

2 0 0 2 / 2

Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

The three talks in this issue of the Bulletin date from the seventies. They were delivered in Madras, India; together the series forms a complete and self-contained exposition of a mature phase of Krishnamurti's teachings.

The first talk in the series finds Krishnamurti bridging the gap between himself and his audience. Given that he eschewed all religious traditions and created a new vocabulary in which to talk to international audiences, with their own varied background of traditions, the distance was wide. That he refused to restrict his discourse to a clear exposition of his own thought, which would have very clearly placed it in a recognizable intellectual framework, widened the gap still further. The distance bordered on complete alienation with Krishnamurti's insistence that his discourse was not about any process, object or goal, and that he neither sought to influence his listeners intellectually nor emotionally. What he was after, he enigmatically maintained, was cooperation, the act of 'thinking together'.

As a precondition of certain kinds of discourse this requirement sounds simple enough. Like a poet, one might say, what he valued was both an immediacy of experience and authenticity of expression. The poetic impulse resists standardized vocabulary; the poem draws the audience into a shared immediacy of feeling. But unlike poets, whose art is based on the capacity to elevate ordinary human emotions to aesthetic heights, and who use both allusions and the hidden resources of language to achieve their ends, Krishnamurti appealed neither to human emotion nor to linguistic originality.

Instead, in the present set of talks, he refers to 'a seed' planted from 'the beginning of time', and suggests ways in which the seed might germinate. Whose hand planted this seed, and whether it was planted in humanity, remains enigmatic throughout. On the other hand, 'the seed' does have certain features that Krishnamurti unhesitatingly describes. It has the form of a question and unfolds in the acts of learning and listening. It may lie dormant, covered over by the hardened cement of knowledge, thought, and the dead and dying cultures humanity has created. The hardened layers have to be set aside for the seed to bud.

A sense of urgency, born of the conviction that mankind is nearing the end of its possibilities, accompanies these talks. 'Your house is on fire', he seems to be saying, and right action requires seriousness, freedom from dogma, the capacity to listen and learn continuously, the willingness to question the ways of the self and to abide in truth. All of these lead to the awakening of 'the seed' of inquiry, which is intelligence. 'The seed,' then, is truth.

— R.H.

THE SEED OF A MILLION YEARS

First of all, one would like to point out that we are not doing any kind of propaganda for any ideal, for any society, for any organization. We are not trying to convince you of anything. We are not trying to sell you something. I think, however, that we can talk over together, we can think together, see together, and understand the enormous significance — which we seem to miss — of our existence, our daily lives: our miseries, our confusions, our great sorrows, and the corruption that is going on throughout the world. So, please, bear in mind that, throughout, we are thinking together, working together.

To think together is one of the most difficult things to do, because each one has his own opinions, his own prejudices, his own conclusions, and aspirations. And we can never meet another who is free from superstitions, from experiences, from knowledge which has been gathered through books, or through some guru. It is infinitely difficult — except under a great crises — to come together to think out problems — not only one's own, but also the problems of humankind, of which we are a part.

So, if we could, could we begin this evening by attempting to think together? — Because we are going to go into the question of the whole structure and nature of the mind — the mind which directs all our lives, which shapes all our activities, our specialties, our miseries, our meditations, our innumerable escapes. So, if we can, this evening, let us think together.

One is likely to agree to think together *about something*: about the nation, about oneself, about which organization to

belong to, and so on. To think together about something is fairly easy, because there one can — comparatively — easily adjust. But to think together is quite different. I hope you see the point that to think about something and to think together — not about something, but *per se* — is quite different. Right?

So, can we, together, forget our prejudices? Can we put them aside for a while? — perhaps permanently, if we can. Can we put aside our experiences? — because if you have your experience and you cling to yours, and I have my experiences and I cling to mine, then we will never meet. If you have your conclusions and another has his, it is impossible to think together. So, we have to put aside our experiences, our knowledge, our prejudices, our ideals and superstitions, for only then can we talk together, think together; only then will our minds, our brains, meet. But if each one of us holds to his point of view because he has read so much, or wants a particular answer to his own problem, and so on, then it is impossible to think together.

I hope you will see this point, namely, that you and the speaker are thinking together. Thinking together is a quality of the mind that is capable of putting aside its own particular points of view and opinions and ideals, and meeting another who, also, has none of those — that is, opinions, and ideas, and so on. Thinking together is to think without any kind of pressure.

I do not know if you have noticed that we think together when there is a great crisis — like a war. When this country is fighting Pakistan, then everybody is together because of their security, because of their so-called patriotism — which is nonsense. Everybody is together because of their flag, which they worship — I do not know why; it is just a piece of coloured cloth, but they are willing to kill each other

because of it. For all this they come together. One has seen — all over the world — that when there is a great, an immediate, an urgent crisis, we drop our own particular selfish arrogance and meet each other.

Now, I hope we can do this — that is, meet together — not only this evening but throughout the talks, because then we can move together, then we can touch something that is beyond all knowledge, all words, all experience. And that, after all, is the essence of religion. All the organized religions of the world are merely a lot of superstitions, and make-believe; they are doctrines and rituals invented by man out of his fear and loneliness. When one uses the word 'religion', one means a 'coming together' — not physically — to observe. To collect all one's energy in order to see, to perceive, completely, requires great diligence, great care. A mind that is capable of investigating into, observing, its own structure, its own nature — both the conscious as well as the unconscious, deeper layers — is not a mind that is negligent. This gathering of total energy is the beginning of a religious life; this demands diligence, and not superstition. All the images that man has created — the temples, the mosques, and the churches, the cathedrals — are marvellous architectural structures, but inside them there is nothing. So, can we think together without resistance? You may be Hindus, Muslims, or Christians, or belong to some sect, some guru — I hope you don't, for if you do, then, I am afraid that we shall not meet each other.

We are going to inquire into the very depths of the mind, because the mind is the most important thing man has. By the word 'mind' one means all the sensory responses, all the emotions, all the desires, and the capacity to discern, to understand, to awaken that intelligence which is not mere

book knowledge or clever argumentation. This is the mind which we all have. (Perhaps you are hearing this for the first time. Please do not resist all this; not that you must accept.) Our brains are very, very, very old, and in the process of evolution, from time immemorial, the brain has collected innumerable experiences; there have been innumerable incidents, crises, various forms of despair, agony, anxiety, fear. And the brain has everlastingly sought security — both outwardly and inwardly; the brain has sought that which may be timeless, which may give a total comprehension of life. Our brains, our mind, is the result of a million years. It is not 'your' mind and 'my' mind, but the mind.

You may not have thought about all this, or inquired into this before. Or you may be a brain specialist — not a surgeon, but a professor who investigates the brain of an animal, of some other being, but never your own brain, mind. Man is willing to examine the brains of others, accumulating much knowledge throughout the years. But man never examines his own brain, his own mind. And to understand one's own brain, one's own mind, is much more arduous; it demands infinite, scrupulous attention.

Now, we are going to examine, to understand, the nature of our minds — the very core of it. We are going to see whether it is possible to bring about a mutation in the very brain cells themselves, for unless we do this we will always operate, function, move in the field of the known. Right? Our brain, as we said just now, is the result of a million years. During that period of time, it has gathered innumerable experiences; it has suffered. There has been pain — mutilation, wars, despair, a sense of great sorrow — and it is all there. You may not be conscious of it, but it is deeply seated there; it is the very ground of the brain. You can observe this yourself

very simply if you watch yourself; you do not have to study innumerable books. There is a danger in books. There are those people — the worshippers of books — who live according to books. That is, they live on other people's knowledge, or experiences; so, they become secondhand people — as most people are.

