so that first your psyche, your inward nature becomes absolutely stable.

Where there is silence there is space, not from one point to another point. Where there is silence there is no point, but only silence. And that silence has that extraordinary energy of the universe. You know, the world, the universe, has no cause. It exists. This is a scientific fact, it has no cause. But we human beings have causes. Through analysis you can discover the cause of poverty in your country. You can find out the cause of overpopulation, the lack of control, you can find out how you have divided yourselves into Sikhs, Hindus and all the rest of it; you can find out the cause of your anxiety; you can find out the cause of your loneliness. You may find the cause through analysis, but you can never be free from the causation. All our action is based on reward or punishment, however vainly subtle, however deeply flattering. Our actions are based on that which has a causation, the cause.

To understand order of the universe which is without cause, is it possible to live a daily life without any cause? And that is supreme order. Then out of that order, you have created energy. The technicians, the inventors, the scientists have certain limited energy of creation. Have you ever noticed the scientists of this world? They are specialised, they know their subject, which is extraordinary work in that area and in that field they live. But that is all second-hand, but we are talking about creative energy, not the scientific, inventing energy. Meditation is to release that creative energy, not through some kind of awakening of *Kundalini* and all that kind of stuff. Those who talk of *Kundalini* don't know what it is. We have to enquire what is this creative energy, because we have lost it. You have lost it completely. Have you ever noticed that those who go out of this country, some of them, the Indians, are doing extraordinary work, the great scientists, great businessmen? Haven't you noticed it that great many writers now live outside? I don't call this creative energy. Creative energy is necessary for religion, because religion transforms social order. Historically it is so; every culture is born anew out of a new religion

not in the old repetition of dead tradition. So it is immensely important to know, to understand, the depth and the beauty of meditation.

Man has always been asking from time immemorial, from immense time, whether there is something beyond all this, beyond all the romantic inventions, beyond all time. He has always been asking, is there something beyond all the suffering, beyond all this chaos, beyond the wars, beyond the battle between human beings, is there something that is immovable, sacred, utterly pure, untouched by any thought, by any experience? This has been the enquiry of serious religious people from ancient days. To find that out, to come upon it, meditation is necessary. There is a creative energy which is truly religious energy when the mind is free from all conflicts, from all the travail of thought. Thought has its place. I cannot go from here to my house if I don't think. Thought is necessary as knowledge is necessary at a certain level. But in the enquiry into the origin of all things, thought has no place. In the beginning of all this we see god. That is an easy way. But god is the invention of man, invention of thought. You have created god. God has not created you. If god created you to lead a miserable life, god is not worth it. That god is the invention of thought. You have attributed to it all your noble sentiments. But to find out beyond god, you have to come upon that which has no beginning, no end. That is the real depth of meditation and the beauty of it. That requires freedom from all conditioning.

So what is the origin of all this? What is the origin of all our sorrows? What is the origin of all our suffering, the anxieties, the seeking security? There is complete, total security in compassion. But we want security in ideas, in beliefs, in concepts, in ideals. We hold on to that. That is our security, however false, however irrational. It is so. Where there is compassion there is supreme intelligence, there is security. When you are compassionate, when you have that intelligence, there is no question of security. So there is an origin, the original ground from which all things start and that original ground is not the word; the word is never the thing. And meditation is to come upon that ground which is the origin of all things and which is free from all time. This is the way of meditation and this you find out.

NEW DELHI,
Nov. 8, 1981.

X

THE THIRD AND CONCLUDING SESSION OF THE SEMINAR

Audience : It would seem at the psychological level as distinct from the actual, the only hindrance to being in reality is the constant manifestation of words and symbols, that is thought. If so, do we not move away from the central issue of time, when we take up a specific thought and identify topics like anger, fear, love, hate, violence, etc. for consideration, as if these were separate issues?

Audience : The problematic condition of mind does not manifest itself during a discussion with the same intensity or urgency as in an actual situation, and therefore, often discussions remain at the intellectual level.

