

BULLETIN

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FROM THE EDITOR

This issue begins with a talk by Krishnaji to the students of the Indian Institute of Technology, Bombay, and a dialogue with the students of Rishi Valley during his last visit to India. The latter pages contain extracts of the talks given to the scientists (Fellows) of the Los Alamos National Laboratory, U.S.A., and other invited guests on 20th March on Creativity in Science.

We are happy to announce the purchase of five acres of land by the Foundation on the banks of the Bhaqirathi in Uttar Kashi in the Himalayas — a scheme long thought of, which has now become a reality. The idea is to set up initially a religious centre of global character there. Later on a school could be started. No concrete plans have yet been made about the activities to be started in Uttar Kashi, but a beginning has been made in creating a religious centre in the Himalayas.

The last page of this issue carries an appeal regarding the new facilities which are being planned at Vasanta Vihar.

The Archives rooms are ready now. We also have a study-cum-reference library as well as a lending section for books. There are still many old books, pamphlets and works of Krishnaji which need to be added to the present collection. Those of you or your friends who have such books, pamphlets and works of Krishnaji, from 1910 to the present, in your collection which you can spare, kindly write to us, listing the books and the number of copies.

Our new publications include reprints of *The Network of Thought* and *Questions and Answers*. A new book entitled *The Flame of Attention*, will be published in October.

TALK AT THE INDIAN INSTITUTE OF TECHNOLOGY

BOMBAY

7th February 1984

One wonders why in a place like this we are being educated. What is the relationship between this institution and the world? What place has knowledge, whether it is scientific, biological or physics and so on, towards the world? Why this elaborate years of study, acquiring great deal of knowledge, great effort, and where is it all ending up? What place your scientific and other disciplines have actually in the existing world? The existing world is the world in which we live our daily life, whether in America, Russia, Europe or in India or Japan. That very life is being threatened by war, not only conventional war but also nuclear war. Some scientists wrote out what they thought would happen if there is a nuclear war. It is said that the whole earth would be covered by a thick layer of dust and smoke and so sound cannot possibly penetrate that, that the temperature will fall 12 to 15 degrees below zero, and at the end of a nuclear war not a living thing will exist on the earth. That is one activity of man's endeavour — highly technological, with his own particular life, with his own particular discipline and totally disregarding what is happening to human beings throughout the world.

Also, one observes that this vast, rapid technological advancement may lead to extraordinary results. And also our human brain — not that the speaker is an expert in the study of the brain — as one watches one's own activity in daily life, one sees that, among the various activities in the brain, there is this technological world which is progressing with abnormal speed in the last two hundred years; added to that the computer probably will take over most of the activities of human beings. Perhaps it will not be able to write, make the music of Beethoven, Mozart or Bach, classical western music, but it will do most of the things that human

beings are now doing. And what is going to happen to the human brain?

There is the technological world and the human world. We have given tremendous importance to the technological world. That is why you have this institution, scientific and various other forms of study with their disciplines. And we seem to neglect, perhaps totally, the whole human way of living, what is happening to man; that is, what is happening to you as a student or as a professor, what is your relationship with all the world, with all the things, the external things in the world of technology — rapid communication, surgery, medicine. The most terrible things are happening — they are inventing all the instruments of war that can destroy the whole of humanity with one blow. It is not an exaggeration on the part of the speaker; this is a fact. If one lived in America, you will see that they have been talking a great deal about what will happen if there is a nuclear war. Ten million people in New York will be evaporated, completely gone, and hundred million people within a radius of hundred miles, more or less. Technology is developing on that side. And we end up like this, in war which has been going on for the last five to six thousand years, destruction, hatred, misery, utter confusion and sorrow. And in human misery, the horrors that you see in this country, especially in towns like this — human beings living in those hovels, children living in dirt, squalor, misery on the other side. What relationship has knowledge to all that — not only scientific knowledge but every kind of knowledge that human beings have acquired during the last forty-five thousand years that they have been on earth?

On the other side, man is trying to find something beyond himself, beyond his own misery, his own selfishness, his utter insufficiency, his lack of affection. He invents gods, especially in this country. I believe there are over three hundred thousand gods, with all the superstition and vast sums of money spent on that. We were told the other day that every third day a temple in South India earns a million dollars. So, we are asking you, the professors with your knowledge, and you the students acquiring their knowledge and searching for a vocation which will be imitation — what has all that got to do with your daily living? The word and the deed are so far apart and one wonders if you are aware of all this. Or, are you enclosed in your own institution,

enclave, so that you forget the world? So we are asking, enquiring, what place has knowledge which you are acquiring, which may be necessary in a certain area, in your relationship with the rest of humanity? Please, the speaker is not giving a lecture, he is not doing any kind of propaganda or trying to convince you of anything, but we are trying to observe together, see exactly what is happening, without any bias, without the speaker's or your prejudice and facing it, to see what is our response to all this.

What place has knowledge in the world of human relationship, what place has all your scientific information, gathered, stored in the brain as memory? And memory is always in the past. Knowledge is never complete, whether in the future or in the past, because the experience from which knowledge arises is also limited, incomplete; there can be no complete experience. So from experience arises knowledge — scientific, human and so on — stored in the brain as memory, and from that memory arises thought, and thought is the very essence of knowledge. The thinker is knowledge, the activity of knowledge, and the thought of the thinker is also part of knowledge. There is no thinker apart from thought and the word, both in the scientific world and in all the cruelty that is going on, brutality, torture, inhumanity, utter disregard for the other human beings. There is also poetry, great painting, music. All that thought has built except nature. And this evening you saw the sunlight on the water, the sparkling water, clear, so extraordinarily beautiful, that lake which you see every day — probably you have got so used to it, you have never had a look at it — man has not created that. The tiger is not created by thought. But thought has invented gods, thought has built the most marvellous architecture, the great temples of this country, the great mosques, the great cathedrals of Europe, and all the things that are in it are put together by thought. And thought is limited; there is no complete thought. Thought can never be complete. It can imagine, it can measure the heavens, but thought is always limited. And the technological world is the product of thought. Without thought you could not produce a submarine or go to the moon or invent the nuclear bomb. Thought has been responsible for all this, and also, if you are interested in that kind of affair, for religion — the religion which is going on throughout the world which is mere superstition, lot of faith and belief, which has nothing whatever to

do with what is true religion. And facing all this, we have innumerable problems, political, economic, social.