So, we are going to observe — together — not what the speaker is saying, but what is actually going on in our brains, in our minds. I hope you are all following this — some of you at least — and that I am not talking to myself! I can do that walking along the beach. I can sit in my room and have a dialogue with myself — which is fun. But here we are together. And, so, we are going to find out, together, what it means to observe: to observe not only visually, but also to observe without the word, without the past (which is knowledge), without any kind of distortion. The first thing that one has to learn is to observe precisely, accurately, with a sense of scrupulous honesty. And that is very difficult for some people. Probably they have never been honest with themselves. Probably they have never looked at anything without the word, without the image, without the symbol, which is memory.

Please, as the speaker is talking, find out if you can look optically, with your eyes, at something. And, then, see whether you can observe without the word, without the past impinging on your observation, without the accumulated memories interfering. Can you look at a tree, at the person sitting next to you, at your wife or husband? See how extraordinarily difficult it is to observe precisely, accurately, someone to whom you are related. You may be able to do it with regard to a mountain, to swift running water, or to a sheet of water that is full of light and beauty. That is comparatively easy,

but to observe the activities of one's own mind — the desires, the sensory responses, the tremendous sense of insecurity — without the word is extraordinarily difficult. Do you understand what I am saying? And I hope that you are doing it. As we said, the capacity to observe: that is the first thing.

You know — I hope you don't mind my digressing — our capacity is based on knowledge, on experience, on specializations. You are an electronic expert, and your capacity has come through great study, examinations, and all the rest of it. That capacity of specialization is very limited. Right? A master carpenter spends years with his tools and with his hands, and he produces a marvellous thing; but his capacity is limited. His capacity is limited, naturally, like the capacity of the scientist, the engineer, is limited. Their capacities are limited, because capacity is always based on knowledge, experience, accumulation of information, and so on. Right? That is simple. But there is a capacity which is not based on knowledge, a capacity which is not the result of experience: one's own as well as that of others'. We will go into that presently when we begin to understand the nature, the structure, and the extraordinary complexity of the mind.

And the other thing is to listen: to listen not only to what is going on around one — to that car going along the street, changing its gear — but also to listen to all the noise and the rumblings of the mind. The thing is to not only listen to what is being said now, but also to listen to your wife, to your children, to your neighbour, to the politician. In this country there are no politicians; they are all just ambitious men trying to achieve power. Politics means to govern; politics is to be concerned with people: with their food, their clothes, their shelter, and their happiness. But when politicians change from one party to the other overnight without any scruples, without

any statesmanship, then those people are unworthy of government. But listen to them, too. Listen to your guru, if you have one. Have you ever listened to them? Have you ever listened to your professor, if you are a student? And, if one may ask, are you listening now? — Actually listening to that crow, to the words that are spoken, to the words that have their meaning? Are you listening, not just to the word but listening to what is behind the word? To capture the meaning of listening, you have to hear not only through the organism of the ear, but also to hear beyond the ear. That requires great sensitivity; that means no barrier, no resistance.

Are you doing this? Or are you merely waiting for some deep revelation? If we are not capable of listening, we are not capable of learning: not from the teacher, from the professor, from a book, but from the vast depths of our own existence, our own anxiety. Have you ever listened to your anxiety? — That is, listened to it so that you do not escape from it, you do not try to translate what it is to what it should be; you do not try to go beyond it. Have you just listened to that feeling that comes about when you are anxious? To listen, you need to have a sharpness, a quickness, because the moment you listen, those moments of great anxiety slip away. I do not know if you have noticed all these things. Listen to them without demanding a solution, an answer, a way out of it, an escape; just be with it, move with it, so that it flowers. And as you listen, as you observe, that anxiety flowers and withers away permanently.

And the other thing is to learn — not from another: not from a book, not from those people who think that they have accumulated knowledge and enlightenment, but to learn through observation, through listening. We have learnt only as a means of acquiring a capacity, a job. Learning has

becoming the accumulation of information and memory. I hope you are listening. And that memory is limited, as all knowledge is limited. All knowledge is within the field of ignorance — isn't it? I hope you understand all this. It is rather fun, sirs and ladies; don't be so serious; it's fun to discover for oneself. *That* is the beginning of creation. You see, you learn through the accumulation of knowledge and, then, you act. Then there is more accumulation of knowledge and, then, further action. Accumulated knowledge and, then, action — they are both the same. And, therefore, all action which is based on knowledge must, forever, be limited. Right?

And our brains, our minds are the result of a million years of knowledge. Man, from the beginning of time, must have asked himself if there is something more than this everlasting grind of work, of thought, of suffering, of sexual desires satisfied with the agony of having more, and all the rest of it. He must have asked, a million years ago, if there is a reality, if there is truth, if there is something timeless. He must have asked from the very beginning of time if there is something that cannot be measured by man — however clever, however erudite. And that inquiry, that seed, is still with us.

But in that inquiry, in the flowering of that seed of a million years of human longing, hoping, trying to find out, we are caught by illusions. We are caught by the illusory nature of gods. We are caught by the illusions that man has created, not only for himself but for others. Having created illusions for himself, he imposes those illusions on others; that is the function of the guru. So that seed has never completely developed, because we have been sidetracked, we have been carried away by those who say, 'I know. Do this, do not do that. Follow this system, do not follow that system. I am a better guru than your guru. I know more, I am much more

illuminated than you'. So we have been sidetracked through centuries by the priests, by believers in books, by those who say, 'I know God'. So this seed that has been planted in man, in the brain, for millions and millions of years has never had the right soil, the right light, the right darkness. Nothing! So it is there still. I hope you are following all this.

And during these talks we are going to find out whether it is possible for that seed to grow and flower, and multiply and cover the earth. That is the function, the necessity of every man, because in this world there is such confusion, such violence, corruption; there is every form of degeneration. And if we do not find that seed and let it flower, we are going to destroy ourselves.

So, can we now think together — not about the original beauty of that seed or the flowering of that seed, but just think together? Thinking is the capacity of the brain; it is one of its major functions. And all civilizations are based on thinking. You can observe it. All the things that are created by man, all the things that fill the earth and air — the churches, the mosques, the temples, and the gods within them — are the result of thinking. Thinking is the basis of our life, the basis of our action.

And thinking, if you have noticed very carefully, is always directional; it is either horizontal or vertical, but always directional. Our thinking is always in a straight line — moving forwards and backwards. And thinking, which brings about all our action, all our perceptions, all our activity, is based on thought. And thought is limited. It may be extended in any direction — horizontal, vertical — but it will still be limited. You may be a great thinker, but as a great thinker you are limited because your knowledge which is the result of

experience — knowledge has come because one has had a million years of experiences — is limited. There is no complete knowledge. Thought is the result of that knowledge and experience, which is memory and, so, thought is everlastingly limited.

I hope we are together in this, because we are going into something which we must go into together. We must work together — not that I work and you listen, which is generally what happens. When we work together, it is much more fun, much more alive. So, I hope, that you are not just listening to a series of ideas, but that we are working together to see how extraordinarily thought has pervaded all our actions, all our life, and how thought, being limited, our brains have become limited. And when specialization takes place, the brain becomes much smaller — smaller in the sense that the other parts of the brain become rather dull. Have you ever talked to a specialist — a doctor, a scientist, an engineer, or a first-class master carpenter? Have you ever talked to your gurus? They may talk about the universe, about God being love and beauty — you know, all that kind of stuff — but it is all the movement of thought, and it is all so small. So, thinking is corrupting our lives, because everything is based on thinking. Your meditation is the result of thinking. Your religion is the result of thinking. The sects, the gurus, all this is this immense movement of thought. The mind has lived on thought. But thought has its right place, for otherwise you couldn't come here and go back home, you couldn't go back on Monday morning to your work. So thought and knowledge are necessary, but one has to employ them skillfully.

