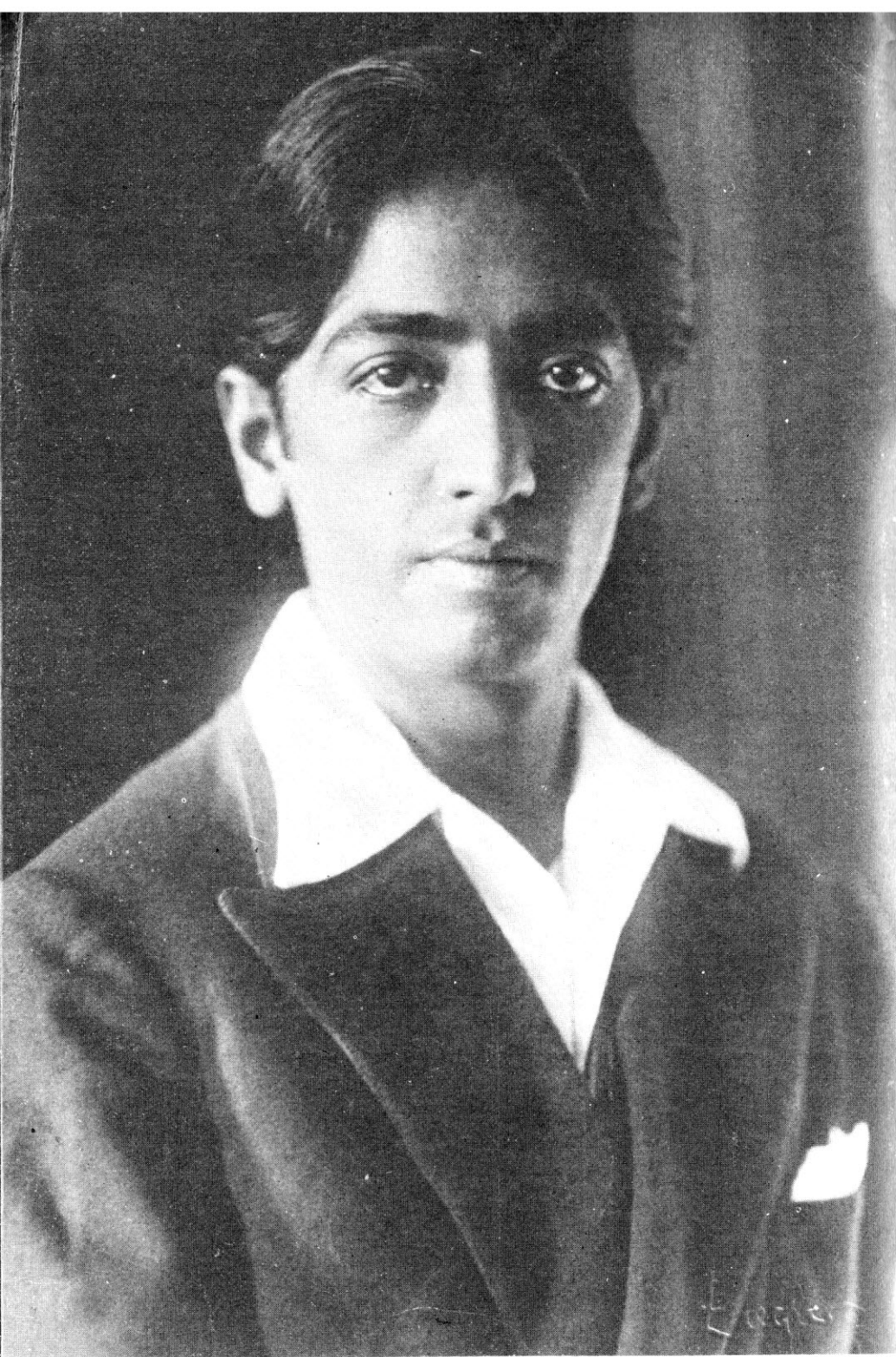


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SPECIAL ISSUE

bulletin

Krishnamurti Foundation India



Krishnamurti in 1926.

J. KRISHNAMURTI

1895-1986

Krishnaji left the shores of India for the last time on January 10 when he departed from Madras for Ojai, California. He died in Ojai on February 17 from an illness which was diagnosed as cancer of the pancreas.

