

BULLETIN

KRISHNAMURTI
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FROM THE EDITOR

We are happy to inform all our readers about Krishnaji's Programme during the coming winter.

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| 25 Oct. | Arr. New Delhi
Talks : 30, 31, Oct., 6, 7, Nov. |
| 17 Nov. | Arr. Calcutta
Talks : 20, 21, 27, 28 Nov. |
| 29 Nov. | Dep. Calcutta
Arr. Madras |
| 1 Dec. | Dep. Madras
Arr. Rishi Valley |
| 21 Dec. | Dep. Rishi Valley
Arr. Madras
Talks : 25, 26 Dec., 1, 2 Jan. 1983 |
| 14 Jan. | Dep. Madras
Arr. Bombay
Talks : 22, 23, 29, 30 Jan. |

Our readers will notice that Krishnaji is going to Calcutta for the first time and also that he will be giving only four talks in each of the major cities.

The K.F.I. is bringing out the first Indian edition of Krishnaji's book entitled "Flight of the Eagle". It will be priced at Rs. 25/- and will be available from the Head quarters and in all the leading book shops throughout the country.

ON DEATH AND MEDITATION

A TALK — J. KRISHNAMURTI

I think we have to talk over together the problem of death. I do not know if you are interested in the problem or want to go deeply into this. Some of you may be casually interested or some of you may be serious; we ought to consider this question of death — whether it be for the young or for the old, death by accident, death by disease, death by old age or senility. Man has always been afraid of this unknown problem, the very complex problem of death. We human beings have always put death at the end of life. Why human beings, after millennia upon millennia have considered death as something terrifying? Volumes have been written about it, psychologists have said 'prepare for death'. We human beings in the modern age would rather not talk about it, would rather avoid the question altogether. But if we are serious and concerned with the whole problem of living, existence, and all the travail that is involved in daily life, we ought to consider seriously this question of death, which may also help us to understand the nature of meditation.

So what is death? Why have human beings throughout the world been afraid of this terrible so-called catastrophe? Why have human beings not considered what happens before death rather than what happens after death? Most of us are concerned with what takes place when we die, but we never consider what happens before we die. Is it not far more important and necessary to comprehend the life that we lead which is confused, uncertain and insecure, full of aches and pains and travail of life, than what happens after death? When the living becomes more important than the dying, then perhaps death and life go together. This is more important: to understand what happens before death, which is our daily life, what we think, what we feel, how we act, what we

are thinking, how we think, the nature of thought. Is it not far more important to understand that rather than enquire into what happens after death? Should we not consider the way of our life, how vulgar it has become with all these absurd costumes that you are wearing? What is your relationship not only with society but with each other? Why do you live in the way you do — deceitful, dishonest and with a lack of integrity and so on?

What does death mean — the dying? And what is it that dies? Is it the physical body, the form, the name and all the attachments which you are accustomed to; the attachment to your family, to your beliefs, to your conclusions, to your gods, to your rituals? You are attached to all that and death means the ending of all that. What is ending, what does it mean to end? We never end anything. We always want to continue. When you end an attachment, say for instance, your attachment to your guru, your attachment to some kind of belief, when you end it what takes place? Have you ever ended anything without any motive, conflict? Because without ending, there is no new beginning. For example, if you don't end attachment, die to this particular property or attachment to a person, belief, concept, to an ideal, there is a constant continuity of what has been and what has been becomes mechanical. It is only when you end your attachment completely, inwardly completely end it, only then there is a new beginning, not in continuity. In continuity time is involved — I have been, I will be, I am. That is the process of time. In that process there is nothing new. I am continuing what I have, what I have been which is modified and continues in the future. It is a cycle. In that cycle, there is nothing new that is taking place. There are variations. But it is not something totally new, whereas if you *end* something, if you end your beliefs, your conclusions, your theories, end everything that you have known, then there is a new beginning. Is death a new beginning or a continuation of the old? Do you understand my question?

Please do pay a little attention. We are facing a great crisis in the world of which practically most of you are not aware. We are facing the atomic bomb, the nuclear bomb, all kinds of horrors are there and we have continued in a certain pattern of existence all of the known days. You have your particular culture and want to perpetuate that culture. You never want to end anything. You

want a series of movements which are recognisable, which have a sense of continuity, a sense of security and therefore you are afraid to end anything — end a habit, which means, you are afraid of something that you have not already recognised, calculated, known. This is clear.

Then what is death? The organism through misuse, through conflict, through disease, malnutrition and so on, will naturally come to an end, whether it dies very young or at fifty years or one hundred and fifty years. It must inevitably come to an end. You cannot help it. You cannot say, well, I'll postpone it, however much our little brains may want to continue in their absurdities. The brain cells themselves end because of lack of oxygen and so on. That is a fact. Now, who is it that dies? Is it the organism or the psychological inward structure that we have built through forty years, fifty years, or hundred years? Who is it that dies, apart from the organism? Is it thought that has built the whole structure of the 'me' and so consciously or unconsciously we are afraid of that structure of the psyche coming to an end?