So, having laid before you not just one particular aspect of life but the whole existence of man, that is, your whole existence, what is your answer, your response to the world, to your vocation, which is imitation, conformity, absorption? What is your relationship with your neighbour, with your wife, with your husband? And what is your relationship with the rest of humanity? If you are at all thinking about these things, you must have an answer. We have lived on this earth, as the biologists and others point out, as *homo sapiens* for forty to fifty thousand years. We have had wars, confusion, uncertainty, insecurity, misery, great anxiety. After all these thousands and thousands of years, we are still very primitive. We may be extraordinarily technologically advanced, but inwardly, in the psychological world which always dominates the outer, the external, we are primitive, brutal, violent, selfish, superstitious, frightened and so on. So, we are keeping the two that is, the external, the technological, and the daily travail, the inward, completely separate. You may have excellent theories about human nature in the psychological world, you may be great technicians, but all that is the movement of memory knowledge, and that has nothing whatever to do with your daily behaviour. The two are divorced, the word and the deed, and that is what we are being educated for. So, our education, our knowledge, which is completely limited, will always be limited. What has knowledge to do with our human relationship? Does not knowledge kill love? Do you understand what we are saying?

We live by words, our whole brain is a network of words, and words are not the actual. This microphone, the word 'microphone' is not the actual thing you see. But we are so caught up, so conditioned by words, by language, by tradition, by knowledge, and our brain is never free. We are problem-solving machines. We have been trained from childhood to learn mathematics, and that becomes a problem for a child, or geography, or history, physics and so on. And also it becomes a problem in the school, in college, in the university, in institutions. We are problem-solving machines, that is a fact. We have made life, living, into a vast dreadful problem. So our brain has conditioned the world; that is, Christian, Hindu, Buddhist, the Islamic world : separate, conditioned. And this division of nationalism is one of the causes

of war. One of the causes of war is economic division, each country concerned with itself.

There is great misery, poverty, brutality in this country. When you drive down from Bombay, you see all those huts, tents, filthy; human beings are living there. You want to cry when you see all that, and nobody cares. I know, you listen to all this, what the speaker has to say, but it will make very little dent. Governments don't care, individuals don't care, because they are only concerned with themselves, with their power, with their knowledge, with their money. The modern civilization is based on power and money. And students are all being trained to seek a vocation of imitation; to be safe, to pass examinations, get a degree, Ph.D. and all the rest of it, and get a job either in this country or go to America. Probably, as I was informed this afternoon, 30 per cent of you go to America where you make lot of money. That is all your knowledge is leading you to. And we are asking, if you are at all serious — and youth generally is serious about certain matters — what is your response to all this that is going on? Either you withdraw from it, join some cranky institution, ashrama, some gurus who are making tons of money or enter into the world, caught in it, or you live a life of your own. And what is the purpose of your existence? What is the meaning of your existence?

Is life's purpose merely to earn money, to be married — house, power, position? Is that the purpose of your life? Apparently it is. That is what you are all being trained for. That is what you want, and if you are dissatisfied with that, then you invent a purpose: to find god or some kind of imaginative illumination. And if that doesn't satisfy you, you take to drugs, drink, to vast amusement and all the rest of it. One wonders if you have realised what the entertainment industry is doing today. There is not only the religious entertainment, going to temples, puja and all the circus that goes on around a temple or a church or mosque. Please don't get annoyed, I am just pointing this out. And what is the purpose of all this? On earth we have lived forty to fifty thousand years. We have evolved, we have gone through great many tears, laughter, pain, anxiety and yet we remain as we are — selfish, narrow-minded, concerned with ourselves and to hell with everything else. That's an actual fact.

So, if one may ask, are you wasting your life — life which is so complex, which has no ready-made answers, life which is so vast

and therefore it is something most extraordinarily sacred, and what do we do with it? You have to answer this question, whether you are old or young. Because you are well established in a position with wealth, power — is that the whole meaning of life? And if that is the whole meaning of life, which is to have knowledge, knowing that knowledge will always be limited and therefore thought will always be limited and therefore divisive, bringing about great conflict in oneself and therefore outwardly, externally, and knowing — if one has examined it objectively, without any fear — that the whole religious structure throughout the world is just utterly meaningless, what is your response, what is your responsibility?

You see, we have always had leaders. In this country especially, you had great leaders one after the other, both religious and political. And where have they led you? Where has Marx led the communist world? Where have all your so-called sacred literature, Upanishads, Gita and all those books — there is nothing sacred about them, no book is sacred — that you have invented led you to? So, what is the meaning of this existence? You may not want to look at it, you may want to avoid it. You may say I am too young, it isn't my business. And the older people say sorry, we are too old, we cannot face it any more. They are willing to die. And so what is your knowledge leading to — conformity? Imitation? Absorption of all this information and nothing original, nothing pristine? And what place has knowledge in love? Is not knowledge the enemy of love, the destroyer of love? Would you please consider this? You give about twenty, thirty years to physics, linguistic experimentation, biology, sociology, philosophy, psychoanalysis, psychiatry and so on, and you don't give one day or one hour to find out for yourself what you are and why you are living like this.

Have you realised, if I may most politely point out, whether they live in an affluent society, whether they live in castles or in huts or whether they live as servants, this human consciousness is shared by all human beings because all human beings suffer, go through great agonies, great sense of loneliness, despair, the meaninglessness of this existence. All human beings on this earth, which is so extraordinarily beautiful, which you are so sedulously destroying, whether they are the poorest, the most illiterate or highly sophisticated, great professors of great

knowledge, suffer, they all face death, they are going through a sense of desperate loneliness. We share all this. We share the common story of the whole mankind. Our consciousness is made up of all this. Your consciousness is not yours, though your tradition, religious, economic and social, says you are a separate individual. Your consciousness is what you are — your beliefs, your superstitions, your fears, your anxieties, your faith and your lack of love, your selfishness; it is the consciousness of all humanity. There is no escape from that. It is a fact. And therefore you are not an individual. You may be tall, you may be a woman or a man, you may have fair skin and so on, but you are not an individual — not the individual in the communist sense, Marxist sense; I am talking of something much deeper than the social problem.

So you are not an individual. You are the whole of humanity, because you smile, you laugh, you shed tears, you go through great turmoil, you make effort, conflict, face insecurity. The Americans are doing exactly the same thing; so are the Russians. So you are actually the rest of mankind. You are not a Hindu though you like to call yourself a Hindu. That is just your local, provincial, narrow conditioning. Facing all this, are you going to waste your life getting a job, passing some examinations, being trained to imitate? That's what you are being taught — to imitate, to conform, to fit into the pattern. And is that the end of life? Then you ask: What shall we do? Is there something else? To find something totally different from all this, you have to have a great deal of intelligence. Intelligence is not knowledge. Knowledge gives you capacity, knowledge gives you position, status. Knowledge is not love. Knowledge is not compassion. Where there is love and compassion there is intelligence, and that intelligence has nothing whatsoever to do with the cunning intelligence of thought.