Despite failing health, Krishnaji had completed the larger part of his annual programme in India : He gave four public talks and conducted discussions with a small group of Buddhist scholars at Varanasi; he spoke to an international group of teachers and students at Rishi Valley; and finally he delivered three public talks at Madras. The energy which had flowed from him continued undiminished. As he approached the end of his life he investigated questions of living and dying : What does it mean to die? What is life? What is its origin? What is creation?

The man is gone, but his teachings remain. The responsibility for carrying forward his message now falls on ordinary human beings who have been touched by his vision of life and the passion he brought to that vision.

KRISHNAMURTI AND OJAI

It seems fitting that Krishnamurti should have died at Ojai, for Pine Cottage there was the nearest he ever came to a home of his own. It was there in August 1922, while he and his beloved brother Nitya were staying alone for the first time in their lives, two bewildered, unhappy young men, thoroughly disenchanted with the life imposed on them by the leaders of Theosophy, that Krishnamurti underwent a spiritual experience that left him, in his own words, 'in a state of exaltation "changed" happy beyond human happiness'. A few years ago the cottage was joined to a beautiful new house, but his bedroom where he died is still in the original building.

And it was at Ojai that Nitya died in 1925, and there, two years before, that Krishnamurti had suffered the longest and most physically agonising phase of 'the process', as it was called — that mysterious apparent preparation of his body for his work which helped produce that full flame of humanity which he became (1).

Three years before his death, in the same month of February, Krishnamurti was describing his return to Ojai after a winter in India : 'You have been there for the last sixty years, and each time you are astonished to enter into this valley Then you leave the little village and climb to about fourteen hundred feet, passing through rows and rows of orange orchards and groves. The air is perfumed with orange blossom. The whole valley is filled with that scent. And the smell of it is in your mind, in your heart, in your whole body And there is a quietness in the mountains, a dignity The majesty, the vast sense of permanency is there in them. And you enter quietly into the house where you have lived for over sixty years and the atmosphere, the air, is, if one can use the word, holy. You can feel it; you can almost touch it.' (2)

The scent of orange blossoms was in the air the afternoon I said goodbye to Krishnamurti who had been with me all my life. But he has written : 'To die is to love. The beauty of love is not in past remembrances or in images of tomorrow. Love has no past and no future; what has, is memory, which is not love.' (3)

Mary Lutyens

- (1) A full account of the experience at Ojai in 1922 and of 'the process' is given in *Krishnamurti : The years of Awakening*.
- (2) Dictated by Krishnamurti himself into a tape-recorder, February 28, 1983.
- (3) From Bulletin Number 4, Autumn 1969, KFE.

TRUTH IS A PATHLESS LAND

(The Dissolution of the Order of the Star)

The Order of the Star in the East was founded in 1911 by Mrs. Besant, President of the Theosophical Society, to proclaim the coming of the World Teacher. Krishnamurti was made Head of the Order. On August 2, 1929, the opening day of the annual Star Camp at Ommen, Holland, Krishnamurti dissolved the Order before 3,000 members. Below is the full text of the talk he gave on that occasion. What he said then is equally valid today.

We are going to discuss this morning the dissolution of the Order of the Star. Many people will be delighted, and others will be rather sad. It is a question neither for rejoicing nor for sadness, because it is inevitable, as I am going to explain.

You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of Truth," said the devil. "That is a very bad business for you, then," said his friend. "Oh, not at all," the devil replied, "I am going to let him organise it."

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

on others. This is what everyone throughout the world is attempting to do. Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steeps, unafraid of the dangerous precipices. You must climb towards the Truth, it cannot be "stepped down" or organised for you. Interest in ideas is mainly sustained by organisations, but organisations only awaken interest from without. Interest, which is not born out of love of Truth for its own sake, but aroused by an organisation, is of no value. The organisation becomes a framework into which its members can conveniently fit. They no longer strive after Truth or the mountain-top, but rather carve for themselves a convenient niche in which they put themselves, or let the organisation place them, and consider that the organisation will thereby lead them to Truth.

So that is the first reason, from my point of view, why the Order of the Star should be dissolved. In spite of this, you will probably form other Orders, you will continue to belong to other organisations searching for Truth. I do not want to belong to any organisation of a spiritual kind, please understand this. I would make use of an organisation which would take me to London, for example; this is quite a different kind of organisation, merely mechanical, like the post or the telegraph. I would use a motor car or a steamship to travel, these are only physical mechanisms which have nothing whatever to do with spirituality. Again, I maintain that no organisation can lead man to spirituality.

If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth. So that is another reason why I have decided, as I happen to be the Head of the Order, to dissolve it. No one has persuaded me to this decision.