Have you noticed — in yourself — one thought contradicting another thought, one thought trying to control another thought, one thought seeking something more and failing and, then,

that thought saying, 'I am frustrated', or one thought saying, 'I must become some marvellous human being', and another thought craving for money, position, and so on? Thought is always dividing itself: one group of thoughts against another group of thoughts. And we give such tremendous importance to thoughts that have nobility, that act on principles, on ideals, on service. I do not know if you are aware of all this; so, watch it.

Now, we are saying that knowledge is limited and that it is always in the shadow of ignorance, and we are saying that because knowledge can never be complete — however distantly in the future — all our lives are limited. Please, just listen to this. Listen to this, and do not resist it. Do not agree or disagree, but just listen to the absolute fact that your meditation — the deliberate posture, the deliberate control, the deliberate breathing, the deliberate directive, the deliberate will to achieve something — is thought and that it is limited. But you, through that meditation, hope to discover something which is limitless.

The whole content of our mind is thought, in which there is contradiction. We say one thing and do another, we want peace and do everything to contradict that, we want to be happy and destroy happiness by an action. Every desire opposes another desire. Don't you know all this? So, the mind has become so confused, so torn apart. And thought sees this and thought says, 'I must do something about it'. That is to control it, to go and join a guru, to become a Catholic, a Protestant, a Hindu, or whatever. And when you do this, the mind becomes more and more confused, more and more uncertain; it destroys itself more and more. Please realize this. And from that deliberating process comes violence. Look at what is happening in the world.

Can this course of the mind be totally altered? Do you understand the question? The mind, which is the brain, the senses and all that, has been moving through time for millennia, and getting more and more experience, more and more knowledge, more and more capacity to think, more and more memory, and so on. And its activity is always limited because it is based on its own knowledge. It is breaking up this country; you have one group against another group. You have the group which is Brahmin, the group which is anti-Brahmin, the group which is Muslim, and so on. You know all this. And in this state, the mind asks: Is there security? — Because the brain cannot live without security. A child needs security; it needs the security of the mother and the father. The baby has to be held, nourished, looked after; it has to be put on the lap and loved, protected. Very few mothers do this anyhow; they treat the babies as their toys — but that is irrelevant; that is a side issue.

So the mind, the brain, has now reached a point where it is completely confused. Aren't you all — if you are honest with yourselves — confused, not knowing what to do, not knowing what the right action is? Right action will be right under all circumstances; right action is not right this moment and wrong at another. Right action is an action which will be absolutely accurate under all circumstances. And 'right' means precise, accurate, absolute. Now: How can right action come into being when the mind is so confused? Do you understand, sirs?

So we are saying that there can be no security for the brain in knowledge. In knowledge there is no security because it is in the field of ignorance. Therefore, knowledge brings about contradiction. Now, the brain needs absolute security for that seed — that seed that man has sown throughout the ages —

to flower. That seed is man's search to find something beyond all this confusion, misery, something that is incorruptible, something that is not measurable, something that may have tremendous ecstasy. But a mind which is so confused can never find it. A mind which is so confused can never allow that seed to flower.

Now, we are asking: What shall we — you and the speaker — do together? That is, what is our relationship? Do you understand, sir? If we have been working together for this whole hour, if you have given your attention to listen, to see, to learn, then you must be ... Do you follow? You must have gathered tremendous energy. And with that energy you are inquiring. You are not stimulated by the speaker — then it will be like taking a drug, a verbal drug. But if we have been moving together, like a river, which has a tremendous volume of water behind it, then we can move together; we can bring about a mutation in the brain itself. And, that's enough.

— *Madras*
December 22, 1979

TO LOOK ONE MUST BE FREE

May we continue with what we were talking about yesterday?

We were saying how important it is to think together so that our minds meet. The mind — as we pointed out yesterday — is the whole conglomeration of the past with all its innumerable experiences: sorrows, pleasures; it is the agony of life that is fragmented and broken up. And to think together requires seriousness. It requires that each one of us

should put aside our own particular point of view, our conclusions, our theoretical acceptance of something which we fancy exists. We have to be free of beliefs, dogmas, and all that, so that we can freely, happily, diligently meet each other. Also — as we pointed out yesterday — it is easy to think about something. But to think, to have that capacity to think impersonally, objectively, and not according to circumstances, so that our minds are capable of meeting each other freely, is difficult. And it is in that freedom that we must inquire into the whole problem of existence. So, could we, this evening, meet as we did yesterday?

Our mind is not only the superficial mind which is the conscious mind, but also all the deeper layers of the mind of which we are very rarely acquainted. We are not familiar with all the activities that are going on below the ordinary, daily activities of life. And, we said, that our mind, our brain, is the result of a million years. It has evolved through time, through various civilizations. Our brains and our minds, our senses, our emotions and all the responses that lie therein, are the result of a million years. Our brains, minds, have evolved, grown, multiplied. But the mind is the mind of humanity; it is the mind of each one of us; it is the mind with which we live every day of our lives.

As we said yesterday — and I hope that you will allow me to repeat it — we are not here to exchange ideas, opinions, or to agree or disagree, but to see facts logically, reasonably, sanely. We are not here to see facts expressed by the speaker, but to see the fact of what we are. We are here to see that the mind, the whole of our mind — with all its confusions, travail, sorrow, mischief, dishonesty, corruption — has grown through time. This is a fact. If you observe very closely, you will see that your mind is the result of circumstances, of

your culture — if you have a culture; apparently it does not exist. Your mind is nurtured by religion with all its superstitions, rituals; it is nurtured with the education that you have had. And it is our mind. It is not 'your' mind and 'my' mind, but the mind of man. It is the mind of every human being; this is obvious.

And — if one studies history — you see that man (including the woman), throughout the ages, from time immemorial, has always inquired deeply if there is a reality, a truth that transcends all time, all circumstances. His search, his asking, his groping, inquiring, has been for a truth that is ageless and deathless. And in these inquiries he has created civilizations. All civilizations, when they are new, must be born out of religion — not out of Marx or Mao or some clever philosopher, but out of religion. And we explained that the meaning of the word 'religion' is 'a gathering together' — not of people gathering together as we are, but a gathering together, a collecting of all your energy. It means, to be diligent, to be scrupulously attentive in this inquiry — this inquiry which is not to find something, not to achieve enlightenment, not to become something. Religion means the gathering together of all your energy, so that that energy — given the right environment, the right circumstances, the right physical, mental, and emotional balance — can explode. That is the meaning of religion, and not all that tommyrot that is going on: The nonsense of saviours, gurus, the images put in the temples, and so on — that is not religion. We like to think of it as religion, because it is pleasant to escape from our daily routine, our daily grind; it is pleasant to escape into some emotional, imaginative, superstitious sensations. We are not attacking anything. We are not attacking your religion or your gurus or the society or the sect that you belong to — nothing. As we said yesterday, we are not doing

propaganda or trying to convince you of anything. And I really mean it. We are attacking nothing, but just — together — observing the facts, if we can. To observe a fact means that one must be free to look: at your own gurus, at your own wives or husbands, and children. It is to look at the beauty of the earth, the skies, the marvels of the trees and the bird on the wing. And, to look at them, one must be free.

Our mind is the result of a thousand experiences, and man, as we said, has been searching for this Eternity — not immortality; immortality is merely the continuity of one's own ignorance. There is this deep-rooted, deep-laden seed which man has not cultivated, nourished, looked after, cared for — that seed which is the beginning of that which he has sought. And we have cultivated every other faculty. If you observe in yourself, we have cultivated through time the idea of the individual, of the 'you' and the 'me', the 'we' and the 'they'. This has been handed down from generation to generation. Now is the 'me' and the 'you', and so on really so? Is that a reality or a fiction — something that thought has carefully cultivated? Please, please do not resist. I know you all believe in individuality: your fulfillment, your immortality, your birth after this one and after that one, and so on. You are rooted in the concept of the individual. Now, we are asking if that — the individual — is so. Of course we have also cultivated various other things. Now, to question everything that we hold — both consciously as well as unconsciously — to question objectively, sanely, rationally, to see things as they are and to not want to change them, to not move away from that or escape from that, to not want to go beyond it calls for scrupulous attention. And from there comes intelligence.

