

# BULLETIN

KRISHNAMURTI  
FOUNDATION  
INDIA  
1983

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## FROM THE EDITOR

Four months have gone by since the last issue of October 1982, reached our readers. During this period, Krishnaji was in India. He gave four talks in Delhi. A seminar was held for two days. In Madras and Bombay there were four talks in each place. A good two-day seminar took place in Madras in January this year. Krishnaji rested for a week at the Rajkhat School, Varanasi, where he had discussions with the teachers. In Rishi Valley School, he stayed for a longer time, talked to the students and had several group discussions with teachers and others.

Krishnaji visited Calcutta for the first time in fifty years and the intelligent, volatile people of that vast populous city heard him with attention and seriousness. In this issue, apart from one talk on meditation given in Madras, we have reproduced part of a talk given by him in Calcutta as well as extracts from Calcutta newspapers. This may communicate the atmosphere and the content of the talks as well as the response of the city to what he had to say.

In each issue, we intend publishing one "Letter to the Schools" written once a fortnight by Krishnaji to all the 'K' schools. This is to keep our readers in touch with what is happening in our schools, what we are attempting to do in education.

Details of Krishnaji's public talks abroad and in India are given below :

U.S.A. 1983 :

New York City at Felt Forum, Madison Square Garden :  
April 9, 10.

San Francisco at Masonic Auditorium, 1111 California Street :  
April 30, May 1.

Meetings will take place in the Oak Grove, Ojai, California in

May 1983 as follows :

Talks : May 14, 15, 21, 22.

Questions & Answers : May 17, 19.

Saanen Gathering, Switzerland 1983 :

Meetings will take place in Saanen, Bernese Oberland, Switzerland as detailed below :

Talks : July 10, 12, 14, 17, 19, 21.

Questions and Answers : July 24—26 inclusive.

Brockwood Park Gathering 1983 :

Talks : August 27, 28, September 3, 4.

Questions and Answer meetings : August 30, September 1.

Programme of Krishnaji in India 1983—84 :

15th Oct. '83            Arr. New Delhi

15th Oct. to

31st Oct.

Stay in Delhi

Talks : 22, 23, 29, 30 Oct. 1983

1st Nov.

Arr. Madras

3rd Nov.

Dep. from Madras. Arr. Colombo.

3rd Nov. to

15th Nov.

Stay in Colombo

Talks : 5, 6, 12, 13 Nov. 1983

15th Nov.

Arr. Madras

17th Nov.

Dep. for Rishi Valley.

17th Nov. to

27th Dec.

Stay in Rishi Valley.

27th Dec.

Arr. Madras

27th Dec. to

19th Jan. '84

Stay in Madras.

Talks : 31 Dec. 1, 7, 8, Jan. '84.

Questions & Answers : 3, 5 Jan.

Seminar : 12, 13 Jan. 1984

19th Jan. '84

Dep. for Bangalore

19th Jan. to

27th Jan.

Stay at The Valley School, Bangalore.

27th Jan. '84

Dep. for Bombay

27th Jan. to

15th Jan.

Stay in Bombay

Talks : 4, 5, 11, 12 Feb. 1984

## A TALK IN CALCUTTA

J. KRISHNAMURTI

As one observes in the world outside, there is greater and greater chaos in every country and in this country, it is fairly obvious, it is blatant, it is palpable. Where there is uncertainty, disturbance, the lack of political credulity, knowing that the politicians all over the world are making things far worse, knowing that religions throughout the world have lost all their meaning, seeing all this, there are those who have called themselves the fundamentalists; they go back to the Bible or to the Quran or to the various so-called religious scriptures, thinking that if they follow those books, there will be less chaos. This is what is happening the world over, going back to the past, holding on to certain beliefs, tradition. Most of us are doing this in some way or another. In a world that is very, very chaotic, very disturbing, dangerous and preparing for war, one naturally wants some kind of security, outside of us or inside. There is not much security in the outward world. You may be very rich, you may be very powerful politically or you might find security in some dogma, in some belief, but in none of these, there is absolute security. Man wants security. We must all have security — security in the sense food, clothes and shelter. But also we want security inwardly, something that will give us assurance, stability, a sense of strength. But there is no security in any belief, in any dogma, in any ideal. Not finding security in any of these, man turns to the past, and hopes thereby to find some hope, some kind of words, to hold on to.

I do not know if you have not noticed that the more you cling to some kind of conclusion, reasonable conclusion, logical conclusion or the conclusions of certain authorities, there is less energy. Where there is conclusion, there must be lack of energy because when you come to a conclusion — which

means after discussing, arguing, come to a point which you think is right, conclude it — then you shut the door for further enquiry and that is what is happening in the world. We all want conclusions — whether there is god, whether there is going to be any peace and so on. When you conclude, which means to bring about an end to various arguments, suggestions, ideas, when you have those conclusions, you are bound to lose energy because you have shut the door against further enquiry, further exploration, and perhaps that is what is happening in this country and the world over. Lacking security inwardly and security outwardly, something on which we can totally rely, on which we can depend which will give us comfort, a sense of wellbeing, not having that, we cling to some traditional conclusions and thereby lose that creative energy of enquiry.

Enquiry means to penetrate, to investigate, to explore, to open the door, to find out further. But most of us have not that energy, and so we fall back upon something which we call tradition or some book or other. It seems to the speaker that we are not releasing creative energy to bring about a new culture, a new way of life, because the old Brahmanical culture of this country has completely disappeared — a culture which we are not saying is good or bad; a culture that has existed perhaps five to three thousand years has completely gone overnight, disappeared altogether. And one questions, asks, why human beings who have lived with a particular culture for so long, why that culture has disappeared. Perhaps it was not a culture at all. It was only a series of words, traditions without any life behind them. So, together in exploring the condition of our mind and our heart, in investigating the nature of our brain which is the centre of all our actions, of all our feelings, of every thought, whether it is possible to release that creative energy and we are going to go into this very carefully this evening.

There is an art of listening and there is an art of learning. Most of our learning is the accumulation of knowledge. Not knowing mathematics or biology or physics, gradually we accumulate great deal of information about physics and store up in the brain which becomes our knowledge about physics, mathematics or what you will. That is what we do and that is what we call learning — accumulating lot of knowledge about

various subjects as an engineer, as an astronomer and as a politician. We accumulate knowledge in order to act skilfully in the world as a carpenter, as a mason, as a doctor; knowledge accumulated from which we act either skilfully, or not skilfully, efficiently or inefficiently. So we must enquire together into what is knowledge. What place has knowledge in our relationship with each other?