So we must ask — if the speaker can most politely put it before you — what is the meaning of your existence? Are you wasting your life? And this is the only life you have; you may think there is reincarnation, that you will be born next life; that may be merely theory. What matters, even if you believe in reincarnation, is how you live now — if you are good, if you are a total human being, not broken up into scientist, biologist, special careers. If you are broken up, in conflict, your life is never a holistic movement.

Then you waste your life. Nobody can answer that question except yourself. The speaker won't tell you, he won't because it is absurd, unintelligent, stupid to say what is the purpose of life. The purpose of life is what you are doing — study or, if you have already a job, earn more money, more status, and that is what you want, and that is the purpose of your life.

And also we have to face the ultimate thing which is death. You may not face it now, as you are all young people, but it is there for you as well as for the older generation. You all must die, and can you live with death? That is quite a great deal of enquiry, that one has to live with death, not commit suicide, not run away from death, to know the greatness and tremendous vitality of death. It is the whole of life, to have knowledge, to be able to enquire into the whole psychological world of which you are. Not from books, not from philosophers, not from your professors, but learn from yourself what you are. You will discover, if you go into yourself, that your whole life is based on becoming something, as a clerk becomes a manager, the reader becomes the professor, the chief minister ultimately becomes the prime minister — they are always both outwardly and inwardly trying to become something. And this is what you call living: never a moment of quietness, never a moment of great beauty in your life, but the incessant chattering of the brain, and if one may point out, you are facing all this. Don't disregard this because the psychological world, the inner world, what you are inwardly, overcomes whatever the social structure or governments that are established, as you see in Russia. They started by saying that they will have no government, no army, no division, no nationality; they said government will disappear, but the psyche was far stronger than the superficial social structure.

So, what are you going to do after listening to this talk — not a lecture — a conversation between you and the speaker? What is your responsibility? Is your brain open to all this? Is this a global affair or your own narrow little yard, the narrow little self, which is a very small affair? Are you going to be concerned with the whole world, which means you cannot be Indian any more, you cannot be a Christian, a Hindu, a Buddhist? All these divisions are destructive. We have to build a new civilisation, a new culture, a new way of looking at life.

A DIALOGUE WITH STUDENTS AT RISHI VALLEY

16th December 1983

Krishnaji : What would you like me to talk about?

Student : About seriousness.

Krishnaji : Yes. What would you like to know about it?

Student : Looking at oneself, looking hard into oneself and to come into contact.

Krishnaji : Contact with what?

Student : Contact with whatever you are looking at.

Krishnaji : Looking at oneself, then contacting oneself, observing oneself — do you call that seriousness?

Student : How can one do that?

Krishnaji : Why do you make it complex? I want to look at myself; where do I look to see what I am? I want to know myself; if I am a very complex human being and I have inherited so many experiences, so many concepts, opinions, judgements, tradition, vast accumulation of memories both conscious as well as unconscious, my beliefs, my faith, my anxieties, my loneliness, depression, ambition, remorse, guilt, pain, sorrow, suffering — I am all that. Now, how do I look at myself? I am all that. Where do I see myself as I am?

Student : How do I feel that I am all that?

Krishnaji : Yes, let's talk about it. As I pointed out the other day, hearing and listening are two different things. I can hear what you say verbally, understand what you are talking about verbally, intellectually, but actually I am not listening. You see, there is a difference between listening and hearing — hearing with the ear and listening not only with the ear but much more deeply. You were hearing last night some western classicals and you appreciated it. You listened to it very, very carefully — the beauty of it, the greatness of it, the vitality, the originality, the depth of it — and as you listened, you began to see the beauty, moving with

it, running with it, exploding with it. Now, will you do the same in understanding yourself?

Student : Yes, sir.

Krishnaji : I want to know what I am, let's begin very simply. I can't look at it in my mirror. My mirror tells me what I look outside. But that mirror can't tell me what is inside, what my thoughts are, what my feelings are. Now, is there another mirror in which I can see myself very clearly? You wanted to talk about relationship. Don't you see yourself very clearly in your relationship: how you react, what your responses are, in what way you show your prejudices, the weight of your opinions, of like and dislike, of reward and punishment? You begin to observe slowly, bit by bit, in the mirror of relationship. Are you doing that as I am talking to you?

You and I are related because you have seen me several times here; we have walked together, may be had something of a discussion together. And in that discussion, that walk, in listening to that music, there was a certain relationship. In that relationship, which is a mirror, you can observe yourself, your reactions, all that. Can you? Will You?

Student : Yes, there is, it is out there.

Krishnaji : It is not out there. Just look at it. You are looking at in that relationship your reactions, your opinions, your prejudices, your fears and so on. Are all these reactions different from you?

Student : Yes.

Krishnaji : Examine carefully. If you don't mind my telling you, don't answer immediately.

Student : When I say I am observing my relationship with somebody, it seems as if I am dividing myself into two different entities. I am observing something. It seems to be different. When I say this is my mind, what does that mean?

Krishnaji : Is your mind, is your prejudice, is your anger, different from you?

Student : I don't understand.

Krishnaji : I am angry, impatient. Is that impatience, anger, greed, different from me?

Student : No.

Krishnaji : When you say 'no', what do you mean by it?

Student : It is the same thing.

Krishnaji : So you are the anger, you are the prejudice, you are the greed. So, there is not something outside of you or inside of you

at which you are looking. You are that. Suppose you are this colour or that colour. You can describe that colour. But the description is different from the colour. Look, I can describe the Himalayas because I have been up there — the beauty, the grandeur, the enormity of it, the immensity of it, snow-capped, clear blue sky and the marvellous sense of aloofness and the great sense of solidarity, the glory of a mountain. I can describe all that, but the description is not the mountain.

Student : No, it is not.

Krishnaji : Why do you say that?

Student : It is not the same thing.

Krishnaji : So, I can describe my reactions, but the description is not my reaction. I said I can describe my reactions. The verbal description is different from the actuality. The word 'auditorium' is different from the actual fact. Do you see that?

Student : Yes.

Krishnaji : So the word is not the thing. Are you clear? Your name is not you. So we have learned something: that the word is not the thing, the actual thing. See the implications of that. 'My wife' — the word 'wife' is not the actual person. But the word becomes very important, not the person. So, have you begun to discover that the brain is full of words, not actuality? Have you found that? Here is my sister, that is the end of it. The word 'sister' is not the person.

Student : But sir, very often we tend to . . .

Krishnaji : Wait, I haven't finished. That means you are not listening; you are so quick with your answer.

Student : But she is called by that name. The name is associated with that person.

Krishnaji : That is right. When you associate the name with that person, the word becomes all-important.

Student : When I say 'sister', it is associated and connected with the thing.

Krishnaji : Wait. You know the word 'microphone'. There is a microphone. The word is not the actuality.