The meaning of that word 'intelligence' is: to be able to understand, to be able to discern, to be able to see without direction, without pressure, what is actually going on. And it is in the pure perception of what is going on that there is insight into what is going on. That insight is the movement of intelligence — not cleverness, not erudition, not experience; it is the immediate perception of what is true. And the perception of what is true can only take place if there is no direction, no motivation but only pure, unadulterated, unpremeditated observation. Intelligence wipes away the centre from which we act, the 'me'.

I hope you are not going to sleep. I really mean this; it is very serious. You are not here to admire the speaker; you are not here to bask in some atmospheric spirituality. You are here to find out for yourself. It is not that the speaker finds out and, then, tells you, but that you who are listening have to find out. So we must inquire into what it is that has created the 'me', the 'self'. The 'self' is you: your anxieties, your problems, your sexual demands, your fears, your hopes, your depressions, your moods, your sorrows, your pains, your jealousies, your hatreds, your violence, your wanting to fulfill and not being able to fulfill, and your constant competition with each other. (That word 'competition' means, etymologically, 'to compute', which means to help to grow, to increase; but that is not what we are doing now. We are fighting each other — right?) Please understand all this.

The 'self', the 'me' has been handed down from ancient times, from generation to generation. And we are inquiring diligently, with a great deal of serious attention, whether the 'self', the 'me', is an actuality in the sense that it has its root in truth. One must distinguish between reality and

truth. Reality is everything that thought has created. The microphone, the beads which you are wearing, the houses in which you live — all that is created by thought, obviously. But nature — the trees, the mountains, the birds, water — is not created by thought. You can write poems about them, but thought has not created them. Thought has created the chair out of the wood of a tree, but the tree is not the product of thought. Please follow all this carefully for, otherwise, you will miss the whole thing. So reality is that. Truth has nothing whatsoever to do with thought. The relationship between truth and reality is one way; reality cannot touch truth. But truth can employ, use, thought.

So, we are inquiring whether the 'me' — which has been created, and to which mankind has clung, creating round it innumerable philosophies — is rooted in truth or whether it is merely a reality, a reality created by thought. Right? Are not the 'you', the 'me' created by thought? The 'me' is your name, your form, your ideas, your concepts, your prejudices, your desires, your fears, your longings, your aspirations, your sorrow, your degeneration — all that. This vast structure of the 'me' is put together by thought. Nobody can deny it. And thought has invented the super-self, which is still thought.

One has to be very alert in this inquiry. Thought is the result or the response of memory; memory is accumulated experience — not only the experiences of your present day but also the experiences of past generations: your fathers, grandfathers — as knowledge. Our brain is the knowledge that one has; our whole structure is that. This 'self' is created by thought, and thought itself is limited. Thought is limited because, as we explained, knowledge is limited. There is no complete knowledge about anything; there can never be. That is obvious. And knowledge — whether in science or in our

relationships with each other — is based on accumulated experience, which is stored up in our brain cells as memory. This is so. Whether you accept it or not, it is so. You can discuss this, if you wish, with brain specialists, but not with philosophers, with gurus because they have already made up their minds. They will only offer you their opinions. But you have to really find this out for yourself — and that transcends all information, all philosophies, all gurus.

So, we are saying that thought has put together the whole structure of the 'me'. Please observe it in yourself. Please, see for yourself that, basically, we are all the same. We — including the philosophers, the gurus, the gods, and all that — are essentially, basically, the same. That is, we suffer, we are anxious, we have pain; we are terribly lonely people, and we try to escape from that loneliness. Our relationship is based on this.

We have cultivated memory. Memory has developed extraordinary technology — both terrifying and beneficial — but it is all based on thought. And thought, being the response of knowledge, which can never be whole, is partial, limited. Therefore, that which it has created will always be limited, will always be divisive. And thought has created the idea of the separate individual; therefore, it is always divisive. Look into yourself sir; don't look at my words, at my face, or at my gestures. Look into yourself, and you will see the truth of it. Each one is struggling, competing with another, wanting to fulfill. To belong to a nationality, to a race, to belong to some guru, to belong to some god, to belong to some sect, to wear different robes — all that is divisive. And this divisive activity, which is self-centred, is breaking up the world. And the mind, thought, is seeking the whole, but it will never be capable of it, because in itself it is

divisive. Do you see this in yourself as an absolute truth, a fact?

Then the question arises: Can this self-centred structure be dissolved? As we said yesterday, the mind, the brain, is seeking security. You are seeking security in your relationships, in your jobs; you are seeking security with your wife or your husband. Security means to be safe, to be certain. The brain must have complete security, for otherwise it cannot function. That is why it specializes. As an engineer, as a scientist it is completely safe — safe in the sense that it has capacity, knowledge. But with that competition arises. You beat down each other politely, conveniently, comfortably, respectfully, traditionally. The gurus are doing it; one guru says, 'I am better than the other; I am nearer; I have the way and the other fellow does not; he is cuckoo. So come to me'. So, the question is: Can this structure, which dominates all our lives till we die, end? And there is the desire to live after death, and you have the philosophies that have worked with this, you have the beliefs. Reincarnation, and so on — the whole thing is based on thought. Now, thought cannot dissolve the 'self', because it is part of itself. I wonder if you see that. It is like a person who wants to meditate; his meditation is nothing but the continuity of thought. There is no ending to thought; there is an attempt to end thought and, therefore, you have discipline, control, imitation, a system, a practice — all that, again, is the activity, the movement, of thought.

The self creates so much mischief in the world, because in itself it is divisive. Nationalities are divisive. Groups, sects, races — everything in the world is now divisive, divided, broken up, and that is because of thought. The question is: Can that thought itself dissolve the structure which it has

created as the 'me'? Please go into it carefully, sirs, for if you understand this, then there will be a total, complete, psychological revolution. You will not just be playing with words.

How do you approach this problem? Do you understand the problem? The problem is the self with its self-centred activity. The self has created division in the world, division in our intimate relationship — man and woman — and division in ourselves: constant contradiction, wanting, not-wanting. How is the whole travail, the structure of the self, to be dissolved? For otherwise, you can never — to put it mildly — be happy, you can never be whole, you can never be sane. A man who thinks he is separate from the others is not sane. Sanity means to observe clearly, to see what is going on; it is to see facts, and not to invent facts.

So, how do you approach the problem? — Because your approach to the problem will determine if it is resolved. Do you understand? That is, if you approach the problem with a motive — however noble, however pleasant or idealistic — that motive distorts the action with regard to this problem. So, has one a motive?— a motive means movement. So please inquire carefully as to what your approach to the problem — to any problem — is. Do you approach the problem with all the knowledge you have, or do you approach it with a motive, namely, 'I wish it will help me to get a better job' or 'I will be free of sorrow', 'I will reach *nirvāna*, *mokṣa*, God' or whatever it is? So, you have to find out accurately what your approach to a problem, especially those problems with regard to the psyche, the self, is. So, what is your approach?

If you want to find out if there is an answer to this question, if there is a resolution to the question, that means that you

don't know the answer. If you know the answer, if you have come to the answer through some divination — which is doubtful — then it is not a problem. And if you have studied some philosophies, *Upaniṣads* or various books, and come with that knowledge, you are approaching the problem with the knowledge which you have acquired, which is the past. Right? So your approach dictates the resolution of the problem. Please see the importance of this. To see not just verbally, logically, but to actually see the fact that psychological problems can be solved only in the manner of approach, is the beginning of intelligence. If you approach it with any form of motive, if you try to escape from it, the problem will always remain. It is like having a cancer. If I have a cancer, I can't escape from it. The doctor tells me, 'On the table, old boy, otherwise you are going to die'. So I have to look at it very carefully. So, too, I must approach this question. In the very approach is the beginning of intelligence, the intelligence that will give you insight into the whole phenomenon of the 'me'. Do you understand this, or are you all being mesmerized?