Audience : Krishnaji, in this series of discussions this is the last discussion. Consciousness or most of the subconscious mind is filled and occupied with an infinity of complexities. Even though, perhaps, we may somewhat ingress into this matrix, the density of it makes penetration or revelation of the full length, breadth and width of it impossible to comprehend, in the short while which is before us. Therefore, instead of pursuing these fragments which we have been doing, all this total consciousness, because in all that we have said there is one big question which remains imprinted on the human mind, and that is the "how" of it. Most people see that there is a shrinkage of space in the human mind; because of the various pressures which operate on it, the pressure of technology, the pressure of population, the pressures of incapacity to face complex situations, violence, terror; all of it is contriving to narrow the space which is available to us. I would suggest that in this last 1½ hours that we have, if you would go into, not specific problems of fear or what is the future of man, but lay bare the structure of the human mind, bring us face to face with the structure of thought. One of the major problems we have is the content and meaning of human thought. Thought, the content and meaning are very important, when you

are talking of a mutation at the root of the mind. I think the structure of that mind and the structure of thought and the structure of perception and the action which leads to an ending of these complexities, not piecemeal, but an ending, and if this can only be laid bare, then it is for each one of us to investigate for oneself into these complexities.

Audience : Obviously there is an increase in suffering, especially man-made suffering, poverty, war, and changes brought about by various developments in economics, engineering, so on. And a young man is drowned in this suffering and fear and finds it difficult to come to terms with life. In this context, what is the nature of wisdom?

Krishnamurti : You are asking the same question as yesterday. Sir, this morning we talked over together about fear, the whole movement of fear. How do you listen to those statements? How do you read those statements? What is the impact of those statements on you? We studied this morning desire, thought, time, the whole of this fear and you told me in very clear words, you have communicated to me the truth of it, not the verbal description of fear, time or thought or fear; from your statement and listening to that statement, I am not arguing with you on that statement, I am not opposing it or comparing what you say to something I already know, but I am actually listening to what you say. It has entered into my consciousness, that part of that consciousness which is willing to observe, to listen, which is willing to comprehend entirely what you are saying, what you have told me, what the impact is. Is it a verbal impact or a logical impact? Or you have talked to me at a level where I see the truth of what you are saying? Now I would like to discuss this a little bit, because that may reveal the state of my own mind, not the state of your mind, but the state of my own activity of listening, the impact of your statement and the depth of the truth of what you told me. What does it do to my consciousness? Would that be all right?

Audience : I think that we will get entangled. I suggest you take us further into it. We are now before you and we are still at the periphery and unless you open it up, we will find it difficult to get anywhere; and later we can enter into the discussion. But I think you have to open it up much more.

Krishnamurti : I don't quite follow. What do you mean by opening it up?

Audience : You have stated what you wanted to say this morning

We are speaking of the future of man, the danger of technology taking over man's functions.

Audience : Let me make it a little more earthy. We have to quench fear if we have to be free. Otherwise, we should drown ourselves in pleasures increasingly. In this world fear increases because of the processes that have set in motion. I come back to the question, how do we begin to quench certain aspects of this fear, so as to open the way to freedom.

Krishnamurti : Sir, when you ask how, you are asking for a system, for a method, for a practice. That is obvious. How am I to play the piano? It is all implied—practice, a method, a mode of acting. Now when you ask the how, you are back again in the same old pattern — experience, knowledge, memory, thought, action. I do not know if you are following all this.

Now can we move away from the 'how' for the moment and observe the mind, or the brain, our own brain, how to look at this whole movement of fear, not the how, but pure observation of it, which is not analysis? Observation is totally different from analysis. I will explain a little more.

In analysis there is always the search for a cause. In analysis there is the analyser and the analysed. That means the analyser is separate from the analysed. That separation is fallacious. It is not actual, — actual being that which is happening now, — all that process is involved in analysis, the many causes of that particular action and so act. Observation is totally free of analysis, just to observe. Is that possible, to observe without any motive, just pure, clear looking? Is that possible? Obviously it is possible. It is but to look at this operation of the movement, the whole movement of existence, to observe it without any distortion, which is entirely different from analysis.

Am I opening it up? That is, I can look at that tree without any distortion, because I am looking optically. Now can I look, is there an observation of the whole activity of fear, without trying to find a cause, or asking how to end it, stay with the whole movement of fear? I mean by staying to observe without any movement of thought entering into my observation. Then I say with that observation comes attention. That observation is total attention. It is not concentration, it is attention. It is like focussing a bright light on an object. Attention is that; and in the focussing of that energy which is light on that movement of fear, ends fear. Analysis will never end fear. We can

test it out; that is, is my mind capable of such attention, which is to bring all the energy of my intellect, emotion, nerves, to look at this movement of fear without any opposition, or support, or denial of thought?

Audience : Thought arises in observation. And what does one do, when in the observation of fear, another thought arises? That is also a fact.

Krishnamurti : Just listen. You explained to me this morning not only the personal fears, but the fears of mankind in which is included desire, time, thought and the desire to end it, to go beyond it; all that is a movement of fear and to look at it, to observe it without any movement. In movement is thought.