Student : What can you call it without the word?

Krishnaji : What would you call it without the word? I don't know. What would you call yourself without the word? What would you call yourself if you have not your name? Would you invent another name?

Student : Yes.

Krishnaji : You are not thinking; you are just responding. Find out. I say the word 'microphone' is not the actual thing. That's all. I don't go any further. You begin to differentiate between the actual and the ideal — the actual and the idea about the actual. The idea about the actual is not real.

So, in relationship you begin to discover what you are, whether that relationship be a very intimate one like husband and wife, or friends and so on. Let's look at it the other way. Are you related to nature?

Student : Yes sir, you are yourself nature.

Krishnaji : You are saying you yourself are nature. How do you know?

Student : You are on the earth only, on the earth itself.

Krishnaji : All right, you are part of nature, you are saying. What is your relationship with nature — all those flowers, all the hills, the trees, the monkeys, the dry river?

Student : The relationship is life.

Krishnaji : I am asking you, what is your relationship with nature? Don't just say life. Look, what is your relationship to a tree? You see that tree, don't you? What do you feel about it?

Student : Affection.

Krishnaji : Affection? Do you love that tree?

Student : I admire the tree.

Krishnaji : Do you? And then what? You are missing something. You are not paying attention to what I am asking.

Student : Sir, it is because of the tree that you come into existence. My relationship with the tree is: I am looking at it, I feel it, and I am related to it for sometime, whatever. And it is separate from me.

Krishnaji : I hope so. (Laughter). When you know you are separate from that tree, what is your reaction to it? You understand my question?

Student : When I see a tree, I just look at that. I don't feel happy or anything like that. I just know it is a tree, that's all.

Krishnaji : The word 'tree' is not the actual. Now, do you look at it? Take time to look at it? Do you listen to it? Do you listen to the sound of it? Do you ever stand still and look at a tree, the whole of it? And do you hear the sound of it, see the beauty of it?

Student : Not always; whenever possible.

Krishnaji : You have not even done it. You have never looked at

a tree and seen the beauty of it, the quietness, the dignity, the sound, the extraordinary thing that a tree is. Now, do you look at your sister or your wife or your husband that way? *Look* at it? Or do you say this is my sister and get on with it? I am asking you sir, because it is very important to understand this. We live by relationship. We cannot exist without relationship. Even the hermit, even the sannyasi or the monk, is related. He may disappear into a monastery, into a forest, but he is still related to the world. Right? The world of memory, of all his experiences, he still carries with him. So relationship is life. Relationship is extraordinarily important in life. Where there is conflict in relationship, there is no relationship. So you find or discover or see yourself in the mirror of relationship. Is that clear?

Student : Clear.

Krishnaji : And the mirror is not different from you. You are that mirror. Penetrate it, go into it much deeper and deeper every day. You may take twenty years to understand yourself bit by bit by bit. Or you can take in in one second the whole thing. Do you understand what I am saying? I can know myself by studying myself. Not by what other people have said about me — philosophers, analysts, Freud, Jung and all the rest of them. You have also read some so-called sacred books, and say I am that. But books and the words are not me. So, I have to find myself. This has been so from the ancient Greeks and the ancient Hindus: they have said 'know thyself'. Right? And very few people really know themselves. They have not even tried. Now, I say to you relationship is the most sacred thing in life, one of the most sacred. And in that relationship you can discover everything that you are. You either take time or you understand it instantly. This requires going into the whole question of time, thought, perception, and to see that the past does not interfere with your perception of the now. That requires extraordinary attention.

Student : We base our relationship on experiences and memory.

Krishnaji : Now, wait. Go into it a little more. Would you have the capacity to think without experience? Do you understand my question? Think it out carefully. Don't answer something you don't know. Don't become like a parrot. I am asking, sir, all of you, 'A' level, 'O' level, all kinds of stuff — without experience is there thinking?

Student : No, sir.

Krishnaji : No? Go step by step. Why do you say 'no'?

Student : Because of experience only we think. Without experience we cannot think.

Krishnaji : You are saying, without experience there is no thinking. Is that what you are saying?

Student : Yes.

G. Narayan : He said, because of experience we think.

Krishnaji : Yes. Now, is experience limited? Carefully answer this. Carefully go into it, both boys and girls. Is experience limited?

Student : No, sir.

Krishnaji : Look at it carefully. Don't answer. Think it out.

Student : Every day one has a new experience.

Krishnaji : All right. What do you mean by experience?

Student : Something interesting happens to us.

Krishnaji : It can be unpleasant too.

Student : It depends on whether your experience is limited or unlimited.

Krishnaji : You are not answering my question, old boy.

Student : Sir, whether you want it or not, you gain experience.

Krishnaji : Is this all that you are going through in the school? Just repeat? I'll go slowly with you. Learn. Don't analyse, but learn, discover. I have an experience in a car, I bump into another and the radiator is destroyed. So, that incident has been registered in the brain as memory. Right? And I have an experience of going up to the top of the hill and seeing what is on the other side. And there are other hills which are higher. So, climbing this little hill is a limited experience. Do you understand? Going to a higher mountain, it is a little more but that is still limited. Carefully think it out. The scientists, during the last two hundred years, have accumulated tremendous experience, knowledge, bit by bit, in theory, and that theory is being proved or disproved; and then a new theory, a new hypothesis, proof or disproof. Gradually they build up enormous amount of knowledge, but that it still limited because there is more to be discovered.

So, all knowledge, whether in the past or in the future, is always limited.

Student : If experience is limited, that implies some sort of division.

Krishnaji : No, no. Don't bother about division and all that. Just look at the fact that all experience is limited.

Student : Yes, sir.

Krishnaji : Is that a fact for you or are you repeating after me?

Student : No, it is a fact for me.

Krishnaji : Which means all experience is limited and from experience you have knowledge; therefore, knowledge is *always* limited. Right? Let's proceed a step further. All knowledge is stored in the brain as memory. So, memory, remembrance of things past and so on is that memory. From that memory thought arises. So thought is always limited. Once you admit that experience is limited, knowledge is limited, then memory is limited, and thought invariably is limited. See the importance of this. Are you all paying attention to this, all the boys? Class 9, 10, 12?

So, thought born of memory, memory born of knowledge, knowledge born of experience, is limited. The thing that limited thought has done is this: Thought has divided the religious, built big cathedrals, temples and mosques and so on and all the things that are in it are invented by thought. Do you understand? Really see the truth of that? Because it will help you tremendously.

So, all our actions, our feelings, everything that we do, is limited because it is controlled by thought.

Student : Our whole life revolves round thought.