This is a very, very serious problem. It will change our whole relationship with each other. Now our relationship is based on 'me' and 'you', as two separate individuals; it is based on the images that we have of each other, with our memories of each other. And all that sustains the separation. So, though we may come together, we are separate. You and your guru are separate. They — the gurus — may say, 'We are all one, only I am up the ladder, and you are down below'. You see, actually, as long as this individual activity goes on, there must be separateness, there must be conflict: nationally, racially, collectively, economically, socially — in every way. Now, intelligence is not cleverness. It is not logic. It is the observation of these facts. We have used logic, reason,

sanity, but intelligence is not reason, it is not analysis. Intelligence is the quality of a mind that instantly sees the truth, the fact as it is. This intelligence is not of the book. It is not of experience. If there is this quality of intelligence, everything comes like water down the river. It is only the sea of intelligence — and nothing else — that can wash away the 'me'. Changing names, various disciplines, belonging to monasteries — nothing will wipe away this structure which thought has created as the 'me'. This structure creates so much mischief in the world because in itself it has no love. Thought is never love.

We are examining the nature of thought and its activity. We are not seeing how to stop thought, but seeing the movement of thought. What it has done in the world outwardly, and what it is doing inwardly — the two are not different. It is like the sea going out and coming in — ebb and flow, coming in and going out. But thought has separated the outer and the inner. The inner is the result of the outer. If you want to change society — which is corrupt, which is immoral, which is destructive, which is totally ugly as it is — one has to change the human being who has created this society. But what are we doing? The politicians, the economists, the communists, the socialists, the Maoists — all these people want to change the structure of society. And in bringing about a change in structure, they invent a new structure. But it is the same mind. And we fall prey to all that so thoughtlessly. Sirs, look at it. Have we come to a point when we see together? — not that I see and you don't see, and I have to explain it to you, but that, together, we see this thing. That is, have we, together, thought, have we, together, exercised our brains — neither accepting nor doubting, neither saying that this is right or that this is wrong? You cannot say, 'This is right' or 'This is wrong', when you see something actually. It is so.

From that question arises another: What is human relationship? All society is based on human relationship. Because human beings are immoral, our society is immoral. As human beings are corrupt beyond measure, we create a society that is utterly corruptible. So, we have come to a point when we ask: What is our relationship? — not yours and mine, we will come to that later, but your relationship with your wives, husbands, and children. Our relationship with each other is based on memory, that is, we refer to something that has happened — may be sexually, or may be either insult or flattery — and that is stored up in the brain. You have your experiences with regard to him, and he has the same. So our relationships are based on remembrance. Just think of it sirs! Which means — what?

Is love a remembrance? Please, sirs, do not either accept or reject, but find out. Is love the result of thought? When you say that you love your wife (I wonder if you ever do; perhaps you do not say it in India but they do abroad), I do not know what that means, and you do not know what it means either. Sirs, please be serious; this is terribly important in life. Life is relationship, but if all our relationship is based on memory, then it is only partial. Your relationship is based on knowledge: sexual knowledge, pleasurable knowledge, irritation, possessiveness, jealousies, hatreds, anxiety, the agony of not being loved. Everything is based on memory. For God's sake, look at it. We are asking: If that is a fact — which it is — then, what is your relationship? — Just words, just a piece of paper that says you are man and woman, that you were married either in a church or this or that? Please go into it; find out; don't just sit there. If there is no relationship except one based on memory, see the tragedy of it, see the sadness of it, see the appalling condition into which we have made ourselves. See that thought

has brought about this relationship, and that thought excludes every kind of affection and love. Therefore, there is this constant struggle between man and woman. Thought cannot bring about love. You cannot practise love, as you can practise politeness — even that is doubtful. Politeness requires care, concern for another. So, you have whole generations after generations of people without love. So, your children are not loved, and your education has no meaning. Everything is degenerating. After a million years we are like this.

When one observes this very closely, attentively, with care, there is not only the pure perception of these facts, but out of that perception comes this ocean of intelligence. Sir, intelligence and love go together; without love, you cannot have intelligence. And it is that intelligence that gives way to division, to quarrels, all the misery and confusion that we live in.

You have listened for an hour. Where are you now? I know you are sitting there. But where are you? Has your mind understood the nature of itself: conditioned by a million years, by experience, by knowledge? Has your mind understood that seed which man has carefully hidden — the seed of religiosity? Religion is not all the beads. This tremendous demand on man from the timeless ages to find that which is eternal, nameless is inborn. Everybody is asking, asking, asking and, therefore, they get caught in gurus and all that nonsense. Therefore, they join churches, this and that. But they never develop this seed, this marvellous seed of religiosity. And that seed can only flower and cover the beautiful earth when there is intelligence.

— *Madras*
December 23, 1979

IT IS ALL THERE, WAITING FOR YOU TO OPEN THE DOOR

May we continue with what we were talking about last weekend?...

We were having a conversation about the nature of the mind and its extraordinary capacities. And also how we human beings, through millennia after millennia, have reduced this capacity to a very narrow limited field. This vast energy of the mind has created astonishing things technologically. Human beings have been to the moon, they have been under the sea. They have invented the most diabolical things, and they have, also, brought about great benefits like surgery, medicine. And this vast energy has been curtailed, limited, narrowed down as 'my' life. Our lives — if one observes closely — is basically a field of struggle, a field of conflict, an area in which human beings are against each other, destroying each other. Human beings have not only destroyed other human beings, but they are also exploiting the earth, and the seas. This exploitation goes on in every field of life. The oppressor becomes the oppressed, as is happening in this country.

And one wonders why human beings live the way we are living: with battles, with conflict, with confusion, with utter misery, and sorrow. We live with pleasure and joys that soon fade away, and we are left empty handed, bitter, cynical, either not believing in a thing or turning to tradition — which is, perhaps, the safe thing to do, but even that tradition is now losing its grip. If you observe very closely, you will see that the mind is now living — psychologically — much more on commentaries, on books, on scriptures: the *Bible* and the *Quran*. What happens to a mind that lives on books — not

just in schools, colleges and universities, which we are all doing, but also religiously? (I am using the word 'religious' in the ordinary sense of the word.) We live by words, by theories; we live by what other people have said. And when you live in that fashion, degeneration — obviously — must take place. When you go back to the book — as the Islamic world is doing — and use that as authority, you are brutal, dogmatic, cruel and destructive. And in this country, too, the Indians, the Hindus, live by the book, on what other people have said. Commentaries, and commentaries on commentaries, and so on, and so on, and so on — you have accepted all that. This civilization has existed, perhaps, for 3000 years or more, but when faced with a crises, the whole thing collapses; degeneration takes places; there is corruption at all levels of life: the so-called religious people, industrialized gurus, the politicians, the businessmen. The whole thing is collapsing.

One has asked various people what the cause of this decay, this degeneration, is. They really have no answer. They give you examples of degeneration, but they never — as far as it has been possible to find out (and one has discussed this with various pundits, scholars, professors, and all the rest of it) — seem to find the root of this decay. I do not know if you have thought about it, probably you have not. If you have given serious thought to it, wouldn't it be true to say — if one is really honest — that you have lived on other people's ideas, other people's doctrines, other people's beliefs? Now you are living with the western world's materialism — but they are really not materialists any more than you are. The world has become money-minded. You will do anything for money, and money means power, position. And so the cause apparently — this is subject to correction upon further investigation — is that when you live a secondhand life — a

life on words, ideas, beliefs — your mind naturally withers. The totality of the mind withers even though you may be an excellent lawyer or a good carpenter — I doubt if any of you are carpenters here, but you all must be very good lawyers, professors, businessmen, and so on. So, now, we are all thinking over this problem together.