This is no magnificent deed, because I do not want followers, *and I mean this*. The moment you follow someone you cease to follow Truth. I am not concerned whether you pay attention to what I say or not. I want to do a certain thing in the world and I am going to do it with unwavering concentration. I am concerning myself with only one essential thing; to set man free. I desire to free him from

all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. Then you will naturally ask me why I go the world over, continually speaking. I will tell you for what reason I do this; not because I desire a following, not because I desire a special group of special disciples. (How men love to be different from their fellow-men, however ridiculous, absurd and trivial their distinctions may be? I do not want to encourage that absurdity.) I have no disciples, no apostles, either on earth or in the realm of spirituality.

Nor is it the lure of money, nor the desire to live a comfortable life, which attracts me. If I wanted to lead a comfortable life I would not come to a Camp or live in a damp country! I am speaking frankly because I want this settled once and for all. I do not want these childish discussions year after year.

One newspaper reporter, who interviewed me, considered it a magnificent act to dissolve an organisation in which there were thousands and thousands of members. To him it was a great act because, he said : "What will you do afterwards, how will you live? You will have no following, people will no longer listen to you." If there are only five people who will listen, who will *live*, who have their faces turned towards eternity, it will be sufficient. Of what use is it to have thousands who do not understand, who are fully embalmed in prejudice, who do not want the new, but would rather translate the new to suit their own sterile, stagnant selves? If I speak strongly, please do not misunderstand me, it is not through lack of compassion. If you go to a surgeon for an operation, is it not kindness on his part to operate even if he cause you pain? So, in like manner, if I speak straightly, it is not through lack of real affection — on the contrary.

As I have said, I have only one purpose; to make man free, to urge him towards freedom, to help him to break away from all limitations, for that alone will give him eternal happiness, will give him the unconditioned realisation of the self.

Because I am free, unconditioned, whole — not the part, not the relative, but the whole Truth that is eternal — I desire those, who seek to understand me, to be free; not to follow me, not to make out of me a cage which will become a religion, a sect. Rather should they be free from all fears — from the fear of religion, from the fear of salvation, from the fear of spirituality, from the fear of love, from the fear of death, from the fear of life itself. As an artist paints a

picture because he takes delight in that painting, because it is his self-expression, his glory, his well-being, so I do this and not because I want anything from anyone.

You are accustomed to authority, or to the atmosphere of authority, which you think will lead you to spirituality. You think and hope that another can, by his extraordinary powers — a miracle — transport you to this realm of eternal freedom which is Happiness. Your whole outlook on life is based on that authority.

You have listened to me for three years now, without any change taking place except in the few. Now analyse what I am saying, be critical, so that you may understand thoroughly, fundamentally. When you look for an authority to lead you to spirituality, you are bound automatically to build an organisation around that authority. By the very creation of that organisation, which, you think, will help this authority to lead you to spirituality, you are held in a cage.

If I talk frankly, please remember that I do so, not out of harshness, not out of cruelty, not out of the enthusiasm of my purpose, but because I want you to understand what I am saying. That is the reason why you are here, and it would be a waste of time if I did not explain clearly, decisively, my point of view.

For eighteen years you have been preparing for this event, for the Coming of the World-Teacher. For eighteen years you have organised, you have looked for someone who would give a new delight to your hearts and minds, who would transform your whole life, who would give you a new understanding; who would give you a new encouragement, who would set you free — and now look what is happening! Consider, reason with yourselves, and discover in what way that belief has made you different — not with the superficial difference of the wearing of a badge, which is trivial, absurd. In what manner has such a belief swept away all the unessential things of life. That is the only way to judge : in what way are you freer, greater, more dangerous to every Society which is based on the false and the unessential? In what way have the members of this organisation of the Star become different?

As I said, you have been preparing for eighteen years for me. I do not care if you believe that I am the World-Teacher or not. That is of very little importance. Since you belong to the organisation of the Order of the Star, you have given your sympathy, your energy, acknowledging that Krishnamurti is the World-Teacher — partially or wholly : wholly for these who are really seeking, only partially for those who are satisfied with their own half-truths.

You have been preparing for eighteen years, and look how many difficulties there are in the way of your understanding, how many complications, how many trivial things. Your prejudices, your fears, your authorities, your churches new and old — all these. I maintain, are a barrier to understanding. I cannot make myself clearer than this. I do not want you to agree with me, I do not want you to follow me, I want you to understand what I am saying.