Perhaps we have never questioned what is the place of knowledge in love apart from having an occupation, becoming a good scientist, doctor, engineer and so on. We are asking a very serious question which is what place has knowledge in human relationship? Knowledge is always in the past. There is no future knowledge. Knowledge implies the process of time as the past. And this knowledge, both in the scientific world and human existence is based on experience. This experience is gathered for millions of years or for the last 300 years. And that knowledge is used to accumulate further knowledge, further exploration, but knowledge is always in the past. There is no question about that. And knowledge is never complete about anything. This is a fact. So, our knowledge is stored in the brain as memory, and the response of that memory is thought. That is, experience either inherited or accumulated in the present, that becomes knowledge. Then that knowledge is memory, which is the past, and from that memory, the reaction is thought. Is this clear?

So thought is always limited. One has accumulated, say for example, scientific knowledge. That knowledge is being added to all the time, more and more. So scientific knowledge is never complete. Right? Thought, whatever it does, is limited. We are saying categorically and definitely that knowledge is limited. Because there is no complete knowledge about anything, knowledge always goes with the shadow of ignorance. And any thought born of knowledge must inevitably be fragmentary, limited, finite, but thought can invent something immeasurable, something beyond, infinite, but it is still the movement of thought. A person can invent god because he feels god is necessary for his comfort, for his security, but that god is the product of thought which is limited. We must be very clear on this point; you must see for yourself the fact, the truth, that thought under all circumstances, whatever the thought, whether

of the scientist or of the great philosopher, is always bound, narrow, limited. Thought has invented nationalities and thought having created it, brings about division between people — the Muslim and the Hindu, the Jew and the Arab, the communist, the socialist, the capitalist and so on. Thought has invented all this. All the rituals are the product of thought, whether they are military rituals or religious rituals, they are all forms of entertainment invented by thought. And thought has created problems like war, like conflict and so on. Then thought tries to solve these problems.

We see that thought, politically, religiously, and between human beings has created innumerable problems. And thought says I will solve it. In that solution, you are producing more problems. So life is becoming more and more complex, more and more full of problems because we think that thought is the only instrument and that thought is limited. Is this clear? We can then ask, is there a new instrument? What is the nature of thought? Thought is a material process because thought is held in the very brain cells themselves. Whatever thought thinks about or invents is the result of a material process. When thought creates god, it is still the material process. Thought is not sacred. If this is very clear, not verbally but deeply, profoundly, then we can ask is there a new instrument; not higher consciousness or lower consciousness; that is another invention of thought.

So, we are going to find out together if there is a new instrument totally different from thought, which thought has not touched at all, because whatever thought touches must be limited and being limited, it must inevitably create conflict, bring about fragmentation as it has done in the world — religious fragmentations, political fragmentations and so on. Is this clear? Can we go on from there? If you are at all serious, deeply concerned, if you have a great affection for humanity you must have the energy to enquire, the drive, the passion to find out. A new instrument is so absolutely necessary in this world, which is degenerating day by day, destroying itself. So please, together, we are going to find out without any shadow of doubt, by very questioning the nature of thought, doubting, asking, probing and finding out for ourselves that thought, at whatever level, is fragmentary, limited, finite and this limitation has conditioned

the brain. The brain has got extraordinary capacity as can be seen from what is happening in the technological world, but only the capacity has been developed in one direction and that is in the technological world — the doctor, the surgeon, mathematician, the computer experts and so on. But the human problems, which is our conflict with each other, our sorrow, pain, grief, and endless conflict, the technological world can never solve. No politician, no system, no method is concerned with all that. So we, as ordinary human beings, are going to find out for ourselves if there is or if there is not a new instrument which is not touched by thought, which is not the result of time, which is not caught in the process of evolution, which is thought.

We are going to ask, we are going into it step by step, if you are willing, if you are serious. You must have great alertness, attention, capacity, sensitivity, you cannot be committed to any group, to any belief, to any dogma. You have to have a mind that is really global, not a petty little mind concerned with one's own little problems. In the greater, the lesser disappears. In the greater humanity, the few little human problems dissolve. Without understanding the vast complexity of human brain and mind and heart you will never solve any problem. So please give your attention, care, to find out for yourself, not repeat what the speaker says. The speaker has no value. He is just a telephone, but what he says perhaps may have importance. So please find out.

Have you ever tried to observe yourself, your wife, the tree across the road and that animal that goes by, without the word? Have you ever tried to look at a tree without naming it, without bringing all the past pictures about a tree, just to observe the tree without the word, to look at it? Have you ever done it? Have you ever looked at your wife or your husband or your politicians? Have you ever looked at them without the symbol? Can you look at the speaker without the word, without all the rubbish and all that reputation — look at him without the image that you build about him? Perhaps it will be easier to look at the speaker that way because he does not know you and you don't know him. But to look at your wife, at your husband is more difficult. Can you look at the tree, at the animal without the picture, the image, the word? First be aware whether you can see, observe, look, without a single word, the picture,

because then you will awaken your sensitiveness. You are not sensitive, you have accepted, you are not sensitive to the dust, to the squalor, to the misery, to the poverty. You have just accepted it. The poverty of this country can never be solved, is not ever going to be solved unless you drop your nationalism completely. It will be solved only when you have understood the global relationship of man to man. Then there will be no frontiers. That you have probably not understood. So, I say that the first essential quality in investigation, in enquiry, is that one has to be extraordinarily sensitive. All religions have said suppress your senses, suppress your feelings, so that you have gradually lost the sensitivity of the senses. The speaker is saying quite the contrary. The speaker is saying awaken all your senses to their highest degree so that you look at the world with all your senses. Do you understand what I am talking about? To look at the world with that immense feeling when all the senses are fully awakened — in that there is great extraordinary sense of energy, beauty. In the investigation of another instrument, we see the first thing is that man has become dull through repetition, through tradition, through the oppression of the environment; the environment is not merely nature, the environment is the politician, the guru and all that is going around you. You have gradually lost all sensitivity, all energy to create but we are talking of creation in the sense of bringing about something totally new and to have that capacity, the drive, the beauty, one must have great sensitivity. You cannot have great sensitivity if every sense is not fully functioning, fully aware.

Now, why have we destroyed ourselves? Religions have said, the scriptures of this country and the religious leaders have said, the Christian world has said suppress desire, suppress your feelings, don't look at a woman, torture yourself, then only you find god or nirvana or moksha or whatever you want; only then, you will be illumined, which is utter nonsense. How can you destroy the most extraordinary instrument that we have — the body, with all its senses, the beauty? It is an extraordinary instrument. These people say suppress desire, don't yield to desire. So we must understand the nature of desire. It is very important in the investigation of a new instrument to realise just that the old instrument which is thought is not solving any human problems. In the investigation of all that,

we have now come upon this thing called desire. What is desire? Why have people said suppress it, deny it? If you cannot identify it with something greater, it is always a problem of struggle. We are not advocating suppression, avoidance, escape and all that. We are investigating together the nature of desire, how desire arises, why we are caught in it, why it has become so extraordinarily powerful. We are together going into the question of what is desire. You see a pleasant object, a beautiful object, a beautiful woman or a man. You desire him or her or that object. That is so. You see a nice car, polished, good lights, powerful and you touch it, get inside, feel the pleasure of owning it if you can afford it. Then the desire is there. First the object creates the desire. Or desire exists apart from the object; which is, the object car creates the desire or desire exists and the objects may vary. We are not discussing the objects of desire — to be a powerful minister or prime minister, governor, an executive or a talented violinist — but we are enquiring into the very structure and nature of desire. If we understand that, not verbally but factually then there is never a question of suppressing it, never a question of controlling it. We have controlled, never understanding who is the controller. We have controlled desire, we have controlled our sex, we are brought up to control. And where there is desire, we are trying to understand it, explore it, probe into it, not control it. If this is clear, then we can go together into the understanding the truth of desire, what place it has in life or has no place at all. So we cannot possibly start with any conclusion. That is, suppress desire or let desire run rampant. But we are together slowly, hesitantly, carefully probing into this, which becomes an extraordinary factor in life and a torture too.