By the word 'mind' we mean all the active senses with their neurological reactions, we mean all the emotions, all the desires. By the word 'mind' we mean all the technological, professional knowledge, and the cultivation of memory — which is the capacity to think clearly or confusedly. Now, this mind — from past millennia — has been seeking that germ which man has planted from the beginning of time. That germ, that seed of real religiosity, has never flowered. You see, without religion there can be no new civilization, no new culture. There may be new systems, new philosophies, new social structures, but they will all be the same pattern repeated over and over and over again — which is, an exploiter becomes the exploited, (and this is happening in this country).

So, why have human beings, with their extraordinary minds, extraordinary brains — I am using the word 'extraordinary' in its deliberate sense, not exaggerated at all — become like this. They live in a narrow groove, in narrow activities, with self-centred impulses, actions, urges — why? Please, sirs, as we pointed out the other day, we are thinking together. This is not a speech or a lecture or a sermon, but you are exercising your mind, your brain with the speaker to find out if it is possible to break through the narrow grooves in which we have settled. Sirs, look at our relationship not only with each other as man and woman, but also with the society which we have created, the society which is so corrupt, which is so

immoral, which is so destructive. Do you understand all this sirs?

So what shall we do? What will you, as a human being living on this marvellous earth with all the beautiful mountains, the lovely hills and landscapes, the seas and the waters, (this is not poetic; I am just pointing out), do? What can we do together to break through? — not to create new systems, social and religious, not to create a new set of beliefs, ideals, dogmas, and rituals, because that game has been played over and over and over again. So — if you are at all serious — to bring about a different world, the quality of goodness has to come into being. The word 'good' means to be whole, not broken up, not fragmented. A human being who is good has no sense of division. He is in himself complete, whole, and without any sense of conflict. And this mind which has lived for millennia has not brought about a society which is good, because we human beings are not good.

Please bear in mind the meaning of that word 'good'. By 'good' we do not mean a good actor, a good book, a good meal. The word 'good' implies 'to be whole'. It comes, originally, from the word 'God' — not the god which is the invention, the creation, of the human mind, but God which is that sense of wholeness. The word 'whole' means 'healthy, sane and holy'. That is the meaning of that word.

So, the question is: How can we transform this mind, this brain which has been — through millennia — carrying thousands of experiences? Every part of the brain is full of memories, not only the inherited memories, the genetic memories, but also the memories that are acquired recently; it is all there as knowledge. And knowledge is always limited; there is no complete knowledge, and thought will inevitably,

will everlastingly, will always — do what you will — be limited. There is no infinite thought; there is no complete thought.

I do not know if you have observed it in yourself, but thought has become most important in our lives. All our meditations are based on thought and desire. All our activities are based on thought. All our relationship is based on thought. Past memories, past pleasures, the pictures that you have created — the remembrance of all this is the operation of thought. The gods, the scriptures, the *Bible*, *Quran*, — everything on earth that man has created is brought about by thought. Going to the moon has to be thought out precisely; every part of that machinery has to be perfect. (I believe 3000 people were employed in it.) Everybody has to think accurately to produce the rocket, to produce a submarine, to produce a gun, and to create war.

So, thought being limited, our actions are limited. And out of this limitation comes all our anxiety, all our fears, all our conflicts and sorrows. And thought, in its movement, uses an extraordinary amount of energy. To build a house, to have a beautiful garden you must expend a great deal of energy. To go to the office every day from nine to five — and there is the boredom, the routine, the ugliness of all that — an extraordinary amount of energy is used. And thought cannot be altered. It is there. Please follow this. We are talking over together. I am not talking to myself. We are sharing, partaking of this thing together — this thing is our present crisis. The crisis is not merely economic, social, but in our consciousness, in our very being. And we do not seem to pay very much attention to it. We just want to live for a day or a year or for fifty years and, then, die. There is a crisis — not the crisis of the exploiter being exploited, not the crisis of a new system,

not the crisis of war and so on, but a crisis in our consciousness, in the very being of human beings. You may not be aware of it, but if you are at all serious, concerned, sufficiently informed, sufficiently educated, and somewhat intelligent, you must be.

And how, in what manner, can this consciousness be transformed? Do you understand? Consciousness is you. And that consciousness is the result of all the things that have happened to you, not as an individual but as a human being — whether that human being lives in America or Russia, and so on. Consciousness is the content of his mind: his actions, his pleasures, his beliefs, his dogmas, his superstitions, his illusions, his belief or his disbelief in god, in authority, his obedience and the submission to established authority, and the everlasting search to escape from all this. And the escape is god, the book, meditation, the guru, the temple, the cinema, football — and cricket in this country. You are doing all this. We have established a very good network of escapes, but we have not solved the problem.

So, please, if you will, let us think of this thing together. That is, let us put our hearts and minds into this to find out.

First of all, the mind, the brain needs security like a child needs security. Just as a child clings to the mother seeking security, seeking to be safe so does the brain. The brain can only function excellently, efficiently, precisely, when it is completely safe. Our education helps us to find safety. We get protection in careers, in jobs, in being specialized human beings. Please, follow all this; you are in it. A doctor, a surgeon — if he is good — is safe there; his brain has been educated for ten years to be an excellent doctor and, in that, the brain has found complete safety. So, too, an engineer, a

scientist, and so on. So careers, jobs, systems, offer security, like a nation, a family, a unit offers security to the brain. And that brain is not 'yours' or 'mine'; it is the brain of human beings, which has evolved through millennia. And in this security — if you have observed — there is total insecurity. You find security in a nation, with its flag and all the nonsense that goes on with it. You find security in being an Indian — whatever that word may mean. That is just another invention of thought, but you have found security in that, and that means isolation. Please, follow all this. It means isolation, because another nation does exactly the same thing. So you two are perpetually at war: economically, socially, morally and religiously. But the brain needs an enormous sense of protection, an enormous sense of safety, security, and where does one find it? Not in the family. You know what a family is: perpetual quarrels, perpetual fighting each other; anger.

There is no security in the family. There is no security in the nation. There is no security in careers, because there are thousand people after that career. There is no security in your temples, in your gods, in your beliefs, in your dogmas, in the books. Books are words. And your brain is now living on words; it is finding safety there — in words. I wonder if you realize all this. So where is there security which the brain must have? There is no security in tradition. You may like it, you may want to hold on to it; you may be attached to it, but in that there is no security either. So, one asks — you are asking, I am not asking — is there any security at all for the brain to feel safe, protected, to have a sense of complete certainty? There is security, complete, whole security. We will go into it in just a minute ...

We have sought security in discipline. The ordinary meaning of that word, the way in which it is commonly used, means

‘submission to established authority’. The soldier obeys. In that obedience there is safety. In school you have discipline, which is to conform to the pattern. So, too, in the university. So, the brain is trained. Please watch your own brains for God’s sake. Your brains have been trained through ages to conform to established authority. That authority may be tradition, may be a ‘superior’ person, a person who has more knowledge, a person who says, ‘I know, you don’t know’. The authority may be of a priest, of an ideal, of Christ, Krishna, Buddha — all that. So, our brains — your brains — are trained to submit to established order — both outside order and inside order, inside discipline; they are trained, essentially, to obey.

The word ‘discipline’ means ‘to learn’; it comes from the word ‘disciple’. A disciple is one who is willing to learn. He does not submit himself to some authority, but has the urge, the intent, the beauty to learn. What we have done is to make that word ‘discipline’ into conformity, obedience, because there there is safety. There is safety not in learning, not in the capacity to learn, but in the capacity to obey, the capacity to conform, to imitate.