I do hope you are following, not the words, not the description but actually discover for yourselves what you are. We have never investigated what we are. The ancient Greeks have said 'know thyself'. I am sure all the literature in this country in different ways has said 'know yourself'. What is yourself, the *self*? Don't invent. Don't follow some psychologists or what the so-called religious literature has said. What is the self? Is it that you, who are clinging to the present and saying 'I don't want to die'? It is important to understand yourself. To understand the self, to see the self as you would critically examine something under a microscope, the beauty of the light, the shadow, all that, to look — similarly can you look at yourself? That is knowing yourself profoundly and discovering whether that self is merely a series of words, a series of memories, a conditioning according to various cultures, societies and so on, whether that self is an actuality or a structure of words? I am asking a question with which you cannot agree or disagree: your form, your name, the things that you have learnt, the languages that you know, the accumulated experiences during thirty, forty years, all that, is it not a structure of layers of words, of memories? Or are you something more than that? When you say I am more than that, the 'more' is also the product of all that. So the 'me' the self, the

psyche, is the past remembrances, the past memories. Those memories may be thousand years, past structure of various contributory experiences; the 'me' is essentially the product of experience and thought. Whether you say I am the Atman, I am this, I am that, it is still the product of thought. However much you may dislike the idea that you are merely a process of thought, the actuality is that you are. However much you may invent the super, super consciousness, it is still a process of thought. So are you, as a human being, apart from the outer form, merely a by-product of thought? If you are, as you are, it is an actuality, then what place has thought in death? What is the relationship between thought and death? What is the relationship between the living which is the movement of thought in different directions, in different fields, realities and so on — and death? Our consciousness which is you, is that consciousness different from another? If you say it is my consciousness, my struggle, my particular form of existence, if you say my consciousness is the result of my thinking, my pain, my relationship, which is my consciousness, is that consciousness different from another's? Please go into this very carefully.

As we said the other day, we are walking on the path together in beauty, in friendship, with a sense of great affection, together walking on that path, discussing the problem as two friends. This is not a lecture, I am not telling you what to think and how to think but together we are investigating this question which is very complex. So one must have a subtle mind, clear thinking, not just theoretically spin a lot of words. Please bear that in mind that we are talking over together this problem. It is not my problem, it is not your problem, but it is the problem of mankind. We are asking, are talking over together this problem. It is not my problem. It is not your problem, but it is the problem of mankind. We are asking is your consciousness, which is what you think, feel, all that, your desires, ambitions, greed, all that, is that consciousness different from another? It is not. Because every human being throughout the world, whatever skies, whatever the beauty of the land, they all go through what you are going through — sorrow, pain, anxiety, loneliness, depression, arrogance, vanity, the utter sense of helplessness, just like you. So your consciousness is not yours. It is the consciousness of all mankind. Realize what it means — that you are not an individual — though you are trained, conditioned

religiously, through education, — that you are not separate entities, separate individuals. There is no personal enlightenment. This is a very difficult thing to swallow, to really understand the full significance of this.

So, when you die, does the psyche die or the consciousness continues as of all human beings? Have you understood this? Look sir, I die; I am going to die, in ten years, another five years or whatever number of years it is. Is my consciousness, that is, what I think, what I feel, what I have learnt, unlearnt, all the things human beings have collected through millennia upon millennia, I am the result of all that and my consciousness is similar to that consciousness of the American living far away. He goes through, more or less, what I have been through — pain, uncertainty, no security, the threat of war, shedding tears like you do. And when I die the consciousness of all humanity continues; but this is the point. If there is transformation in that consciousness then there is a totally different relationship between that person who is out of that consciousness to the consciousness of all mankind. Have you understood this? Please don't agree. This is not a question of agreeing or disagreeing or logically seeing but the actual experiencing of it, the actual realization that you are not an individual, and when you die, unless there is a mutation in your consciousness, the consciousness of humanity continues. But if you, who are part of that consciousness, step out of that consciousness, you are no longer fearful, uncertain, seeking security; and if the brain is not finished with it, you are merely contributing to the furtherance of that consciousness. This is not a romantic nonsense, something you would like to have, something that will give you hope but examine it logically. Most of us avoid and put aside our reason when we begin to think religiously. This demands logical examination, no sense of sentiment, romanticism, but careful examination. Then you discover the common ground on which all humanity stands because all humanity suffers like you. And that consciousness which is the ground upon which all of us stand, unless there is a movement away from that consciousness, you are merely contributing further to consciousness. So what does death mean — the ending of a physical substance, but there is thought as a material process, because thought is material, that continues in consciousness. Now, realizing all this, let us talk about meditation which means

we have to enquire into what is a religious mind, what is a mind that has understood the true nature of religion. So we have to ask what do we mean by religion.