Krishnaji : That's right. So your whole life is limited. And where there is limitation, there must be conflict. Right? Look, when you are thinking about yourself all day long, that is a very limited affair. He thinks about himself and I think about myself and therefore what happens? We are perpetually in conflict; because, whatever is limited must induce conflict. I think about myself and you think about yourself, and myself is a very small affair; and you are thinking about yourself, it is a very, very small affair. And our relationship is a very small affair and therefore what is limited must induce, must bring about, conflict. It is a small affair to belong to a country. 'My nation, I am an Indian', it is very limited. And the Muslim says I am Pakistani and all that. So there is division, there is conflict. Where there is limitation, where there is division, there is conflict. This is the law.

Student : You say where there is conflict there is no relationship.

Krishnaji : That is right. Get this.

Student : But nothing is coming out of it.

Krishnaji : Why should anything come out of that? You don't see something. Your brains are so atrophied.

Sir, look, there is America and Russia, so-called super powers. This division exists where there is nationality. This division exists by their concepts of what government is, divisions brought about by ideals: I believe in Marxism and they believe in democracy; my country, my ideals, and they fight, fight. Right? So, ideals are limited, naturally. So there is conflict.

We began by saying you can see yourself, what you are, in the mirror of relationship. Now, you can go infinitely far in yourself. You can't go very far outwardly. You can go up to the Himalayas — it may take you several days or several months by walking or a couple of hours in an aeroplane. But that is also limited. You can go round the earth — twenty-four thousand miles twice or three times. That is limited. But when you know through your relationship what you are and penetrate that, then you can go immeasurable distance inwardly. I won't go into that because that is real meditation, and all kinds of things are involved.

The other day when we met, I asked you, 'What is your future?' — not only your future, the future of your educators, but the future of mankind. I asked you this: what is going to be your future? Don't go off, as we did the other day, on 'what is time' and all that. Don't go off. You will get lost in that. You are young — 7, 10, 15, 18, 20 — and you are off to the university, college, to get degrees, get married, get a job or some other thing. And you are there stuck for life. That is your future. Even that future is very limited.

Student : Yes, sir. It has been brought about by thought.

Krishnaji : It is brought about by thought, and may be other factors, but it is limited. So your life, being limited, is going to create tremendous trouble for others and for yourself. Do you realise that?

Student : Yes, sir.

Krishnaji : So, what are you going to do? Do you understand? Wars are created through mediocre limitations. We went into all that. What is mediocrity? You can be very good in a career but yet be thoroughly mediocre — as most people are. And your future life as your parents plan it, as your society plans it, you are going to lead a very limited life, and that very limitation is going to bring about conflict. I am thinking about myself, you are thinking about yourself, all of us are bound to be caught. Right, sir? So, what are you going to do?

Student : Why do we live that way?

Krishnaji : Because you are afraid to let go that way

Student : If we let go, we will get confused.

Krishnaji : Let go and see what would happen to you. Sir, work it out. Don't be so utopian and indifferent. See what happens. I don't pass examinations, I am not interested in all this. Then what shall I do? I have to earn a livelihood.

Student : I would look at the possibilities.

Krishnaji : You would look at the possibility? The possibilities are you might become a cook, gardener, a teacher or one of those awful politicians and business people or aristocrats — it is all so terribly limited.

Now, when you say thought is limited, what makes you say that? Yes, you are seeing it, and then you also see that where there is limitation there is no space. It is limited, and therefore there must be various forms of direction, struggle, all the rest of it. Now, when you say 'yes, I see,' is that intelligence operating or are you merely agreeing with the idea? You understand what I am saying?

Student : I want to do something, and I do something else.

Krishnaji : Yes, that is limitation.

Student : How do we break it?

Krishnaji : You don't break it. You see how idiotic it is and move away from it. If I say that nationality is one of the causes of war, killing people by the million an appalling idea, brutal, vicious, I no longer belong to any country. Sir, you are missing something really important.

Student : Sir, then how do you live? After you realise it, how do you live?

Krishnaji : How do I live what?

Student : If everyone over here says that it is mediocre to become a cook or a gardener, then I mean they won't become a cook or a gardener; then where do we get food from?

Krishnaji : If you realise that you are mediocre, and you break through that, you are intelligent; then you resist the mediocre, you are an intelligent human being. Then that intelligence will tell you what to do. You don't have to bother about it, boy. You see this is the unfortunate part of it. We develop something very interesting and you have still not grasped the real thing at all.

Now, look at it the other way. What do you consider religion? What is religion to you? Do you understand? You must answer this question.

Student : In which way you want to live.

Krishnaji : Is that religion — the way you want to live? I am asking you, sir, you see people going to temples in India, and you see the mosques, you see the churches, and inside the churches, inside the mosques, inside the Hindu temples, they worship and all that goes on. Do you call that religion? Go on, sir, answer me.

Student : An easy way to separate yourself from others.

Krishnaji : No, when you go to a temple, there are lots of people there too.

Student : Religion is full of hatred, sir, because we can't understand each other.

Krishnaji : As we can't understand each other, because we are full of hatred, religion has become destructive, is that it?

G. Narayan : He says religion is full of hatred because we don't understand each other.

Krishnaji : It is the same thing. You see, sir, how can you go out in the world and not understand all this?

Student : What I understand by religion is all this — temples and mosques.

Krishnaji : Do you consider that religion?

Student : It is what I have been told.

Krishnaji : Why do you accept it? Why don't you investigate it? You are old enough. Why don't you find out what is religion? Is it superstition, belief, tradition, going to the temples, doing *puja*?

Student : It is not religion.

Krishnaji : Then what is religion? If you say that it is not religion and you really mean it, then you must find out what is religion because man, from the most ancient of times, from the most ancient Sumerians, the Egyptians, the Greeks, the Israelites, all those people at Harappa, Mohenjadaró, has said: Look, what is all this? There must be something much greater than all this. You know all this?

Student : Yes, sir.

Krishnaji : They all wanted to find out what god was; if not god, something else. And it has all come down to some kind of superstitious rubbish. But there must be something. What is religion? What is all this about?

Student : You would be following your own set of ideas.

Krishnaji : Religion is to follow your own set of ideas? What are your ideas? You know what ideas mean?

Student : Religion is love, the true religion.

Krishnaji : Religion is love? Do you love the trees? The blade of grass? You love the birds, the monkeys that come?

Sir, put your mind to this. Otherwise, life has no meaning — going to the office every day, be a cook all day long or having a marvellous career or be a big politician. What is the point of all this?

Student : One is forced to do something to keep the body and soul together.

Krishnaji : There is no answer to that. Then do something to keep the thing going. Then you become a cog in a machinery. See, you don't investigate, you don't work it out, go into it. It is the function of the educator to help you in this. If I stayed here — I am not going to — if I stayed on here as your educator, I would go with you into all this: what is meditation; is there something beyond all this, something sacred; and if the brain can be quiet, really quiet, and so on.