So we are asking what is desire. What is the origin, the source of desire? To go into it very, very deeply, to capture the whole movement of desire, the implication of it, the depth of it, the reality of it — if you had no senses, there will be no sensation. Sensation arises when you see something in the window of a shop, a shirt, a radio, or what you will. You see it — visual perception. Then you go inside that shop, touch the material and from the touching of it, there is a sensation. This is very simple. You see the car, you touch it, you look at the lights, the polish — not the beauty of Indian cars but some of

the European cars are extraordinarily beautiful. Like an aeroplane, it is extraordinarily beautiful — and you touch it. You touch that shirt you see in the window, blue shirt and by the very touch there is a sensation. There is sensation. Then what happens? Touch that shirt, look at that radio, T.V. whatever it is and the very touching, looking creates a sensation. Then if you observe very closely thought says "how nice it would be if I had that shirt on me, if I stepped into that car". So at that moment when thought creates the image out of the sensation, is the origin of desire. Are you following all this? You see a beautiful tree, which man has not created. Man has created the cathedral, the mosque, the temple and all the things therein. He has created all that but he has not created the tree. He has not created nature but man is destroying nature. So you look at a beautiful tree. You wish it were in your garden. And you see it. There is the sensation of the dignity, the shadows, the light on the leaf, the movement of the tree. Then sensation arises. And then thought says "how nice it would be if I had that tree in my garden". When thought creates the image of that tree in your garden, at that second, desire is born. Right? So the fact is, it is natural to be sensitive, to have sensations. Otherwise you are paralysed. You must have sensation, you must have sensitivity in your fingers, in your eyes, in your hearing and looking and that you are sensitive to watch, to look and out of that looking, watching, observing, sensation inevitably arises. It must arise, otherwise you are blind, deaf. When there is sensation, then thought creates an image and at that moment desire is born. Have you found it is to be so? Or you are going to repeat just what the speaker has said? Or go back to your tradition and say we must suppress desire or say what you are talking is nonsense? If you really go into this question of desire which is so important in life, then you will find out for yourself the origin, the beginning of desire. Now the question is to look at a car, at the shirt, at a woman, as a picture when there is arising of sensation. Find out whether thought can be in abeyance, not immediately create a picture, immediately create an image of you in that shirt, or in that car and so on. Can there be a gap between sensation and thought impinging upon that sensation? You understand this question? Find out. It will make your mind, brain alert, watchful.

EXCERPTS FROM CALCUTTA NEWSPAPERS  
'TRUTH A PATHLESS LAND'

At the Hastings House grounds in Calcutta last month a mammoth crowd had collected to hear the voice of a remarkable man; remarkable both in appearance and in speech. The 86-year-old speaker was revisiting Calcutta after a lapse of 50 years. The talk was a one-sided conversation about a very serious business — What is the cause of all this disorder in our lives and how we can come out of this morass.

Soon as the talk was over, the crowd started to disperse reluctantly amidst hushed whisperings. To most of them it was a unique experience, and to a few, perhaps it was a bit tiring; just as the magic was beginning to work, you are jolted out of the reverie; the talk has ended.

The speaker was J. Krishnamurti, both venerated and questioned by geniuses and ordinary folks alike all over the world. Jiddu Krishnamurti, born in Madanapalle, Andhra Pradesh, was brought up in England by Dr. Annie Besant, who was preparing him for the role of a World Teacher. The true seeker of truth that he was to become later, young Krishnamurti's mind wandered restlessly and he gradually came to understand the futility of all the aura that was being built around him. With the death of his brother, Nitya, something snapped inside him, while at the same time kindling the intelligence that was lying dormant in him all these years. Rejecting the messianic role, he negated all that he had been taught, and emerged totally and completely free, free from all that bound him.

In 1928, he proclaimed before a large gathering : "Truth is a pathless land. No belief can lead to truth. I have no disciples — Gurus step down the truth — truth is within yourself. To find truth man must be free."

Since then, J. Krishnamurti has never looked back. Speaking and writing ceaselessly for more than 50 years, Krishnamurti's

talks have strongly influenced many intellectual giants of this century, notable among them being Aldous Huxley. Listening to Krishnamurti is like listening to the discourse of the Buddha — such power, such intrinsic authority, Huxley is said to have remarked once.

Is the individual merely an instrument of society, asks Krishnamurti. Are we directed, educated, controlled and shaped to a certain pattern by society and government? Or does society, the State exist for the individual? Are we mere puppets to be exploited and butchered as an instrument of war? This is the problem confronting us, says Krishnamurti. If we accept that society exists for the individual, then the function of society is not to make him conform to any pattern, but to give him the feel, the urge of freedom. "Freedom is not to be free from something — but completely free". Freedom is order, says Krishnamurti. Then what is disorder, Krishnamurti asks in a poignant tone. Disorder is a confused mind, he answers. He debunks all the existing systems and "isms" as mere opinions and ideas. Ideas always breed enmity, confusion and conflict, he says. To find truth, one must be free from all propaganda and be capable of looking at the problem independently of opinion, he reasserts.

While perfectly willing to accept the tremendous advances made by science, Krishnamurti keeps harping on an inward revolution, psychologically speaking, that is. He says, disorder is where there is contradiction, a division, a pursuing of another ideal. To accept authority is disorder, he says vehemently. Why do we have ideals at all? Pursuit of an ideal becomes all important to us when we totally neglect what is important, he quips. Going a step further, he says we are always trying to change what is into what should be — what should be is totally unreal — "what is" is most important. "The what is is what you are, not what you would like to be; it is not the ideal, because the ideal is fictitious; but it is actually what you are doing, thinking and feeling all the time.

What is is the actual, and to understand the actual requires awareness, an alert mind. But if we begin to condemn what is, then we shall not understand it".