This understanding is necessary because your belief has not transformed you but only complicated you, and because you are not willing to face things as they are. You want to have your own gods — new gods instead of the old, new religions instead of the old, new forms instead of the old — all equally valueless, all barriers, all limitations, all crutches. Instead of old spiritual distinctions you have new spiritual distinctions, instead of old worships you have new worships. You are all depending for your spirituality on someone else, for your happiness on someone else, for your enlightenment on someone else; and although you have been preparing for me for eighteen years, when I say all these things are unnecessary, when I say that you must put them all away and look within yourselves for the enlightenment, for the glory, for the purification, and for the incorruptibility of the self, not one of you is willing to do it. There may be a few, but very, very few.

So why have an organisation?

Why have false, hypocritical people following me, the embodiment of Truth? Please remember that I am not saying something harsh or unkind, but we have reached a situation when you must face things as they are. I said last year that I would not compromise. Very few listened to me then. This year I made it absolutely clear. I do not know how many thousands throughout the world — members of the Order — have been preparing for me for eighteen years, and yet now they are not willing to listen unconditionally, wholly, to what I say.

So why have an organisation?

As I said before, my purpose is to make men unconditionally free, for I maintain that the only spirituality is the incorruptibility of the self which is eternal, is the harmony between reason and love. This is the absolute, unconditioned Truth which is Life itself. I want therefore to set man free, rejoicing as the bird in the clear sky, unburdened, independent, ecstatic in that freedom. And I, for whom

you have been preparing for eighteen years, now say that you must be free of all these things, free from your complications, your entanglements. For this you need not have an organisation based on spiritual belief. Why have an organisation for five or ten people in the world who understand, who are struggling, who have put aside all trivial things? And for the weak people, there can be no organisation to help them to find the Truth, because Truth is in everyone; it is not far, it is not near; it is eternally there.

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

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

So you will see how absurd is the whole structure that you have built, looking for external help, depending on others for your comfort, for your happiness, for your strength. These can only be found within yourselves.

So why have an organisation?

You are accustomed to being told how far you have advanced, what is your spiritual status. How childish! Who but yourself can tell you if you are beautiful or ugly within? Who but yourself can tell you if you are incorruptible? You are not serious in these things.

So why have an organisation?

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

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

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

REPORT BY KRISHNAMURTI OF A MEETING OF ALL THE FOUNDATIONS HELD IN JUNE 1973

“Towards the end of June of this year representatives of the four Krishnamurti Foundations met at Brockwood Park, England to talk over their present and future responsibilities. We were together for about ten days and during the discussions their responsibilities and functions became clear. It was important to have met and shared together the various problems of the work. We all felt that the Foundations should not be fragmented but work together as a whole, with the same intention and seriousness. This is what we talked about.

“As many of you may remember, I was once the head of a world-wide organisation founded in 1911 with thousands of members of many countries. It was dissolved by me in 1929. I said then that there was no path to truth and that no organisation or organised belief as religion can lead man to truth or his salvation. I said then that in all so-called spiritual matters there is no authority, no leader or guru, and that all following perverts the follower. You have to be your own teacher and your own disciple.

“After all these years I still maintain this essential truth. Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. In all these many years of talks and dialogues this has been the principle concern.

“Today there are four Krishnamurti Foundations. These are Krishnamurti Foundation Trust Limited in England, Krishnamurti Foundation of America, Krishnamurti Foundation India and Fundacion Krishnamurti Hispano-americana. They exist only for simple and obvious reasons. During my lifetime they arrange talks, group discussions, seminars and gatherings. They are responsible for editing, translating and publishing the books. They are responsible for the care of archives. They produce films, audio and video tapes, see to their distribution and so on.

“There are now five schools in India, an educational centre with its school at Brockwood Park in England, and there is going to be an educational centre and school in the United States at Ojai. All these schools function under the Krishnamurti Foundations. It is the responsibility of the Foundations to see that these schools continue if possible after my death. It is very definitely intended that in these schools the teachings, which are in no way sectarian — this I would like to emphasize — are to be lived both by the teacher and the student. The schools have importance for they may bring about a totally different human mind.

“The Foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. The Foundations have no authority to send out propagandists or interpreters of the teachings. As it has been necessary, I have often pointed out that I have no representative who will carry on with these teachings in my name now or at any time in the future.

“The Foundations will not give rise to any sectarian spirit in their activities. The Foundations will not create any kind or place of worship around the teachings or the person.