Sir, we have talked enough. Let us sit quietly for a while and see; when you sit quietly, watch your thoughts, follow them, whether you can pursue one thought or one thought is interrupted by another thought and so on; just watch it.

PHILOSOPHER DRAWS OVERFLOW CROWD

'Los Alamos News Bulletin' (Vol. 4, No. 12) 23rd March 1984
Los Alamos National Laboratory

A philosopher from India drew a larger and more varied crowd than usual to Tuesday's [20th March] colloquium [in the Administration Building auditorium]. Jiddu Krishnamurti spoke on 'Creativity in Science'.

Creativity can only take place when thought is silent, he said, and thought can never be creative. 'You totally disagree with this,' he said with a smile.

The 680-seat auditorium filled early. The large parking lot near the Study Center was full by 7.40 a.m. Several hundred people were turned away at the doors at 8.10. In the audience were a more than usual number of off-the-Hill visitors, some of whom brought children.

The frail, internationally known teacher, now in his late 80s, has founded schools in England, the United States and his native India. For 60 years, he has been giving public talks, which are collected in 30 books. His host at the Lab was Lab Fellow Mudundi Raju, Life Sciences division.

'This is not a lecture. It is a conversation between you and the speaker,' Krishnamurti told the attentive crowd in a strong, pleasant voice with the suggestion of an English accent. After his talk he answered questions and engaged in some Socratic dialogue with members of the audience. At the end he was given a standing ovation.

'Thought has created the most extraordinary things in the world,' he said, 'great art, vast technology, the nuclear bomb.'

But it has also brought about tremendous conflict between human beings. 'Human beings have been killing each other in the name of God and of their own tribal countries for the last 5,000 years,' he said.

Inward conflict and suffering in human beings also result from thought, Krishnamurti said. 'Most human beings are terribly

confused, uncertain, though they may not admit it. They are seeking physical and inward — psychological — security.'

The speaker defined science as knowledge that is 'necessary at a certain level.' Psychological knowledge is not necessary at all, he said. 'We can have freedom only when we relegate knowledge to its proper place.'

'The self is the essence of psychological knowledge, accumulated through experience,' he said. He gave an example of the lack of necessity of such knowledge. 'If you insult me, why should my brain record it? The recording creates the "me".'

Creativity comes only when the 'me' is absent and when the brain is absolutely silent. 'Can the brain be utterly still for a while, not probing, inquiring, searching, everlastingly chattering — but still?' he asked.

The silence, not thought, leads to the essence of compassion, which is finding out for oneself that inwardly 'we are the rest of humanity.'

Those who live on books, for example, the Bible, the Koran or the works of Marx and Lenin, can be 'terribly dogmatic,' he said in response to a question. 'They have been called heretics and burned.'

Krishnamurti also suggested that religious rituals, derived from the holy books, are 'a form of entertainment.'

He was also impatient with 'deliberate meditation,' a conscious effort at meditation. 'Such meditation is nonsense. It prevents the other form of meditation.'

He asked the audience to think about creativity with him 'together as human beings. Forget our professions, our vocations. As human beings can we be creative?'

'We're perpetually in conflict, in pain, anxiety, uncertainty. Can such a brain be creative?'

Thought leads to division between men and women, between ideologies and nations, and then to conflicts.

'The whole world is collecting armaments. Every country wants the latest weapon of destruction,' Krishnamurti said. 'In this chaos do we want the spirit of creativity? You produce destructive instruments of war and talk about love and peace. That's a contradiction, a conflict.'

Conflict means the brain is not quiet, he said. 'Only when the brain is absolutely silent can there be creativity.'

— Lorraine Wechsler

TEACHER LEADS DIALOGUE INTO CREATIVITY

*By Anne Poore, Staff Writer, 'Los Alamos Monitor' (Vol. 22, No. 56)
20th March 1984*

Internationally known philosopher gives questions, not answers

The talk was in the form of a dialogue between the speaker and his audience.

The audience was an overflow crowd of scientists, mothers with babes in arms, visitors clad in woven capes over jeans or denim skirts, and an assortment of other folk.

The speaker was Jiddu Krishnamurti, an internationally famous teacher, philosopher and author who spoke at the Tuesday colloquium at Los Alamos Scientific Laboratory. His host was Lab Fellow M.R. Raju.

The announced topic of the talk was 'Creativity in Science,' but the soft-spoken speaker, who sat in a chair in the centre of the stage nearly motionless for the hour and a half he spoke, said at the outset this would be 'a conversation between you and the speaker, not a lecture.'

Krishnamurti posed questions to which he gave replies, not answers. 'What is creation?' he asked quietly to the large, hushed audience.

And what is the relation of creativity to knowledge? he asked. First, we must ask, what is knowledge. Science is knowledge; knowledge is acquired through thousands of years in experience and is stored in memory, the teacher said.

'From memory, thought arises, so thought is always limited. And where there is limitation, there is conflict,' Krishnamurti said. He urged the audience to think with him about what he was saying, about the questions he was posing. 'We are questioning the source of knowledge, of science.'

Krishnamurti said knowledge is always limited because it is based on experience. Thus thought, too, is limited. 'Thought has brought about an extraordinary state in the world. It has created God, vast cathedrals, collections in museums. Thought is the outcome of knowledge,' he said.

'Thought has also created walls,' Krishnamurti said. Human beings have been conditioned to be divided religiously, geographically, nationally. 'Thought has brought about tremendous conflicts between human beings, individually and collectively,' he said.

In a quiet voice with a hint of a British accent, Krishnamurti continued to say that, collectively, humans have suffered disease and war, and science has helped. He said science also has produced destructive weapons of war which can destroy the whole world.

'What are we? What have we become after millennia?' Krishnamurti asked the audience. 'Are we civilized? We have forgotten the art of living, not as scientists, but as humans. We perpetuate conflicts.'

'Forget vocations. Forget limitations,' the philosopher said. 'As human beings, can we be creative? Can we look at the world as we have made of it?'

Krishnamurti harked again and again to the concept that we are human beings who all share in humanness. It is this essence he seems to study, to question. With it, he studies and questions the reasons we are so divided. Thought, rooted in the self, is the culprit.

Can thought be creative? Thought is limited,' he said. 'It is based on knowledge and knowledge is based on vast experience. We're asking a very fundamental question — can thought create? It can invent.'

Krishnamurti also questioned whether thought has anything to do with love. He said we think it doesn't, but when we look at our relationships, we see they are built on the images we have about another, based on thought.

He said, 'Thought can never be creative, because what it can manifest must be limited. Where there is limitation, there must be conflict.'