Krishnamurti says, to understand what is requires a state of mind in which there is no identification or condemnation, which means a mind that is alert and yet passive. In order to

transform the world surrounding us, with its miseries, war, unemployment, class division, starvation, etc, there must be a transformation in ourselves, says Krishnamurti. To bring about a revolution in oneself, one must understand the whole process one's thought and feeling in relationship, rather than have more disciples, more beliefs, more ideologies and more teachers.

"I show you sorrow and the ending of sorrow". Krishnamurti asserts. "Most of us have only lust, but no passion, and only with the ending of sorrow is there passion". What is love? Is jealousy love? Where there is attachment, there is fear, suspicion, possessiveness. Therefore, to understand love, is it not necessary to be totally free of attachment, Krishnamurti questions. Can one be totally free of all attachment?

Do you love god or the highest principle, he asks. Is god invented by man? All the gods are invented by thought, he says.

The more you inquire, more light is shed, more sacrifices have to be made. With an ominous undertone, Krishnamurti says : "when you see the truth of something, you are absolutely alone."

Explaining the nature of intelligence, Krishnamurti says "knowledge is not intelligence". Where there is compassion, love, it has its own intelligence. Compassion is not being a Marxist or a Christian. To deny all that which is not. To see the ultimate truth in the false. To see the nature of disorder and end it. The ending is intelligence, Krishnamurti says firmly. Cleverness is not intelligence. "Intelligence is the activity of the wholeness of life, not the fragmentation".

In the final analysis, it must be said that no one can comprehend, in its entirety, the philosophy of J. Krishnamurti (or is it non-philosophy) by merely attending a series of four talks. According to Achyut Patwardhan (the onetime fiery socialist now turned Krishnamurti follower), each one has to do the inward searching himself. Krishnamurti is only like the mirror in which you try and see yourself. The process has to be your own, he says. Commenting on the "great crisis" that humanity is confronted with, and the unimaginable potential of men to overcome all this, Achyut Patwardhan says, "I am convinced more than ever before that what J. Krishnamurti says has

tremendous relevance to our times." Without parroting Krishnamurti's own words, Mr. Patwardhan says, "It is the will to make this inward search that counts in the final analysis."

*Economic Times*

5-12-82

## LEARN TO LISTEN :

KRISHNAMURTI

Calcutta, Nov. 20 :

The world is preparing for a nuclear war and all the inhabitants of this planet are responsible for the current state of affairs, Mr. Jiddu Krishnamurti warned the large crowd that had gathered at the Institute of Education for Women in Alipore this evening to hear his famous and much awaited talks.

The octogenarian philosopher said that man had not changed fundamentally despite 40,000 years of evolution and incredible scientific and technological advancement. At this age the crisis of man is not physical, said Mr. Krishnamurti, it is of our consciousness, our very being.

The myth or illusion of "individuality" divided man from man, but in reality the consciousness of different individuals is essentially the same, he said. Our ideas, feelings, emotions and aspirations are the result of conditioning and civilisation is the product of history. Individuals were, therefore, chained to a common past shared by mankind, he added.

Humans think they are free because they can choose to do what they like, but choice is not freedom, "it is like moving from one corner of a room to another", explained Mr. Krishnamurti. Only a radical alteration of the consciousness could bring about total and real freedom, he said. But before this can happen one must learn to listen and be aware of one's own conditioning.

"Most of us don't really listen to another person" said, Mr. Krishnamurti, "we are too preoccupied with our own thoughts, concerns and preconceived notions." He urged his audience to develop the art of listening to another person's words, their meaning, content, significance, and depth, instead of simply translating another's speech into psychological symbols.

He also warned against accepting something without really understanding what another person was saying just because the speaker had a reputation. "I am not a guru and I do not tell you what to do or what to think," he said, "I am only talking to you. It is a dialogue between two people and I am sitting on this pedestal only because it is convenient."

The important thing is to think together so that real communication is possible, said Mr. Krishnamurti at the beginning of this talk. "You have to find out everything, I am talking about yourself," he repeatedly told his audience, remaining consistent to his basic premise that he was not a guru.

He told his audience they must find out why their thoughts and lives were so limited and why men created all kinds of religious, nationalistic and other divisions amongst themselves. Divisions invariably lead to conflict, and conflict leads to fear and misery. But humans unfortunately get used to leading narrow, miserable lives and cannot believe that real freedom and love is possible.

There are an entire group of people, including scientists, who presume that a conditioned existence is the only possible one for human beings, and that it is possible for one to modify individual conditioning and not get rid of it entirely," said Mr. Krishnamurti. But the only way out of loveless, lonely existence is to firstly realise that we are conditioned; to realise, among other things, that "the world is you, and you are the world", he said.

## MAN MUST CHANGE INWARDLY : KRISHNAMURTI

*Amrita Bazar Patrika, 22nd Nov. 1982*

Calcutta, Nov. 21 :

Mr. J. Krishnamurti, the 'saint who walks alone' told a big congregation here yesterday that man must inwardly change, and bring about a transformation radically and psychologically for the salvation of all human beings.

Mr. Krishnamurti who came to this City after 40 years "opened a dialogue" with his audience at the Institute of Education for Women, Alipore and said the change would encompass the whole consciousness of man. "It is no selfish action".

The seer and philosopher said that we must build up relationship between man and man, between husband and wife and between nation and nation, with our nearest and farthest neighbours. These relationships should not be controlled by our own "image" of the other which we have built in course of our existence. These images or pictures were not real —they were our own creations. "It can only have relations like the two railway lines which never meet. Relationship is life, interaction of relationship is human existence".

Referring to the relationship between husband and wife, Mr. Krishnamurti said it must free itself from the same images. "Without true relationship there cannot be any love, no compassion, no intelligence".

He said that an experiment on rats on learning had shown that with practice subsequent generation of rats perform better and the latest generation completed it in minimum time. This trait is transmitted to the next generation not genetically but passed on as "group consciousness". The rats put on practice in London transmit this consciousness to the rats in Australia. "Therefore if you change fundamentally you affect the whole consciousness of men, whether they are your next door neighbour or remained thousands of miles apart".

He cautioned that nations as well as men were getting "isolated" and there was no security in isolation. As all individuals are "universe themselves" being inwardly the same in spite of their diverse external manifestations, their different religious pursuits. Men must be aware of this in order to bring about this psychological revolution, he added.

Answering the question himself, "why man has become what he is today" Mr. Krishnamurti said, "our brain is programmed like a computer. The computer is programmed by professionals. It can repeat much quicker than man. It is programmed that you should be a Bengali, a Hindu, an Indian or a Christian. You think in a conventional manner".

"This has got to be totally replaced by a world of consciousness by discovering the cause of all this. This has put a limitation on our free thinking, which has become narrow, confused and fearful. Our feelings are based on our choice. "Choose this ideal or that, choose this philosopher or that, choose this guru or that". Choosing is not moving from one field to another, he said.