So our brains have been trained — through education — to conform: to Marx, to Engels, and so on. In that conformity there is conflict; there is rebellion, revolt, against authority — and that very revolt creates its own authority. So the mind moves from one authority to another, one knowledge to another. And we think that ‘discipline’ — we are using the word in the ordinary sense — will bring order. You are all waiting to have order in this country, to have a good dictator — right? — because there is such disorder. So you are all saying, ‘We must have discipline’ Aren’t you saying that? The politicians are shouting it.

So, let us inquire into what order is. Please, listen carefully. Forgive me if I sound rather emphatic. We said that the brain has extraordinary energy — incalculable energy — and that that energy is now being used in a very narrow, limited way: obedience, fear, pleasure, the sense of individual importance. We are caught in extraordinary conflicts with each other, in sorrow, and the eventual thing, the final thing, death — the ending.

We are saying that this energy is being misused, and that is why there is such a tremendous crisis in our lives. We are in a great crisis in our lives which is our consciousness. Our consciousness is its content. Fear, anxiety, action, exploitation, grief, misery, confusion, pride, envy — all that is our consciousness. And we are asking: Can that consciousness be transformed totally, transformed into something totally beyond all this? And we are saying that it can. That is, it — consciousness — can be transformed. We are saying that there is a different kind of security — not the security which thought has created; that is not security. And if you are listening to what is being said, if you are following it carefully, then you are awakening that intelligence in which there is complete security. We are using the word 'intelligence' in its purest sense. The intelligence of a clever man, an argumentative, opinionated man who wants to discuss, who tries to find out through opinions what truth, and all that is, is not intelligence. That is mere cleverness, which is the operation of thought. We are saying that intelligence is not the product of thought.

Intelligence — I am going into it now; so, please, listen — is the observation of facts: the fact that discipline has been made into submission to authority. The fact is that discipline has been made into submission to authority. If you see the

falseness of this, if you see now the implications of discipline — conforming to authority, submitting everything to the acceptance of authority — if you understand that, you are awakening intelligence. If you understand the truth of that, it is to learn; if you see the truth of that, you are awakening intelligence and, then, you no longer submit to external or internal authority. I am not saying that you should not pay tax; please, don't jump to that conclusion. I am not saying that you should not listen to the policeman; you cannot drive on the wrong side of the road. So if you observe how the word 'discipline' has become a means of security, and if you see that in that discipline there is conformity, and that conformity creates conflict — if you see that, if you observe it closely — then, in that very observation, there is the awakening of intelligence, which is to learn. Learning is a movement, not a static state.

So we are going to examine what order is. We are going to find out whether there is any security in the order that has been created by man through thought, with the desire to be secure. If there is not, then the discovery of that which is disorder is the awakening of intelligence. When there is this intelligence there is complete and total security. That is the function of all of us here: to think this out together; to find out what order is. I hope you are all working as hard as I am working. I don't know why I work so hard for you all. I know you will all go back home and do exactly the same thing as you did before. And that means that you do not take anything seriously. As long as you have your little jobs, your little house, your wife and a few children — and God knows what else — it does not matter what happens. You just live in a little corner of the vast field of humanity.

So, we are now inquiring into order, into what it is. One must have order. All religions, throughout the world, have

laid down certain rules: If you want to reach God, you must be a celibate, you must be poor, you must have the capacity to obey. Haven't you noticed all this? And the Church — Roman Catholic and other churches — say, 'This is the law; and as long as you obey, you will realize that extraordinary thing called God' (if there is such a thing). That is: order. When you join an organization — spiritual or worldly — you feel safe. And the organization says, 'You must do this, and you must not do that'. You are trained to obey, and this obedience is called order. You go to the office, and there obey. I do not know why you go to the office — no, sirs, don't laugh. Just think of it. You go every day of your life — for the next fifty or sixty years; see the tragedy of it all. And you say, 'If I do not go, how will I support my family, how will I educate my children? I must have money, so I must be stupid.' Sir, we do not want to find a new way of living. We human beings have created this society, and we won't change it. Too bad!

So, organizations, societies, *asrams*, gurus offer a peculiar kind of order, and most people, intelligent people, are rebelling against it; they are throwing out all those kinds of order. But, in their rebellion, they are creating an order which is also disorder. You see it, sir: drugs, drink, sex; you see all that in a permissive world.

So: What is order — order in which there is no conformity? I am using the word 'discipline' very carefully so, please, attend. I am using the word 'discipline' not in the sense of submitting to authority, but in the real sense of that word — which is 'to learn'. When the mind is learning, it is creating its own discipline — the discipline that comes through attention. Sir, when you are learning — as you are, I hope, doing now — your mind is soaking in. If you are alive, if

you are sensitive, if you are really listening to what is being said, there is an absorbing without any compulsion, without any reward, without any punishment. And, because we have gathered here to be serious, you are awake; you want to find out. So, there is order where there is intelligence. There is no order if there is compulsion; there there is mere obedience, conformity . There is no order in joining organizations, in *āśrams*, in the dictatorships of the gurus. In all that there is no order. And human beings have done this for millennia; they have said, 'Somebody will tell us what to do. I do not know so, please, tell me'. This is the cry. And that very thing has created disorder.

So, understand the fact of the disorder which is your life — understand that disorder and not try to change the disorder to your own particular comfort, your this or that. Observe. See disorder in your life. Disorder is contradiction; you say one thing and do another; you have contradictory desires, contradictory ideals. Where there is disorder there is the cultivation of hypocrisy — in which we all indulge. You have this desire for power, position. All this creates disorder in your daily lives. If you see that clearly as a fact, then that clear observation brings about intelligence. And that intelligence, wherever it is, creates order. Are you following all this? For God's sake follow it. It is your life, sir.

And the mind, the brain, has always sought — in this confusion — order. This confusion is created by itself; nobody has created it; you — we all — have contributed to this disorder. Now, if you see this in your life — if you see the conflicts, the antagonisms, the pride, the arrogance, the vanity — if you see that very clearly, out of that clarity of perception comes order. That order is not a blueprint. That order is a living thing, because intelligence is like a tremendous river.

So the awakening of intelligence is the beginning of the total, happy security of human beings. You will have security nowhere else except in that. And the moment there is that security it means that all the energy which has been expended in conflicts is now centred in intelligence. All the ideas in which you thought, you believed you could find security was a wastage of energy. Now, in our daily, everyday relationship with each other there is enormous wastage of energy. In conflict, in each one asserting his own importance, in each one acting in his own self-centred way, dominated by desire, there is no love, no generosity, no real consideration for each other. So, now, relationship has become a hideous thing from which everybody wants to run away — through divorce, in trying to find another man or woman, but the same pattern is repeated. There is a man we know who has married eight times, because he wants a relationship where he can feel safe, happy; but he has not found it. And you won't either, because your relationship is based on memory. Right? That is obvious, isn't it? Therefore, in your relationship, there is no love, no happiness; there is nothing but this disastrous division.

You hear this very clearly, but you will go on doing the same thing tomorrow or even tonight. So, what will make you change? A crisis? A knock on the head? Sorrow? Tears? All that has happened. You have had crisis after crisis; you have shed tears endlessly, but nothing seems to change man, you, because you are relying on somebody else to do the job: your masters, your gurus, your books, your professors, the clever, cunning people who have new theories. Nobody says, 'I am going to find out'. You see, sir, the whole history of mankind is in you, and we never read our book. It is all there, but we never take the trouble to read. We do not have the patience; we do not persistently inquire. We prefer to live in this chaos, in this misery.

So, what will make you change? Sir, please ask yourself this; burn with this question. We have fallen into the habit of meditation. And we won't break that habit, because we always think that we are going to get something. Sir, conscious meditation is no meditation. Do you understand what I am saying? To deliberately sit down, to repeat *mantras* is nothing. That is not meditation; that is a cheap escape. So, what will make you change? Your house is burning but, apparently, you do not pay attention. If you do not change, society will remain as it is.