“In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time”

J. Krishnamurti

J Krishnamurti
10 July 1973

THE LAST TALKS

Of Krishnamurti's three public talks in Madras, there is given below the last part of the second talk and the whole of the third — the last talk he ever gave — both of which have been edited for publication. The written word cannot, of course, convey the varying tone of his voice, the passionate emphasis he puts on certain words, nor the Indian background noises, particularly the sounds of birds. His talks at Madras all took place out of doors amidst the beautiful trees in the grounds of the Krishnamurti Foundation India.

Wednesday, January 1, 1986

We are trying to find out what it means to die, while living — not committing suicide; I am not talking about that kind of nonsense. I want to find out for myself what it means to die, which means, can I be totally free from everything that man has created, including myself?

What does it mean to die? To give up everything. Death cuts you off with a very, very, very sharp razor from your attachments, from your gods, from your superstitions, from your desire for comfort — next life and so on. I am going to find out what death means because it is as important as living. So how can I find out, actually, not theoretically, what it means to die? I actually want to find out, as you want to find out. I am speaking for you, so don't go to sleep. What does it mean to die? Put that question to yourself. While we are young, or when we are very old, this question is always there. It means to be totally free, to be totally unattached to everything that man has put together, or what you have put together — totally free. No attachments, no gods, no future, no past. You don't see the beauty of it, the greatness of it, the extraordinary strength of it — while living to be dying. You understand what that means? While you are living, every moment you are dying, so that throughout life you are not attached to *anything*. That is what death means.

So living is dying. You understand? Living means that every day you are abandoning everything that you are attached to. Can you do this? A very simple fact, but it has got tremendous implications. So that each day is a new day. Each day you are dying and incarnating. There is tremendous vitality, energy there because there is nothing you are afraid of. There is nothing that can hurt. Being hurt doesn't exist.

All the things that man has put together have to be totally abandoned. That's what it means to die. So can do you it? Will you try it? Will you experiment with it? Not for just a day; every day; No, sir, you can't do it; your brains are not trained for this. Your brains have been conditioned so heavily, by your education, by your tradition, by your books, by your professors. It requires finding out what love is. Love and death go together. Death says be free, nonattached, you can carry nothing with you. And love says, love says — there is no word for it. Love can exist only when there is freedom, not from your wife, from a new girl, or a new husband, but the feeling, the enormous strength, the vitality, the energy of complete freedom.

Saturday, January 4, 1986

Will you kindly participate in what he's talking about? Will you not only follow it, but together participate in it, not just think about it or casually pay attention to it? One or two things must be made very clear. This is not a personality cult. The speaker has an abomination of all that; everything he is saying is contradicted if you personally worship an individual, or make him into a god. What is important is to listen to what he has to say, share it; not only listen, but actually participate in what he's saying.

We have talked about life, the very complexity of life, the beginning of life. What is life? What is the origin of all this — the marvellous earth, the lovely evening and the early morning sun, the rivers, the valleys, the mountains and the glory of the land which is being despoiled? If you say the origin of all this is 'god', then it's finished; then you can trot along quite happily because you've solved the problem. But if you begin to question, doubt, as one should, all gods, all gurus — I don't belong to that tribe — if you begin to question all that man has put together through a long evolution down the corridors of history, you find this question asked : What is the beginning? What is the origin? How has all this come about? I hope you're asking this question; don't just listen to

the speaker, but share it, tear it to pieces. Don't please, accept anything he says. He's not your guru; he's not your leader; he's not your helper. That is the platform, that is the beginning, of this talk.

That is a very serious talk and unless your brain is actually active, one is afraid that you won't be able to follow. It would be useless for you and for the speaker to listen to a lot of words, but if we could together take a very long journey, not in terms of time, not in terms of belief or conclusions or theories, but examine very carefully the way of our lives, fear, uncertainty, insecurity and all the inventions that man has made, including the extraordinary computers — where are we at the end of two million years? Where are we going, not as some theory, not what some wretched book says, however holy it is, but where are we all going? And where have we begun? They're both related to each other : where we are going, where we began. The beginning may be the ending. Don't agree. Find out. There may be no beginning and no ending and we're going to investigate into that together.

From the beginning of time, right down to the present day, man has always thought in terms of religion. What is religion? Man has always sought something more than this world. Men have worshipped the stars, the suns, the moons and their own creations; there has been tremendous endeavour, effort, energy, spent on ancient temples, mosques and the churches of course. They have spent tremendous energy on this. What is the spirit of man that has sought something beyond the world, beyond the daily agony; the travail, work, going to the factory, to the office, and climbing the ladder of success, making money, trying to impress people, trying to command? Are you agreeing to this? It is a fact whether you agree or not. They're all seeking power in some form; they want to be at the centre of things — in Delhi, or here, or in other places. They want to be there.