## MAN HAS CREATED GOD

*Telegraph' Nov. 28, 1982*

Calcutta Nov. 27 :

God is invented by man, said Mr. Jiddu Krishnamurti, while delivering the third of his series of "talks" at Hastings House here today. "If God has created all this", he said, referring to the state of the world, "then he must be a strange, sadistic God".

People want an escape from their daily life which is disorderly, painful and full of misery, said Mr. Krishnamurti, and following a guru offers a means for attaining some kind of salvation. The guru assumes that he knows God "and you accept him because you want some kind of assurance and security." Between God and ordinary people there has always been such interpreters, he added.

Unfortunately, surrendering to the influence of someone else makes the mind dull and incapable of enquiry. "I am not telling you what to do," he insisted, "I am merely asking you to see what in fact you are doing". The acceptance of an external authority "in our inward life results in contradiction" and is one of the causes of disorder in the mind, he said.

"When you begin enquiring into disorder, order emerges from that disorder," said Mr. Krishnamurti, sounding curiously Marxian. However, to Mr. Krishnamurti, order is synonymous with virtue and freedom, whereas adhering to Marxism or any religious beliefs is being a prisoner of ideas and concepts. The word freedom is misused by everybody, Mr. Krishnamurti lamented, explaining that there is a fundamental difference between being free from something and freedom in its true sense.

"Freedom is the end to condition and not a change of condition", said Mr. Krishnamurti somewhat enigmatically, elucidating that freedom could not mean escaping from one

prison and falling into another. Persuing any sort of ideal cannot lead to freedom, he continued, because in doing so, there is a division between what is actually going on inside us and what we feel or believe ought to be. This constant attempt to become something other than what we are leads to disorder in our lives, he reiterated.

"The pursuit of non-violence, which is an illusion, has deprived us of our ability to look at what is going on," he declared. In reality we are violent, brutal, jealous and hateful, he said, and talking about being the opposite is nonsensical. Talking about this duality in man's ideas, Mr. Krishnamurti asked whether there really could be any opposite to greed or violence or evil. Opposites like good and evil, love and hate cannot have any relationship with each other, and appear so because thought relates them, he said.

Similarly, love is quite different from what most people imagine it to be, according to Mr. Krishnamurti. If jealousy, pain or hate is connected with love, then that cannot be love, he said. Love is not possible with attachment since attachment gives rise to suspicion, fear and possessiveness, he added, urging everyone to become aware of the consequences of attachment and find out if it is possible to truly love.

Sorrow and grief also prevent the expression of love and compassion, said Mr. Krishnamurti. "For the last 5,000 years there have been wars and sorrow created by it . . . and yet we never seem to be free of it completely", he felt. Sorrow comes with the loss of somebody or death and a great sense of loneliness, coupled with pain. In order to escape from sorrow, people "invent all kinds of fanciful ideas or turn to drugs, alcohol or temples."

But can one hold this sorrow in oneself, like a vessel holds water, without analysing it?" he asked. The answer is to understand it, see the beauty in it and to escape from the loneliness it engenders," he said.

"We have created immoral, disruptive, unethical and disorderly lives, he said at one point of his talks. "If there is to be a radical restructuring of society, we have to start with ourselves, first we have to put our own houses in order."

ONE MUST TURN TO ONESELF  
SAYS KRISHNAMURTI

*The Statesman* '29th Nov. 1982

One must turn not to books or religious and philosophical systems, but to oneself to be aware of the essential human existence, Mr. Krishnamurti told a rapt audience during the last of his four-part discourse in Calcutta on Sunday. One must examine one's daily life and attain consciousness that is far deeper than what knowledge and experience can ever give, he added.

Most people were "dead" in their lives, Mr. Krishnamurti said, spending eight hours a day in offices or factories where they competed or quarrelled with others to get a better living for the family, living in memories — inherited or personal — and creating confusion all the way because of their divisive, fragmentary thinking. According to him, all thinking must be limited, simply because all knowledge which created thoughts is limited.

But if men turned the concentration inward, they would realise that the individual consciousness was part of the universal human consciousness. Their sense of responsibility to their families would then broaden into an awareness of their commitment to mankind, Mr. Krishnamurti said. One must search for the logic of the situation, not in ideas and beliefs, but in the heart as well as in the blood.

This perpetual looking, according to him, was the religious life. Idols, rituals, the sacred books, the monks and their robes were a travesty of religion. The traditional "religion" always induced the devotees to inquire about the life beyond death, while never prompting them to care what their actual living amounted to. No guru, Mr. Krishnamurti said, could light the way on this journey within. For the method the guru showed became a "conditioning" factor.

One could achieve this universal awareness only through "meditation". But no one could tell "how to meditate". It must come, not from "thoughtful silence", but from the silence that was the "supreme intelligence". In the midst of this silence the "beauty" of the essential human awareness unfolded itself.

## ‘THOUGHT HAS CREATED HAVOC IN THE WORLD’

*Telegraph, Nov. 21, '82*

Calcutta, Nov. 21 :

Poverty in this country will never be removed if people continue to cling to the concept of nationalism and limiting ideas, said Mr. Jiddu Krishnamurti, while delivering the second of his famous "talks" here today. He felt if individuals do not realise that there are no frontiers, national or otherwise, they will remain estranged from each other.

"In the greater the lesser disappears", he said "and if you try to solve your petty personal problems without going into the vast complexities of the mind and the nature of thought itself, you will never succeed". To Mr. Krishnamurti there is no fundamental dichotomy between individual consciousness and the state of the world; both are reflections of each other.

Being sensitive and alert to the world around us implied being the same towards oneself, Mr. Krishnamurti explained, urging his audience to be truly, and profoundly concerned with the state of the world. He regretted that most people lacked the energy to seriously enquire and find out the reason of their and the world's misery and pain. The easiest way is to turn to Marx, Lenin or the so-called holy books, he said, but these cannot give the necessary energy to enquire.

Mr. Krishnamurti strongly disagreed with the notion of suppressing one's senses and feelings as advocated by all religions, maintaining that such a view was responsible for the gradual loss of sensitivity in people. "We must awaken our senses to the highest degree so that we can look at the world and discover an extraordinary sense of energy and beauty," he said.

Most religions teach things like "suppress your desires, don't look at women, and torture yourself," in order to attain salvation

or moksha", he said. "But this is all rubbish. How can you destroy your body, which is the most beautiful instrument you have", he asked his audience. The important thing was to discover the very roots of desire, and not just reject or accept it, he added.

Sensing an object gives rise to sensation and instantaneously thought intervenes, giving rise to desire, Mr. Krishnamurti explained. He asked his audience to find out for themselves if there could be a gap between the sensation and the moment when thought impinges on the sensation. He constantly reminded his audience to think along with him and understand the contents of his talks, factually and not verbally.

At one point, Mr. Krishnamurti asked his audience if they were tired, and when he heard them reply that they were not, he promptly said they had not really been listening to him. "If you had truly listened to what I have been saying, you would have been tired because attention requires a lot of energy," he added jocularly.