Audience : But, Sir, this is where I have to say something — You may say in movement is fear, but in that observing thought arises, which is also a fact.

Krishnamurti : No, it is not. Please listen. I said desire, time, thought; thought is time, and desire is part of that. I see you have shown the whole map of fear. That is me, in which thought is included.

Audience : Yes.

Krishnamurti : There is no question of suppressing thought, that is 'me'.

Audience : Yes, that is it. What then would one do?

Audience : You take it for granted that such a state of attention exists.

Krishnamurti : No, I don't. I said, first look at it. We don't give attention almost to anything. You have just said something about thought. I listened to it very very carefully. I was attending to what you were saying. Can you so attend?

Audience : You see, Sir, the attending is to what arises.

Krishnamurti : No, no, what is attention?

Audience : For an instant attention is, then for another instant attention is not; when attention is not, thought arises. This is the state of the mind.

Krishnamurti : Yes.

Audience : In that there is no door, because that is pretty obvious. It is neither possible to remain immovable nor to say that thought will not arise.

Krishnamurti : No, are we discussing what is observation?

Audience : Yes, we are discussing observation. In that observation I have raised this problem, because that is the problem of attention,

that is the problem of self-knowing, that is the problem of our mind, that in observing

Krishnamurti : Thought arises.

Audience : Thought arises. So then what do you do, stay with observing fear? Then what does one do with thought?

Krishnamurti : No, when in your attention thought arises you totally put aside fear and you pursue thought. I do not know if I am making myself clear. I observe the movement of fear, in that observation thought arises. The movement of fear is not important, but the arising of thought; then there is total attention on that thought.

What next?

Audience : May I raise another aspect? Sir, I believe that fearlessness

Krishnamurti : The end of fear, not fearlessness.

Audience : Yes, the end of fear is non-analysis, but the moment you analyse you become fearful.

Krishnamurti : We will explain that.

Audience : Yes, but the consciousness with which you observe, that consciousness requires a renewal of thought every now and then. Otherwise, you become a vegetable.

Krishnamurti : No, Sir. There is this stream of fear telling me what to do. How am I who have caught in fear, how is it to end, not the method, not the system, not the practice, but the ending of it. You say analysis will not help. That is obvious. So what will I do? A perception of the whole movement of fear of this, a perception without direction.

Audience : You made a statement about the observation of the movement of fear. This cannot be understood unless we come back to your statement. The distinction that you have made between analysis and observation and the rejection of analysis which you have presented is not acceptable. It is only through analysis that the entire structure of tradition and the weight of memory can be broken. And it is only when that is broken that observation is possible. Otherwise, there would always be a conditioned mind which would be observing. Your insistence on observation as distinct from analysis leads to the possibility or probability of the type of accidents or sudden happenings occurring, of which other people have spoken or known, and therefore there can be the opportunity

of *Shaktipath* taking place. That is the transference of power, of enlightenment.

Audience : May I say one word? I am answering part of his question : Is the nature of observing or looking at fear, or listening to fear, of the same nature as looking at a tree, or listening to a bird? Please, is it of the same nature, or are you talking of listening and a seeing which is optically observing?

Audience : I see a great danger in what Upadhyayaji has said. He says that there cannot be observation, unless it is accompanied by analysis and if there is observation without analysis then that observation may have to depend upon an accident, an accidental glimpse, an accidental awakening of an insight. That he says has that possibility. My submission to him is that, unless observation is cleansed of analysis, it is incapable of freeing itself from the fetters of conceptualism, the processes where observation and conceptual understanding go together. It is almost difficult for a modern educated person to observe without simultaneously bringing in observation, (unconsciously and consciously) a process of conceptual comprehension. Now observation that is not cleansed, is conceptual observation. Therefore, in my opinion, it is very necessary to establish that analysis is the obstacle to observation. We must see this as a fact that analysis prevents me from observing, because analysis takes me into the introjection of conceptual comprehension which is not observation.

Krishnamurti : Sir, do we clearly understand that the observer is the observed? I observe that tree, but I am not that tree. I observe various reactions occurring and so on, but do I see that the observer is greed, is not separate from greed. The observer himself is the observed; that is greed. Is it clear? Do you see it, not intellectually accept it, but actually see the truth of it? It is a profound reality, a truth which is absolute.

When I observe that tree, all the past associations with that tree come into being. I name it as oak, or whatever it is, like and dislike. Now when I observe fear, that fear is me. I am not separate from that fear. So the observer is the observed. Is that a truth or just a conclusion?