We're asking : What is religion; what has made man give enormous treasures to a temple; what made him do all this? What was the energy that was given to all this? Was it fear? Was it seeking a reward from heaven, or whatever you like to call it? Was seeking a reward the origin? You want a reward; you want something in exchange; you pray three or five times a day and you hope in return that some entity will give you something, from a refrigerator to a car to a better wife, or better husband, or you wait for grace, something

that you can hope for, cling to. This has been the history of all religions. God and money are always together, the Catholic Church has tremendous treasures. You have it here, too, in your various temples, puja and worship and all that triviality; all that is really nonsense. We are trying to find out by enquiring very, very deeply what religion is; it is obviously not all this money-making stuff. We are asking : What is that which is nameless, which is the supreme intelligence, which has no relationship with all our prayers, with all our gods, temples, mosques, churches? That's all man-made. Any intelligent man must put all that aside and not become cynical, not become merely sceptical, but have a brain that's really active, a brain that enquires into everything, not only the outside world. Have we got a brain that is enquiring into its own thoughts, into its own consciousness, into its own pains, sufferings, all the rest of it? Have we got such a brain?

Here, we must separate the brain from the mind. The brain is the centre of all our nerves, all our knowledge, all our theories, opinions, prejudices; from college, university, all that knowledge is gathered in the skull. All the thoughts, all the fears are there. Is the brain different from the mind? If you seriously pay attention to what the speaker has asked, is there a difference between the brain, your brain, what is inside the skull with all the knowledge you have gathered, not only you, but your forefathers and so on, for two million years, which is all encased in there — is there a difference between that brain and the mind? The brain will always be limited. Don't agree; this is much too serious. And is the mind different from this, from my consciousness, from my daily activities, from my fears, anxieties, uncertainties, sorrow, pain and all the theories which man has gathered about everything? The mind has no relationship with the brain; it can communicate with the brain, but the brain cannot communicate with it. Don't agree, please, that's the last thing to do. The speaker is saying the brain is the keeper of all our consciousness, of our thoughts, of our fears, and so on, and on, and on. All the gods, all the theories about gods and the unbelievers, it's all there. Nobody can dispute that unless he's a little bit odd. This brain, which is conditioned by knowledge, by experience, by tradition cannot have any communication with the mind which is totally outside the activity of the brain. That mind can communicate with the brain, but the brain cannot communicate with it because the brain can imagine infinitely; the brain can imagine the nameless; the brain can do anything. The mind is too immense because it doesn't belong to you; it's not your mind.

We are going to investigate — together, please bear in mind always together — not only the nature of religion, but also the computer. You know what the computer is? It's a machine; it can programme itself. It can bring about its own computer; the father computer has its own son computer which is better than the father. You don't have to accept this; it's public; it's not something secret, so watch it carefully. That computer can do almost anything that man can do. It can make all your gods, all your theories, your rituals; it's even better at it than you will ever be. So, the computer is coming up in the world; it's going to make your brains something different. You've heard of genetic engineering; they're trying, whether you like it or not, to change your whole behaviour. That is genetic engineering. They are trying to change your way of thinking.

When genetic engineering and the computer meet, what are you? As a human being what are you? Your brains are going to be altered. Your way of behaviour is going to be changed. They may remove fear altogether, remove sorrow, remove all your gods. They're going to; don't fool yourself. It all ends up either in war or in death. This is what is happening in the world actually. Genetic engineering on the one side and the computer on the other and when they meet, as they're inevitably going to, what are you as a human being? Actually, your brain now is a machine. You are born in India and say: 'I'm an Indian.' You are encased in that. You are a machine. Please don't be insulted. I'm not insulting you. You are a machine which repeats like a computer. Don't imagine there is something divine in you — that would be lovely — something holy that is everlasting. The computer will say that to you too. So, what is becoming of a human being? What's becoming of you?