Mr. Krishnamurti, despite his age and the unchanging deterioration in world affairs, continued to exude an inner strength and conviction in what he said. His iconoclasm extended to the accepted ideas about the nature and utility of knowledge, which he considered to be finite and inevitably incomplete. "Knowledge always goes side by side with the shadow of ignorance — it is based on experience gathered in the past" he declared.

Thought, like knowledge, is limited and is merely a reaction of memory, said Mr. Krishnamurti. Thought can invent God for comfort and security but that God is the product of limited and finite thought, so how can it be sacred? he asked. "All rituals, whether religious or military, are forms of entertainment created by thought," he added. "Thought has created havoc in the world, it has divided men, and then it tries to remove the problems it has created on its own".

Despite this, man still considers thought the only instrument available to him and avoids throwing it away, he said. People must ask themselves whether there is a new and different instrument, unlimited and untouched by thought, Mr. Krishnamurti told the audience. Once any object is seen without "the word, without past associations, symbols or images, sensitiveness of an extraordinary kind awakens".

Fear should be understood in the same way, said Mr. Krishnamurti, without denying or suppressing it. When there is fear dreadful activities take place, the body and mind shrink. "But when you find the root of fear, the branches and leaves of fear wither away," he said, "and the root of fear is time and thought." The only way to understand it was to observe it. "Don't control fear, because who, after all is the controller? It is just another part of thought", he concluded.

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## LETTERS TO THE SCHOOLS

15 October, 1982

As we said, *education* must not only be efficient in academic disciplines but also *must explore the conditioning of human conduct*. This conduct is the result of many, many centuries of fear, anxiety, conflict and the search for security both inwardly and outwardly, both biologically and psychologically. The brain is conditioned by these processes. The brain is the result of evolution which is time. We are the result of this accumulated *past* both religiously and in our daily life. It is based on reward and punishment as an animal — a dog, is trained. Our brain is an extraordinary instrument of great energy and capacities. Look at what it has done in the outward world, in the world that surrounds us. It has divided into various races, religions and nationalities. It has done this to have security. It has sought this security in isolation religiously, politically, economically, in the unit of the family, in small communities and associations. It has sought this protective reaction in organizations and establishments.

Nationalism has been one of the major causes of war. Our politicians are concerned with maintaining the separate nationalism with its economy, thus isolating itself. Where there is isolation there must be opposition, aggression, and good relationship with other nations appears to be trade, exchange of armaments, the balance of power and *maintaining power in the hands of the few*. This is our government, whether totalitarian or democratic. We have sought to bring about order in our society through political action and so we have become dependant upon the politicians. Why have politicians become so extraordinarily important, like gurus, like the religious leaders? Is it because *we have always depended on outside agencies to put our house in order*; always depended on external forces to control and shape our lives? The external authority of a government,

of parents, of every form of specialized leader seems to give us some hope for the future. This is part of our tradition of dependance and acceptance. This has been the long accumulated tradition which has conditioned our brain. Education has accepted its ways *and so the brain has become mechanical* and repetitive.

Is not then *the function of the educator to understand the tremendous accumulated energy of the past*, though not denying its necessity in certain areas of our life? We are concerned, are we not, as educators to bring about the flowering of a good human being? This is not possible when the past, however modified, continues. What then are the factors of our conditioning? *What is it that is being conditioned and who is it that does the conditioning?* When we ask this question *are we aware of our own actual conditioning* and from that awareness ask this question, which has great vitality, or are we asking a theoretical, problematical question? We are not concerned in any way with hypothetical questions; we are dealing with actualities — the actual being, what is. We are asking *what is the cause of this state of human beings*. There may be one cause or many causes. Many little streams give their waters to a great river. The depth, the volume and beauty are all important, not tracing each little stream to its source. So *we are concerned in our investigation with the totality of our existence*, not a particular part of it. When we comprehend the vastness of life with its complexities, then only can we ask what is the cause of our conditioning.

One feels it is important *to understand first, not verbally or intellectually, but to perceive that life is the woman, the man, the child, the animals, the river, the sky and the forest — all of it*. To feel this, not the idea of it, but to see the enormity and beauty of it. *If we do not grasp the significance of this — that all the vast movement of life is one —* when we ask what is the cause of conditioning we bring about the fragmentation of life.

*So first realize that this movement of the skies, the earth, the human existence is indivisible*. Then only we come to the particular. When the heavens, the earth and human beings are one vast unitary process then what is the cause of our conditioning will not be a fragmentary divisive enquiry. Then we can ask that is the cause : then the question has depth and beauty.

To find the cause we must go together and enquire into the nature and structure of a human being. Apart from biologic,

the organic, which left to itself has its own natural intelligence, its self-protective reactions, there is the whole psychological field — the inward responses, inward hurts, the fears, the contradictions, the drive of desire, the passing pleasures and weight of sorrow. This psyche when it is disorderly, confused and messy naturally affects the biologic existence. Then disease is psychosomatic. *We are concerned*, are we not, *with the exploration of our inward nature* which is very complex. This investigation is really self-education — not to change what is, but to understand what is. Again this is important to grasp, to live with this question. *What is is far more important than what should be*. The understanding of what we actually are is far more essential than to transcend what we are. *We are the content of our consciousness*. Our consciousness is not a theoretical complexity but its very substance is movement. This must be clearly understood — that we are not dealing with theories, hypotheses, ideals, but with our own actual daily existence.

J. KRISHNAMURTI

## "MEDITATION IS THE EXPRESSION OF DAILY ACTIVITY"

J. KRISHNAMURTI

This evening we ought to talk over together whether sorrow of man can ever end, what is love, what is compassion, and what is intelligence; also the significance of death, and the whole question of meditation. We have lived with sorrow for generation upon generation — the grief, the sorrow of loneliness, the sorrow of great anxiety, the sorrow of having no proper relationship with another, the sorrow of a mother, a father, losing a son, a wife whose husband has been killed in war. There is also the sorrow of ignorance. Sorrow has many forms. It is not just one incident called death, it is not just one happening in one's life, but a series of incidents, of accidents and experiences which contain both pleasure and pain, the sorrow of this movement of reward and punishment, the sorrow of old age, the sorrow of illness, blindness, of deformed children. Man has carried the great weight of sorrow and tries to escape from it. He invents all kinds of theories, all kinds of possibilities, romantic concepts, but sorrow remains with man. I wonder if one has looked at what wars have done to man, how many women, fathers, brothers, sisters have shed tears because one holds on to nationalism, racial prejudices, linguistic differences. All this is causing enormous sorrow in the world. There is not only personal sorrow, the loss of something, the loss of someone whom you love, the loss of never having a single, happy, original day, the pain of seeing poverty in this land and doing nothing about it. So man has carried this sorrow from time beyond measure. And we still are burdened — the lack of success, the lack of opportunity, fearful, anxious, lonely, aching with deep inward pain.