The word 'religion' etymologically is very uncertain. The dictionary meaning of the word is 'to bind'. We will leave that aside. All the religions that exist now — Christianity, Hinduism, Buddhism, Islam — all that is organised, the result of propaganda of two thousand, five thousand years, all the rituals which have lost totally their meaning; the speaker says that it is not religion. Putting all these strange robes does not mean you are religious. So the speaker is using the word 'religion' not in an orthodox sense. So far religion is the worship of an idol, whether the Christian idol or Hindu idol. Buddhists have no idol, but they have created their own idols; the Muslims have their own scripture which becomes a form of an idol. So mankind has turned to worship idols. We are saying that is not religion because it is invented by man — either made by the hand or thought, it is still an idol. Therefore, when you worship an idol, it is worshipping yourself which is a result of thinking. We are using very carefully the word 'religion'. Don't translate into something else which suits you. It is a simple word with tremendous content in it. But the content which mankind has put into it, is illusion. It has no reality. Reality can only be in living. You cannot say I believe in god and do devilish work. You can't say we are all for peace and prepare for war. To have peace, live peacefully. Don't hurt another, don't kill another, don't become corrupt; have a great sense of integrity.

So, having examined the word very carefully, we can go much more into what is a religious mind. That which we call religion is 'not'. All the circus that goes on in the name of religion, whether in the east, or west or north or south, is not religion. When you say that is not, have you actually discarded it totally inside? Then there is a positive action. The very denial is positive. I wonder if you see this: Through negation comes the positive, not saying I am seeking positively. So to find out or to discover or come upon or approach what is a religious mind, we must enquire into what is meditation.

The word 'meditation' means to ponder over. I meditate about a problem. I think over a problem or I ponder over a complex mathematical problem. The meaning of that word is to think over, ponder over, consider, give thought, give attention. That is

the meaning of the word 'meditation' according to various dictionaries which is the common usage of language. We are asking not how to meditate, but what is meditation. Because if you say how to meditate, then it becomes very simple. Sit in a posture, hold your breath, follow a system, practice this, don't do that. That is not meditation, that is just repetition, that is just continuing the same pattern repeated over and over and over again. So, that is not meditation — the system, the breathing, doing Yoga, continuing the same pattern whether the word be 'cococola' or Amen or some other Sanskrit word you use and repeat, that will invariably make the mind dull. When I keep on repeating some kind of word, I am mesmerising myself and so naturally the brain becomes dull. That is what has happened to this country. Religion has spoilt, destroyed your thinking capacity, because you have obeyed, never questioned, never doubted. We are now enquiring into what is 'meditation'. Is meditation apart from life, apart from daily living? That is, give twenty minutes in the morning, go out and do all the mischief you can in the afternoon, sit quietly in the evening and in the meantime be corrupt, be corrupted, dishonest. Is that meditation? Please enquire carefully. Or is meditation part of living? Not one part of the day I meditate and rest of the day I am raising hell. So, is meditation something other than the understanding, bringing about transformation in the very daily life of a human being? We are going together into the question of what it is to have a religious mind and what it is to meditate and how meditation is related to daily life.

Now, if I don't put order in my daily life, i.e., inwardly, I cannot have order outwardly. That is very clear. Society is my relationship with another or with many. If you are greedy, ambitious, if you are corrupt and I am corrupt, we produce a corrupt society, which you have now in the country. That is the fact. I meditate. I am not seeking god. God is another invention of my thought. If there is god, then god must wish humanity to have a rotten life. But we human beings have created god in our image. Meditation is putting my house in order; my house, not the room, but the house in which the mind lives. If the mind is not clear, has no integrity, consideration, love, how can I possibly meditate? It has no meaning. So my first concern in meditation is whether I can put my house in order. I must begin with myself, my house, but I am seeking

security, security outwardly, security inwardly. That is what all of us are seeking. We sacrifice the inward security for outward security. We are more concerned with the outward security. We want somebody to guarantee outward security — the Government, the business world; if I am a worker, the business world must see that I have security. This is what is happening. We want outward security and the Communist and the so-called Marxist say have that first, then the human character, the human mind will change, which means change the outer circumstances, the State, the Government, change all that, then man will naturally be good. And you have seen the experiment in Russia and in all the other parts of eastern Europe. That does not work because man wants freedom. You can't suppress it, and because he is free in the western world and in India and parts of Asia, his freedom is to choose. He feels he is free because he says I can choose — but his freedom is within the field of knowledge. So he says within that field I can choose, go from one corner to another, north, south, east or west, and he thinks he is free. There must be freedom of order which is intelligence. So can meditation put the house in order or do you first put the house in order, then that very order is meditation?

Sir, are we aware without any direction, aware that we live in disorder? Are we aware of it — aware, in the sense I know I live in disorder? My room is in disorder, my relationship is in disorder; my struggle, the very conflict indicates disorder. Am I aware of it? Or the speaker is telling you and then you become aware of it? Do you see the difference? Then you are not aware of it yourself. Somebody is telling you to be aware. But when you are aware of the fact that you yourself have seen that your house is in disorder and out of that awareness, see what are the causes of disorder, when you discover the causes of disorder, then that which has a cause can end. We have been saying that the universe has no cause. If it had a cause, it would end. Anything that has a cause must either continue or end, continue in the sense, repetition — cause-effect, the effect becomes the cause, the cause becomes the effect, it is like a chain; but the universe has no cause and therefore it is infinite, whereas human beings have a cause. We see their action is based on reward or punishment. This is a cause. I do this because I am rewarded or I don't do this because I am punished. This is the common factor in all of us. I will change if you reward or if you punish me I will change. Therefore, our

existence has a cause. Because our existence has a cause, it can come to an end, which is death. So can the house be put in order without conflict, without determination I must have this, which again brings conflict, or the house, the inward house can be kept in order by perception, only by perception, i.e. to see 'what is', not the 'what should be', to see 'what is' and remain with it?