We have also to enquire — this is a very serious subject, don't agree or disagree, just listen — into what is creation. Not the creation of a baby, that's very simple, or the creation of a new something or other. Invention is totally different from creation. Invention is based on knowledge. The engineers can improve the jet; the movement is based on knowledge and the invention is also based on knowledge. So we must separate invention from creation. This requires your total energy, your capacity to penetrate. Invention is essentially based on knowledge. I improve the clock; I have a new gadget. All invention is based on knowledge, on experience; inventions are inevitably limited because they're based on knowledge. Knowledge being ever limited, inventions must always

be limited. In the future there may be no jets, but something else that will go from Delhi to Los Angeles in two hours; that's an invention based on previous knowledge which has been improved step by step, but that's not creation.

So what is creation? So what is life? Life in the tree, life in the little grass — life, not what the scientists invent, but the beginning of life — life, the thing that *lives*? You may kill it but it's still there in the other. Don't agree or disagree, but see that we are enquiring into the origin of life. We are going to enquire into the *absolute* — something that's really marvellous. It's not a reward; you can't take it home and use it.

What is meditation to you? What is meditation? The word, in common language in the dictionary means : to ponder over, to think over and to concentrate, to learn to concentrate, not let your brain wander all over the place. Is that what you call meditation? Be simple, be honest. That is what? Every day taking a certain period and going to a room and sitting down quietly for ten minutes or half an hour to meditate? Is meditation concentration, thinking about something very noble? Any conscious effort to meditate is part of your discipline of the office, because you say : If I meditate, I'll have a quiet mind, or I'll enter into another state. The word 'meditation' also means to measure, which means compare. So your meditation becomes mechanical because you are exercising energy to concentrate on a picture, an image, or an idea and that concentration divides. Concentration is always divisive; you want to concentrate on something, but thought wanders off; then you say you mustn't wander off and you come back. You repeat that all day long, or for half an hour. Then you come off it and say you have meditated. This meditation is advocated by all the gurus, by all the lay disciples. The Christian idea is : 'I believe in god and I'm sacrificing myself to god; therefore, I pray to save my soul'. Is all this meditation? I know nothing about this kind of meditation; it's like an achievement; if I meditate for half an hour, I feel better. Or is there a totally different kind of meditation? Don't accept anything that the speaker says, at any price. The speaker says that that is not meditation at all. That's merely a process of achievement. If one day you have not been able to concentrate, you take a month and say : 'Yes, I've got it'. That's like a clerk becoming a manager. So is there a different kind of meditation which is not effort, which is not measurement, which is not routine, which is not mechanical?

Is there a meditation in which there is no sense of comparison, or in which there is no reward and punishment? Is there any meditation which is not based on thought which is measurement, time, and all that?

How can one explain a meditation that has no measurement, that has no achievement, that doesn't say : 'I'm this, but I'll become that?' 'That' being god or superangel. Is there a meditation which has nothing to do with will — an energy that says : 'I must meditate?' Is there a meditation which has nothing to do with effort at all? The speaker says there is. You don't have to accept it. He may be talking nonsense, but he sees logically that the ordinary meditation is self-hypnosis, deceiving oneself. And, when you stop deceiving, stop all that mechanical process, is there a different kind of meditation? And unfortunately, the speaker says : Yes. But you can't get at it through effort, through giving all your energy to something. It is something that has to be *absolutely silent*. First of all, begin very humbly, very, very humbly and, therefore, very gently and, therefore, no pushing, driving saying : 'I must do this'. It requires a tremendous sense not only of aloneness, but a sense of — I mustn't describe it to you. I mustn't describe it because then you'll go off on descriptions. If I describe it, the description is not the real. The description of the moon is not the moon and a painting of the Himalayas is not the Himalayas. So, We'll stop describing. It's for you to play with it, or not play with it, going your own way with your own peculiar achievements through meditation, reward and all the rest of it. So, in meditation which is absolutely no effort, no achievement, no thinking, the brain is quiet, not made quiet by will, by intention, by conclusion and all that nonsense, it is quiet. And, being quiet, it has infinite space. Are you waiting for me to explore? And you will follow what I explain? What kind of people are you?

So, is your brain ever quiet? I'm asking you. Your brain is thinking, fearing, thinking of your office work, of your family, what they will do, your sons, your daughters; thinking, which is time and thought. Is your brain ever *quiet*? Not made quiet by drugs and by whisky and various forms of drugging yourself. You drug yourself when you believe. You drug yourself and say : 'Yes, this is perfectly right, the Buddha has said that, therefore it must be right'. You're drugging yourself all the time; therefore, you have no energy of that kind that demands the penetration of something immense.