Is it possible to end this enormous burden carried by humanity and by those who are still in sorrow? What is sorrow? What is the cause of sorrow? Where there is a cause, there is an end. If I

have cancer, the cause, the pain, then perhaps the cause can be removed. Where there is a cause for anything, there is an end to that. The causation is a movement, it is not a fixed point. And if you can understand and discover the cause of this burden of sorrow, then perhaps we can understand the nature of love, not love of God, not the love of guru, not the love of some book or a poem, but the love of human beings, the love of your wife, husband, your children. To find that extraordinary perfume of love that is really the light of the world, one must understand the nature and structure of suffering.

One requires an unemotional approach to understand sorrow, not sentimentality, not a conclusion that sorrow will end, or that sorrow will always remain with mankind. We must together consider this question deeply. You can only consider this question when the mind is in the heart. We use our intellect to comprehend, to discern, to argue. We use the intellect to choose, to measure. And so intellect is one of the faculties of the brain. Mere intellect has very little place and most of us are highly intellectual, highly educated, having an extraordinary quality of analysis. You in India can analyse anything on earth. You have got fairly subtle minds. Whereas to comprehend the profound problem of sorrow, mere intellect cannot go very far. We are saying that all of us have the capacity to use our intellect which is to understand, to discern, to argue, to choose, to weigh one against the other. This is the function of the intellect. And most of us have the capacity and if you are merely approaching this question of sorrow that way, then your mind, your intellect, dominates the process of investigation. Therefore it distorts. Whereas it is possible to approach it with a holistic movement? We never approach anything as a whole. We never look at life as a whole. We have fragmented life, broken it up as the intellect, the emotions, love and so on, and so we can never look at a problem wholly. The word 'whole' means not only complete, not only the feeling that parts are included in it, but that the parts don't make the whole. 'Whole' also means a healthy mind, not a crippled mind, not a stagnant mind, but a mind which is whole, a sense of covering the earth and the skies and the beauty of all that. "Whole" means also "holy". And in investigating, exploring, this question, one needs to have that quality of a mind in the heart which is not romantic, idealistic, imaginative, but a very factual mind, tempered with

the quality of love. When we use the word "heart" we mean by that — mind in the heart, mind in the quality of love which has nothing whatsoever to do with any ideals, with any obedience. There must be freedom to observe. So together let us look at this question of what is sorrow, why man has put up with sorrow and why he has accepted it.

So what is sorrow? What is the nature of it? In that thing called sorrow there is pain, there is grief, there is sense of isolation, a sense of loneliness in which there is no relationship. It is not only a physical shock but there is a great crisis in consciousness, in the psyche. I have lost my son. I am only taking that example. I have lost my son to whom I am attached. I want him to grow up into some business man, have some kind of good substantial income, a house and so on, and suddenly he has gone. What is that quality of suddenness, something which has given me great joy, great pain, great anxiety, concern about his future? All that movement — my affection, my concern, my care, my sense of helping him to have good taste, to live aesthetically — suddenly ends and there is this shadow of sorrow. In every house there is this sudden ending of attachment, sudden ending of all hope. There is the sudden ending of hope which I have invested in him, sudden in the sense of a deep shock and life becomes empty; either I become very cynical or find a rational explanation or plunge myself into some form of entertainment, drugs, trips, and all the rest of it, or believe in some future life. This is the lot of human beings.

So what is this ending? What does it mean to end? Have we ever ended something without a motive, without a reward or punishment? Where there is an ending, there is a totally new beginning. But we never end. We end things if it is profitable or painful. Our life is based on reward and punishment, both outwardly and inwardly, but we never end anything without a cause. So grief, loneliness and sense of separation which is essentially time, identification, investment and all the things one has cultivated in another, all that ends and there is a shock and that shock I call sorrow. Now can one remain with that, not escape, not seek comfort but remain with that tremendous challenge without a single movement of thought? Because, sorrow is perhaps one of the greatest challenges, greatest demand on the human mind, on the human quality and if you

merely escape from it, run away, rationalise, then that which has been, which has a tremendous depth to it, then that sorrow is your shadow but with the ending of that, there is passion; that is the very essence of energy. But very few of us have that passion, that passion which moves the universe.

So we ought to look into what is love. That word has been so spoilt. We have given to that word such shallow meaning. One may say I love my wife. One questions that love. That love may be attachment, that love may be seeking comfort, pleasure sexually, pleasure of companionship and so on. So we are going to consider what is love, too see the depth of it, the beauty and the extraordinary quality of it. Surely to find something true, one must negate that which is not true, negate the false. To discover what is false and what is true and what is true in the false, one requires not the capacity to think clearly only, but to demand and question. So what is love? Would you say love is desire? Would you say love is pleasure? Would you say love is attachment? The speaker is asking these questions for you to answer to yourself, answer not to deceive yourself, which is so easy to do. One may think that one is a marvellous human being and that one is out of all this. But to find out that which is not love, that is negation and it is the most positive action. We are asking is desire love? Desire is a wandering movement and is love wandering, unstable, weak or it is something as strong as vital, as death? Is love pleasure, sexual pleasure, the pleasure of owning, dominating, possessing a person? Is that love? Is attachment to the person — my wife, my husband, my family, which means to hold on, cling to — is that love? Or in attachment there is fear, jealousy, anxiety, hate? Where there is jealousy, there is hate, anger. Is that love? Has hate any relationship with love? Is love the opposite of hate? Is the good opposite of that which is not good? If hate is the opposite of love, then hate has its roots in love. All opposites have their root in their own opposites. Please examine your own life, not listen to what the speaker is saying. Examine your own life honestly and ask these questions. Desire, pleasure, attachment, jealousy, anxiety, fear of losing, is all that love? Can you be free of attachment, not at the last moment when death is there. Can you end attachment to another? See the implications of attachment, the consequences of attachment.

And what is compassion? What is the relationship between love and compassion or are they the same movement? When we use the word "relationship" it implies a duality, a separation, but we are asking what place has love in compassion or is love the highest expression of compassion? How can you be compassionate if you belong to any religion, follow any guru, believe in something, believe in your scriptures, and so on, attached to a conclusion? When you accept your guru, you have come to a conclusion or when you strongly believe in god or in a saviour or in this or that, can there be compassion? You may do social work, help the poor out of pity, out of sympathy, out of charity, but is all that love and compassion? So in understanding the nature of love, having that quality which is mind in the heart, there is intelligence. Intelligence is the understanding or the discovering of what love is. Intelligence has nothing whatsoever to do with thought, with cleverness, with knowledge. You may be very clever in your studies, in your job, in being able to argue very cleverly, reasonably, but that is not intelligence. Intelligence goes with love and compassion. You cannot come upon it as an individual. Compassion is not yours or mine, like thought is not yours or mine. Where there is intelligence, there is no me and you. And intelligence does not abide in your heart or your mind. That intelligence which is supreme, is everywhere. It is that intelligence that moves the earth and the heavens and the stars because that is compassion.