Look Sir, I am in sorrow. Sorrow is part of my house, the sorrow which has come about for various reasons — son's death, brother's death, husband's death, whatever it is — death, sorrow, and never to escape from it, never to rationalise. When you rationalise sorrow, when you say past life, when you try to analyse it, that is moving away from the fact of sorrow, that is moving away from 'what is'. If you don't, if thought does not move away from 'what is', then you hold it like a vessel that holds water. That sorrow is the water and your mind is the vessel and it is holding it, not moving away from it, which means, you have complete attention to that which you are holding. When you give total attention which is total perception, then that which you are holding has no meaning any more. When you begin to realise the depth of it, the beauty of such a thing, then you are putting the mind in order. The mind itself has put order in itself. You are not separate from the mind. You are it. So, when you hold it, without any movement, mind itself is in order.

Now, suppose, you have put the house in order, which you have not unfortunately done, but if you had, we would have a different society, different government, different relationship with each other. But since you have not, it is upto you. But suppose, you have put your house in order, complete order by understanding totally what is disorder, that understanding of what is order, by understanding what is disorder — out of that comprehension, realisation, awareness, giving your total attention to the various contributory causes of that disorder — order comes without your seeking order.

Then what is meditation? Can you look at that tree without the word, without the remembrance that it is called a tree, only observe without any movement of the past interfering with your observation? Have you ever tried this? Just look, there is that tree in front of you. Look at it without the word, without naming the species, just to observe the whole tree. Can you do it? Similarly, can you look at yourself without the word, without all the past

remembrances showing themselves and so preventing your observation of yourself as you are? Can you look at yourself in this manner? This is meditation, we are meditating now. Can you look at yourself without the process of recognition taking place? That is, can you look at yourself without the observer who is the past and looking at the present?

Is truth something that is related to the past? Is truth something you can capture and hold or truth is something that is nameless, timeless and to come to it, to approach it, there is no path to it? If there is a path to it, it is a fixed point. But truth is a living thing. It is not something dead, static, it is living, dynamic, full of something extraordinary. May I go into this a little bit? Our brain is conditioned by experience; experience brings about knowledge; that knowledge is stored in the brain, in the cells of the brain which is memory. That memory reacts as thought. From thought, there is action. In this cycle, we are caught. If you observe yourself, you can see the fact, whether your own experience or a thousand years' experience is stored which becomes knowledge — scientific knowledge, technological knowledge, knowledge of relationship. From that knowledge, there is memory. Knowledge is memory. Memory then responds as thought to a challenge. You ask me a question. I reply from memory and that memory has its reaction. Then thought acts and from that action, you learn. so you are back again in this cycle. That is, experience, knowledge, memory, thought, action. From action, you learn, modify past knowledge and you are caught in the cycle. This is how the brain functions. Because in that there is complete security, which is mechanical. Meditation is enquiring, asking the question whether there is an action which is not based on this chain. Ask yourself this question, is there an action which is not based on knowledge? Find out because all our actions are based on knowledge which is thought and as thought is limited, knowledge is limited. There is no complete knowledge about anything. Therefore, thought is limited. Please see that. So, is there an action which is not limited? Have you understood my question? Let me give an example. Most people are nationalistic; their activities, their patriotism, their flags and all that and the brain has become accustomed to that, and we see the importance of global relationship because it is coming, it is taking place now; but still we stick to our nationalism. Global relationship is becoming more important, but our brain refuses to respond to that, because

we are conditioned, we are trained to be nationalistic. So the brain refuses to move from its past knowledge and yet it sees the necessity of the other. So, there is a conflict. Now to end that conflict, don't be a nationalist. Our brain refuses to move from that which is the known. Meditation is to understand the whole movement of the known and to see whether it is possible to move away from it. All the senses must be awakened, not just one part of it. So, meditation is to put the house in order. Meditation is to understand the nature of knowledge, knowledge of the books, Vedas, Upanishads and so on. To understand the nature of knowledge and to see how dangerous it is becoming, because it is repetitive, and to see, to observe this knowledge so completely, that in itself begins to hold it, like holding water. It soon drops away. But you have to hold it. You have to see where knowledge is necessary, where knowledge is not necessary.