And conflict can never bring about creation, he continued. Creation can only take place when thought is silent,' Krishnamurti said. 'You may disagree with this. I hope you do. I'm sure you do,

because thought is terribly important to us. We say 'Be intelligent.' That is only part of a human being.'

Krishnamurti asked whether it is possible for thought to be quiet, tranquil, put aside for a while. 'Who helps put thought away? It is still thought. . . . This is a complex process.' He said people take drugs, try all forms of meditation to try to accomplish this very phenomenon. That human beings need this quietness, this absence of conflict within themselves and with the world was implied.

'Thought has its place,' he said, 'but inwardly, can there be quietness? Love is that silence, that quality of great strength, of quiet energy.'

Krishnamurti continued in his quiet way to say, 'If you can perceive that thought can never, ever, be creative because thought is limited — of that there is no question — if you see the truth of it, we can begin to ask is there another way of looking at life. Then we can begin to inquire, 'What is love? What is compassion?'

The teacher said, 'Without freedom, there is no love.' But what is freedom? We are not free, Krishnamurti said. We are anxious, frightened of death, of the future. This arises out of our thoughts, drawn from the knowledge and experience of centuries of the human experience.

'Can such a brain, conditioned like a computer, can such a brain love?' He said creation is only possible where there is love. He said we live in a state of contradiction, in a world that is collectively arming itself and producing deadly instruments. He said in this state of conflict, there can never be creativity.

'Only when the brain is silent, with its own rhythm, is there creativity,' Krishnamurti said.

He said science is the movement of knowledge, of gathering more and more knowledge. He said thought can be measured, and he called it a material process. 'Knowledge has its own insight,' Krishnamurti said. 'It has its own limited creation. But it brings about conflict. We're talking about a holistic perception — when "me" doesn't enter at all. Then only is creativity.'

During a question and answer session after Krishnamurti's dialogue, the conflicts and divisions caused by thought surfaced several times, as one speaker witnessed to Jesus Christ as savior and another insisted on asking about the problem of 'supernatural evil.' The majority of the audience forced that questioner to sit down.

The questions also related to solving problems — and in his fashion, Krishnamurti said, 'We are seeking solutions to problems, all of us do. We always seek them — we are trained from childhood to seek solutions to problems. So we never understand the problem for which we want a solution.

'What is the problem? Who is going to answer that question? What is creativity? Has one ever grasped reality, truth? Reality is what we are, what we've made of ourselves. We are incapable of facing what we are.'

AN EXTRACT FROM 'THE FLAME OF ATTENTION'

What is intelligence?

It is to perceive that which is illusory, that which is false, not actual, and to discard it; not merely to assert that it is false and continue in the same way, but to discard it completely. That is part of intelligence. To see, for example, that nationalism, with all its patriotism, isolation, narrowness, is destructive, that it is a poison in the world. And seeing the truth of it is to discard that which is false. That is intelligence. But to keep on with it, acknowledging it as stupid, is essentially part of stupidity and disorder — it creates more disorder. Intelligence is not the clever pursuit of argument, of opposing contradictory opinions — as though through opinions truth can be found, which is impossible — but it is to realise that the activity of thought, with all its capacities, with all its subtleties, with its extraordinary ceaseless activity, is not intelligence. Intelligence is beyond thought. . . .

Intelligence is the perception of that which is true; it puts totally aside that which is false; it sees the truth in the false and realises that none of the activities of thought is intelligence. It sees the thought itself is the outcome of knowledge which is the result of experience as memory and that the response of memory is thought. Knowledge is always limited — that is obvious — there is no perfect knowledge and hence thought, with all its activity and with all its knowledge, is not intelligence.

'REALITY' TEACHER TELLS SCIENTISTS OF ENERGY,
INSIGHT, LOVE

*By Anne Poore, Staff Writer, 'Los Alamos Monitor',
25th March 1984*

Jiddu Krishnamurti talked to Los Alamos scientists about love.

These scientists were Fellows of the Los Alamos National Laboratory, all of them named Fellows for their creativity and their special contributions to science. They, and other invited guests, met with internationally famous teacher Krishnamurti in a small auditorium at the laboratory Wednesday. He had spoken Tuesday to an overflow audience at the LANL Administration Building.

It was different Wednesday. Krishnamurti, fragile, 88 years old, sat in a wooden chair on a small, raised platform. Someone gently took off his coat, and arranged a microphone a suitable distance from his face.

Any fragility disappeared when he began to speak.

The LANL Fellows had been asked to submit questions for Krishnamurti in writing ahead of time, to facilitate exploration between the teacher and the scientists.

They gave him 15. He addressed two.

The answers involved his teachings, and his questions about the foundation of human actions. He talked for more than an hour about the meaning of meditation — a talk that ranged into a discussion of essential words such as time, desire and will.

At the very end, Krishnamurti turned to the final question that had been given to him. 'If you were the director of this laboratory with the responsibility for the defence of the country and, recognizing the way things are, how would you direct the activities of the laboratory and research?'

Then, Krishnamurti talked to the scientists about love. And creativity.

'This should have been put at the beginning,' Krishnamurti told them. 'Why one man kills another, in whatever name —

religion, ideology — that is the real question. It should not be at the end.'

He said it is a fact that Western civilization has killed more people than any other. Softly, gently, he said to the scientists that they are a group who gives time to destruction.

And he said the Russians are doing the same. His native India, with all its immense poverty, is building up an army. What is the answer to this?

'You are a group gathered at Los Alamos for one purpose,' he said. 'Forget nationalism, and as human beings, figure out how we can live together without destruction.'

'Not "my country" for God's sake,' Krishnamurti said with emotion. 'The house on fire is not out there, but in here. We have to first put our house in order. We have to ask what we can do to begin.'

The fire is what keeps our minds in a constant state of 'chatter' and our thoughts in eternal conflict. Krishnamurti said there is something beyond time, beyond measure and beyond desire. He said he has experienced it and it is what he calls meditation, insight.

'Insight is not the result of remembrance, memory, time or experience,' he said. 'It comes in a flash. Insight is partial in science and art. If one finds it (insight), this is meditation. Out of that is love, compassion — this is creativity.'

Krishnamurti told the scientists that 'unless I change radically, there will be no change in society.' This is because we have created society and we are a product of society.

By society, Krishnamurti means human society worldwide. No matter where one is, there is greed, violence and there are religious factions. Humans are humans no matter where they are.

He told his listeners the only way this will change is when individuals change essentially, and this is an extremely difficult thing. By change, Krishnamurti does not mean a conscious will to become something else, to achieve an ideal imposed from without.

For example, he said, 'Human beings are violent. That is a fact. Non-violence is an ideal. When I pursue a non-fact, it creates problems. Be free of violence, don't try to be non-violent. Achieving non-violence is an illusion.'