I am saying there is such observation in which the observer is not the observed. In that observation there is no observer to observe, because there is only the fact, the observer. The fear is me, I am not

separate from fear. In that observation, if it is observation, then the whole process, the whole thing is revealed, I can logically explain from that observation without analysis. I wonder if I am making myself clear. I think we are not clear on this particular point that the thinker is the thought, the experiencer is the experienced. Would you agree to that? The experiencer when he experiences something new, what he calls new he has recognised it. I experience something. To give it a meaning I must bring in all my previous records of experiences. I must remember the nature of that experience. Therefore, I am putting it out, outside of it. But when I realise the experiencer, the thinker, the analyser is the analysed, is the thought, is the experienced, in that perception, in that observation, there is no division, there is no conflict. Therefore, when you realise that truth, you can explain logically the whole sequence of it.

Audience : Will you explain the distinction between experience and truth?

Audience : How does one know whether this is a truth?

Krishnamurti : Let us say I am angry. At the moment of anger, there is no me at all, there is no reaction. A second later, I say, I have been angry. I have already separated anger from me. I do not know if you have followed me.

Audience : Yes.

Krishnamurti : So I have separated it. A moment later, there is me and anger. Then I suppress it, rationalise it "Why should not I be angry and so on". So I have already divided a reaction which is me, into me and non-me. And then the whole conflict begins. Sir, whereas anger is me, I am made of reactions. I am anger. Have you come to that point? I am anger. What happens then? Before I wasted energy in analysing, in suppressing, in being in conflict with anger, energy is now concentrated and there is not wastage of energy and with that energy which is attention I hold this reaction called fear. I do not move away from it, because I am that. Then because I have brought on all my energy, that fact which called fear disappears.

Audience : Fear may disappear. If we take the same example of anger, and if we do not rationalise it, where do we go from there? We do not rationalise it. The idea is that we just observe. We do not let that emerge out of it, because we do not encourage it then there is no direction.

Krishnamurti : No, you have misunderstood, Madam. Do you personally see the fact that anger is you? Don't say "yes". Go into it, hold it. You are anger, you are jealousy, you are all that. What would you do? What can you do? I am brown, white or pink. That is a fact. I stay with it, because I am capable of seeing the truth of it. I can rationalise and do anything with it, but it is a fact.

You wanted to find out in what manner fear can end. I have shown it. As long as there is a division between you and fear, fear will continue. Like the Arab and the Jew, the Hindu and the Muslim, this division, as long as this division exists, there must be conflict. I am not brow-beating you Madam, I am not forcing you to accept this or that, but I am just pointing it out.

Audience : But, Sir, who observes?

Krishnamurti : There is no who observes. There is only the state of observation.

Audience : Does it come about spontaneously?

Krishnamurti : Now you have told me it is not analysis, it is not this, it is not that and I discovered it. My mind is free from all the conceptual, analytical process of thought. My mind is listening to the fact that the observer is the observed.

Audience : You see, Sir, there are two things in this. One is that one observes. There is the observing of the mind. One sees the extraordinary movement in it which is beyond any one's control, or beyond any one's capacity to give even direction. It is there. In that state you say bring all attention on to fear . . .

Krishnamurti : Which is all your energy.

Audience : Which actually means, bring attention to that which is moving. Now what is that capacity to hold fear in consciousness? I don't think we have that capacity.

Krishnamurti : I don't think it is a question of capacity. I don't know what is capacity.

Audience : I will cut out the word "capacity". There is a holding of fear.

Krishnamurti : That is all. Can we discuss a fact, can we hold anything in our mind for a few seconds, or a minute, anything? I love. Can I remain with that feeling, with that beauty, with that clarity which love brings, hold it, not say, what is love, what is not love, just hold it, which is like holding water. You see, Sir, when you have an insight into fear, fear ends. The insight is not analysis, time, remembrance,

all that. It is immediate perception of something. We do have it. Often we have this sense of clarity about something. Is this all theoretical, Sir?

Audience : Sir, no. I find that clarity when you speak of clarity, that moment of clarity. I accept that. But it must come as a result of something. It must move from level to level.

Krishnamurti : Sir, clarity is clarity, it is not yours or mine. Intensity is not yours or mine.

Audience : The point changes with each change in the mass of knowledge.

Krishnamurti : What are we discussing now?

Audience : Sir, I would like to go into something. I will start with one statement. In observing the movement of the mind, there is no point at which you say I have observed totally and it is over. You can never say that. So you are talking of observing — a state in which you move in observation, or life is a life of observing.