Then what is meditation? To have a mind that has put its house in order, to see the very complex nature of knowledge and to find out whether there is an action, a way of living without the whole burden of knowledge. We have also to enquire into what is attention and what is concentration because that is part of meditation. Concentration any person can do. In the school you are told to concentrate on a book. When you really want to look out of the window, the teacher bangs you and asks you to concentrate on the book. You learn very quickly to concentrate on the book which means you focus all your energy on a particular point, on a particular page, on a particular scale. If you are a scientist, you concentrate on it; if you are a businessman, you concentrate on making money, cheating. More or less, we know the consequences of concentration, for thought to come to a certain point to resist all intrusion, to give thought to a particular point to concentrate; and the other is attention. Attention is not concentration. Can you attend completely on that tree? 'Attend' which means to look with all your energy, with all your nervous energy, capacity, with all that, look. And when you do so look with your total attention, there is no centre from which you are looking. Do experiment on this. Look at your wife or husband. Look at her. Give your complete attention. In that attention there is no point from which you are looking. You are taking the whole thing. Attention is far more important than concentration because concentration is merely focussing on one point. Attention has no

borders because it has no centre so as to have a border. That which has a centre, has a diameter. But when there is no centre, there is no periphery. Attention is that.

Then you have to enquire into what is silence. The mind has put the house in order, has understood the nature of knowledge. Knowledge is necessary to go home, to speak, to do a job. But psychological knowledge is not necessary. Psychological knowledge is the 'me', the accumulated experience and so on. You have also to understand attention, concentration. Then I am saying such a mind is completely silent. Either that silence is illusory, put together by thought, determined to be silent or there is a silence which has no cause. To the man who has been through all this not ideationally, but actually, then what is silence? There is that whistle of that train, and the silence between that whistle and another whistle, the silence between two notes, between two noises, between two sounds, the silence between two thoughts. All that is still within the realm of cognition. But when the mind is completely silent it is not aware that it is silent. So there is a silence without any cause and therefore that silence has no ending. That which has a cause can end. But a silence that has no cause has no ending. It doesn't say, can I maintain it? Such a silence is absolutely necessary. Because in that silence there is no movement of thought. In that silence only there is that which is sacred, that which is nameless, which is not measurable by thought, that which is the most sacred. This is meditation.

Varanasi,
29.11.1981.

KRISHNAJI ANSWERS QUESTIONS

Question : We live in a corrupt and unjust society. Is there any place in your teachings to fight on behalf of the victims of injustice?

Krishnaji : This has been a problem right through history — justice and injustice. Is there justice at all? I know the ancient Greeks talked about it; philosophers have talked about it, gone into the question of what is justice and what is injustice. We are questioning whether there is justice at all. That is, someone may be very clever, intelligent, born to wealth, capacity and able to think clearly, have the quality of beauty in him, and another may never have that quality, capacity to think, to love. So, where is there justice? We want justice. We see victims of injustice, victims who are neurotic, victims who are psychopathic and those of us who are born to poverty and struggle, struggle for the rest of our lives. And those of you who may be born to riches, you have an easy life. Where is justice? You may be extraordinarily clever and I may be very dull, and where is there this quality of mercy, not justice? We are always talking about corruption and seeking justice. In the village, the well is used by the few, and there is violence if the others use it. This has been going on throughout history, those who have and those who have not. And apparently no government, no law has ever been able to bring about justice. This has been the actual fact in life. We are all aware of it. So, one asks what is corruption and what is justice?

What is corruption? The meaning of that word, the root meaning of that word comes from Latin and so on, which means to break up, to tear apart. Corruption must exist where there is fragmentation in human beings, not merely passing money under the table, ten rupees or whatever you pay for an extra railway ticket. We are investigating that word first, what it means. There is corruption when an educated human being, a lawyer or engineer works

capably, intelligently acting in one direction and on the other he is superstitious, goes to temples, takes silly vows. There is this contradiction which, I am sure, you know all about. Because probably you are also that way — go to temple, pray and do puja and all that and in the outward world you are a lawyer, engineer, businessman — there also, there is corruption. This contradiction in oneself of which most people are unaware, that is also corruption. Probably that is the deepest corruption, exercising reason in one direction and denying totally reason in other direction, and living in this contradiction, that is corruption. Corruption is to say one thing and do another. To think one thought and act totally differently from that, that is dishonesty. That is also corruption. We are dishonest, aren't we? In the sense we have great many ideals — what we should be — and we live totally differently. That is also corruption. Corruption is to imitate, not in clothes but to conform to a pattern, so that you are never free. So we live in corruption, there is no question about it. And if we are aware of ourselves, is it possible to move out of that bondage of corruption? Is it possible to live a very deep, profound, integral life, be a person who is whole, not broken up? I don't know if you have ever asked that question of yourself, whether it is possible to live an integrated life, and to pursue to the very end of it, not just say it is too tiresome, I am too lazy and all the excuses and rationalisations that one has invented.