Also we are going to talk over together this question of death — death being the ending, the ending of our memories, of our attachments, the bank account if you have one. You cannot carry it with you but you would like to have it till the last moment. So what is death and who is it that dies? And what is life? Do you understand? Who is it that dies and what does it mean to die? We are not talking of the ending of physical organism, but we are enquiring into life, the ending of life and the great significance of what death means. What is life which we have separated from death? There is gap — 40, 50 or 100 years. We want to prolong our lives, as long as possible. Modern medicine, surgery, health and all that helps to prolong one's life. I do not know for what, but one wants to prolong it. So what is life, your life or the life of the universe, life of the earth, life of nature, life which is the vast movement without a beginning

and without an end? Don't fall back into the trap of your tradition. That is dead, dead as a door nail. We must examine when we talk about living, life, what it means — the life of a tree, the life of the fish in water, the life of the beauty of a tiger, the life of the universe, this life that seems so extraordinarily vast, immense without measureless depth. Are we talking about that or your life?

If you are talking about your life, what is that life? Going to the office from morning till night for 50, 60 years, having children, belonging to some sect and conflict from morning till night? Your life is conflict as pleasure, conflict as fear and the pursuit of pleasure and desire.

This is your life. Is that what we are talking about, the ending of that life?

What is important — before or after death? Life, the beauty of it, the energy, the pleasure of it, the immensity of it you have reduced to such a shallow little "me". Are you concerned about that, the "me" that is going to die? You are concerned about that — the "me", the young dying. What is the "me", what is the "you"? Is it a series of words? Is it your name, your form, how you look, your bank account, your ideals, your beliefs, your experiences? So what are you? Please look, question it, doubt it, ask it. Is that what you are frightened — of dying, knowing that your body, the organism is going to die? You may prolong it for a long time but it is going to come to an end or you can say "I have had a jolly good life, I don't mind dying". So we are asking what is it that dies and what is it that clings to life. By life, I mean going to office, sex, pain, pleasure, fighting each other, quarrelling, destroying each other. This is your life, whether you are young or old. Is that what you are afraid of ending? Or are you considering life as a whole, life of the \*universe, which is so immense, so vast, so incalculable? Please enquire what you are to which thought clings, to the image that you have built about yourself. It is not the immortality of one's soul, of yourself. Yourself is built through time. Your reward is "me", from the moment you are born till now. And you accept that "me" as a reality but is it real at all or is it a series of words, series of memories, accidental experiences, which are all put together by thought? And is that "me" holding on to all this travail of life? If you are not holding it, then life is

something totally different. It is a vast incalculable movement. But that can only be seen when the self is not.

Now we ought to ask what is meditation. We are together going to examine what is meditation, not how to meditate, what is the nature, the quality, the structure, the beauty of meditation. The word "meditation" means to ponder over, to think over, to consider, to probe, to investigate, to look, according to the dictionary. And the word "meditation" also means measurement, to measure. I believe in Sanskrit 'Ma' means to measure. Measurement means comparison.

You know the ancient Greece exploded all over Europe. Greece was responsible for measurement. The Greeks invented measurement. Without measurement there can be no technology. And the Western world is par excellence, is capable of highest technology which has moved on to Japan. The ancient Indians said that measurement is illusion. India exploded all over Asia. Don't be proud of it. It is all gone. You have lost the one thing that was so precious. You have lost the greatest jewel that you ever had.

So meditation means to think, to ponder and also it means to measure. That is, I am this, I must be that. I am comparing myself with yourself who are clever, beautiful, lovely and I am not; that is measurement. Following an example is a measurement. Following an ideal is measurement. Wherever there is comparison psychologically, meditation cannot be. Where there is control, there is measurement. Where there is measurement, comparison, there cannot be meditation. You can compare between two cars, between two materials, a cloth, better paper, better house, better food but where the mind thinks in terms psychologically of the better, meditation is not possible. You can sit cross-legged, do all kinds of yoga, all kinds of control, but where there is control there must be conflict and there must be measurement and that is not meditation.

Meditation is to live a diligent life. Meditation is not separate from daily living; it is not going off into a little corner, meditation for 20 minutes every day or every afternoon, every evening; that is just having a siesta. So there is no system. System implies practice. Practice from what you are to what you want to be means measurement. And you may be practising the wrong note. And probably you are. And you call that meditation. And that meditation is so totally separate from your daily living.

So find out whether it is possible to live a daily life of meditation which means no measurement at any time. In meditation, there is no control. Because the controller is the controlled. In meditation there is no will because will is desire. The essence of desire is will — "I will meditate, I will practise this day after day". In meditation there is no effort at all because there is no controller. Meditation implies awareness, awareness of the earth, the beauty of the earth, the dead leaf, the dying dog. It means to be aware of your environment, to be aware of your neighbour; to be aware of the colours you carry, why you wear that colour and those beads, to be aware of that; to be aware of the beauty of the wind among the leaves, to be aware of your thoughts, your feelings; that is to be aware without choice — just to be aware. That heightens your sensitivity, to observe diligently everything. When you say I will do something, do it, never forgetting what you have said. Do not say something you don't mean. That is part of meditation. That is, to be aware of your feelings, your condition, your opinion, your judgment, and your belief so that in that awareness, there is no choice — just to be aware of the beauty of the earth, the skies and the lovely waters. And when you are so aware, then there is attention; to attend not only to the speaker but also to what your wife is telling you, what the politicians are telling you — their trickery, their search for power, position. When you so profoundly attend, there is no centre as the "me" to attend. That is also meditation.

Then if you have gone that far, if you have moved that far, if the mind has moved that far, then you ask what is religion. Religion is none of these things that you have — the temples and the content of the temples, the pujas, the Tirupatis, the churches, all that is not religion. The rituals, the beliefs are put together by thought which is a material process and you worship that which thought has created, which is what you have created. Have you ever realised that all the rituals, the gods, you have created them out of your fear, out of your wanting security? I know you don't agree but listen to it. You will go on doing it because your mind is conditioned, afraid, wants some kind of security. But a religious man does not belong to any group, to any religion, he has no belief because his mind is free. Intelligence is the highest supreme form of ultimate security, not the intelligence of cunning thought.

There is the intelligence of compassion. That intelligence has no doubt, no uncertainty, no fear. That intelligence is something immense and universal. And where there is attention, there is silence. If you attend now to what the speaker is saying, attend with your ears, with your eyes, with your nerves, with your whole body, if you so attend, then in that quality of attention, there is silence, unfathomable silence. That silence has never been touched by thought and only then that for which man has searched from time immemorial, something sacred, something nameless, the Supreme comes. It is only that mind that is so utterly free from all the travails of life. It is only such a mind that can find the Supreme. That means meditation which is the expression of daily activity.

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