So, we're now going back to find out what creation is. What is creation? It has nothing to do with invention. So what is creation, the origin, the beginning? What is life? Tell me what you think of it. What is life? Not going to the office and all the rest of it, sex and children, or no children but sex and so on and so on and so on. What is a life? What gives life to that blade of grass in the cement? What is life in us? Not all the things that we go through — power, position, prestige, fame, or no fame, but shame; that's not life; that's part of our mishandling of life. But, what is life?

Why are you listening to me? What makes you, if you are listening at all, listen to the man? What is the motive behind your listening? What do you want? What's your desire? Behind the desire there is a motive. So what is desire? Desire is part of sensation, isn't it? I see this beautiful clock or ugly clock; it's a sensation. The seeing brings about a sensation. From that sensation, thought comes and makes an image of it. That is, I see this clock, rather nice, I would like to have it. The sensation of seeing, then thought coming and making an image of that sensation; at that moment, desire is born. It's very simple.

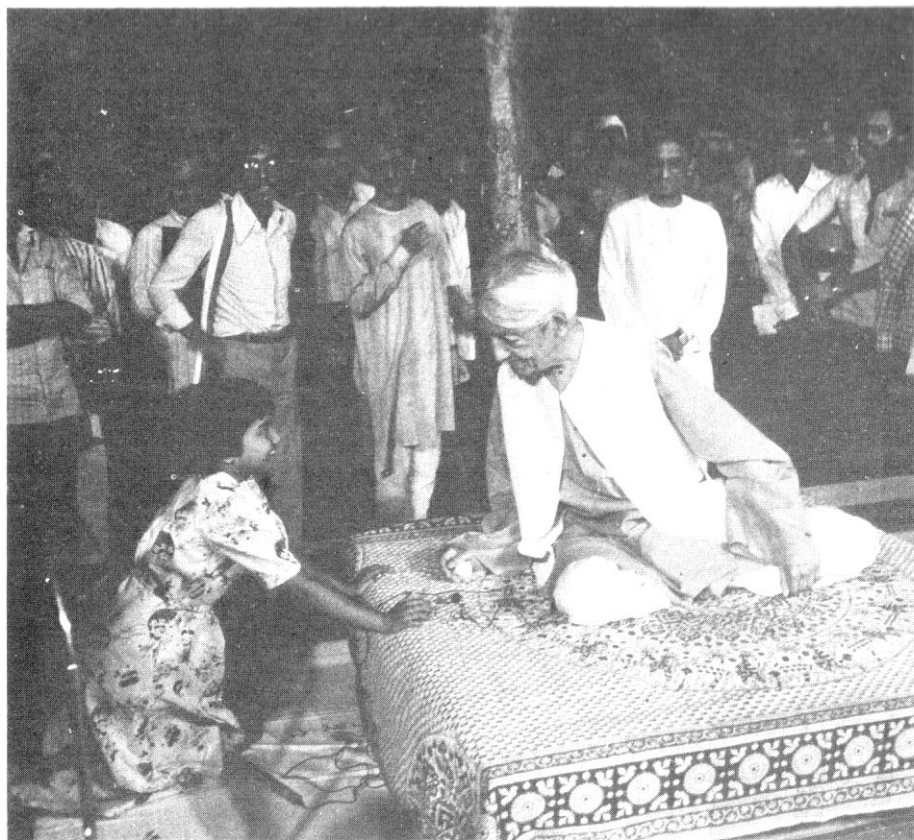
Is there a brain, your brain, which is not muddled up, muddled by environment, by tradition, by society and all the rest of it? So what is the origin of life? Are you waiting for me to answer it? This is much too serious a subject for you to play with, because we are trying to enquire into something that has no name, no end. I can kill that bird; there is another bird. I can't kill *all* birds; there are too many of them in the world. So, we are enquiring into what makes a bird. What is creation behind all this? Are you waiting for me to describe it, go into it? You want me to go into it? Why?

(From the audience) : To understand what creation is.

Why do you ask that? Because I asked? No description can ever describe the origin. The origin is nameless; the origin is *absolutely quiet*, it's not whirring about making noise. Creation is something that is most holy, that's the most sacred thing in life and if you have made a mess of your life, change it. Change it today, not tomorrow. If you are uncertain, find out why and be *certain*. If your thinking is not straight, think straight, logically. Unless all that is prepared, all that is settled, you can't enter into this world, into the world of creation.

It ends. (These two words are hardly audible, breathed rather than spoken.)

This is the last talk. Do you want to sit together quietly for a while? All right, sirs, sit quietly for a while.



At the end of the last talk at Madras 1986.