And also there is the question of justice. You are beautiful, I am not. You look nice, I am not. You are very, very intelligent and I am not. You can exploit people and I cannot exploit. You have wealth, fame and power and I can never have it. You have vision and I have not. You have capacity, sense of beauty and I have not. I am poor, living in a village, you live in a town, you are urbanised, sophisticated, clever, and I can never be that. So where is there justice? Should we not talk, not of justice, not trying to bring about equality, but of compassion? There is no such thing as equality. Where is there justice? If we could move away from that word altogether and find out whether one is capable of being compassionate, to love, not seek justice. You are tall, I am short. You are bright and I am not, I am dull. You have everything, I have not. You have health, I am diseased. Should we not look at this question not from the point of view of justice but a human being that has no love, no compassion, is worse than an animal. I

wonder if as human beings living in this lovely land, whether you really love your wife or children or you don't know that at all. You have responsibility to your wife, to your children, you send them off to school and that is the end of that; marry your daughters off, that is the end of that. So, do we know the quality of mercy, love and compassion? If that does not exist, there is no justice. Compassion has its own intelligence, not the intelligence of a clever mind, of a clever brain.

Question : What is the place of right action in one's quest for self-knowledge?

Krishnaji : Let us look at these words, right action and self-knowledge. What do we mean by the word "right"? Right is to be precise, accurate and correct, like if you are building a bridge, it must be mathematically correct, the stress and the strain of the steel correct and so on. It must be accurate according to measurement, to weight and all the rest of it, and it must be also in proportion. It must be balanced. It must have a sense of harmony. That is the meaning of the word 'right', and what do we mean by 'action'? Action is the doing, not having done or I will do. Action is taking place now, not acting according to past memories, past intentions, or acting according to a principle, according to a concept, according to a projected opinion. Action means really the doing now. The word "self-knowledge" is to know oneself, which is a very complex business. Now, right action is freedom from the past, and not projecting the future and acting according to the future. The word 'act' means the doing, the doing not according to some principle, to some pattern, to some ideation. Is that possible? That is right action. But we are so conditioned by tradition, by education, by our own selfish motives that we translate action according to convenience, according to environmental influence. So, is there an action which is totally free from all this? That is right action. In that right action there is no regret, no guilt, no sense of fulfilment. It is free from essentially the self. That is right action. When there is right action, it is right action under all circumstances, whether one lives in Europe, in America or Asia. It is right action wherever you are. It doesn't depend on circumstances. You know what that means? One must have tremendous strength, not courage, like a rock, immovable. Because that is right action. Can you do it? Can we live such a life of strength?

And what does "self-knowledge" mean? What does it mean 'to know'? When I say, I know, what do I mean? Is it knowledge when I say "I know my father, I know my brother, my wife, my children"? When I say I know my wife, what do I know? I don't know her but I have assumed certain tendencies. I have collected a few data about her, like a computer, collected some data, and then I say I know. But I really don't know her because she is a living thing as I am a living thing. I can never know a living thing, I can know a dead thing. I can only know that which has already happened but a living thing, a living water, a flowing water, a stream, a river, that is rushing by, I cannot say I know. I am watching it. I enjoy the beauty of the water. I look at the water, delight in the movement of the water. But the moment I say I know, I have stopped learning. Therefore, the cultivation of memory is not learning. I wonder if you see the distinction. I go to a college, university, and I have accumulated a great deal of information; that has become my knowledge which I use skilfully or unskilfully to earn a livelihood. The moment I have accumulated a great deal of information and act according to that information, according to that knowledge, my skill is limited. But can I learn all the time, like a master carpenter is learning all the time, like a top engineer who is learning, not saying I know and I will act according to that?

Now, can I know myself? That is, I have learnt, I have seen, I have been aware that I am angry. That is part of my being. That is part of me. I am aware that I am angry. Why do I use the word 'anger'? Because I have been told, educated, I accept that word and I remember the previous anger which has been named. So, when there is a new reaction of anger, of that emotion, I name it. What have I done? Let us go step by step. The anger is not different from me. I am anger. I like to think it is different from me, because I can control it, I can rationalise it, but it is part of me. That is a fact and I have named it as anger, because that is part of my tradition, part of my inheritance. The word has become important, not the feeling. There has been anger at other times in the past. I recognise this feeling which has risen now as anger by the remembrance of the past. Am I capable of looking at that new emotion without the word, without recognising it as the past? It requires great deal of observation. You see, we are always living in the past. That is so obvious and the past is a series of memories which are words, symbols and with that a new reaction takes place and I immediately

name it, which means I have brought it back into the old tradition, whereas if I could look at that reaction, the new reaction, without the word, and without saying I know it is anger, so that you meet every reaction afresh. That means your brain is extraordinarily alive, sensitive, not just caught in the old repetition. Will you do that? That is, to be aware of this whole movement of some reaction, naming it, the very naming of it is to strengthen the anger by repetition of the word. Is it clear now?