Krishnamurti : Yes, that is right.

Out of that observing, action arises; out of that observing analysis arises, out of that observing wisdom comes. Is that observing? Unfortunately, we observe and then enter into the other sphere of non-observing, and therefore have always this dual process going on. None of us can so know what a life of observing is.

I think it is very simple. Can't you observe a person without any prejudice?

Audience : Yes.

Krishnamurti : Without any concept? What is implied in that observation — you observe me. How do you look at me?

Audience : Sir, why should I accept the word "how"?

Krishnamurti : All right. What is your observation of a person?

Audience : I submit, I am asking you and you are asking me. I observe you. That's all.

Krishnamurti : What is your reaction in that observation?

Audience : With all the energy I have I observe you. No, Sir, it becomes very personal. Therefore, I won't.

Krishnamurti : So I move away from it.

Audience : I can't say, I do not know what it is to be in a state of observing without the observer.

Krishnamurti : Could we take an example? I am married. I have lived with that woman for a number of years. I have all the memories of

those 20 years or 5 days. Now in what manner do I look at her? Tell me. I am married to her. I have lived with her, sexually and all the rest of it. When I see her in the morning what is my reaction? Do I see her afresh as though for the first time, or do I look at her with all the memories I have in my mind.

Audience : Either is possible.

Krishnamurti : Anything is possible, but what happens actually? Do I observe anything for the first time — when I look at that moon, the new moon coming up with the evening star? Do I look at it as though I have never seen it before, the wonder, the beauty, the lightning?

Audience : Can we die to yesterday?

Krishnamurti : Yes, Sir. We are always looking with the burden of the past. There is no actual looking. This is very important to understand. When I look at my wife I do not see her as though for the first time I have seen her, because the causation of that is the memory. So, my brain is caught in memories about her or about the politicians, about this or that. So I am always looking from the past. Now, listen not only with the hearing of the ear, but *Listen*. I am asking a question, is it possible to look at the moon, at the evening star as though for the first time I have seen the beauty of it without all the associations connected with the moon? Can you see the sunset which I have seen in America, in England, in Italy and so on, can I look at that as though I have seen for the first time? Don't say yes.

Audience : How does one know that it is so? How do you know? You are asking do you see the moon and the evening star. May be the memory of the first time which makes me look.

Krishnamurti : Just wait a minute. I know what you are asking. That leads to another question. I am asking, is it possible not to record, except what is absolutely necessary — Why should I record the insult I may have received this morning or the flattery . . . Both are the same. Why should I record? Yes, you flattered me, saying it is a good talk, or she comes and says you are an idiot. Why should I record?

Audience : Sir, you asked a question as if we have the choice whether to record or not to record.

Krishnamurti : There is no choice. I am asking a question to investigate. The mind is constantly occupied. Isn't it? Now in that occupation you cannot listen, you cannot see clearly. So you have to enquire why the brain is occupied, you are occupied about god, he is occupied about sex, she is occupied about her husband, somebody is occupied

with power, position, etc. Why is there this occupation from morning till night? Even when you go to sleep, the brain is occupied. Do answer this. Is it that when it is not occupied there is the fear of being nothing? Don't you understand this, because occupation gives you a sense of living. But if you are not occupied you say you are lost. Is that why you are occupied from morning till night or is it a habit? Or is this occupation destroying the brain, making it mechanical?

Now, how do you listen to that? How does one see that one is occupied actually? And seeing that one is occupied, remain with it, just to see that one is occupied, see what happens then. Because when there is the occupation there is no space in the mind. So, when you look at your wife, as though for the first time, it is with a mind that is not occupied.

Audience : Sir, you said the other day that everything is universal and nothing is personal, including consciousness.

Krishnamurti : Of course. Now, you Madam, are you an individual? Am I an individual, because I happen to be tall, or short, I have a name, a form may be a bank account, or no bank account, certain capacities? Does that make me an individual? Is my consciousness mine? Is my brain mine? or this brain which is evolved through thousands of years, brain, not my brain, but my pride, my sense of security, my sense of independence, sense of vanity, all that makes me think it is my special brain. This leads to a totally different thing: I am the conclusion of all the experiences of mankind. The story of all mankind is me. Do I know how to read the book of me? You see, we are so conditioned, if I may use that word with respect, we are so conditioned to this idea that we are all separate individuals, that we all have separate brains and the separate brains with their self-centred activity is going on, to be re-born over and over again. I question this whole concept that I am an individual, not that I am the collective. I am humanity, not the collective.

New Delhi,
5.11.81.



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