So, after listening for an hour and five minutes — or ten minutes — is there a learning, is there an awakening of intelligence, is there a sense of order in our lives, or are we going to go back to the same routine? Sirs and ladies, if you have that intelligence, that goodness, that sense of great love, then you will create a marvellous new society where we can all live happily. It's our earth, not Indian earth, or the English earth, or the Russian earth. It's our earth where we can live happily, intelligently, and not at each other's throat. So, please give your heart and mind to find out why you do not change — even in little things. They say: Do not smoke. But you get up immediately to smoke. Sirs, please pay attention to your own life. You have got extraordinary capacities. It is all waiting for you to open the door.

— *Madras*

December 29, 1979

INTERNATIONAL WEBSITE ON THE TEACHINGS

A new website, 'Teachings of J. Krishnamurti — International Website', was launched on 15 May, 2002. A joint venture of the five Krishnamurti Foundations worldwide — in India, UK, USA, Spain, and Canada — the website aims at making Krishnamurti's teachings available to a newer and wider readership. It marks a big leap in our dissemination work.

Implicit in the structure and content of the website is the message that Krishnamurti's teachings are more important than the organizations built around it. Thus the web offers no information about the Foundations and their activities; nor does it offer for sale books and tapes. Its sole aim is to provide readers with the depth and the width of the teachings. This will be done by adding, every month, a rich variety of texts — talks, writings, dialogues, excerpts, and so on — and also audio and video clippings.

The website has the following features:

Home Page: The Home Page presents a brief profile of Krishnamurti's life and work, for the benefit of the newcomers. Its chief feature, however, is a module 'Daily Meditations' which presents each day a quotation from Krishnamurti's books. These quotes — one-liners or short paragraphs — will, over the weeks and months, cover the major aspects of the teachings.

Public Talks: Three public talks drawn from the seventeen-volume *Collected Works Of J Krishnamurti*, will be uploaded every month. The selections begin from the year 1933.

Problems of Living: In this menu, three chapters from the three-volume *Commentaries on Living* will be presented each month.

For the young: Krishnamurti's statements on education and the problems of young adults form the content of this menu. To begin with, there are excerpts from the new compilation, *What are You Doing with Your Life?*

Audio-video clippings: Brief, ten-minute excerpts from Krishnamurti's talks and discussions will be presented here — these will be available shortly.

Additional Materials: Besides these materials, which will be rotated every month, there are permanent features such as the two major statements Krishnamurti made: 'Truth is a pathless land', and 'The core of the teachings'.

Archives: All materials, including the short quotations and audio-video clippings, will be stored in the Archives.

A search facility enables you to scan the texts for particular words and a feedback menu are the other features of the website.

Do visit us at www.jkrishnamurti.org

* * * * *

KRISHNAMURTI FOUNDATION INDIA GATHERING 2002

The Krishnamurti Foundation India is happy to announce that its Annual Public Gathering is being organized by the Sahyadri School, Pune, from the 17th of November to the 19th of November 2002.

The intention of the Gathering is to enable interested persons to come together as friends to share, discuss and investigate fundamental questions of life in the light of Krishnamurti's Teachings.

For details please contact:

Co-ordinator, The Study Centre
Sahyadri School
Post: Tiwai Hill
Tal: Rajgurunagar
Dist: Pune — 410 513
Phone: (02135) 84278/84346
Fax: (02135) 84348
E.mail: kscskfi@pn2.vsnl.net.in
Website: <http://www.kcentre-sahyadri.org>

**STATEMENT ABOUT OWNERSHIP
AND OTHER PARTICULARS OF THE
KRISHNAMURTI FOUNDATION INDIA BULLETIN**

FORM IV

- | | |
|---|--|
| 1. Place of Publication | Krishnamurti Foundation India
'Vasanta Vihar'
64/65, Greenways Road
Chennai 600 028 |
| 2. Periodicity of Publication | Once in 4 months |
| 3. Printer's Name
Whether Citizen of India
Address | J. Loyola Rodrigo
Yes
M/s Sidma Offset Press (P) Ltd
11, G.A.A. Khan 1st Street
Thousand Lights
Chennai 600 006 |
| 4. Publisher's Name
Whether Citizen of India
Address | Dr Radhika Herzberger
Yes
Krishnamurti Foundation India
'Vasanta Vihar'
64/65 Greenways Road,
Chennai 600 028 |
| 5. Editor's Name
Address | Dr Radhika Herzberger
Same as above |
| 6. Name and address of
individuals who own the
Newspaper and partners
or shareholders holding
more than one percent of
the total capital | Krishnamurti Foundation India
Address as above |

I, Dr Radhika Herzberger, hereby declare that the particulars given are true to the best of my knowledge and belief.

Date: August, 2002

Sd/- Radhika Herzberger
Signature of Publisher



KRISHNAMURTI SCHOOLS

<p>THE BHAGIRATHI VALLEY SCHOOL Uttar Kashi Retreat P.O. Ranadi (Via Dunda) Uttar Kashi — 249 151 Uttar Pradesh</p>	<p>Elementary School for local students</p>
<p>RISHI VALLEY SCHOOL (KFI) Rishi Valley — 517 352 Chittoor District Andhra Pradesh</p>	<p>Boarding School Ages 8 to 17</p>
<p>RAJGHAT BESANT SCHOOL (KFI) Rajghat Fort Varanasi — 221 001 Uttar Pradesh</p>	<p>Boarding School Ages 7 to 19</p>
<p>VASANTA COLLEGE FOR WOMEN Rajghat Fort Varanasi — 221 001 Uttar Pradesh</p>	<p>B.A. & B.ED. (Humanities only)</p>
<p>SAHYADRI SCHOOL Tiwai Hills, Rajgurunagar Taluk Pune District 410 513</p>	<p>Boarding School Ages 10 to 15</p>
<p>THE SCHOOL (KFI) 'Damodar Gardens' Besant Avenue Madras — 600 020</p>	<p>Day-Boarding School Ages 3½ to 17</p>
<p>THE VALLEY SCHOOL (KFI) 'Haridvanam' 17th K.M. Kanakapura Road Thatguni Post Bangalore — 560 062</p>	<p>Day-Boarding School Ages 6 to 17</p>
<p>BAL-ANAND 'Akash Deep' 28, Dongersi Road Bombay — 400 006</p>	<p>An After-School Centre for young children</p>
<p>BROCKWOOD PARK Bramdean, Hampshire SO 24 OLQ, UK</p>	<p>Education Centre and Boarding School 14 years upwards</p>
<p>THE OAK GROVE SCHOOL P.O. Box 1560 Ojai, California 93023, USA</p>	<p>Day/Boarding School Ages 3½ to 17</p>

BULLETIN
KRISHNAMURTI FOUNDATION INDIA

Please note that the editorial matter in this Bulletin does not reflect any official position of Krishnamurti Foundation India. The Editor is responsible for selecting materials to be printed in the Bulletin and for any editorial comments on these selections.

The headings before each passage are taken from Krishnamurti's sentences and phrases in the passage below them.

Copyright Notice: Passages from Krishnamurti are protected under International Copyright Laws and may not be reproduced in any form without prior written permission from the copyright holders. For materials prior to 1968: Copyright © Krishnamurti Foundation of America, Box 1560, Ojai, CA 93024, USA. All rights reserved. For materials from 1968 onwards: Copyright © Krishnamurti Foundation Trust Ltd, Brockwood Park, Bramdean, Hampshire SO24 OLQ, UK. All rights reserved.

Krishnamurti Foundation India
64-65 Greenways Road, Chennai 600 028, India

Published by Dr Radhika Herzberger for the Krishnamurti Foundation India, 64-65 Greenways Road, Chennai — 600 028 and printed at M/s Sidma Offset Press (P) Ltd., No. 11, Gulam Abbas Ali Khan First Street, Thousand Lights, Chennai — 600 006.