The ancient Greeks and the ancient Hindus have talked about self-knowledge, knowing oneself. I want to know myself. Because if I don't know myself, I am just like a leaf in the wind. I have to learn about myself, not according to some psychologist, some philosopher or from some book. A book is just a book whether you call it sacred or not. Can I dispense with all that, the authority of what other people have said about me, the tradition, put aside completely all that? Because what they tell me, I am not. I have to discover myself. Myself is a living thing about which I have to learn. Now I have seen I am angry or I have had an experience, whatever it is. It has been recorded in the brain which has become the memory. With that memory I examine myself. So, the past is examining the 'me'. But I am the past. Is there a way of looking at myself as though for the first time, not with jaded memories, not with previous knowledge which I have learnt about myself? That is, to learn about myself and you. Perhaps I am a living thing, not a dead thing. So, it becomes extraordinarily interesting, vital, energising. Can you look at that tree as though you are looking at it for the first time, at your wife for the first time and at your reactions, your sensations, not name them which is to catch it in the net of the old, so that every time it is new? Do it sirs, don't agree with the speaker. You will see what an extraordinary vitality one has, the energy that has an extraordinary quality, a freshness of something totally new.

Question : Even though I am able to bring about order within myself, the disorder and pressure of the world around me constantly affect my daily life. Is it possible to remain unaffected?

Krishnaji : Aren't you under pressure all the time? The newspapers tell you what to think, what not to. The newspapers convey a lot of gossip. So, you are under that pressure. You have the pressure of your parents and your nephews and your family. You are under pressure of your own desires. In fact you are constantly under

pressure. Are you aware of this? Your wife is under pressure, she exercises her pressure on you and you exercise pressure on her. The gods that you have created, you are under that pressure, you are under the pressure of the books. So, don't say, there is order in us. As long as there is pressure and you are conforming to that pressure, there is disorder. Life is not a game. Life demands that you be serious.

The questioner says I am able to bring about order within myself. See what this question involves — I am able to bring about order within myself as though order was something outside which he has brought into himself. He does not see that the 'I' is disorder. The me, the self and the super-self which is still part of me, is me. Is not the self in itself disorder? Because there is contradiction in the self, I want and I don't want, I am bad but I want to be good, I am envious but I must not be envious, there is this contradiction in myself. Where there is contradiction there cannot be order and our consciousness is total disorder. Our consciousness is greed and non-greed. I am a nationalist, I am a lawyer, I am anxious and I am lonely, full of contradictions. That is my consciousness, and in that consciousness, ~~there is the desire to be orderly, which is another contradiction.~~ I am total disorder, but I say no, I am not total disorder because there is something in me which wants order or there is god in me which is orderly, which is another invention of disorder. So, we live in this constant disorder. There is no order. As long as you say I am able to bring about order, you are bringing about greater disorder. But if you understand what is disorder — for instance saying one thing and doing another — either you are conscious of it or you are unconscious of it. We live in this constant state of disorder.

Now, order is not born out of disorder, because if it is born out of disorder, order is still part of disorder. When I understand the nature of disorder, when there is no disorder, I am orderly. The art of learning is not to say I must be orderly or try to be orderly, but to learn what is disorder; not memorise what is disorder but to learn about it. Can you learn about your disorder — the way you treat your wife and your wife treats you, the way you talk to a servant if you have a servant, the disorder of contradiction, to learn about it? Are you capable of learning, not memorising, which you are all so capable of? That is what has happened to

your brain — it is becoming dull, atrophied, not active. Otherwise, you won't be sitting here. Order is not a blue-print. It is a living thing.

So, a mind, a brain that is being influenced all the time, find out whether such a brain is capable of being quiet. To understand is to learn, not mere verbal comprehension.

Question : You have once said, give your life to understand life. What does it mean?

Krishnaji : Sir, have you given your life to anything, your whole being to something? Have you given of yourself generously, completely? If you believe in god, do you give yourself to god or you are always giving a little, but withholding a great deal? To understand life, which is myself, the world around me, the beauty of the trees — to understand life you must give something to it, learn from it. Will you? Have you given your wife, your children completely anything, or is there always a string attached to it? If you are rich, as some of you probably are, do you give generously or you always have a motive behind the generosity? I watch people who are very rich, how extraordinarily miserly they are. They build temples. It is a crazy world, Sir. To understand life, one must be extraordinarily committed to life, to living, to understand the beauty of living without conflict. And to understand conflict, we have to go into it, search it out. Nobody is going to help. Therefore, you have to have extraordinary strength. We are brave, but not strong.

Question : I am a twelve year old boy. I am constantly afraid of death. How shall I get rid of this fear?

Krishnaji : How tragic this is! Isn't it a tragedy for a twelve year old boy to think about death, not about living but about death? What has happened to your culture, to your civilisation of which you are so proud, when a boy can ask such a question? The other day, in Rishi Valley, a boy asked the same question. He was probably still younger. He must have seen death, a dead bird, or he has seen in his family somebody dying and all the people weeping, weeping for their own amusement, for their own self-pity, for their own loneliness. And this little boy wants to know about death, not how to live. It is a very complex question what death is and what fear is. We will deal with it. I don't want to answer this question now. I want the forgiveness of this boy if he is here for not answering. Please come on Saturday, or Sunday for