He said to be aware of the structure of violence, to give complete attention to that, 'and it will be like a flame burning out the violence.' He said inattention creates the problem.

Attention is meditation. And complete attention is what matters, not what one is paying attention to. Krishnamurti does not put an adjective with attention — 'attention is complete,' otherwise it is inattention.

He told the listening scientists one has to understand oneself in order to be able to do this. 'Unless I understand myself, I may meditate the rest of my life and still be deceiving myself, may still be in a sea of illusions.'

He said, 'I must know how I can learn to understand myself so completely, there is no shadow of a doubt, no deception. This requires tremendous honesty, tremendous integrity and tremendous skepticism.'

'I must see myself as I am,' he told the scientists. Relationships are a mirror in which I see myself as I am — not as I should be. I create an image about people all the time, and my relationships are between two images.' We need to look at our relationship to others, to society and to nature.

By this careful and unrelenting watching, one can begin to peel away the illusions that cause the chatter and conflicts in our brains, in our lives.

Is it possible to live without conflict? Krishnamurti told his audience that it is. It is the essence of meditation. And the essence is realizing there is no psychological duality, there is only what is. 'There is only violence. The opposite is not real. We create the image of non-violence. If we understand what is, there is no duality, and we have a cessation of all conflict.'

Meditation is attention. Attention has no center. Krishnamurti said, 'When I'm attending, I'm attending. Where there is attention, there is silence. The silence is like a flame — it's alive, burning. It is a complete cessation of self.'

'When I'm "attending," the self doesn't exist. Love is attention. Attention means silence,' Krishnamurti told the laboratory audience, 'and in that silence there is love.' When that happens, there is no fear, no need for images. And this is when creation and insight begins, when the brain is absolutely quiet and full of energy.

KRISHNAMURTI MAKES PLEA FOR GLOBAL OUTLOOK

Los Alamos News Bulletin, Vol. 4, No. 13,
Los Alamos National Laboratory

Jiddu Krishnamurti, Indian philosopher who gave a colloquium last week, made an emotional plea in a discussion the next day for the 'dedicated, concerned people gathered in Los Alamos' to turn from nationalism to identification with all humanity and to give attention to the problem of how to live together without destruction.

Krishnamurti met Wednesday morning with about 60 staff members for a discussion. Members of the audience had submitted 15 questions in advance. For about an hour and a half the philosopher led the audience through a Socratic analysis and definition of meditation in answer to the first question, 'What is meditation? How is it related to creativity?'

Krishnamurti has been lecturing for 60 years. He said he had discussed meditation with Zen Buddhists, Tibetans, Hindus and 'all the rest of the gang' in those years but found their systems were built on illusions, not reality.

'People are delighted to meditate for illumination, enlightenment, peace of mind, for 20 minutes in the morning, 20 minutes in the afternoon. That's not meditation at all. It is taking a siesta,' he said as the audience laughed.

True meditation results in a brain without conflict, and what follows is inner silence, great energy and a sense of oneness with all humanity. To understand meditation, one must first inquire into desire and time, the philosopher said. After building definitions of those concepts he discussed the importance of also understanding oneself.

One must have 'tremendous integrity and honesty and especially skepticism' in pursuit of this understanding, he said.

'Unless I understand myself — the ego, the persona — I may meditate for the rest of my life and deceive myself. I may be living in a vast sea of illusions thinking it's real.'

The way to self-understanding is not according to any psychiatrist, any system or philosophy, he said.

'I understand myself through my relationships — to the environment, my wife, my father, all that. Without relationships I don't exist,' he said. 'In my relationship, which is a mirror, I see myself as I am.'

What one sees is that 'society is not different from me,' he said. 'We are greedy, aggressive, violent, uncertain, wanting security. Society is our product. Unless I change radically there will be no change in society.'

Is it possible to live without conflict? 'The speaker says yes. It's possible. We have done it,' Krishnamurti said.

He explained that to understand oneself requires not concentration, which emphasizes the 'me' or the 'self,' but attention. 'When you are attending, you've forgotten yourself. Love is attention.'

Attention means silence, he said, and in that silence is love. 'This is meditation and creation,' he concluded.

A few times during Krishnamurti's explanations members of the audience asked questions, usually because they wanted clarifications of terms and concepts. The time went quickly. When Krishnamurti looked again at the list of questions in his hand it was clear that he could answer only one more question, and that answer would have to be brief. He read aloud the last question to smiles from the audience.

'If you were the Director of this Laboratory with responsibility for the defence of the country and recognizing the way things are, how would you direct the activities of the Laboratory and research?'

His first response was, 'Thank God, I'm not.'

Then he said, 'Is the question the right question?'

He said the real question was why the world was divided. One human being killing another human being in the name of God, religion, my country, my ideology opposed to yours.'

It was then that he made his plea to the assembled scientists to give 'attention' to the reality of violence in the world. 'Nobody is thinking about a global outlook, a global feeling for all humanity,' he said with emotion.

VASANTA VIHAR

As you are aware, Vasanta Vihar at Madras is the headquarters of the Krishnamurti Foundation India where Krishnaji stays and gives talks while in Madras. It houses the office, library, archives and the audio and video sections. The people who stay here are seriously interested in the Teachings of Krishnaji and are also involved in one or the other of the various activities. Over the past few years, we have been considering the possibility of extending the scope of the activities here. We would like to make available accommodation at Vasanta Vihar for people to come and stay for varying periods of time, from a few days to a few weeks, and study the teachings of Krishnaji.

Krishnaji said, "Each one comes to this place on his own, to meditate if he wishes, to study the Teachings, to do some physical work if he wishes. This place is meant for those who want to come together in a spirit of cooperation. A spirit of cooperation does not mean working together for some purpose, ideal or authority, but while one is working physically, one may have a perceptive flash of understanding which he may then talk over with others; others may question, doubt what one is saying, but the deep understanding is shared by both. It does not belong to one or the other. Perception is never personal. Such a sharing is cooperation."

At present the Guest House at Vasanta Vihar has four rooms. However, arrangements will have to be made soon for a much larger number of people. A master plan for twenty rooms is being drawn up which will cost approximately Rs. 5 lakhs. We will proceed with the work as quickly as our resources permit us.

We would also like to bring into being at Vasanta Vihar, a very comprehensive library — a place of study where the teachings of Krishnaji are available in books and tapes; also where a whole range of books relating to the study of the brain, mind and consciousness will be available; where people can come to study undisturbed, in quiet, without organised programmes and with their own seriousness to guide them.

Do please join us to create this place. We are looking forward to whatever financial assistance you can render to this Project. Cheques or drafts should be made in the name of Krishnamurti Foundation India, Madras. Donations to the KFI are exempted under Section 80G of the Income Tax Act.

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