the talk. But, Sir, please see what we have done to our children. What have you done to your children? You have many many children; there is over-population. What have you done to them? You marry them off. You send them off to schools. If you are rich enough send them to boarding schools, residential schools, and if at home, you are constantly scolding them — do this, don't do that, be like your father. So you are all the time bullying that boy. And he grows up to bully others. This is happening sir. And we don't see that it is our responsibility to create a good human being. Neither the educator nor the parents see that we have to create a new society, a new human being. We don't feel the responsibility for that. And it is very difficult to have good teachers too. They pass some examinations, get a little title and because they cannot get better jobs, they turn to teach and you despise teachers, but you respect the governor. What a crazy world it is! You entrust your children to somebody who is not interested in your children nor are you interested in your children, and he grows up in fear, in solitude, in anxiety. There is no love at all, no love at school. Please see your responsibility. Education is not merely to have some academic capacities but to bring about a good human being who will know what affection is, who will care, who has love, consideration, sympathy, generosity. Will you see to it for your own children, demanding the right teacher? You won't. So, we are creating a generation of people like ourselves — dull, insensitive, superstitious and very clever at business, getting money, and so as a parent you are interested that he should get a degree and get a job and wash your hands off him completely. That is what every parent in this world is concerned with — get him a good job, get him married and settle down. Settle down to what? To misery?

Question : Kindly give a straight reply. Does God exist or not? Yes or No? If yes, how best to realise him in this life?

Krishnaji : It is a lovely question, isn't it? Man throughout history from the ancient Greeks, from the ancient Sumerians had this idea of god. I am not at all sure whether in the Upanishads, they mentioned god at all or it was a later invention. So, what is god? we are investigating. I am not attacking god. But we are investigating whether there is such a thing as god. Who invented god? Did god invent us? Did god create us? God is omnipotent, omniscient, eternal, merciful, just, all goodness, that is your concept of

god. And if you say he has created us, then we are part of his image, we are part of him. That is we are omniscient, generous, loving and eternal. Are we? Or we think we are? You understand my question? If god created you, he must be an extraordinary entity because he wants you to lead a terrible life. If god made you, why are you like this? You must be an extraordinary human being — beautiful, full of joy, excitement, delight; but you are not. So, either you have created god or god has created you. But if you examine very closely, you have created god. In India, I was told there are about 300,000 gods and more. Every local person has his own god. So, sirs, we have created god. See the irony of it. Thought has created god and when thought worships the image which thought itself has created, it is to worship oneself and you call it god. The better part of you is god. I wonder if you understand this. First of all, let us be clear. Have you created god, the local gods round the corner or the local god in Rome, or in Tirupati, wherever you have created them? Haven't you? You are very uncertain, aren't you? You are so frightened. If you say we have created, then you are scared stiff, because you have created out of fear and out of your fear you want security, you want safety, you want to feel there is somebody looking after you, because you are afraid. So, you create that and you worship that. See what you are doing, going to Tirupati and putting all your money in the bag. Do you think god wants your money? Sir, look at it all. You have nothing to offer but money, garlands, prostrations, rituals. You have nothing else to offer. Have you realised the tragedy of this sirs? If you love, not god, it is very easy to love god because it is an abstraction, it does not have much meaning; but if you love, that very love is god. That very love is sacred. You won't go outside to look for god. And the questioner wants to know if I believe in god — I don't. There is such a thing as eternity which is to be outside of time. For that you must have a mind, a heart, that is completely free from all the burdens of life, free from your vanity, your arrogance, your selfishness. And you say we are not capable of it, tell us what to do. You are back in the cycle — somebody to tell you what to do. Sir, you are in a jungle. You have to walk through it by yourself and for that you need vitality and vigour and strength, not belief in god. Belief has no place where truth is concerned.

Questioner : What is the 'Atman' about which we hear?

Krishnaji : Sir, it is just a belief. Don't you want to find out? Don't you want to investigate into the truth of the matter, whether there is a soul, Atman or whatever you want to call it? If you believe there is a soul or Atman, what value has it? Suppose I believe there is Atman or I disbelieve in that, what value has it got in my daily living? What part does it play in my daily living? I am miserable, confused, lonely, anxious, in agony, what is the point in my continuing to have a belief in Atman? But if I am free of all that — my anxiety, confusion, pain, etc., then I shall find out. You have your life to live, not other people's life. And when people say they have attained enlightenment how do you know?

Audience : Ramana Maharshi, Ramakrishna Paramahansa have all talked about it. You also said there is timeless eternity.

Krishnaji : I have said it. But don't believe it. Just listen. Truth is something you cannot experience. It cannot be told to you. The word is not the thing. The word is not that, like the word tree is not the tree. I can describe eternity, but the word is not. Unfortunately, we are satisfied with the word. You see, Sirs, you have leaders, religious leaders and political leaders. I don't know why you have leaders at all. And you have gurus one after the other. This country is full of them. Why do you follow? If once you realise that you are responsible entirely for yourselves, that you are in a jungle, literally in a jungle where you have to make your own way, then you will not follow anyone. Nobody is there to lead you. Then you forget all this — the examples, the books, everything, because you have vitality, the strength to go through. But the moment you depend upon leaders you become weak. If once you realise this in your heart, then you are a man, a human being free to walk straight.

Madras,

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